

"If you are told it would be right to break it, as it was obtained by force—if your parents threaten to turn you out of your house at the displeasure of all your friends—whatever angry words you receive—will you take a solemn oath in the presence of your God that you will never disclose what you have seen in this place or heard read from that paper."

We the undersigned have investigated the several particulars of the above case, and we feel ourselves called upon to give it as our opinion that Dr. Munk, a brother of Miss Julia Munk, and a Roman Catholic, has not been, and is not, directly or indirectly implicated:—

GEORGE HENRY SMITH, Rector of the Parish of Holy Trinity.

CHARLES LYNE, Prebendary of Exeter.
EDWARD PARKER PRIDHAM, Surgeon.

[ADVERTISEMENT.]

Twenty-five Pounds Reward.

Whoever will give such information to Wm. Munk, Esq., Colleton-place, as shall lead to the conviction of the parties, who violently and illegally administered to Miss Julia Munk, the oath referred to in the above statement, or of the person who threw the stone, &c., through the window of her bed-room on the night of the 13th Dec. last, shall receive the above reward.

* We have seen the stone, tied to a piece of string, which was thrown into the room.

What a Prudent Wife Did.

A fact which I came in possession of years ago may illustrate the character of the New Englanders, and reveal the origin of some branches of their profitable business. S. W.—was the son of our country clergyman, and was accustomed to labouring on a farm in summer and keeping school in winter. He was moral, industrious and frugal, and took a wife possessing the same qualities, together with a shrewd propensity to calculate the cost of all articles of living. One day her husband brought home the cloth and trimmings for a coat. The wife inquired the price of the buttons, which she noticed were made of cloth "lasting," or, more fully, "everlasting," covered on wooden button moulds. She thought she could afford a good button, made by hand, for less money. The next day, like the true daughter of a Yankee, she tried the thing out. She bought the cloth by the yard, and the moulds by the dozen, and in a week she had better buttons, at a less price, in the market. The operation, it became evident would pay. So the husband quit farming and school-teaching; bought the cloth, which the wife cut into button covers; he then purchased a lot of button moulds, hired the women and girls of the neighbourhood to make them at great profit. Soon another entered into partnership with him, and invented machinery to do the work. Then the plain "lasting" was changed to figured velvet, and satin, and twist. Improvement on improvement in machinery was made, till they equalled the best English, French, or German buttons. S. W.—now owns one of the sweetest villages in the Connecticut valley, and almost supplies the United States with buttons for coats and overcoats. He has endowed an academy munificently; has contributed like a prince to the funds of a highly distinguished and useful female seminary, and has rescued a noble college from embarrassment. So much for the carefulness of a prudent wife, and so much for a disposition to earn an honest living in some way, rather than thriving in idleness on the hard and too often unrequited toil of others.—*National Era.*

The Mother and Child.

Some mothers make it a practice to go themselves to fetch the candle when the children are in bed; and then, if wanted, they stay a few minutes, and hear any confessions or difficulties, and receive any disclosures of which the little mind may wish to disburden itself before the hour of sleep. Whether then, or at another time it is well worth pondering what a few minutes of serious consultation may do in enlightening the conscience—in ratifying and cherishing

the moral life. It may be owing to such moments as these that humiliation is raised into humility, apathy into moral enterprise, pride into awe, and scornful blame into Christian pity. Happy is the mother who can use such moments as she ought.

For Farmers.

To Prevent Smut.

Messrs. Editors:—I will give you my experience in preventing smut. About 12 years ago, on my farm in Brighton, I raised a field of wheat of about five acres, which was so smutty that I thought it would not pay for threshing; so I fed it out. But, as a matter of experiment, I threshed enough to sow the same field again. I soaked it all night in water strong with salt, and stirred it up and skimmed off all the smut and shrunk wheat that rose to the top. In the morning I rolled it in fresh slaked lime, and sowed it on the same field where it had grown; and I did not discover a head of smut in the field. I was much troubled with smut before this, having to wash most of my wheat before grinding; but since I have pursued this course, I scarcely ever see a head of smut in my fields. My neighbour, Matthew Dryer, was troubled in the same way—pursued the same course for two or three years—and got rid of the smut. These are facts, and important facts for the farmer. The question whether smut is caused by a bug, or some other cause, although a very interesting subject of inquiry to the curious, is of very little practical consequence as long as we know an effectual remedy, easily applied, and within the reach of all. I should of course prefer to sow clean wheat, if I could procure it readily; but I should sow smutty wheat that had been limed and brined in the way I have mentioned, with perfect confidence that the vitality of the smut had been destroyed, and that its effects would not be seen in the next crop. This confidence has been gained by my own experience, and my observation of its success among my neighbours. I had tried various remedies previous to this.—*Genesee Farmer.*

Brighton, N. Y. HIRAM BOBBINS.

Ashes and Lime for Plum Trees.

I have in my garden a plum-tree, of which for three or four years past, has not any portion of the plums been sound. They are all bored or rotted, and fell from the tree before they were ripe. Two or three other plum trees of a different kind which have borne less, shared the same fate. Last year, a young tree which stood near an ash-leach, and which had never borne before, produced a solitary plum that was sound. This suggested the idea that its preservation was owing to the ashes which had been scattered around the roots of the tree. Following out the hint thus given, I last spring spread ashes and lime, with manure and salt around all my trees. The result has been, that they have all borne this year more than usual, and most of the fruit has been sound. This result I ascribe in part to the ashes and lime. The same I find is recommended by "An Old Digger." And the conclusion is obvious, that alkali enough will destroy the young insects as they lie burrowing in the ground, or attempt to emerge from it in the spring. If in this way sound plums can be raised, it will be found a very easy way. Let some of our readers try the experiment and note the result.—*Horticulturalist.*

General Miscellany.

Health.

How few know how to prize this blessing, the most grateful and best gift of God to man. Little do we think that without it, we should be indeed miserable, and that life's pleasures would be turned to pain, that no enjoyment remains for him who has parted with this precious boon.—Let us look around us, and how few do we find enjoying perfect health. One has the dyspepsia, and another the sciatica, and so on. These, with a thousand other maladies which afflict mankind, we have brought upon ourselves by our own imprudence and neglect to the laws of our

being. Then let us study the laws of health and live according to their precepts. Diet exerts a most powerful influence upon the body, modifying its powers and even exercising an effect upon the mind. In reference to diet, quantity is of as much importance as quality; if, therefore, we wish to live temperate lives, we should especially have a care not to overload the stomach, even if it be with plain food.

But little need be said upon the quality of the food; it should be plain and easy of digestion, that the stomach may not be taxed and its digestive powers impaired. All greasy, fatty substances should be avoided, for they invariably tend to fill the blood with humours. Some contend that animal food is pernicious and was never intended for food; they advance many strong arguments in support of this theory and have found many followers. Suffice it to say, that animal food can never injure the most delicate stomach; that is, we intend to say more than the same quantity of vegetable food. It is certain, therefore, that an animal diet is not so hurtful as some of these supporters of Graham have imagined. The Grahamite will probably reply that he knows of persons with whom animal food actually disagrees; but we can assert there are people with whom vegetable food disagrees.

But we are no supporters of an entire animal diet, but believe that the food should consist of a proper admixture of both. Bread has been styled the staff of life, and so it most certainly is; it has constituted a part of the food of the human family for many ages, and thus it continues to the present day. Flour bread is admitted on all hands to be the most injurious to the digestive organs, and its use should be avoided. It actually destroys more than any one thing not directly, but through the fatal power of dyspepsia and consumption, which it produces. We are apt to swallow our food too quickly, and it therefore can but be imperfectly masticated, so that the stomach cannot perform its functions with perfection. We also eat too much, thereby overloading the stomach, and hindering digestion in that way, beside filling the blood with humours, which, if suffered to remain, would cause a legion of diseases. Thus we see that diseases of various kinds are brought into existence through our imprudence in eating, alone; then is it not our duty to avoid such practices as are laying the foundation for our dissolution? A duty which we owe to the great and beneficent Creator of our bodies, who has formed them with such consummate skill, and created us the lords of the earth, stamped us in his own divine form and competent to discharge the active duties of life.

"Health alone can give us rest."
All who feel its power are blest;
'Tis itself the heart's one treasure.

—Correspondent of New England Farmer.

Treatment of Monomania.

We often find that men, who have accumulated large fortunes from small beginnings, when they have passed the middle age of life, imagine themselves in poverty. A singular case has lately occurred for the truth of which we can vouch.—A large manufacturer, residing in the wilds of Yorkshire, one day called on the relieving officer of the district and asked relief.

Appreciating instantly the state of mind in which the well known applicant was, the officer replied, "Certainly, Mr. —, call to-morrow, and you shall have it."

Satisfied, the applicant retired, and the officer hastened to the gentleman's son, stated the case, and expressed his opinion that the relief demanded should be given.

"Give it," said the son, "and we'll return you the money."

Accordingly the wealthy manufacturer next day received relief and for many weeks regularly applied for his five shillings per week, until at last the hallucination vanished, and his mind was completely restored.—It is possible that this little anecdote contains a valuable hint as to the proper treatment of monomania.—*London Times.*

Correspondence.

For the Wesleyan.

Cornwallis Circuit.

MR. EDITOR.—Of all the articles that appear in your very interesting journal, none are of deeper, or more thrilling interest, than those which inform your readers of the extension of the Redeemer's Kingdom by the conversion of sinners; and well, indeed, any those who love the Lord Jesus Christ feel a lively interest in the subject, since it was the great object of his mission to earth—

that for which he became "acquainted with grief that he might bring sinners to God."

The writer of this is not prepared to command the pleasing style, nor yet to communicate the glorious intelligence, that sometimes graces your columns. But since the day of small things is not to be despised, and there is "joy in the presence of the angels of God over" even "one sinner that repenteth," it may be well to give you some account of the work which has recently taken place in the western part of Cornwallis.

On the evening of Sunday, the 29th day of December last, our beloved pastor, the Rev. Mr. NARRAWAY, announced his intention of holding a series of meetings, of which that service was to be the commencement. Dark was the prospect, and trying indeed must the circumstances have been to the preacher's mind. The mercury in the thermometer, which stood that evening and for a great portion of the time several weeks after, at or below zero, was, it is feared, but too correct an index to the state of religious feeling in the church. At a consultation, held previous to the announcement just now referred to, with the leading members of the church, the brethren present simply did not oppose the proposition.—Very little help was to be expected from abroad. Our amiable and excellent SUPERINTENDENT, being pressed by other duties, could spend but little time with us; and much of that little time, Mr. Narraway had to supply his place. No other assistance could be, or was obtained, except two sermons from the Rev. Mr. SUFFERN, and a brief visit from a worthy local preacher. So cold and stormy was the weather, and the state of roads so bad, that only six meetings had been held at the end of fourteen days. Nevertheless our preacher was not discouraged. When he could not get a congregation together, he visited from house to house; fully determined by all means to save some. At length a "little cloud, about the size of a man's hand," arose. The weather became favourable, and the roads passable. Believers began to believe in earnest, and sinners to be anxious. A few came forward to be prayed for; and their number increased from time to time. It was not long before some individuals found peace and joy through believing, and others were added to them daily. The meetings were continued, with some intermissions, for about five weeks.

The direct result has been, that about thirty have been received on trial; including persons newly converted, awakened, back-sliders restored, and such as had heretofore obtained hope, but had never seen their way clear to unite with us. The more remote consequences, eternity alone can fully reveal; but it is confidently hoped that an influence has been exerted on the mass of the people by frequent, clear, forcible exhibitions of the truth, the fruit of which will be seen "after many days" to be at least equal in value to that which is at present more apparent. To God alone be all the glory. Yours, in Christian love,

N. TORRIS.

West Cornwallis, March 4th, 1851.

For the Wesleyan.

Shelburne Circuit.

MR. EDITOR.—On the 24th of January a Tea Meeting was held in the Wesleyan Chapel (Roseway) for the object of raising a fund for the establishment of a Sabbath School, the want of which, has long been a source of very great anxiety by our dear people in that place. The preparations for the occasion were very creditable. About 5 o'clock about 250 delighted guests, sat down to a tea, the quality of which was soon tested by a speedy diminution of the quantity. Tea being over, Mr. C. F. Wilson (son of Rev. H. Wilson,) who kindly consented to take the Chair, to preside over the business of the evening, opened the meeting with a very appropriate speech upon the utility of "Sabbath Schools." After which the company earnestly desired the Rev. Mr. WILSON, who kindly favoured us with his person and assistance—to favour them with an address upon "Modern Superstitions," to which request, Mr. W. kindly responded.

After some remarks made by the writer, a vote of thanks was given to the ladies for their indefatigable exertions in preparing a repast so excellent.

The Doxology being sung, the Rev. Mr. Wilson concluded the meeting, by pronouncing the Benediction.

The proceeds of the meeting amounted to nearly eleven pounds. May God crown the efforts of our friends in all their endeavours to promote the glory of God. Yours,

R. E. CRANE.

Shelburne, March, 1851.

For the Wesleyan.

Amherst Circuit.

MR. EDITOR.—I am happy to inform you that we recently held a Tea Meeting at Amherst to assist in supplying some necessary articles of furniture in the Mission House.

A very friendly feeling was manifested by our Christian friends of other denominations, and the handsome sum of fourteen pounds realized as the result.

Amherst, March 6, 1851.