

without further culture. In this condition they produce much larger and finer fruit than in their wild state, the yield being from 200 to 300 bushels per acre, worth on an average in the Boston market at least one dollar per bushel. A damp soil, or when wet predominated, has generally been considered necessary, but Mr. Bates thinks this not essential to their successful cultivation; any soil unless when inclined to bake will answer. Early in spring is the best time for transplanting."

The Politician

The British Press.

THE CHURCH OF ENGLAND.

The Archbishop of Canterbury's Letter.—There will be found in another part of to-day's paper the letter of the Primate to the clergy and laity of his province, of which we spoke in the last *Record*. It is calm, paternal, and christian in its tone, dignified and yet quite removed from superciliousness. It is in harmony with the character and conduct of Dr. Howley, as exhibited during a long and prosperous career in public life. It has accomplished one object more important, probably, in appearance and reality—the arrest of the Bishop of Exeter in a course dangerous, unquestionably, to the peace of the church, but greatly hurtful to the progress and establishment of Tractarianism in the kingdom. The greater, and the more enduring the violence of the Bishop, the more deeply and permanently the mind of the nation would have been excited against the principles of that evil sect whose words and works do eat as doth a canker. His violence is stopped. His principles remain. Whether the usual course of the service at Helston, Exeter, and other places, will be restored to its state previous to the introduction of the innovations does not exactly appear. We fear not. Things are directed to remain as they are at the time of the issuing of the Archbishop's Letter; spotted and speckled as before; and such they probably will remain, under the plea of regard to the conscientious scruples of the innovators, which scruples the Primate also treats with a full measure of respect. Probably the letter assumes as much power as is lodged by law in the hands of the Archbishop, and to assume more would have been incorrect, and would have exposed the letter to the danger of being treated with contempt. It offends none more than is necessary. It gives no triumph to any party over another. It intends to be, and is throughout, healing and conciliatory; and we trust it will in many quarters, have a beneficial effect in preventing further innovations throughout the kingdom, as it regards the rubrical innovations, and, probably, in putting them down in many other directions where they have been introduced; and this is unquestionably a great good. Still it wanders only over the surface of things. It may be considered to be on the whole unfavourable to the innovators in the lesser matters of which it treats, but not a word of condemnation is uttered against the pestiferous and alarming doctrines from which fountain these, and incomparably greater evils are proceeding in a full stream. We expect the effect, accordingly, to be superficial and temporary. Do not let any of our readers imagine that it essentially improves our position, or makes the necessity of united and vigorous efforts for the security of the church and true religion a whit less urgent. That were an evil far greater than any good reasonably to be expected to arise from the letter. It is an advantage. The defeat of the Bishop of Exeter is an advantage, but both are trifling as to the final issue of the combat; and as we have said, might in the easiest way imaginable (as in physical warfare) be turned to our great disadvantage; nay, unquestionably, will be so turned, if not followed up with sound judgment, sound discrimination, and honest scriptural zeal.—*Record*.

Reviewing the serious troubles which have occasioned its publication, we are at a loss to conceive what object his Grace proposes to himself in his late circular. As a final settlement of the questions in dispute, it is "a conclusion in which nothing is concluded." If it is merely to restore peace to the Church, he will be found, we think, to have entirely failed. Unless he plainly discountenances and condemns the source of the evils complained of, the prosing moralities of the Archbishop are thrown away. The extensive injury that has accrued from the trivial or pernicious innovations, demanded something definite—something stringent—something for the public to

lay hold on—from the first prelate in the realm, when at last he found it necessary to appear upon the scene. He was hardly required to hold the balance between the two parties. It was scarcely due to his office to appear in such a character. One or other, for his dignity's sake, he should have made clearly known, even if he lacked the power, as he is so exceedingly anxious to prove, to enforce his opinion. When the "*dignus vindice nodus*" had thus claimed his solution, he should have stood forth as the authoritative arbiter, not the dubious pleader. The Bishop showed no such wavering or hesitation in his earlier proceedings on these points. He had no scruples concerning the "ambiguity of the rubrics," or the "extent of the powers committed" to him; and although we should greatly implore any words or acts on the part of his Grace which, rashly spoken and undertaken, he might afterwards be compelled, like his hasty-tempered suffragan, to withdraw, yet, from his pre-eminence in ecclesiastical rank, it was to be expected that his decision, when pronounced, would have been effectual and final. He is, we fear, brought forward rather by the stern necessity of the crisis, which would no longer suffer him to remain silent, than from any resolution formed, or any eagerness felt, to express a deliberate judgment. Nothing can be much more unfortunate just now than the timid, ill-advised conduct of the Primate. It is peculiarly deplorable in a contingency like the present, with which men of nerve and vigor only are competent to grapple. What, otherwise, is to be the destiny and doom of the Church? Is she still to be agitated with conflicting differences in the form of divine worship—and are the laity to be tormented and perplexed by the varying observances of successive clergymen, some doing one thing, some another? The Archbishop has not established a rule; then who is to do so? and what is it all to end in? Greater discomfort and disunion cannot be imagined than what these novel rites have introduced in parishes where the warmest attachment to the church, and the most uniform attendance on her services, had been observable hitherto. Facts of this nature, unquestionable facts, speak far more to the purpose than all the arguments of the keenest wits; and if the rulers of the church will not accept their testimony, and act with proportionate energy in arresting innovation, they must expect the same results for every church where it prevails, as at Helston, where the meeting-houses are thronged by those who are driven from the place of their former devotions. We are not greatly indebted to the Archbishop for the information he has afforded us in his reference to the preface of the Prayer-book, where "all persons having doubts or diversely taking anything in the performance of Divine service, are directed to resort to the Bishops of the diocese for the resolution of such doubts and the appeasing of such diversities." The measure has been tried, and it has failed. "Due attention" has been "paid to this salutary rule;" and yet, quite contrary to his Grace's intimation, the dissensions of the church have been intensely fomented by it; witness the doings in the diocese of Exeter. What, then, is the turning point of the Archbishop's address? "Mutual forbearance"—disturb nothing—alter nothing—go quietly to church and make no difficulties—discontinue hostile preparations or proceedings—shake hands and behave yourselves, and some day, at "a convenient season," you shall see what you shall see—"a final arrangement." This is not very practical, nor perhaps quite practicable, as matters stand.—*Times*.

Puseyism in Exeter.—*Quosque tandem?* How long is it to go on? How long is the public patience to be abused by the impertinence of such men as the Rev. Mr. Courtenay, in those ceremonial absurdities which even his Bishop has been forced to discountenance? Similar scenes of riot and misrule to those which we have already noticed, but on a large scale, took place at Exeter last Sunday. A dense mob was collected outside the church doors to escort the clergyman home, with jeers, hootings, and execrations. Meanwhile the church itself is profaned by the most irreverent tumult. Part of the congregation leave the building when Mr. Courtenay ascends the pulpit, and so great a noise prevails that he can scarcely be heard. The police have to form a body guard to protect him from something more than the noisy violence of shouts and hisses. The peace of the town is seriously compromised, and the rev. perturbator still refuses to listen to the somewhat plainly expressed wishes of the people. No matter that the ma-

majority are disgusted and deeply offended—no matter that the sober, respectable portion of the inhabitants entertain the utmost indignation at his dogged and deliberate opposition—Mr. Courtenay, we suppose has set his credit "on the cast," and will, at all risks, stand the "hazard of the die," as one who desires to pass for an ill-used man, a martyr to his principles, and to let folks see what it is to have a strong mind and a stout heart.—*Times*.

European News.

From British Papers to the 4th February, received by the *Hibernia*, Steamer.

Presentation of Plate to Mr. Brunel.—On Friday, the 17th inst., a sumptuous entertainment took place at the Albion Tavern, on the occasion of presenting to Mr. I. K. Brunel, the engineer to the Great Western, Bristol and Exeter, and Bristol and Gloucester Railways, and other great public works, a testimonial of very beautiful workmanship, and consists of a centre-piece and four accompanying ornamental dishes for fruit or flowers, with six salt-cellars, all of silver gilt, in the style of Louis XIV. The value of the testimonial is upwards of 2,000 guineas.

The *Courrier de Lyons*, of the 21st, states, that there has been no communication between Italy and that city for several days until the 20th, an enormous avalanche having fallen on the Mont-Cenis road, near the Mularet. The mail had at length been able to effect a passage, and immense numbers of workmen were engaged in restoring the communication to the public.

Mr Rowland Hill received, yesterday week, from the City mercantile committee, a letter enclosing a copy of resolutions passed by them, in March last, accompanied by a cheque for £10,000, one part of the amount raised in carrying out the object therein referred.

Effects of the Storm at Liverpool.—On Saturday last, the town of Liverpool was visited by a dreadful gale, which commenced on the evening of that day, and raged with almost unabated fury till a late hour on Monday morning. A few of the Ships in the George's and Prince's docks were chafed and slightly injured, but in other respects the shipping in port escaped without damage. A blacksmith's shop was blown down, as was likewise a large wooden paling in front of the Fever Hospital; several chimneys and slates were carried to considerable distances by the high wind prevailing, but fortunately no material injury overtook life or limb. It is much to be feared, that the accounts from the coast will bring disastrous tidings, though, as yet, news has only been received of the loss of one vessel, the *Manchester*, which sailed from Liverpool on Saturday, with a full cargo, for Calcutta, and was wrecked the next morning on the Hoyle Bank; the crew, thirteen in number, took to the boat and were saved. The *Athlone* steamer, which sailed for Belfast, was obliged to put back, and while off the Isle of Man, was, for several hours, in a state of imminent peril. The *Iron Duke*, Dublin steamer, likewise experienced a dreadful night, and one of the men on board had his leg broken.

Professional Persons in Great Britain.—The return to the census of 1841, under the head "clerical profession," contains 14,613 clergymen and 8,930 ministers and clergymen. The number of barristers, advocates, and conveyancers was 2,373; attorneys, solicitors, writers, and law students, 14,657; and there were 1,476 physicians, 18,658 surgeons, apothecaries, and medical students, coppers, dentists, &c. Midwives were placed under the head "medical profession," of whom 676 are returned for England, and 641 for Scotland. The class headed "other educated persons," comprises 56,830 clerks, 54,787 schoolmasters and schoolmistresses, and assistants, teachers, and governesses; 4,985 teachers or professors, 4,556 surveyors, 4,974 accountants, 4,337 artists, 3,992 musicians and organists, 520 newspaper editors, reporters, and proprietors; 1,904 bankers, 1,675 architects, 167 authors, 1,563 actors, 959 civil engineers, 860 land agents, and 305 sculptors.

Sir Henry Pottinger is a fine, portly, noble-looking man, and stands about five feet nine inches. He was born in the vicinity of Belfast, in the year 1780; consequently he is now in his 64th year; he does not, however, look older than 50. He entered the army as a subaltern, and has served 40 years in India and China. When he had attained the rank of lieutenant, he undertook a journey of observa-

tion, throughout the vast kingdoms of India, and, after encountering unheard-of perils, he succeeded in traversing those immense tracts of country, till then untrodden by any European feet. Honour, bravery, and prudence are the distinguished characteristics of his mind. Sir Henry's lady is a remarkably fine woman. A new vicar has been appointed to Ilford, and the inhabitants are renewing their exertions to get rid of the changes introduced into the mode of performing service by the late incumbent. A vestry meeting has been held, at which the inhabitants requested the removal of the credence table, and the restoration of the reading and clerk's desks to their original position.

The foundation stone of a steam bason was laid on Monday at Portsmouth, by Sir Hyde Parker, C. B., superintendent of the dockyard.

Ages of the European Sovereigns.—The Pope is, since the death of Bernadotte, King of Sweden, the Nestor of European sovereigns, being now 70 years and 4 months. Out of 52 monarchs three only are above 70, viz. 1. The Pope, King of Hanover, (73 years 7 months.) Of the others, ten are between 60 and 70; fourteen from 50 to 60, among whom is the emperor of Austria; thirteen from 40 to 50, including the Emperor of Russia and the King of Prussia; three from 30 to 40, seven from 20 to 30, comprising the Queens of England and Portugal, &c.; and two only from 10 to 20, the Emperor of Brazil (19 years 1 month), and Queen of Spain (14 years 3 months.) Two changes of reigns have occurred in 1844 by the death of Bernadotte, King of Sweden, and Ernest, Duke of Saxe-Gotha.

Whales on Shore.—Upwards of 160 whales were driven ashore last week at Swanwick Bay South Ronaldshay, and Orkney, and are to be disposed of by public roup. The capture will be worth several hundred pounds to the parties concerned.—*Scottish Guardian*.

Irish in English Towns.—It appears from the population returns, that there are only 21,552 English and 8,583 Scotch, resident in all Ireland; whereas there are none English town alone (Liverpool), 46,639 Irish residents, and in one Scotch town, (Glasgow), 44,345 of the same people. There are upwards of 73,000 Irish in London.

Lord Augustus Fitzclarence, youngest son of the late King by Mrs. Jordan, the actress, was married on Thursday to the grand daughter of the Marquis of Huntley.

LETTER ADDRESSED TO THE CLERGY AND LAITY OF HIS PROVINCE,
BY WILLIAM, LORD ARCHBISHOP OF CANTERBURY.

For a considerable time past my attention has been anxiously turned to the divisions in the Church, occasioned by differences of opinion with respect to the intention of certain rubrics, directions in the Liturgy, and diversities of practice in the performance of Divine Service. These questions, relating to matters in themselves indifferent, but deriving importance from their connection with the maintenance of uniformity and order in the solemn ministrations of the Church, are rendered difficult by the ambiguity of the rubrics in some instances, and, in all, by the doubts which may arise as to the weight which should be allowed to general usage when it varies from the written law. It is partly on these accounts, and partly from uncertainty with respect to the extent of the powers committed to the Archbishop of the Province, in the preface to the Book of Common Prayer, for the resolution of doubts in regard to the contested points, that I have not felt myself justified in expressing an authoritative opinion upon questions occasionally submitted to me on these subjects. I was, indeed, willing to hope that these controversies, like many of much greater importance which have for a time disquieted the Church, would be suffered to die away of themselves, when the arguments on each side had been thoroughly sifted, from the good sense of the parties engaged in them, and the general conviction of their unprofitableness. But having been disappointed in this expectation, and considering the tendency of continued agitation to weaken the sacred bonds of affection which ought to unite the clergy and laity as members of one body in Christ, I hold it a duty to come forward, in the hope of allaying animosities, and putting a stop to discussions which are shown by experience to be not only unedifying but mischievous. With this view I would call your attention to a few considerations, which, with persons who are desirous of peace, will, I trust, have their due weight.

It has long been observed that, in the performance of Divine Service in the generality of our parochial churches, there has been a deviation, in certain particulars, from the expressions of the rubric, and that, in some cases, a difference in respect to the sense of the rubric has led to a diversity in practice. In regard to such points, in themselves non-essential, the most conscientious clergymen have felt themselves justified in treading in the steps of their predecessors; and hence the irregularity (if all departures from rule is irregular,) which seems, in some instances at least, to have exist-