



Memor of Richard Bowley, WHO DIED AUGUST 6th, 1852.

A feeling of solemnity and awe ever pervades our mind, when we gaze upon the body, from which the immortal spirit has departed. We cannot, in the silent watches of the night, enter the room where the corpse of a friend or brother lies, without a feeling of dread or fear, except, perhaps, in the case of our whom we tenderly loved, or to whom we were bound by the ties of consanguinity, when grief, all-absorbing and intense grief, overwhelms and obliterates every other affection of the mind.

We have lately been reminded of the shortness of time, and the necessity of a preparation for death by the demise of one with whom we were alike most intimately acquainted and nearly connected; and who a few weeks since was like ourselves filled with an exuberance of health and spirits and bid fair to live many years. He now reposes in the silent grave!

What a change in one short fortnight!—Blossoming youth and activity at its commencement, and a premature death at its close! Having occasion to visit my beloved cousin many times during his last illness, and being with him the night previous to his death, I cannot refrain from giving a short sketch of what I saw and heard. Before he was confined to his room he seemed to be impressed with the idea of his approaching end, and alluded to it to myself, and others, but thinking he was in no danger we paid but little attention to what he said. He warned all he saw not to do as he had done—out of the salvation of the soul to a death bed!—The sins of his past life bore so heavily upon him that his mind became quite deranged. It was a touching scene, and one I am totally unable to describe fully, to see him suffering intense physical and mental agony, at intervals exclaiming that he lost forever—that the duty of grace was past—with other expressions of almost hopeless despair. He continued in this state for eleven days, with the exception of a few moments, which he spent in imploring God to have mercy on his soul, or in listening with profound attention to those pious persons who pointed him to the Lamb of God, who taketh away the sins of the world.

When his reason was wholly restored he seemed calm and resigned, although like Thomas, he appeared unable by faith to lay hold on the promise of salvation, or to receive its encouragement, as well as all those who believe. He did seem, from the first, anxious to get well, that he would lead a better life than he had; and he was ever ready to do so. He was weaker and weaker notwithstanding all his physician and afflicted parents could do, and finally expired without a single groan or sigh, on Friday morning, at 6 o'clock.

The funeral service was preached on the Sunday following by the Rev. M. Pickles. From the words, "See that ye refuse not him that speaketh." The occasion was improved to a large number of friends and relatives, and many a tear was shed to the memory of "poor Richard" who was loved and respected by many.

That this solemn dispensation of God's righteous providence be sanctified to us all, is the prayer of the writer. S. P. Wilmar, August 16th, 1852.

Provincial Wesleyan

THURSDAY, SEPTEMBER 2, 1852.

Methodism in Halifax.

RE-OPENING OF ZOEAR CHAPEL IN ABBEY.

Among the instructive apothegms which occur on almost every page of Dr. Dixon's elaborate and insipidly produced Origin, Economy, and present position of Methodism, there is one especially entitled to the practical attention of any genuine Wesleyan, and Wesleyan Clergyman. It is this—THE TRUE THEORY OF A METHODIST CHURCH IS EXPANSION. The associated church—continues that distinguished theologian—is not intended to be circumscribed to the congregations already collected, to feeding the sheep already in the fold, and watching over the individuals and families that belong to the church; but to pervade the whole, as many as opportunities present themselves, by not only going to those who want us, but to those who want to most. It is the natural course of events, that when large and influential congregations are collected, they should demand a full supply of ministers, and that in the present condition of our body, these congregations, when capable of providing for themselves, and becoming in that sense independent, and coming to form the real main and chief support, and by the working of this principle in the most populous part of the country, the amount of ministerial labour expended in our circuits is in danger of being altogether regulated by the scale of things as they actually exist. Hence, if this rule be acted upon, the assemblies may remain numerous, and as far as they are concerned, be in a religious and good state; but the population around them ungodly, and left in their ignorance and sin, will sink into exactly the condition in which the first Methodist Teachers found the miserable and vicious portions of the community.

These just and momentary remarks, though specifically designed for old and densely peopled countries, and emphatically applicable to such conditions of society, are by no means totally irrelevant to Colonial Methodism. It behooves us also to look well to it, lest in close and easily accessible proximity to the spiritual Goshen in which it is our privilege to dwell, there should be found families, numbers by scores and hundreds, any number of which, if suddenly awakened to reflection by some over-whelming visitation, might reproach the apathy of the churches, by exclaiming in all the bitterness of unrepented misery, "No man cared for my soul." The plain truth is, that in this particular, we in Halifax, are very guilty concerning our brother—our brother, living and dying in ignorance of God within reach of our helping hand. We only had reason to stretch out for his relief. It is not attributable to this case, rather than to the fluctuations of our community, or the multiplication and rivalry of denominations, rather, in fact, than to all other causes combined, that our Church in Halifax, does not number more members at this day than did eighteen or twenty years ago? Too long have we quietly permitted the precincts of our existing congregations practically to define the boundary of our solitude and exertions for the salvation of our fellow men. May the sincerity of our humiliation and sorrow in reviewing the past, be evinced by a procedure in the future, more accordant with the genius and mission of Methodism! The recent erection of a church in Grand street is a step in the right direction. But it is only a step. If we rest here, we fall short of our responsibilities. The eye of that estimable servant of God—DOCTOR ROBERTS OF BALTIMORE—endued with the perspicacity of that great and good man, has seen at a glance, during his late, too transient, visit among us, that the northern extremity of our city, and the beautiful village of Dartmouth beckoning to us for help from the other side of our unrivalled harbour, are the most neglected portions of the section of the evangelical catholic church of Christ, who would faithfully discharge our obligations.

Surveying Dartmouth especially, where the dismal and ghastly light of the "black shadow" has been doing the work of death, under the specious pretext of opening the portals of life to all, whether good or bad, the eye of Dr. Roberts appears to have affected his heart; and it may not be premature to intimate, that his heart is likely to move his hand, not unused to such beneficent interference. In venturing to throw out this hint, we desire it to be most clearly understood, that the Doctor's intended liberality is designed to stimulate and sustain, but by no means to pre-emptively curtail, the efforts of those who wear his own crown; we must not let him compare our exertions with his, or his with ours, but by and by, his own exertions, day by day, to notice the re-opening, on Sunday last, of our old church in Argyle street, the suspension of the public services of which for the last two months, was rendered necessary by certain changes in its interior structure, which are now completed. The occasion was one of solemn and affected interest, calling for many of our best speaking recollections. The service was conducted by our worthy brother, the Rev. Mr. Cross, whose life of our working activity has indeed rendered intimacy, and the CHAIRMAN of the Prætorium. Dr. Roberts commenced the service by giving out the hymn, beginning with the words,

Come, let us join our friends above! Who have obtained the prize— and many a heart felt, while thinking of those who walk with God, who had worshipped within those walls, how consoling is the fact, realized by faith, which is the substance of things hoped for, the evidence of things not seen, that— Our family, we dwell in him, the church above, beneath, Though now divided by the stream, The narrow stream of death.

We are enabled, with the Doctor's concurrence, to give the exordium, and a very brief synopsis, of the general plan of his Sermon, to which, we do not, the peculiarity of the occasion will impart an interest to many of our readers—

TEXT 2 Chronicles, vi. 41—Now therefore arise, O Lord God into the temple, and let thy saints rejoice in thy dwellings. Among the hundreds of sanctuaries with which Wesleyan Methodism, in its expanding progress, has within little more than half a century, dotted the North American possessions of the British Crown, from the territories of the Hudson's Bay Company to Newfoundland, the venerable structure in which we are assembled, is perhaps the most solid standing, and to my mind at least, invested with pre-eminence. Without any pretensions to vie in magnificence, or in the beauty of architectural proportions, with many of the more recent erections, by which our beloved people in this and the sister Provinces, have rendered such good service to the cause of God, it is, nevertheless, peculiarly followed by its intimate connection with the most important incidents, and thrilling associations, in the earlier periods more especially, of the history of Methodism in this Colony. On the peaceful circumstances in which the design of building it originated, and of which its designation—ZOEAR CHAPEL—is commemoratively suggestive, I feel no inclination to dwell. It is enough to know that the cloud which at this crisis overhung our cause in this city, and which, in the trembling apprehension of some, was charged with elements of destruction, broke in blessings upon it. The

forty trial, instead of paralyzing the energies of the infant Society, invigorated and elicited them, and for sixty years has been a noble monument of their unmeasured attachment to the doctrines and discipline of Methodism, as then it was, as now it is, and as, to the end of time, we believe it is the will of God it should stand, in its place, then, and the ark of thy strength.

II. Initiating the example presented by Solomon in the text, our earnest supplications must ascend to the God of all grace, that this sanctuary may continue to enjoy the benefit of a holy and efficient ministry. Let thy priests, O Lord God, be clothed with salvation. Higher honor, a more important allusion of service, in connexion with the exercise of office, is reserved for redeemed man. Redeemed from death himself, his agency is employed to save his fellow rebels. The visible execution of the great design of mercy to our fallen world, is committed to human hands. And thus it is, that God unfolds to the contemplation of the intellectual universe his manifold wisdom. "We have things and are glorified in them, that we might glory of the power may be of God, and not of us." The display of that power connects itself however, not so much with the office of the ministry, as with the character and spiritual qualifications of those who sustain that office. The foolish notion that the authority of the sacred office, under any conditions, essentially constitutes an objection to the exercise of it, that inferiority, in rank to the pagan superstitions which confides in the incantations of a designing priest-hood for exemption from present calamities and future wrath. The dispensation of the word and sacraments is savingly efficacious, just in as far as they are operative in promoting that conscientiousness which is the result of true religion, and enlightened zeal, of those who discharge its momentous functions. Brethren, pray for us, then, that the word of the Lord may have free course, and be glorified in us, that we may be clothed with salvation, that, reborn in righteousness ourselves, we may be successful in turning many to righteousness. Pray for us, that out of the treasure of acquired knowledge, and blessed experience, we may be enabled to bring forth, with discriminating wisdom, things which have been hid from the wise and prudent, and may be given unto us, that they may open our mouths boldly to make known the mystery of the gospel. Brethren, pray for us, that God may always make us to triumph in Christ, and make manifest the savour of his knowledge by us in every place, preaching the gospel to you, with the Holy Ghost sent down from heaven, your ministers will rejoice in the day of the Lord Jesus, that they have not run in vain, neither laboured in vain.

The Author and finisher of our faith, who, after making reconciliation for iniquity, and bringing in everlasting righteousness, has also achieved the entire work of our redemption by his own immediate agency, has, in equal wisdom and love, adopted a very different plan. The thrones of immortality pour forth at his bidding, their benignant and rejoicing myriads on behalf of our, to minister for those who shall be heirs of salvation.

If ye have tasted, then, that the Lord is gracious; if ye would give evidence of your love to the Lord Jesus Christ, by contributing to enhance his satisfaction in seeing the travail of his soul, if ye would, as we are found here, seek the souls of those who watch the yearnings of those that must give account—in a word, if you would come, yourselves, in the unity of the faith, and of the knowledge of the Son of God, who is the Father's glory, and who shall be the stature of the fulness of Christ; and see Zion in prosperity among you, let the prayer continually ascend from your hearts, like incense streaming to the skies from a censer filled with their desires, to the Father, O Lord God, O Lord God, be clothed with salvation.

I. We are taught by the spirit of this prayer fervently to implore the manifestation and residence of a propitiator God, in the places set apart to his service and worship. What, my brethren, was the noblest, the most hallowing distinction of the temple, reared and dedicated to the service of the Most High, its toneness and splendour—not the pomp of its ceremonial or multitude of its peculiar sacrifices—not its sacred and surpliced priesthood, though their garments were made for glory and beauty, and their official designation incontrovertibly divine. Not any of these things; not all of them combined, but the holiest of holies, the sanctuary, the place of his habitation, the place of his glory, the place of his rest, where he dwelt in flesh, and in the flesh of his Son, who was sent to glorify him. There that God was, so surpassingly glorious, that he refused to be represented, in majesty upon a throne, but upon a table, as if he were seated by the blood of sprinkling, and radiance with brightest manifestations of mercy and grace, issuing from between the cherubim.

Solomon was too well instructed in the only way of God's gracious approach to man, and of man's acceptable approach to God, to ask his manifested presence disseminated from the ark of his dwelling. To the ark, therefore, the most sacred object among all the contents of the temple, deposited in its holiest interior, covered with the golden mercy-seat, and overshadowed by the cherubim of glory, to the ark, I say, as not merely the material symbol of the presence of Jehovah, but the visible pledge that he would be propitiator to his people, and would be clothed with his presence. The manifested presence of God, he felt, without the ark of his strength, would be the sure presage of judgment, instead of a pledge of mercy.—Amid the sweatings of Jordan—at the seige of Jericho—in the fane of Dagon, as on many other occasions, the illustrations of Jehovah's power were seen in its true association with the ark, and it was not all this done; and it is not written, for our learning, as well as for that of God's ancient people? Is it not impressively suggestive of two considerations, two principles of immeasurable practical importance, in connexion with our worshipping God acceptably, with our enjoyment of spiritual communion with him—namely, that all our services are but a vain oblation, unless God be present with us in the freedom and fullness of his grace; and, moreover, that his glory as a reconciled God uniformly beams forth from between the cherubim over the mercy seat, deigning to be the throne of grace, and that there we may come, with unrestrained confidence, with liberty of spirit and of speech, for there, and there alone, majesty and mercy are divinely blended.

In the cross of our Lord Jesus Christ we recognize the atoning altar, and in his sacrificial death, the great propitiator of the Christian temple—a propitiator for our sins, and not for ours only, but also for the sins of the whole world. It is not only when we surround the table of the Lord, and receive the symbols and seals of pardon and salvation brought with blood, with blood divine, but as often as we lift up our hands with our hands and our hearts, to the throne of God and the Lamb, that— His offering pure we call to mind. There, on the golden altar laid, Whose Godhead with the manhood joined, And have what we ask of God, Though faith in that all-saving blood.

It is thus only that God, even our own God, admits us to high and hallowing fellowship with him. Then the veil is taken away, and entering

into the holiest by the blood of Jesus, we all with open face, behold as in a glass the glory of the Lord; and are transformed into the same image, from glory to glory, even as by the spirit of the Lord. This is the glory that exethem. May his living, life-giving lustre, continue to irradiate this loved sanctuary! Arise, O Lord God, into thy setting place, then, and the ark of thy strength.

Downing, the Agriculturalist and Author. A man who has done more to benefit country life, and rural pursuits than any other in the country—and is thus taken away in the prime of life and midst of usefulness. It was on his way to Delisle, to his mother's grave, that he was taken to his last resting place at Washington. There was a camp meeting, now being held a few miles from the city. The society has lessened the ground for ten years, and erected permanent tents, which are very comfortably arranged. Whether such meetings are productive of much good in the vicinity of the city is, I think, an open question, but I doubt not that those who go there with pure hearts, will remember the days as one long Sabbath, sanctified from the bustle and turmoil of the world—a pleasant oasis to the weary and fainting Christian, travelling through a desert of besetting sins and temptations. I remember of visiting, when a child, in a spot, in the lap of a dim old forest. The strange, quaint look of the white tents, spreading their wings, like birds, among the trees, was a never-ending source of delight and novelty, and their little doors open to mystery to my awe-struck curiosity. It must have been a pleasant and refreshing scene, to see friends and brethren in Christ, thus met together in close and congenial companionship, with one common interest and aim. There was a mighty and gorgeous temple—with towering columns, and bending arches—windows of the most delicate tracery work, adorned into myriads of fantastic forms, yet all in perfect grace, rising, through which we caught glimpses of a far-off dome—deeply, darkly, beautifully blue, where a master-hand had carved rare gems of brilliancy and beauty. We entered the solemn aisles, and the sublime chanting of the forest's hymn, and felt that we were in God's own temple. 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# The Provincial Wesleyan.

## Look Up!

BY JOHN CRICKEY PRINCE.

"Look up!" cried the seaman, with nerves like steel.  
As dawned his glance he cast,  
And beheld his own song giddy, and reel  
On the top of the tramping mast.  
"Look up!" and the bold boy lifted his face,  
And lashed his brief alarm—  
Said once from his perilous perch,  
And leapt in his father's arms.

"Look up!" meek words, with affliction bent,  
Nor daily with dull despair;  
Look up, and in faith, to the firmament,  
For heaven is our only stair.  
The field flowers droop in the stormy shower,  
And the shadows of night fall;  
But it looks to the sun in the after-hour,  
And takes full measure of light.

"Look up!" and man, by adversity brought  
From high into low estate;  
Play not with the lane of carnal thought,  
Nor murmur at chance and fate;  
Renew thy hopes, look the world in the face,  
For it helps not those who resign;  
Press on, and its vicar will amend the pace—  
Success, and its borage is thine.

"Look up!" great crowd, who are foremost set  
In the change of a battle of life,  
Some days of calm may reward ye yet  
For years of allotted strife.  
Look up, for their guardian there;  
For the humble and pure of heart;  
From joy of joys smaller by care,  
If peace that can never depart.

"Look up!" large spirit, by Heaven inspired,  
Thou rare and expansive soul;  
Look up! with endeavor and zeal undimmed,  
And strive for the loftiest goal.  
Look up! and encourage the kindred thing  
Who toil up the slopes behind;  
To follow, and hail, with triumphant song,  
The holier regions of mind!

## Agriculture.

### Applying Lime to Grass Land.

When we consider the vast quantity of lime that is removed by a crop of grass, it seems reasonable to suppose that some means ought to be taken to restore that element to the soil, if it does not already contain a sufficient amount. Two tons of red clover will carry off 130 lbs. of lime—two tons of rye grass 35 lbs. This is from an analysis by Professor Johnston, whose high authority cannot be doubted, and from analysis we find all grasses to contain lime in large proportions, especially clover and lucerne. Although the quantity of lime appears a great deal carried off by these crops, yet very small when compared with the weight of the soil, as one cubic foot weighs about 80 lbs., and the presence of a much greater quantity of lime is necessary to be present in the soil than what is actually required by the various crops, as the roots of feeding organs do not come in contact with the hundredth part of the soil. The clear glass part of the stems of grass is composed of a silicate of potash or a silicate of soda; and in the absence of either of these substances lime is taken to restore that element to the soil, and will also set at liberty matters that have been taken up in the soil, and quite unfit in that state for the food of the plant. If grass is not carried away in the shape of a crop of hay, but is used as a pasture for milch cows or growing stock till a great amount of lime is removed by these animals; 100 pounds of lime contain about 57 pounds of lime. Milk, too, carries off carbonate and phosphate of lime in great abundance. Yet it must be remembered that there is a marked difference between a full grown animal and a young or growing one; the former consumes lime and phosphate of lime in its liquid and solid excrements, whereas there has so organized the young animal that the greater part of the lime eaten in its food is assimilated for the growth and extension of its bones; if such were not the fact, how could horses possess the immense quantity of lime in their composition? So, even by this means, the soil becomes deficient of lime, if all the excrements of such young animals are returned to it; if such solid lime is not returned to it, it is a matter of course that there is much reason to doubt, as crops of hay or crop removes lime, and lime is seldom applied as a dressing for grass land; and certain it is that we cannot arrive at anything like accuracy in the absence of analysis; and practical experimenters and farmers will do well to consider this.

A Mr. Weatherly, an English farmer, who has experimented largely with lime, states that the fall is the best time to apply lime to land, as it increases the most beneficial influence in the winter months. That which contains the greatest amount of the pure carbonate of lime is the best. About three tons are applied to the acre. It is stacked and spread evenly over the land as quick as possible. Use should be regulated as to the kind of crops. Potatoes are most benefited by its use; 9 tons, with their tops, will take from the soil 270 lbs. of lime. Its use on turnips, with their tops, will carry off 140 lbs. of lime; hence, the benefit arising to turnip crops in a variety of instances, from the fact of their supplying lime, in addition to the organic constituents.

### Lord Spencer's Rules

FOR THE SELECTION OF MALE ANIMALS FOR BREEDING.

The first thing to be considered in the selection of a male animal is the indication by which it may be possible to form a judgment as to his constitution. In all animals a wide chest indicates strength of constitution, and there can be no doubt that this is the point of shape which is most material for any breeder to look to in the selection either of a bull or a ram. In order to ascertain that the chest of these animals is wide, it is not sufficient to observe that they are wide at the heart; the width which is perceived by looking at them in the front should be continued along the brisket, which ought to show great fullness in the chest which is just under the elbows; it is also necessary to observe that they should be called thick through the heart. Another indication of what a good constitution is, that a male animal should have a masculine appearance; with this view a certain degree of coarseness should not be objectionable, but this coarseness should not be such as would be likely to show itself in a female animal, because this might happen that the oxen or cows produced from such a male would be coarse also, which in them would be a fault. Another point to be attended to, not merely as a mark of a good constitution, but as a merit in itself, is that an animal in itself should exhibit great muscular power, or rather that his muscles should be large. This is an usual accompaniment of strength of constitution; but it also shows that there will be a good proportionate mixture of lean and fat in the meat

## The Farmer's Creed.

We believe in small farms and thorough cultivation. The soil loves to rest, as well as its owners, and ought therefore to be nurtured.

We believe in large crops, which leave the land better for the year following—making both the farm and farm-mechanics in harvest.

We believe in going to the bottom of things, and therefore in deep ploughing, and enough of it—all the better if with a sub-soil plough.

We believe that the best fertility of any soil is the spirit of industry, enterprise, and intelligence—without this, lime and gypsum, bones and green manure, marl or plaster, will be of little use.

We believe in a clean kitchen, a neat wife in a spinning-wheel, a clean cupboard, dairy, and conscience.

We firmly believe in farmers that will not improve; in farms that grow poor every year; in swarded cattle; in farmers' boys turning out to be a herd of swine; in farmers' daughters unwilling to work; and in all farmers who are ashamed of their vocation.

## Care of Horses.

To go fully into this subject, would require a whole volume, yet a few hints may be useful to some of our readers. Those persons who are constantly taking care of horses, are generally faithful and intelligent, and manage well.

The standing of the horse is too much neglected, or it is subject to be indifferently managed either by the professed groom or the farmer. The horse is often allowed to stand in the stable, on a hard floor, with his fore feet considerably higher than his hind ones, constantly straining his muscles. The floor on which horses stand, should only stand one or two and a half inches in eight or nine feet, barely enough to conduct off the liquid manure.

Some farmers turn their horses into a pen, and let them stand as they please. This is a good arrangement, as they can move about, and stand at ease; and by standing on the manure which is moist and soft to their feet, they are much less liable to injure the feet than horses that stand on hard floors. By this arrangement a horse may eat from a trough by the barn door, so as to breathe freely of pure air.

Stand with this plan, it is necessary to level the manure frequently with the horse stands to eat, else it will accumulate under his hind feet and give him an uneasy position.

Horses should be carried and brushed down daily. This is as necessary as it is for a person to wash his face and hands daily. It is not only necessary to comb, but to permanent hair.

Horses should have a good supply of pure water. Farmers often consult their own convenience in supplying this, to the serious injury of their horses. The animal comes home rather late in the evening, warm, and perhaps weary, and in that condition he is supplied with cold water, as the hour for retiring for the night is at hand, and to water the horse, at that time, after he has become cool, would be very inconvenient.

To avoid so great an evil as giving cold water to a warm horse when his labour is over, give him water when he is about to return, if convenient; if not, wait till the horse has become cooler, after returning home, and turn him to the water, or if more convenient carry some to the stable. If a little hot water can be added to the cold, he may drink without waiting; or moistened food may be given to him, so that water will not be so necessary.

There is one thing in which some farmers are negligent in the care of their horses. They feed their whole stock early in the evening, and then the barn and the manger are left empty. When the horse has eaten his supper of dry fodder, he is very thirsty, but he has no drink, and suffers greatly for want of it. The next morning his thirst is slaked, by an evaporation of the moisture in the system, and he becomes hungry, and is looking for his breakfast, though he will not drink frequently, in the morning, though water is offered. It is but little trouble to turn the horse to water, about nine o'clock in the evening, and it should be attended to. If the food be cut and moistened, as now practised by many, it will be, in a great measure, a remedy for the evil.

When the horse is out keep him well covered, while standing in the cold, especially after hard driving, or when warm; and put a blanket on him on being put into the stable when sweating. Never wash a horse's legs in cold water when he is warm, and do not wash his face and neck, but only when the horse is still and cool.—N. Y. Farmer.

## Preserving Fruit in their own Juice.

As the season of fruits is now approaching, it may be interesting to our readers to be informed of a method by which the most delicate fruits can be preserved, so as to retain their flavour for an almost indefinite period. Thirteen bottles of fruit so preserved were exhibited lately at Rochester, N. Y., by Mr. William H. Way, of that county, viz: five of cherries, two of peaches, one of strawberries, three of different varieties of currants, one of blackberries, and one of plums. They were examined by a committee, and found of fine flavour, and the committee expressed their admiration of the art of preserving fruit in that manner is practicable and valuable, and that the fruit when carefully put up, can be made to keep as long as desirable.

The mode of preserving is thus given by the New York State Society by Mr. Smith:—  
They are preserved by placing the bottles, filled with the fruit, in cold water, and raising the temperature, till the boiling point is quickly as possible; then cork and seal the bottles immediately. Some varieties of fruit will not fill the bottle with their own juice, these must be filled with boiling water; and corked as before mentioned, after the surrounding water boils.—Southern Cultivator.

## New Mode of Preserving Shingles.

Fill a large boiler with whitewash, mix four gallons of liquid, a pound of potash, and about the same quantity of common salt. This composition is to be boiled, and while boiling, dip the shingles in, taking care to hold them in the water by the top. Arrange a platform of boards on the top of the kettle, on which to stand the shingles after they are dipped; the liquid from them may run back in the boiler. In before they are laid. This process is to be repeated until the shingles are thoroughly saturated. The expense is not trifling, but it is a great improvement on the old method of preserving shingles by dipping them in a mixture of lime and water.

## The Steam Power of England.

There is a most lamentable general ignorance of the power of England, both among the people there and our people here. This we judge from the statistical facts respecting the steam power of England, which are being no less than 147 vessels, besides three or four hundred more in commission; and then she has 75 steam vessels ready for war, and many more in the building, which is 800 tons each. Some of these are very small, and some very large, but the very smallest is to be found in the Atlantic.

The commercial steam marine of Britain numbers 1,000 steam ships and steam boats. The city of Glasgow has 1,000 steam vessels, with a tonnage of 100,000 tons. In Liverpool, there are 99 steam vessels, with an average tonnage of 21,000 tons. Thus in three ports there is a tonnage of steam vessels amounting to 127,000 tons. It is right that we should be well informed about the power of foreign countries. It is our opinion that the policy of England is not to be based on her strength. It may be more policy, and it may not—we have no occasion to discuss that point now—we wish to present facts for true information to our people.

We have presented the tonnage of the British navy, and in a few days we will allow an average tonnage of 200 tons to all the mercantile marine there, it will amount to 230,000 tons. We have seen a statement in the *Continental Gazette*, that the steam power of England is being below a hundred tons, and that we had no such class here. This is true; but every one of them is inferior; and for all the very smallest is fit for sea. One single Glasgow company (the Cunard) has seven Atlantic steamships with a tonnage of 13,000 tons, and this force is to be increased about 6000 tons. There are at least 100 steamships of 1000 tons burden, each of which, upon an emergency, could be drafted into the British navy, and in a few days, armed and equipped not for defence but for offensive operations. The statement that England may be invaded from France is all spongy and Cologne water. When our navy is so active, and the European coast is so well guarded, and the ports in Europe and defend her own at the same time.—Scientific American.

## Marking Sheep.

An agriculturist says—"I wish to impress upon every one who keeps a flock, not more than half a dozen, that Venetian red is the best thing that I ever saw used to mark sheep. It is, as most of us know, a cheap red paint, only a few cents a pound, and one pound will mark a hundred sheep. It is made of Venetian red powder, and drawn the thumb and finger through the wool, leaving the powder at the same time, and it will combine with the oil of the wool, and make a bright red mark that will never wash out, and does not injure the wool. It is readily cleaned out by the manufacturer."—Gleaner.

## Oyster Shells for Fruit Trees.

A correspondent writes to us as follows:—"One of the most effectual applications we have ever made to fruit trees, in an old and barren condition, is a compost in which finely broken oyster shells was the principal ingredient. The shell has generally a large percentage of saline matter attached to them, and in a fruit state, with some lime matter, and much lime. By breaking them and mixing them with wood ashes, and spreading it thickly around old trees, an almost immediate and a decided improvement will take place."—Gleaner.

## Miscellaneous.

### Adulterated Cayenne Pepper.

The *Lancet* gives the following results of an analysis of 28 samples of Cayenne pepper obtained at different parts of the world. The 28 samples of Cayenne pepper subjected to analysis, 24 were adulterated; that out of the above number four only were genuine; that out of the 24 adulterated samples, 22 contained mineral coloring matter; that 12 contained arsenic, and 10 contained mercury, and 13 contained some other poisonous substance; that 12 contained lead, and 10 contained iron; that 12 contained arsenic, and 10 contained mercury, and 13 contained some other poisonous substance; that 12 contained lead, and 10 contained iron.

### Allegations.

Among the beautiful pictures, that hang on Memory's wall, is one of a dim old fellow, that seems the best of all: Not for his quarrelous old den, nor for his venerable hair, nor for the violet gables, nor for the white walls below; nor for the milk-white vale; nor for the lead from the fragment ledge, nor for the light of their golden windows; nor for the vines on the upland, nor for the bright red berries; nor for the pink, nor the pale, sweet corn; it is seen to me the best.

### Once had a little brother,

With eyes that were dark and deep— In the lap of that old dim forest, he lay in peace—  
Light and airy as a feather, he flew, and free as the wind that blow, we roved the beautiful summer, the summer of long ago; but his feet on the hills grew weary, and he fell from the sky, and I made for my little brother, a bed of the yellow leaves.

### Steadily his pale arm folded,

As the light of his golden windows, he lay in peace—  
Slightly covered his face, and when the morn of sunset lodged in his eyes, he lay in peace—  
Asleep by his simple bed, he lay in peace—  
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### The Ziczac and the Crocodile.

On one occasion, I saw a long way off, a large crocodile, twelve or fifteen feet long, lying asleep under a perpendicular bank about ten feet high, on the margin of a river. I stopped the boat at some distance, and noting the place sufficiently, I took a circuit inland, and came down cautiously to the top of the bank, whence, with a heavy rifle, I made sure of my ugly game. I had already cut off his head, in imagination, and was considering whether it should be stuffed with his mouth open or shut. I was walking up and down close to the crocodile's nose, and I was not aware of his presence, until he suddenly saw me, and instead of flying away, as any respectable bird would have done, it jumped up about a foot from the ground, and with a loud croak, it dashed itself against the crocodile's face two or three times. The great beast started up, and immediately spying his danger, made a jump into the air, and dashing into the water with a splash, he was seen no more.

### Large Plates of Glass.

The large glass now so common in the show windows of stores, constitute one of the most costly, as well as beautiful ornaments. These immense panes are made in France, and the process of their manufacture is thus described by the New York Mirror.

The large plates are cast. They come from the mould rough, and they are then polished. What a work! It seems an impossible one. But no—faster than the plate upon a fire table, and go to work; draw the men down with their slabs; draw the heavy rollers backward and forward, hour after hour, with inexhaustible patience, and the sharp friction, after a while, prevails. As the work advances, finer and finer polishing powders are used, until at length you find the plates as bright as the rolls of cotton fabric, wet with some nice polishing mixture, which gives the highest perfection of surface.

It is not strange that these plates should cost nothing. Perhaps few are aware how low the price rises with increase of size. These large plates which are occasionally seen in shop windows, are thought a little noticeable indeed, but how many know that one of them would satisfy himself as the truth of the matter by experiment.—N. Y. Farmer and Mechanic.

## Camphor.

This is a vegetable substance, semi-transparent and colorless; solid and easily broken, and yet so tough that it is with great difficulty it can be powdered, without the addition of a few drops of spirit or oil. It is exceedingly volatile, and when exposed to the air it flies off in vapour. Its smell is strong and aromatic, and on account of this, odour it is much used to preserve cabinets and cloths from insects and moulds. From its strong smell has arisen the idea that it is a preservative from infectious disorders, but it is a poisonous disease. From this tree is procured, it is known by the name of camphor glass. A singular effect takes place if small shavings of camphor are thrown on the surface of perfectly clean water in a large basin; the pieces immediately begin to move rapidly, some round their own centre, others round the place, the cause of these motions is unknown. Camphor is readily dissolved by spirits of wine; the solution thus made is called camphorated spirit. It is useful for rubefacient, stimulant, and antispasmodic purposes, and is used in the treatment of rheumatism, neuralgia, and other affections of the nervous system. It is also used in the treatment of the lungs, and is a native of Borneo and Sumatra; the camphor is obtained from splitting open the tree, when it is found in large pieces in the interior.

## The Steam Power of England.

There is a most lamentable general ignorance of the power of England, both among the people there and our people here. This we judge from the statistical facts respecting the steam power of England, which are being no less than 147 vessels, besides three or four hundred more in commission; and then she has 75 steam vessels ready for war, and many more in the building, which is 800 tons each. Some of these are very small, and some very large, but the very smallest is to be found in the Atlantic.

## Marking Sheep.

An agriculturist says—"I wish to impress upon every one who keeps a flock, not more than half a dozen, that Venetian red is the best thing that I ever saw used to mark sheep. It is, as most of us know, a cheap red paint, only a few cents a pound, and one pound will mark a hundred sheep. It is made of Venetian red powder, and drawn the thumb and finger through the wool, leaving the powder at the same time, and it will combine with the oil of the wool, and make a bright red mark that will never wash out, and does not injure the wool. It is readily cleaned out by the manufacturer."—Gleaner.

## Oyster Shells for Fruit Trees.

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## The Road to Health: Holloway's Pills.

CURE OF A DISORDERED LIVER AND BAD DIGESTION.

Copy of a Letter from Mr. J. W. KIRK, of Liverpool, dated 24th June, 1851.  
To Professor Holloway.  
I have your Pills, and have tried them several times, and I can say that they have done me a great deal of good. I have been suffering from a disordered liver and bad digestion for some time, and I have tried many other remedies, but they have all failed. I have now tried your Pills, and I can say that they have done me a great deal of good. I have been able to eat and drink again, and I feel much better than I have done for some time. I have now tried your Pills, and I can say that they have done me a great deal of good. I have been able to eat and drink again, and I feel much better than I have done for some time.

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