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APPLICATION OF GUANO.

We have much pleasure in calling the attention of our horticultural and agricultural readers to the following remarks gleaned from some observations made by Mr. Maund of Broomsgrove, a well known scientific and practical horticulturist, a few days ago, on the occasion of the anniversary meeting of the Tenbury Horticultural Society. Mr Maund stated that during the past year he applied guano to numerous garden plants.—The results were various, arising from the mode of application, or the capacity of the plant, from its state of growth, to receive benefit by so active a stimulant. By sprinkling a small portion of the unmixed manure upon young seedling strawberry plants of Brussel sprouts, on their being transplanted it destroyed these also. Experience, however, said Mr Maund has shown that though guano applied in its original condition to very young plants, or to older ones whilst they are in a weakened state from removal, was destructive of vegetable life, it is one of the most valuable manures when applied with discretion, The effects of guano discreetly applied to potatoes were explained by Mr. Maund, who stated that the last year he planted a single whole potatoe, mixing about an ounce and a half of guano with the earth in which it was planted, the produce was nothing less than 36 potatoes, 30 of which weighed 14 lbs. This year he planted whole potatoes in trenches, with guano, in rows, 30 inches apart, and at a distance of 18 inches in the row, and his produce, as far as tried, had proved fully double an average crop—In applying guano to turnips, when the seed is sown, Mr Maund recommends that the manure be not applied directly to the seed, as it would in general destroy the germ, but that a small quantity of soil be placed between the seed and manure. It is necessary that water be in combination with guano to render it effective. To garden produce he had employed it with astonishing advantage in a liquid state, using only an ounce of the guano to a gallon of water, and for plants in pots, half this strength was quite sufficient. All sorts of growing plants were amazingly stimulated by two or three free applications of this liquid manure, It is of no use whatever sprinkled in a dry state upon the surface of the ground unless rains follows shortly afterwards. The Peruvians apply guano about the roots of their Indian corn or maize twice during its growth, and irrigate immediately after each application. As to Potter's artificial guano, Mr. Maund said he believed it was equally valuable with the natural guano. He instanced gas water and showed by the results of experiments which he had made that it is a powerful fertiliser. He also tho't guano or gas water would be useful in destroying or rather preventing the grub so often found in the roots of plants. There are several species of grubs which are injurious to their roots, but a prevailing one which he had collected, and kept through the pupa to the perfect insect, proved to be a small inoffensive fly; and as the egg would be deposited on the young plant in its early stage of growth, the most probable remedy would be the application of spot, diluted gas water, lime, &c. on the first appearance of the plant above ground, to annoy the parent fly, and prevent it from depositing its eggs on a plant of value. Another precaution however, should be taken. The eggs of insects are sometimes deposited on the seeds, and the same laws of nature which produce vegetable life in the one are productive of animal life in the other. The insect and its food are stimulated to existence simultaneously. Man sees not the wisdom of this, but he is endowed with intelligence sufficient for this protection. Here his remedy will be steeping the seeds in brine, a solution of blue vitrol, arsenic, &c.—*Bell's Messenger.*

THE OBSERVATION OF THE LORD'S DAY REMARKABLY REWARDED.

A Barber who lived at Bath in the last century, passing a Church or Meeting one Sunday, peeped in just as the minister was giving out his text, 'Remember the Sabbath day to keep it holy,' Exodus 20: 8; he listened long enough to be convinced that he was constantly breaking the *laws of God and man*, by shaving and dressing his customers on Sunday. He became uneasy, and went with a heavy heart to his Sunday task. At length he took courage, and opened his mind to the minister, who advised him to give up Sunday dressing, and *worship God.* He replied beggary would be the consequence; he had a flourishing trade, but it would almost all be lost. He told him he must not confer with flesh and blood; but trust in God, who requires from us no more than is for our good—never asks us to make any sacrifice, but he will abundantly compensate; the command being absolute, admits of no relaxation.

He could not bring his mind to it at once; sounded his customers, and soon found they would employ another. At length, after many a sleepless night spent in weeping and praying, he was determined to cast all his care on God; *as the more he reflected the more his duty became apparent.*

He discontinued Sunday dressing; went *constantly* and *early* to church or meeting, and soon enjoyed that self-gratulation which is one of the rewards of doing our duty, and in due time that 'peace of God which the world can neither give nor take away.' The consequences he foresaw actually followed: his general customers left him, as he was nicknamed a *Puritan*, or *Methodist.* He was obliged to give up his fashionable shop: and from various gradations in life, in the course of years he became so reduced as to take a cellar under the old Market house and shave the farmers!

One Saturday evening, between light and dark, a stranger from one of the coaches asking for a barber, was directed by the hostler to the cellar opposite. Coming in hastily, he requested to be shaved quickly, while they changed horses, as he did not like to violate the Sabbath! This was touching the poor Barber on a tender chord: he burst into tears, asked the stranger to lend him a halfpenny to buy a candle, as it was not light enough to shave him with safety. He did so, revolving in his mind the extreme poverty to which the poor man must be reduced, before he could make such a request.

When shaved, he said—'There must be something extraordinary in your history which I have not now, time to hear. Here is half a crown for you: when I return, I will call and investigate your case. What is your name?

'William Reed,' said the astonished barber.

'William Reed!' echoed the stranger: William Reed, by your dialect you are from the West.'

Yes, sir; from Kingston, near Taunton.

William Reed, from Kingston, near Taunton. What was your father's name?

Thomas.

Had he any brother?

Yes, sir; one, after whom I was named; but he went to the Indies: and as we never heard from him, we suppose him to be dead

Come along—follow me, said the stranger. I am going to see a person who says his name is William Reed, of Kingston, near Taunton.—Come and confront him. If you prove to be indeed him whom you say you are, I have glorious news for you: your uncle is dead, and has left you an immense fortune, which I will put you in possession of, when all legal doubts are removed.

They went by the coach, saw the pretended William Reed, and proved him to be an imposter. This stranger, who was a pious attorney, was soon legally satisfied of the barber's identity, told him he had advertised him in vain: Providence had now thrown him in his way in a most extraordinary manner, and he had great pleasure in transferring a great many thousand pounds to a worthy man, the rightful heir of the property.

Thus was man's extremity God's opportunity. Had the poor barber possessed an halfpenny, or even had credit for a candle, he might have remained unknown for years, but he trusted in God, who never said 'Seek ye my face in vain.' He had read in the BIBLE (that fountain of all good, which he often consulted though he seldom saw a newspaper) 'Trust Him at all times ye people. In all your ways acknowledge Him, and He will direct your paths:' not perhaps, in the way of man's wisdom: no, he sees the end from the beginning: he weighs out all his dispensations in the balances of the sanctuary: he led the Israelites forty years thro' the wilderness, which they could have travelled in six weeks, had infinite wisdom seen fit: but he delayed 'to show them what was in their hearts'

EXTRAORDINARY SECT OF FANATICS IN INDIA.

Ever since I have been in India I have heard of a class of Mussulmans, the disciples of a sect of saints, by name Shaikh Ruffai, who in order to impress the unbelievers with the truth of the Mussulman faith, imparted to his followers the powering of plunging swords and daggers into their body, cutting off their tongue, frying it, and putting it together again, cutting of the head and limbs, scooping out the eye whatsoever it pleased them to do; all of which Colonel F———, in company with a clergyman, a Mr. R———, had seen, when the latter grew sick and ran out of the place, declaring it was the power of satan, which to this day he believes, and the colonel, that it is done through the power of satan, which to this day he believes, and the colonel, that it is done through the power of the art of magic, at which I of course, laughed, and declared, that so soon as a man of the regiment (by name Shaikh Kureen, one of these Ruffai) should return from furlough, I would witness the exhibition.

A large tent was accordingly pitched and fifty lamps furnished, and plates full of arsenic, and quantities of a plant of the cactus tribe filled with a milky juice, a drop of which, if it fall on your skin, blisters it and a vast quantity of the common glass bangles, or bracelets worn by the women, and daggers and swords and things like steel skewers, and other horrid looking weapons like a butcher's steel, only with a large handle covered with chains and about twenty Ruffais to beat all manner of drums, and so when all was ready, about five of the officers left the mess-table with myself, and along with us, crowded into the tent. When we were seated and silence obtained, the work commenced a sort of chant from their sacred books, the drum beaters joined in keeping time; the chant increased at lenth both in noise and velocity until having worked themselves into an ecstacy, they seized hold of the instruments, the body kept in a sort of swing motion, some plunged the skewer instruments, one through each cheek, another through the tongue, a third through the throat, and then commenced stabbing themselves with swords, and daggers, and all sorts of nasty instruments. Others cut off their tongue, and having roasted it on the fire, put in their mouth again when they immediately united, they eat the arsenic and the blistering milkplant, whilst others munched the glass bangles, as though they were the greatest delicacies. This was all done within half a yard of my knees, for they came up close to me with many lamps in order that I might see that there was no deception; and I do assure you it made me feel sick, and produced anything but an agreeable sensation on my mind, for to this moment I know not what to think of it, I am not superstitious, and although the colonel and many respectable natives had declared to me that they did actually do those things, and that, if a sense were to be in any manner trusted, they had seen it all done I nevertheless would not believe it.

On taking my departure from the tent, I happened to say that I should at all events, think more honourably of their prowess if I saw them exhibited in the open face of day, and divested of noise, motion, paraphernalia, &c. On the following day, whilst reclining on my couch at about two o'clock, reading an English newspaper, without a servant or a soul near me, in rushed their Kazee (priest or judge,) his hand full of instruments, which throwing upon the ground, he seized one, plunged it through his cheeks on the left side another on the right, a third through his tongue, upwards so it stuck into his nose another his throat; he then stabbed himself, with a bright and sharp creese, which entered his body about three inches; not a drop of blood fell; he was going to cut of his tongue when I begged of him to desist. I was, in truth perfectly nauseated at the sight,—The man was in a state of frenzy, and really looked frightful, his face stuck full of instruments and stabbing and cutting himself with all his might, I sang out for some people & turned him out.

I have now told you what I have seen, and yet I will not ask you to believe it, for I know not what to think. There are many persons of very strong minds in other respects, who firmly believe, and who do not hesitate to declare their belief, that although driven out of christendom, demonology, witchcraft, necromancy, and the entire list of black and forbidden arts and powers, are abroad and in full existence in India. And I must declare that I will never again trust my senses if I did not see all that I have told you, I examined the instruments—I saw them drawn out of the flesh, and no scar, or mark left: I also saw a man eat and swallow three ounces of arsenic, and crunch and swallow glass bauglets innumerable. and yet, although "seeing is believing" I can scarcely say that I believe what, before a court of justice, I would swear I had seen.—[United Service Gazette.

(From Campaigns in India.)

A CAMP DURING THE MONSOON.

One night in particular, during our stay here, was a truly dreadful one. The rain fell in torrents, the lightning was truly vivid, and the thunder awful in the extrema The horses became frightened and restive, and out of upwards of three hundred, we had scarce twenty standing to their pickets at midnight. The whole camp was in an uproar. The horses which are here naturally very vicious, were galloping about in all parts of the camp, with their heel ropes and the pegs to which they had been fastened trailing after them: in some places half a dozen were fighting with each other, with their several heel ropes entangled, and it was impossible, from the darkness of the night, to extricate them: in fact, it was as much as we could do to prevent our tents from being thrown down in consequence of the horses galloping over the tent ropes: and after all our endeauours, some were struck, and the saddlery, arms, bedding, &c., exposed to the pitiless pelting of the storm: so we made ourselves as *comfortable* as tents swimming in water could possibly permit, and, as the soldiers say "dug for daylight" Indeed, when the day broke, the camp appeared as if the enemy had surprised us. Many tents were down, and among the rest, that of the line guard; and, as far as the eye could reach, our horses were seen scampering over the face of the country In some places five or six were knotted together by their heel ropes, some standing, others like swine wallowing in the mud: several fast in the stream which ran at the foot of our encampment, and a few, very few standing quietly at their picquets. The trumpeters went different directions and sounded the "feed," which had the desired effect of bringing some of the old stagers to their lines, and at length, after a hard day's work, we managed to get the camp into something like its former condition

During our stay at Adoni, our party mounted daily an advanced picquet of thirty men, and in the midst of all these heavy rains, they stood to their horses night and day, without shelter, not being allowed to unstrap the cloak from the saddle until sun set; and on making the rounds, during the night, to the sentries, our horses stuck fast in the deep ground, and we had to dismount to extricate them: and frequently, both man and horse came down, and had a pleasant roll in the mud together. The sentries, who were posted on the flanks of the camp, could not walk about on their posts, but were compelled to stand like statues, during their two hour's duty on one spot of ground.

CHRISTENING ANECDOTES.

The preparations made for a christening before the days of teetoalism may be infered from the following dialogue, alleged to have taken place some thirty or ferty years ago, between the Rev. Aleander Morrison, of Montrose, and one of his parishioners, who waited on him, requesting baptism for his first-born. Minister—"Well, David are you prepared for this occasion?" David—O yes! Sir, I ha'e gotten three chappins o' whisky, a grit big cheese, plenty o' buscuit and some dauds o' hard fish. Minister—What is baptism, David?

David—I canna tell you fat it is here, but I ken it costs half a crown at the Craig.—Minister—(in astonishment)—Do you ever read the Scriptures? David—O yes! Sir, I read crums o' Joab and nips o' the Revelations." David was dismissed with a recommendation to study certain questions in the Shorter Catechism before he came back on the same errand.

An elderly coal carter, accompanied by his child and a party, waited on his minister for the purpose of getting it baptized. As the parson was newly settled, he, before perming the ceremony, thought proper to ask a ew questions at his parishioner in order to ascertain the extent of his theological acquirements. To a question regarding the number of sacraments, the carter answered, ten. On perceiving by the minister's countenance that he was wrong, he corrected himself by exclaiming 'Twenty if ye please, Sir" Being told that the answer was erroneous, and imagining that the error arose from a deficiency in quantity, he bawled out in a manner not the most decorous—"fifty, surely that'll suit ye." The clergyman, startled at his ignorance and disgusted at his rudeness, replied, with some degree of asperity, 'George I see plainly you are not fit to hold up a child George, imagining that by this declaration the minister had called in question his bodily powers, not his theology, vociferated in a tone of bitterness, Me no able to hold up a geit like that? faith I'll haud up a yearland stirk, auld as I am. Turning to his friends he said, things winny wirk here, but we are no on that account to lose the drink and dinner that's prepared; we'll gang to Mr C———" (a self appointed preacher who baptized for a fee without asking any questions) and get him do to the job though it should cost me half a crown."—*Edinburgh paper.*

A Horse in a China Shop.—On Thursday last, a gig and horse, in charge of a servant of Colonel Law of Clatto, having been left standing before Mr. David Reid's shop door, while the servant was inside executing some orders, the horse got startled by the noise, it is said, of a wheelbarrow which some person was rolling out of the neighbouring court. He immediately darted into Mr. Newton's stoneware shop opposite, and began dancing about amongst the crockery. Mr. Newton having endeavoured to stop the beast was soon disposed of with his broad back on the floor. The horse having satisfied himself with smashing two pounds nineteen shillings worth of good pigs in the front shop, resolved to take a shy at the elegant china in the back room, and accordingly knocked his head through one of the panes of glass, but was checked in the assault by the defences skillfully erected by Mrs Newton, who maintained her position in the press. While in this retreat she saw the brute thrust his bleeding head and gory locks into the room, and coolly stand and take a vidimus of the whole premises,—gazing earnestly upon her, while he allowed the blood to flow from his reeking temples into one of her most fashionable basins From what she observed of the determined spirit of the animal, Mrs. Newton is firmly of opinion that, had he not been repulsed and wounded at this time, he would have carried his conquests through the back room into the kitchen, reckless of consequences and regardless of expenses. His spirit, however, being at last cooled by plentiful phlebotomy, he was with some difficulty backed out into the Bonnygate Mr. Newton does not recollect of any customer having done so much business in his shop in so short a space of time, and with so little speaking.—*Fifeshire Journal.*

Moral Coercion.—It is very commonly rumoured in the City that it is the intention of government to exclude from the court and from the ministerial parties all the foreign ministers or charge-d'affaires whose governments have not faithfully fulfilled their engagements with their creditors in this country. Such a proceeding as this would create great satisfaction. The more reasonable among the creditors of foreign governments are perfectly aware that our own government cannot adopt forcible measures to urge the completion of a private contract, but such a plan as this, which plainly draws a distinction between honest and dishonest states, seems perfectly practicable and no more than just. A similar spirit, if reported may be trusted, has extended to some of the clubs, who have, it is said, made citizenship in a "repudiating" state a sufficient reason for refusing the admission of candidates, however unexceptionable the individual character of such parties may be. In some cases, a rule like this might fall hardly on honourable and sensitive persons, but it is no bad principle in some manner to identify an individual with his government, since if all the individuals of a dishonest country were made to feel some practical inconvenience, a reformation would follow as a matter of course. If the report be true, there is no doubt that the clubs have adopted the suggestion in the Rev. Sydney Smith's letter.—*Times.*

A Real Traveller.—A wonder has lately arrived in India in the shape of a Norwegian runner, who is about to attempt the discovery of the source of the White Nile, on foot, and unattended. He expects to be absent from this only about four months, and he is to go in a direct line, crossing deserts and swimming rivers. He runs a degree in 12 hours, and can go three days without food or water, by merely taking a sip or two of syrup of rasberries, of which he carries a small bottle; and when he does procure food, a very moderate quantity will suffice: but when it is plentiful he eats enough for three days. This wonderful man carries with him only a map, a compass, and a Norwegian axe. He has already made some wonderful journeys, having gone from Constantinople to Calcutta and back in 59 days, for which the Sultan gave him 2000 dollars, and from Paris to St. Petersburgh in 13 days. He has certificates from the authorities at Calcutta and St. Petersburgh verifying these extraordinary facts. He is about 45 years of age, and slightly made. He trusts for safety in perilous journeys to his speed, as he says neither dromedary nor man can overtake him.—*Indian paper.*

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