St. John Chronicle.

AND COLONIAL CONSERVATIVE.

Volume XVI. Saint John, New-Brunswick, Friday, May 14, 1852. Number 26.

THE SAINT JOHN CHRONICLE,

Is published every Friday afternoon, by WILLIAM DURANT, at his Office in the Brick Building of L. H. Deveber & Son, west side Prince Wm. street.

☞ Visiting and Business Cards, (plain and ornamental,) Handbills, Blanks, and Printing generally, neatly executed.

TERMS OF THE CHRONICLE:—

12s. 6d. in Advance;—$3 if not paid until the termination of the year;

But as the Proprietor intends to discontinue, as far as practicable, the *Credit system*, and stop the practice of making *good subscribers* contribute for those who *never pay*, he offers the following

Inducements for Clubbing.

by which means parties will be able to procure a valuable Family and Business Newspaper at a CHEAPER RATE than any heretofore offered in this Province. He proposes to send

For $10 IN ADVANCE, 5 copies of the Chronicle, *to one address*, to any part of this or the Sister Provinces, for One Year;

For $20 in advance, 11 copies for One Year;

For $40 in advance, 24 copies for One Year;

Mind! IN ADVANCE, and to one address.

☞ No paper discontinued until all arrearages are paid up, except at the discretion of the publisher.

All letters, orders, communications, &c., must be post paid, and addressed to

WILLIAM DURANT,
Chronicle Office, Saint John, N. B.

George Hutchinson,
SURGEON DENTIST——PETERS' STREET
(*opposite the residence of Dr. Paterson*)

CHARLES W. STOCKTON,
Attorney & Barrister at Law,
PRINCE WILLIAM STREET,
ST. JOHN, N. B.

DOOLEY'S
Merchants Exchange Hotel——*Post Office Building.*
State Street, BOSTON,
TERMS—ONE DOLLAR per day.

MARINE
AND
FIRE
INSURANCE.
TORONTO, C. W., AGENCY.
Apply to CHARLES L. STREET.
November 21. 6t

Notice.

THE Co-Partnership heretofore existing between the Subscribers, under the Firms of "Allison and Spurr" here, and "James Dewolfe Spurr and Co." at Liverpool, G. B., is this day dissolved by mutual consent.

All persons having claims upon either of the above Firms are requested to render them for settlement; and all parties indebted will please make early payment to either of the undersigned.

EDWARD ALLISON,
JAMES DEWOLFE SPURR & CO.
By EDWARD ALLISON, *his Attorney.*

St. John, 1st March, 1852.

NOTICE.

ALL persons having demands against the Estate of the late JOHN BRUNDAGE, of Lancaster, in the County of Saint John, farmer, deceased, are requested to hand the same duly attested, to the Subscriber within three months from the date hereof, and all persons indebted to said Estate are required to make immediate payment to

SUSAN BRUNDAGE,
Lancaster, Jan. 30, 1852. *Administratrix.*

NOTICE.

THE Co-partnership heretofore existing between the undersigned, under the firm of SANCTON and BROWN, is dissolved.—All debts due to and from the concern, will be paid or received by JOHN BROWN. Dated 1st September, 1851.

HENRY P. SANCTON,
JOHN BROWN.

THE Subscriber having purchased Mr. Sancton's interest in the SOAP AND CANDLE MANUFACTORY, would respectfully inform his friends and the public, that he is now prepared to furnish all who may patronise him, with the manufactures above named, equal in quality, and on as good terms as any other Establishment in the City.—Having in his employ men, who, from long experience, thoroughly understand the business, he hopes, by strict attention, to merit a continuance of the liberal patronage heretofore received by the Establishment.

Sept. 5. JOHN BROWN.

HAMMOND RIVER HOUSE.

THE Subscriber grateful for past patronage from the Travelling community, begs to inform his friends and the public at large, that he has lately removed his establishment to the above House, 16 miles from this City, 1 mile North of Hammond River Bridge, where he is prepared to entertain Travellers at all times and seasons.

DINNERS, &c. &c., got up at shortest notice.

Constantly on hand, a choice supply of WINES, &c. &c.

Comfortable and commodious Stabling attached to the Premises, careful hostlers always in attendance.

WASHINGTON ALDEN.

February 2, 1852.

SOAP & CANDLE
MANUFACTORY.
GEORGE WOODS
West side Water Street, between the Ferry Landing and Fish Market,
ST. JOHN, N. B.

August 29, 1851.

NEW-BRUNSWICK
STEAM, SASH, DOOR, AND BLIND FACTORY,—*Harding Street, St. John.*

HAVING put up the best Machine by that can be procured for the manufacture of Doors, Sashes, Inside and Outside Blinds, Window Frames, Mouldings, and other kinds of Wood Work. I am prepared to furnish to any extent the best and cheapest article ever offered to the people of this Province.

May 9. JOHN E. TURNBULL.

JOHN BARRY,
Silver Smith, Jeweller & Engraver
North side of King Street, St. John, N. B., a few doors below the *Waverley House.*

KEEPS constantly on hand SILVER PLATE, WATCHES and JEWELLERY of the best description.

Having secured the services of Mr. DAVID WEBB, from the Establishment of Mr. ROBERT ROBERTS, Chronometer and Patent Lever Finisher, Liverpool, flatters himself from the experience he has had in the above Establishment, that all orders entrusted to this care will be executed in a style equal to any house in *England.* June 6.

New York Scientific American.

HAVING recently been appointed Agent of this valuable Scientific and Mechanical Journal, the subscriber is prepared to receive the names of subscribers to the publishers, Messrs. Munn & Co. New York.

PETER STORR.

St. John, February 27, 1852.

Insurance.

National Insurance Company.

THIS Company is prepared to receive applications for Insurance against FIRE upon Buildings and other Property, at the Office of the subscriber.

I. WOODWARD.

National Loan Fund
LIFE ASSURANCE SOCIETY
of London.

EMPOWERED BY ACT OF PARLIAMENT.

Capital, £300,000 sterling.

Exclusive of a Reserved Fund (Surplus Premiums) of £51,000 sterling.

BOARD OF LOCAL DIRECTORS AT ST. JOHN, N. B.
(Office Nelson street.)
ROBERT F. HAZEN, *Chairman.*
Edward Allison, Esq. William Wright, Esq.
John H. Gray, Esq.
Medical Examiner.—Wm. Bayard, Esq., M. D.

Advantages offered by this Society.

PERFECT SECURITY, arising from a large Capital totally independent of the Premium Fund.

LOANS.—Two-thirds of the Annual Premiums paid, or half the Premiums for the first five years, which half may remain on interest, to be deducted from the amount of the Policy at the death of the insured.

LOW RATES OF PREMIUM.—The rates of Premium are as low as any society of equal standing.

DIVISIONS OF PROFITS.—The Bonus in the Society are declared annually, and each year the Assured has the option of receiving the profits in Cash in reduction of Premium, or in addition to the sum insured.—The Bonus' are permanent.

Premiums may be paid Annually, Half-Yearly, or Quarterly.

Insurance may be effected for one year, for five years, or for life, with or without participation in the profits of the society.

A liberal allowance for the surrender of policies.

Every information to the Society's Rates of Premium, mode of Insurance, and blank forms of application, may be had at the Office of the subscribers, or of the sub-Agents, who have Pamphlets for gratuitous distribution, and all documents required for effecting Insurance.

CALIFORNIA.—Parties proceeding to California can effect insurance on liberal terms.

SUB-AGENTS FOR NEW BRUNSWICK.

Bathurst: Theophilus Desbrisay, Esq.
Chatham: William Cormen, junior, Esq.
Dorchester: Albert J. Smith, Esquire.
Dalhousie: William S. Smith, Esq.
Fredericton: J. Henry Phinie, Esq.
Hampton: Samuel Hallett, Esq.
Hopewell: Thomas B. Moore, Esq.
Moncton (the Bend) Bliss Botsford, Esq.
Newcastle: Edward Williston, Esq.
Richibucto: William Bowser, Esq.
St. Andrews: George D. Street, Esq.
St. Stephens: W. T. Rose, Esq.
Shediac and Cocagne: Richard C. Scovil, Esq.
Woodstock: James Robertson, Esq.

WILLIAM J. STARR,
February, 1850. *Manager, St. John, N. B.*

LIVERPOOL AND LONDON
Fire and Life Insurance Company.
[*Established in* 1836.]

Capital £2,000,000—in shares of Twenty Pounds.

THE Stockholders of this Company are responsible to the full extent of their property for the liabilities of the Company.

The undersigned hereby notifies the Public of New-Brunswick that the above-named Company have empowered him, by a full and ample Power of Attorney, to open an Office, in the City of Saint John, for the Insurance of PROPERTY against loss or damage by FIRE, in any part of the Province, and to sign and issue Policies in the name of the Company; and that in virtue of the power vested in him by the said Power of Attorney, he has appointed Mr. ADAM JACK to act as Agent for the said Company, in the receiving of proposals for Insurance, and the inspection of premises proposed for Insurance, and all other the usual duties of an Agent; and to collect and receive the amount of premium on any policy issued by the undersigned in the name of the said Company, or for the renewal of the same.

The Deed of settlement, and the supplemental Deed of settlement, lies with Mr. Jack, at the Office of the *New Brunswick Marine Assurance Company*, also the pamphlets issued by the office at Liverpool, affording ample details of the mode of transacting business by the Company.

The rates of premium will be as low as any other respectable Company, and the undersigned trusts a fair portion of public patronage will be accorded to the Company.

Losses not exceeding £500 will be settled without referring to the head Office at Liverpool.

EDWARD ALLISON.

Dated at St. John, N. B., 4th August, 1851.

NEW BOOKS.

Received per Schr. "Linnet," from Boston:—

HARPER'S MAGAZINE for March;
Knickerbocker do. do.;
Mechanic's do. do.;
International do. do.;
Blackwood's do. do.;

Head of the Family, by the Author of the Ogilvies; Margaret Cecil, by Cousin Kate; the Old Bell, by Henry C. Watson; Recollections of Literary life, by Miss Mitford; Wesly and Methodism, by Isaac Taylor; Lays of Scottish Cavaliers, by W. E. Aytoun; Characters in the Gospels, by Rev. E. Chapin; Nos. 17 and 108 Little's Living Age; Nos. 2, 3, and 4 Putnam's Semi-Monthly Library, containing Miscellanies by Thos. Hood, & Notes of Travellers by Dickens; Nos. 21 and 22 Tallis' Shakspeare; Part 34, Self Deception, by Mr. Ellis; Olendorf's Primary Lessons in French; Napier's Peninsular War; Ida Pfeiffer's Voyage round the world, price in Muslin 3s. 6d., in Paper 2s. 6d.; Webster's Unabridged Dictionary; Doolate's Italian and Spanish Testaments; Vestiges of Creation. Also—A further supply of Maurice Tierney; Rifle Rangers; Anny Lawrence; Florence Sackville; Grace Willoughby; Ravensqliffe; Kenneth; Phantom Ship; Lady Wortley's Travels, etc.

☞ Late American Papers received.

March 19. B. O'BRIEN.

For Sale or Exchange
For Property in Town.

THE Subscriber's FARM at Musquash, Parish of Lancaster, 14 miles from the City. It contains 600 acres, 100 of which is cleared, and about 80 acres of hay marsh. There is a good half acre garden adjoining the House. There are on it a good two story House, containing 7 rooms and a Kitchen; Cellaring for 2000 barrels of Roots, and all necessary outbuildings. There are two Barns adjoining the House, and one on the Marsh. There is a good School, an Episcopal Church, and two large Saw Mills in its immediate vicinity. The Railroad if it goes that way will run through the Farm.—Payments will be made accommodating.

JOHN GILLIES.

St. John, December 19, 1851. *Peter's Street.*

POETRY.

Spring is Coming.

Spring is coming—Spring is coming!
With her sunshine and her shower;
Heaven is ringing with the singing
Of the birds in brake and bower;
Buds are filling, leaves are swelling,
Flowers on field, and bloom on tree;
O'er the earth, and air and ocean,
Nature holds her jubilee.
Soft then stealing, comes a feeling
O'er my bosom tenderly;
Sweet I ponder as I wander,
For my musings are of Thee.

Spring is coming—Spring is coming!
With her mornings fresh and light;
With her noon of chequered glory,
Sky of blue and clouds of white.
Calm, grey nightfalls, when the light falls,
From the star-despangled sky,
While the splendour, pale and tender,
Of the young moon gleams on high.
Still at morn, at noon, and even,
Spring is full of joy for me,
For I ponder, as I wander,
And my musings are of Thee.

Still on Thee my thoughts are dwelling,
Whatsoever thy name may be;
Beautiful, beyond words telling,
Is thy presence unto me.
Morning's breaking finds Thee waking,
Wandering in the breeze's flight;
Noontide's glory mantles o'er Thee
In a shower of sunny light;
Daylight dying, leaves Thee lying
In the silvery twilight ray;
Stars look brightly on Thee nightly
Till the coming of the day.

Everywhere and every minute
Feel I near Thee, lovely one;
In the lark and in the linnet
I can hear thy joyous tone.
Bud and blooming mark the coming
Of thy feet o'er vale and hill;
And thy presence, with life's essence
Makes the forest's heart to fill,
Low before Thee, I adore Thee,
Love CREATIVE, Thee I sing;
Now I meet Thee, and I greet Thee
By the holy name of SPRING.

MISCELLANY.

THE PHENOMENA OF SLEEP.

Dr. Dickson of South Carolina has recently published a work on Life, Sleep, Pain and Death, which contain some curious facts and speculations. The following facts are given in relation to sleep, which is described to be the repose of the mind:

"The necessary amount of sleep differs in the various tribes, as well as in different individuals.—The average proportion of time thus employed by our race, is estimated at one-third. Sir John Sinclair, who slept eight hours himself, says that in his researches upon the subject of longevity, he found long life under every circumstance and every course of habit—some old men being abstinent, others intemperate, some active, and some indolent—but all had slept well and long. Alfred the Great slept eight hours a day—Jeremy Taylor but three. Bonaparte, during the greater part of his active life, was content with four or five hours sleep.—Old age and infancy sleep much.

Some boys slept, from fatigue, on board of Nelson's ship, at the battle of the Nile. Among the impressive incidents of Sir John Moore's disastrous retreat to Corunna in Spain, not the least striking is the recorded fact that many of his soldiers steadily pursued their march while fast asleep.—Burdach, however, affirms that this is not uncommon among soldiers. Franklin slept nearly an hour swimming on his back. An acquaintance of Dr. D., travelling with a party in North Carolina, being greatly fatigued, was observed to be sound asleep in his saddle. His horse, being a better walker, went far in advance of the rest. On crossing a hill, they found him on the ground snoring quietly. His horse had fallen, as was evident, from his broken knees, and had thrown his rider over his head, on a hard surface, without waking him.

Animals of the lower orders obey peculiar laws in regard to sleep. Fish are said to sleep soundly; and we are told by Aristotle, that the tench may be taken in this state, if approached cautiously.—Many birds and beasts of prey take their repose in the day time. When kept in captivity this habit undergoes a change, which makes us doubt whether it was not the result of necessity which demanded that they should take advantage of the darkness, silence, and the unguarded state of their victims. In the menagerie at Paris, even the hyena sleeps at night, and is awake by day.—They all, however, seek, as favoring the purpose, a certain degree of seclusion and shade, with the exception of the lion, who, Burdach informs us, sleeps at noon-day, in the open plain; and the eagle and condor, which poise themselves on the most elevated pinnacle of rock in the clear blue atmosphere, and dazzling sunlight. Birds, however, are furnished with a nictitating membrane generally, to shelter the eye from light. Fish prefer to retire to sleep under the shadow of a rock, or a woody bank. Of domestic animals, the horse seems to require less sleep, and that he takes in an erect posture.

Birds that rest in a sitting posture are furnished with a well adapted mechanism, which keep them firmly supported without voluntary or conscious action. The tendon of the claws is so arranged as to be tightened by their weight when the thighs are bent, thus contracting closely, and grasping the bough or perch. In certain other animals which sleep erect, the articulations of the foot and knee are described by Buncrif as resembling the spring of a pen-knife, which opens the instrument and keeps the blade in a line with the handle.

It has been prettily said that, without Hope and Sleep, man would be inconceivably wretched.—The circumstances favoring sleep, besides a quiet conscience, a mind unexcited, and a body free from pain, are, a recumbent posture, silence and darkness. When Ptolemy demanded of a soothsayer—"What would make one sleep well in the night?" "The best way," he replied, "was to have divine and celestial meditations, and to use honest actions in the daytime." Muller says he could go to sleep at will on assuming a recumbent position. Bonaparte, during his grand career, required no other condition but darkness; yet, at St. Helena, he suffered from sleeplessness among his other tortures. Habit exercises an almost omnipotent influence in this matter. A distinguished watch maker, having retired from business, was in danger of phrenitis for want of sleep. After several miserable weeks of this privation, some one suggested a return to his old place of abode. The experiment succeeded perfectly, for he fell asleep in his former workshop at once, rejoicing in the loud ticking of scores of clocks and watches.

Of contrasted impressibility is the case of the old barrister, given by Brandis, who slept the instant he left off pleading; but, although undisturbed by other sounds, woke up, immediately as any touched the strings of his instrument.

Deprived of sleep, man is inexpressibly wretched, and eager and ceaseless has ever been his search after the means of procuring this inestimable blessing. Narcotics are every where instinctively sought and eagerly employed; and stimulants, as indirectly narcotic, have unfortunately become familiar beverages. Alas! what a picture of life is presented to us in the fact that unconsciousness of and insensibility to care and anguish constitute the best boon that can be offered to suffering humanity! If Sancho Panza has reason for the heartfelt blessing he bestows upon him who first invented sleep, surely all nations will rise up and call him blessed who shall discover the means of procuring sleep at will, without counterbalancing consequences of an unpleasant nature. The waters of Lethe which possessed the power of obliterating all remembrance of sorrow and of crime, would not be more desirable."

SINGULAR FREAKS OF LIGHTNING.—On Wednesday morning the dwelling house of Mr. Sylvester Hopkins, of East Orleans, was completely shattered by lightning. Mr. H. gives the following account of the occurrence. He was first awakened by the thunder, and saw a ball of fire pass the foot of the bed, in which were himself, his wife and child. He heard no crash, nor any noise indicative of the damage which was afterwards found to have been done. On rising to procure a light, he found that the mantel-piece was missing, and that a pile of ruins was in the place of the chimney. He then returned to his wife and child, called a girl in another part of the house, who was providentially found to be safe, and went with them to the nearest neighbor's the rain pouring in torrents. On returning at daylight the house was found to be a complete mass of ruins. Both ends of the building were forced off, every door burst from its hinges, the chimney scattered in every direction, the stove shattered into numberless pieces, floors ripped up, windows all demolished, the roof completely shattered and the furniture almost entirely destroyed. A sheet iron "fire-board"—to use a Hibernicism—was found doubled up in a solid mass in the yard back of the house. The escape of the inmates of the building seemes hardly less than miraculous.

The house of Capt. Jesse C. Snow, a few rods distant, on rollers in the process of removal, was also struck, but received little injury.

[Yarmouth Register. U. S.

A SPECULATIVE STEWARD.—The Marquis of Normanby, on the occasion of his recent visit to Paris, was astonished at finding a number of tradesmens' bills, for which the money had been regularly paid as the supplies came in, and the astonishment of his lordship was the greater when on examination it was found that many of these bills were for articles which had been sent into the embassy a very long time ago. The tradesmen who brought forward their claims were soon convinced from an inspection of the books, which had been kept under the superintendence of the Marchioness of Normanby, that the money had been drawn from her by the house-steward, an Italian, named Salvator, who has been in the service of the Marquis and the Marchioness for eighteen years, and he was immediately summoned to wait upon his master and explain his conduct—Salvator, who, when ordered to the presence of the marquis, was quietly at breakfast on some choice oysters, the digestion of which he was facilitating with the bottle of the best Rhenish wine from the cellars of the noble lord was compelled to admit that he received the money to pay the tradesmen's accounts, but that, having been unsuccessful in some speculations at the Bourse, he had used it for his own purposes, and had quieted the tradesmen by giving them his own promissory notes, many of which he had renewed from time to time in such a way that, if they had not been excited by the announcement of the marquis from the embassy the fraud might have continued for a long time without detection. The amount of the money misappropriated by Salvator is said to exceed fifty thousand francs. The noble marquis felt disposed to pardon the offender on account of his long service, but some of the tradesmen had already informed the police of what had taken place, and Salvator was therefore arrested and sent to the prison of the Conciergerie.—(Galignani's Messenger.)

WOMEN AND MEN.—Women especially young women, either believe falsely or judge harshly of men in one thing. You, young loving creature, who dream of your lover by night and by day—you fancy that he does the same of you? He does not—he cannot; nor is it right he should. One hour, perhaps, your presence has captivated him, subdued him even to weakness; the next he will be in the world, working his way as a man among men, forgetting for the time being your very existence. Possibly if you saw him, his outer self hard and stern, so different from the self you know, would strike you with pain. Or else his inner and diviner self, higher than you dream of, would turn coldly from your insignificant love. Yet all this must be; you have no right to murmer. You cannot rule a man's soul—no women ever did—except by holding unworthy away over unworthy passions. Be content if you lie in his heart, as that heart lies in his bosom—deep and calm—its beatings unseen, uncounted, oftentimes unfelt; but giving life to his whole being.—*The Head of the Family.*

BEAUTIFUL SENTIMENT.—Kossuth, in his address to the ladies of Pittsburgh, said, with his rare beauty:

"Love is the vivifying spirit of the universe. Love is the element of the heart. Love is never tired of showing tenderness, and can spread its vivifying element over the cause of freedom on earth. One smile from your sparkling eyes can do more wonders than all I can say in a year. I have tried to impart conviction upon the mind of man. But conviction is nothing without the inspiration of the heart. The hearts of men are in your realm. You can play upon those chords which break within the brazen hands of men."

AN INFIRM SARCASM.—A Philadelphia merchant sent a cargo of goods to Constantinople. After the supercargo saw the bales and boxes safely landed, he enquired where they could be stored. "Leave them here, it won't rain to-night," was the reply. "But I dare not leave them thus exposed; some of the goods may be stolen," said the supercargo. The Mahometan merchant burst into a loud laugh as he replied: "*Don't be afraid; there aint a Christian within fifty miles of here.*"

THE GARDEN.

TURNIPS, as they constitute one of the most common of our field crops, will not perhaps be allowed a place in the garden, unless a small bed be sowed for early use. The English turnip should never be highly manured with old dung, nor sown on old soil without a liberal supply of ashes or caustic lime. The liability of old soils to be infested with worms, renders the success of the crop always more or less precarious when sown on such, without his preventive application. The seed of both the English and French varieties may be got in as early in the season as the soil can be worked.

BEANS, for early table use, should be planted as soon as there is security from frost.—Make large hills—say two feet over and one foot deep, and fill in with good manure to within three inches of the top—stamping in manure as compactly as possible, and cover the whole with loam. Around the edge of the hill, insert your beans, by making holes with your finger, and cover them carefully. The beans should be within four inches of each other, and occupy the circumference of the circle formed by the edge of the hill.—Immediately in contact with each bean insert a stick, say about the thickness of the thumb, and some six feet long. Crowd it firmly into the soil, and bring the bushy tops of all the sticks together at a point exactly over the centre of the hill, and secure them closely with a stout string. If you prefer it, the hills may be made larger, indeed of any dimensions from two to six feet, if you can afford manure and room. When large hills are made, they have a very pleasing effect, and appear like cones of verdure rising from the soil.

LETTUCE requires very nearly the same kind of soil, although it is frequently grown in tolerable perfection on clayey loams. If the weather should be hot and dry, the plants will do well in beds composed almost wholly of clay; but extreme moisture is unfavorable, if not fatal. The sooner lettuce is sown after the soil can be wrought, the better. Some recommend sowing in the autumn, and I have raised very excellent crops in this way myself. Where it is required for every early use, or for marketing, this method has its advantages, and may be adopted with almost invariable success. They are quite a number of varieties of this vegetable—some of which are very valuable—others nearly worthless. The kinds in common use are, perhaps, as deserving of suffrage as any. Both the single and double, the curly and the smooth, have their claims to regard, and should all be cultivated in precisely the same way. I have generally, where compost is needed, made use of the following: one bushel of soot, one peck finely pulverized charcoal, two pounds sulphur, one quart salt, half a bushel of lime, and one bushel wood ashes—the whole to be moistened with putrid urine, in which guano, has been dissolved in quantities as large as the liquid can be induced to take up—the whole to be applied between the rows, and covered slightly with soil. The composition should be applied often, in all small quantities,—say once a fortnight from the first weeding till the roots are fully grown.

CUCUMBERS, SQUASHES AND MELONS. Dig large, broad holes, and fill them with hog manure, stamping it down closely, and making it as compact as possible. Draw on one inch of soil, drop your seeds and cover one half of an inch deep. Over this covering spread half an inch of the finest old black manure, mixed with a liberal quantity of charcoal and ashes. As soon as the plants appear, commence watering with urine, and apply gypsum. Keep the weeds down, and the surface around the plants flat or rather concave, in order that the water applied may be carried directly to the roots. There are many methods of growing these vegetables, but the above is perhaps, the safest for garden purposes. In thinning it is not well to take out too many plants at first, as those left may be destroyed and cannot be supplied by others. When they have got fairly into rough leaf is soon enough for this business to be attended to.

RADISHES required a warm or rather hot soil.—The more sand there is in its composition, the finer will be the flavor of the roots, and the less likely will they be to suffer from insects and disease. It is not to be understood, however, that manure is unnecessary, unless the quality of the land is such as to ensure a good growth without it. Warming and highly stimulating manures are preferable to such as are more cold and tardy in their action. The seed should be got in early, and no weeds allowed to grow in the beds, the surface of which it will be well to stir frequently in hot weather, in order that, by retaining the upper stratum finely pulverized the soil may have the important benefit of a non-conductor to retain the heat of the fermenting manure and of the soil beneath and about the roots.

PEAS may be grown in the same way as beans, or both may be trained on a trellis, formed by inserting strong posts in the soil and passing a wire from one to another—the first within three inches of the ground, and second five or six inches above it, and so on till the trellis is of the desired height.—Trellisses of this sort have a very beautiful effect when tastefully arranged. They give an air of grace and elegance to a garden, which it is impossible to secure in any other way.

From Late English Papers.

LENT SERMONS.

The fifth of those lectures was preached on Sunday last by the Rev. Edward Dalton, on the subject—"The Bible alone is the Rule of Faith."

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isaiah viii, 20.

These words were spoken to the Jews in a time of great outward privilege, when the mind of God was revealed to them by inspired prophets. They were commanded to test these prophets' messages by comparing them with the *Written Word*. It was not the church, nor tradition, but "the law and the testimony" that was to decide whether they were the words and thoughts of Jehovah or no.

In the Roman Catholic Church, the Rule of Faith, that is, the standard by which all doctrines are to be tested and all opinions determined, is not the Bible alone, but the Bible and Tradition, and both these propounded and expounded by what is called the Church. On the other hand the Protestant Rule of Faith is the Bible alone, without note or comment, or any thing extrinsic to itself.—There is therefore a wide distinction between the two. The one rejects—the other allows—the traditions of men. The one takes God's word precisely as God had it *written*—the other adds to God's words traditions which are *unwritten*.

We are nowhere taught in Scripture that there is any value in unwritten tradition—but incessantly warned to beware of it. God's *written* word is always spoken of in the very strongest terms as the object of our love, our obedience, our fear; *tradition*, never. There are no perfect memories, perfectly unbiassed minds, or perfectly pure hearts, through whom tradition could be conveyed with perfect safety; there never have been such—and probably there never will be. Even holy men like the Apostles could not convey accurately *unwritten* tradition—they tried, and failed—and the attempt is recorded in the end of Saint John's Gospel to show us the danger of trusting to anything like *unwritten* traditions.

Christ never appointed any order of men to hand down *unwritten* traditions—though God appointed a set of men in the Old Testament to offer up perpetually the Jewish sacrifices, and another set of men in the New Testament to publish the Gospel, preach the Word and administer the Sacraments.

"No man can serve two masters," tradition and Scripture are two and not one, and it is impossible for a man to bow to the Scriptures on the right hand and recognise tradition on the left as equal—he will soon serve the one and disregard the other. God's mind on the subject can be discovered from the following passages of scripture: Ezekiel xx., 18, 19; Matthew xv., 1, 21; Mark vii., 5, 7; 1st Peter i. 18.

The Scriptures always speak of themselves as sufficient as a Rule of Faith—and there therefore can be no necessity for any addition. If the sun is sufficient to guide us, we need not add to its light at noonday by lighting candles. "The Holy Scriptures *are able to make thee wise unto salvation*, through faith which is in Christ Jesus, 2d Tim. iii. 15. If this be true, which surely no one will be presumptuous enough to deny, then surely Protestants must be right in thinking that the Bible alone is able to make them wise unto salvation—while to say the least, Roman Catholics, *may be wrong*, to add to that which is already *sufficient*.—"All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God *may be perfect, thoroughly furnished* with all good works." "The law of the Lord is *perfect, converting the soul*: the testimony of the Lord is sure, *making wise the simple*." Psalm xix., 7. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent," and "these things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing *ye might have life through his name*." John xx. 31. "Whatsoever things were written aforetime, were written for our learning, *that we through patience and comfort of the Scriptures might have hope*," Romans xv. 4. "All these texts prove clearly, fully and fairly, that the Bible declares its own sufficiency to make the Christian wise to everlasting life.

Me text proves that the Scriptures are *declared* as a standard of appeal in all questions respecting truth and error—for if a wrong test spot from God was to be tested and tried by the "law and the testimony," how much more an ordinary minister who can lay no claim to inspiration. The following prove the same: Joshua xxiii., 6; Mark xii, 24th, Luke xvi., 29; Acts xxiii., 11.

Our Lord constantly appealed to the written word "Search the Scriptures," "how readest thou?"—"What saith the Scriptures?" and even after His resurrection "beginning at Moses and all the prophets, He expounded in *all the Scriptures* the things concerning Himself." Words can never adequately express the honour which our Lord always put upon the written word of His Father.

The Scriptures declare it to be the *duty and privilege of every man to read them*, and to consider and use them as his Rule of Faith. Peter and Paul did not discourage the reading of the Scriptures by the common people, but encouraged them to "grow in grace and in the *knowledge* of our Lord and Saviour Jesus Christ," which was to be obtained by searching the Scriptures. Our blessed Lord's express commandment is decisive, if no other text existed, "SEARCH THE SCRIPTURES."—Look at the following text, which prove strongly and clearly that it is God's will that the people should read the Scriptures for their guidance, and become intimately acquainted with their important contents. Deuteronomy vi., 6—9; Isaiah xxxiv., 16; Luke xi., 28; 2d Peter i., 19; Deut. xvii., 18; Joshua i., 8; Acts viii. 28; 2d Tim. iii., 15, the Bereans are called "noble" because they "*searched the Scriptures daily*," and many parts of the Bible were addressed specially as letters to large bodies of the common people, such as Peter's to "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia." These all prove that God has not only given us a right to read the Scriptures, but a *command* to read them, and that any one who would try to deprive us of that right or prevent our fulfilling that command, we are bound to resist as an enemy of our soul and of our God. When the Church of Rome talks (as she does in the Fourth Rule of the Index of the Council of Trent) of permitting or giving a license to a few privileged persons to read the Scriptures she offers an insult to God as well as an injury to man. *Permit* me to read a book which God has *commanded* me to read! You might as well talk of *permitting* me to enjoy the rays of the sun, or give me a written license to breathe the atmosphere of heaven or drink the waters of the earth.—To talk of permitting, or not permitting people to do what God has commanded them to do, is to lord it over God's heritage, and to assume a power in sacred things which God has never given to man. My Father in heaven has given me the Bible to support, cheer and guide me in my pilgrimage to my eternal home in His bosom; and no one has any right to snatch it from my hand or prevent my studying it whenever I please. The preacher then proceeded to prove that the Bible, as held by Protestants, contained the whole of God's revealed Word, and that the Books of the Apocrypha were not inspired, and consequently ought not to be considered as any part of the Rule of Faith.

Roman Catholics, by a mere play upon words, would persuade credulous persons to believe that we could not prove that the Bible was the Word of God, without the tradition of the Church. If you ask them how they prove their Church is the true Church, and, therefore, worthy of being believed on this point, they reply "by the Bible." They would prove the Bible to be the Bible, because the Church says so, and they would prove that the Church was to be believed when it says so, because the Bible says it is—thus arguing in a vicious circle. We have no need of tradition to prove that the Bible is God's Word. The fulfilment of its many *prophecies* prove it—the numberless *miracles* wrought in confirmation of the preaching and teaching of the inspired writers prove it; and the *experience* of every one who reads it prayerfully and reverently proves it beyond all doubt—so that you can never shake the confidence of any devout student of the Scriptures, or weaken his assured belief that his Bible is verily, and indeed, the Word of his God.

Roman Catholics told us we could not agree in the interpretation of the Bible without the tradition of the Church; and that the divisions amongst Protestants proved that the Bible alone was not a sufficient Rule of Faith. The answer to this is plain—our differences were on non-essential points, while we all agreed on the fundamental articles of faith, except Socinians, who were no Christians at all. The fault of our differences of opinion was not in our Rule of Faith, that was perfect as God could make it—but the fault lay in our imperfect judgment, our prejudices, our corrupt hearts, our fallen natures; the spectacles through which we look at our Bibles, the obliquity of our mental vision. The remedy is not to go to the Pope for a new rule of faith, but to pray to God for a new heart—not to seek a new Bible, but to seek fresh light and teaching from above, to understand the good old Bible by which so many millions have already been guided to the Paradise of God.

We need an infallible interpreter—but who is?—Popes are fallible—Councils are fallible—Protestant Divines are fallible. We must look beyond and above man. "If any man lack wisdom, let him ask of God." "All the children shall be taught of God." We need the Holy Spirit to teach us, and open up the Book which He himself has inspired; He, says Christ, "shall teach you all things—He shall guide you into all truth."—The Author of the Bible is always near us, and easy of access, and ready to teach us. "Ask and ye shall receive" enlightenment and spiritual wisdom from Him. Under His teaching every truth in the Bible becomes plain and clear, as though bathed in the sunlight of heaven. It was *tradition*, taken as a Rule of Faith, that plunged Europe into all the darkness of the middle ages. It was the Bible, grasped as the sole Rule of Faith at the glorious Reformation, that awakened Christianity from her long slumbers, as a giant refreshed with sleep.

What brought ruin upon Jerusalem? The Jews preferred the traditions of man to the commandments of God—proving that as in keeping God's commandments there is great reward—so in following man's tradition there is great decay. When the Sons of God came to them they had one last trial, whether they would take the Word of God, or the traditions of their fathers, for their Rule of Faith. The *written* word of God said—"Receive Him as the Messiah, for it is He—in Jesus the child of Bethlehem, and the man of sorrows, behold your God." *Tradition* said—"Reject Him, for this is not He; the traditions of your fathers teach you to expect a totally different kind of Messiah." With fatal and melancholy madness they obeyed the voice of tradition, cast from them the Saviour of the world with shouts of "Away with Him, crucify Him." Ruin and dispersion followed, and the forlorn and outcast Jew, wandering for 1800 years an exile from the land of his fathers, still preaches as a solemn and instructive sermon; and as he points to the ruined heaps of the holy city, bids us *mark the doom* that awaits the nation or the Church that abandons the oracles of God to walk by the traditions of man.

If you would be happy and safe amid the dangers that surround you in this world—if you would reach heaven triumphantly at last—cleave more closely to your Bibles; read more diligently your Bibles. The Bible taught you by the Holy Ghost is the sword to repel all error, the lamp to guide you to all truth. Its precepts will direct your feet—its promises will cheer your hearts—its consolations will sweeten your trials—its light will illumine the very valley of death, and conduct you to the very gates of Heaven. It tells you plainly the way to be saved—tells you sweetly of a God who loves you—tells you lovingly of a Saviour who died for you—tells you cheeringly of death vanquished, the grave subdued, sin forgiven, God reconciled, and a bright and happy world prepared for all who are washed in the Saviour's blood, and sanctified by that Saviour's grace.

MAYNOOTH COLLEGE DESCRIBED BY ONE OF HER STUDENTS.

The following graphic descriptions of Maynooth is an extract from the speech of the Rev. J. O'CALLAGHAN, formerly a student of that place, and now a minister of the Irish Church, at meeting of the Society for Church Missions, in London, on the 5th ult.:—

"The people of this country could form no idea of the frightful opposition of the Church of Rome in Ireland; they could not imagine the despotism which Romanism exercised wherever it was permitted to carry it into effect (hear). It was not that it persecuted, but its spirit would ever be persecuting. The Ethiopian might change his skin, the leopard its spots, the tiger might get rid of its ferocity, but the Church of Rome would never cease to be persecuting (loud cries of hear, hear,)