HURON SIGNAL.

TEN SHILLINGS IN ADVANCE. | "THE GREATEST POSSIBLE GOOD TO THE GREATEST POSSIBLE NUMBER." | TWELVE AND SIX PENCE AT THE END OF THE YEAR.

VOLUME I. GODERICH, HURON DISTRICT, (C. W.) FRIDAY, OCTOBER 6, 1848. NUMBER 36.

1,500,000 ACRES OF LAND FOR SALE IN CANADA WEST.

THE CANADA COMPANY have for disposal, about 1,500,000 ACRES OF LAND dispersed throughout most of the Townships in Upper Canada—nearly 500,000 Acres are situated in the *Huron Tract*, well known as one of the most fertile parts of the Province—it has trebled its population in five years, and now contains upwards of 20,000 inhabitants.

The LANDS are offered by way of *LEASE, for Ten Years, or for Sale, CASH DOWN—the plan of one-fifth Cash, and the balance in Instalments being done away with.*

The Rents payable 1st February each year, are about the Interest at Six Per Cent. upon the price of the Land. Upon most of the Lots, when *LEASED*, NO MONEY IS REQUIRED DOWN—whilst upon the others, according to locality, one, two, or three years Rent, must be paid in advance,—but these payments will free the Settler from further calls until 2nd, 3rd or 4th year of his term of Lease.

The right to PURCHASE the FREEHOLD during the term, is secured to the Lessee at a fixed sum named in Lease, and an allowance is made according to anticipated payment.

Lists of Lands, and any further information can be obtained, (by application, if by letter post-paid) at the COMPANY'S OFFICES, *Toronto* and *Goderich*; of R. BIRDSALL, Esq., *Asphodel*, Colburne District: Dr. ALLING, *Guelph*, or J. C. W. DALY, Esq., *Stratford*, Huron District.

Goderich, March 17, 1848. 7

STRACHAN & LIZARS,

BARRISTERS and Attorneys at Law, Solicitors in Chancery, and Bankruptcy, Notary Public and Conveyancers, Goderich and Stratford, Huron District, C. W.
JOHN STRACHAN, Goderich.
DANIEL HOME LIZARS, Stratford.

Goderich, April 20, 1848. 6m1

NOTICE.

APPLICATION will be made to the next Session of the Provincial Legislature, for leave to bring in a Bill to constitute and form the following Townships and Gore, and Block of Land, viz:—North Easthope, South Easthope, Downie and Gore,—Blanshard, Fullarton, Logan and Hibbert,—Wellesley, Mornington and Maryborough, and Western half of Wilmot, and the Block of Land behind Logan,—into a new District. ALEX. MITCHELL,
Sec'y of Committee.

Statford, [Huron], 1st of April, 1848. } 10m6

FARM FOR SALE.

THE Subscriber offers for sale Lot No. one in the seventh Concession of the Township of Colborne, West Division. There is on the premises a small Log Barn, with 15 acres under good cultivation, and well fenced. The Land is of excellent quality, and within 6 miles of the Town of Goderich, containing 100 acres.

TERMS of Sale will be made known by applying to William Robertson, Esq., Canada Company's Office, Goderich, or to the subscriber.

DAVID SMITH.
Goderich, March 1st, 1848. 6tf

TO THOSE IT MAY CONCERN.

MR. OLIVER, having left the whole of his unsettled accounts with the Clerk of the 1st Division Court, Goderich, advises all parties indebted to him to see that gentleman before the 20th of next month.—Any information required, will be given at the office only, where a person will be always in attendance.

Goderich, June 29, 1848.

JOHN J. E. LINTON,
NOTARY PUBLIC,
Commissioner Queen's Bench,
AND CONVEYANCER,
STRATFORD.

NOTICE.

THE inhabitants of the town of Goderich will apply to Parliament for an Act to Incorporate the said town.

Goderich, July 29th, 1848. 27tf

DR. HAMILTON,
SURGEON,
WEST STREET,
GODERICH.

E. C. WATSON,
PAINTER AND GLAZIER,
PAPER HANGER, &c. &c.
GODERICH.

D. WATSON,
BARRISTER AND ATTORNEY AT LAW,
SOLICITOR IN CHANCERY, BANKRUPTCY, &c.
OFFICE IN THE MARKET SQUARE,
GODERICH.
Feb., 1848. 3y

Poetry.

ATHEISM.

BY MRS. L. SIGOURNEY.

"The fool hath said in his heart, There is no God."

"No God, no God!" the simplest flower
That on the wild is found,
Shrinks, as it drinks its cup of dew,
And trembles at the sound:
"No God!" astonished echo cries
From out her cavern hoar,
And every wandering bird that flies
Reproves the Atheist's lore.

The solemn forest lifts its head,
The Almighty to proclaim;
The brooklet, on its crystal bed,
Doth leap to praise his name;
High sweeps the deep and vengeful sea
Along its billowy track,
And red Vesuvius opes its mouth
To hurl the falsehood back.

The palm-tree, with its princely crest—
The ocean's leafy shade—
The bread-fruit bending to its load,
In yon far island glade—
The winged seeds, borne by the winds,
The roving sparrow's feed—
The melon on the desert sands—
Confute the scorner's creed.

"No God!" with indignation high
The fervent sun is stirred,
And the pale moon turns paler still,
At such an impious word:
And from their burning thrones, the stars
Look down with angry eye,
That thus such a worm of dust should mock
Eternal Majesty!

THE RIPENING CORN.

How sweet to walk through the wheatlands brown,
When the teaming fatness of heaven drops down!
The waving crop with its bursting ears
A sea of gold on the earth appears;
No longer robed in a dress of green,
With tawny faces the fields are seen—
A sight more welcomed and joyous far
Than a hundred blood-won victories are.

Beautiful custom was that of old,
When the Hebrew brought, with a joy untold,
The earliest ears of the ripening corn,
And laid them down by the altar's horn;
While the priesthood waved them before the Lord!

While the giver of harvest all hearts adored—
What gifts more suited could man impart
To express the flow of his grateful heart?

A crowd awaits 'neath the cottage eaves
To cut the corn and bind the sheaves;
At length is heard the expected sound—
Put in the sickle, the corn is browned:
And the reapers go forth with as blythe a soul
As those who gained the Olympian goal,
And sorrowless hearts and voices come
To swell the shouts of the harvest home.

And there is a reaper on earth, well known,
Whose deeds are traced on the burial stone;
He carries a sickle more deadly and keen
Than e'er on the harvest-field was seen:
He cuts down the earliest ears in Spring,
As well as the ripest that time can bring;
The tares he gathers to flames are driven,
The wheat is laid in the garner of Heaven.

THE FARMER'S HARVEST GLEE.

AIR—'*Auld lang Syne.*'

With grateful heart and cheerful voice
Let Farmers gaily sing,
As they are reaping the rich fruit
Of what they sowed in spring.
And let them praise the ample Hand
That giveth giveth them such good.
That shed the first and latter rain
On earth, to yield them food.

This section unto farmers proves
Sage Franklin's saving true—
That God help such as help themselves,—
That gains to pains are due.

And after seasons prove the truth,
A greater sage avers—
That slothful farmers come to want,
Like cash-rid travellers.

O, Farmer deem thy calling grand,
As greatest on the list
Of all the callings e'er pursued,
By thine they all exist.

Thine is an ever-active trade,
For while our planet stands
Its occupants live on its fruits,
As rear'd by rustic hands.

Chorus—For auld lang syne my Till,
For auld lang syne;
No other trade that e'er was nam'd
Would I compare with thine.

KINDNESS TO DOMESTICS.—A lady will never speak harshly to her servant; she will not even "hint a fault" in the presence of company. Any person can fall into a rage, and say rude, disagreeable things, than which at such a time, nothing is so utterly contemptible. To reprove calmly and judiciously, that is, at proper times, and on proper occassions, is the mark of refinement. When one sees a lady so far forget herself as to be angry with her servants before her guests, one is apt to wonder if she really boxes their ears when no one is present.

From the Christain Examiner.

CHRISTIANITY AND SOCIALISM.

[CONCLUDED FROM OUR LAST.]

We are well aware of the indifference and worldliness that infect the Christian Church. Yet we have never lived in a place in which the Christian Church was not a centre of light, love, and power to the whole community. We have never yet seen the church that did not concern itself for the relief of the poor and the instruction of the ignorant,—that did not aim to impress the rich with a sense of their responsibleness to God, and to extend to the poor relief in sickness, and to their children the blessings of an education which is better than gold. The religion of the Bible, whenever dispensed in its freedom, has been the most powerful stimulus to mental energy. The worth which it attaches to the souls of its votaries, the basis of its zeal for education, alike intellectual, moral, and religious. What can be more decisive and auspicious than the principle of such popular education?—Wherever its spirit is fettered, either by priestcraft or despotism, crying social evils are found. Myriads of uneducated laborers, able to give only the rudest kind of toil for bread, are kept in precarious times but little above the starving point, and the least fall in the financial tide sinks them into misery.

However imperfectly carried out, the spirit of Christianity, as regarded by Christians generally, tends to meet the very dangers of our civilization, without neutralizing its power. Not despising wealth, it honors its true use. Not condemning the agencies of science and art, it views them in their moral and religious bearings. Without wishing to destroy the competition which is such a stimulus to activity, it strives to modify its spirit and overrule its tyranny by that co-operative good-will which is the highest motive in social action and the true basis of social order. If any thing like a true Christian heart prevailed throughout Christendom, we should have very little fear for the civilization of the nineteenth century, with all its wealth, science, art, enterprise.

But here the great difficulty presents itself. Can the Christian spirit prevail in the midst of such social discords and imperfect institutions? Must we not reform the social system, in order to act upon the individual character, rather than hope to reform the individual character, in order to act upon the social system? We reply, that both aims are to be kept in view, but that first comes the duty of the individual, and that we cannot hope to do much for social reform until they who would guide public opinion and morals are themselves guided by a right spirit. The Gospel method is [illegible] social system, then back from the social system at the individuals under its influence.

The question, then, comes, What is the duty of the Christians of our age in reference to the existing social system? They are, to endeavor to guide their private lives by Christian principles. But they cannot do this without exhibiting an example that either favors or condemns the manners and morals of their time and neighborhood. If they are candid, moreover, they cannot avoid expressing an opinion upon the prevalent policy in business, legislation, and society among communities and nations.—What shall their example and opinion be? or in other words, what shall be their scheme of social reform?

It is easy enough to see and say what it should not be. It should not be the weak sentimentalism that follows an impulse wherever it leads, without looking to see whether the end sought would be gained rather than lost by such a course. We want wisdom, as well as compassion, to enable us to prescribe for social evils. Poor is the practice that would allow the patient to perish, from a pity so tender as to shrink from giving pain by proper surgery.—Wretched the philanthropy that would set a bounty upon crime, by treating the transgressor better than the innocent victim.—Dismal the charity which, in its indiscriminate alms giving, cherishes the very idleness and improvidence whose sufferings it would alleviate.

Shunning such sentimentality, Christians are obviously called upon to examine present institutions in the light of Christian love, and to use their best endeavors to do away with the evil and favor the needed good. Let this course be followed, and there will be little occasion for complaining of the want of a "reform spirit." Every heart and every community will be called to the bar of judgment, and a more searching public opinion will be formed than any that is cherished among the agitators who would turn the world upside down in the fever of their one idea. A sober, judicious, Christian sentiment would be created, that would not go long without marked effect upon society, and even upon legislation.

What view are Christians to take of wealth in its relations to poverty? We say without reserve, that Christianity, instead of making war upon property, ought to attach to it a yet higher value as the means of beneficence, and to labor at once to set a moral limit to its unjust accumulation, and lend new encouragement to the due employment of whatever is justly accumulated. Let the moral limit be set to accumulation, and immediately no gain is sanctioned which is purchased at the expense of justice or humanity. A stigma at once attaches to the overgrown fortunes that are won by fraud, oppression, or any demoralizing traffic. Apply Christian principle to the employment of wealth, and straightway a new power is carried into the business world, and capitalists are held responsible for the worthy use of their means as stewards of the Divine bounty. They are not, indeed, required to do as every sentimental philanthropist may demand, and pour out money like water for Quixotic enterprises or blind alms-giving. They are to employ their means in such a way as to develop the highest and utmost good among the people within their sphere, especially by giving them motive and, opportunity for honorable and profitable labor, and encouraging them to improve their minds and hearts. They are to remember that men are best helped when best taught to help themselves, and should strive so to use their capital as to encourage the most laudable industry.—Thus wealth becomes a public blessing, and the capitalist is the poor man's friend. He endows schools, hospitals, colleges, churches, and opens fields of efficient labor in places otherwise barren and desolate.

All wastefulness should be condemned, and of course the wasteful luxury that tends to enervate mind and body and squander the goods of life. In all expenditure, the money expended and the community purchased ought to be so used as to swell the amount of genuine good. This principle would strike at the root of the too prevalent form of luxury,—the feasting, drinking, and the show, which, although may seem to befriend the trader and laborer by purchasing his goods or toil, yet give a pernicious example, besides turning the enterprise and industry of the producing classes into channels not beneficial to society. This principle would strike at the root of the stately ostentation of the Old World, which so grinds the faces of the poor. It would at once forbid men of large landed possessions to keep their land in haughty unproductiveness thinking more of broad parks and rich game preserves than the giving employment to the needy. It would grant small praise to such as the proud Duke of Buccleuch, who kneels on velvet cushions to repeat the litany of a tyrannical church, and in almost the same breath refuses to the mass of the people of his dukedom a few rods of ground for a temple in which to worship God according to the dictates of their own conscience;—small praise to the queenly Duchess of Sutherland, who trains sixty children of the parish poor to chant responses at her daughter's bridal, and yet drove from their ancestral home fifteen thousand of her Highland clansmen, to turn their ancient villages into a pasture for a hundred and thirty thousand sheep.

The great question of pauperism would be settled in a new way,—by the method of prevention, so much better than cure. No visionary philanthropy need be invoked to break the connection between labour and reward, and to increase pauperism in the attempt to relieve its distresses. The poverty which comes from misfortune should never be left desolate, whilst the utmost motive, both of fear and hope, should be brought to the aid of industry, the cheerful element of labor. Popular education, the abolition of the laws of primogeniture and entail, habits of temperance and frugality, will work better than any poor-laws. The more generous course will prove the wiser one, and the result will be, that, instead of regarding poverty and starvation as a necessary check on population, we shall find that industry and enterprize are the best safeguard, not only by adding to the amount of goods produced, but also by lessening the number of early and improvident marriages, and thus keeping down the ratio of population to food. Although far from adopting the Malthusian theory of the perils of excessive population, we cannot but see great force in the favorite idea of Chalmers, that, as the estimate of the essentials of living is enlarged, and the laudable enterprise of the people is stimulated, the greater will be their productive industry, the more prudential the economy of home and the arrangements of the family. Poverty is prolific in offspring; educated competence tends to set bounds to the passion which, when unchecked is as culpable as any form of intemperance, and never fails to bring ill health to the mother and embarrassment to the home.

The grim form of crime stares us in the face not seldom in connection with poverty. Here is a subject for Christian action that can only be named now. Well may the proper treatment of criminals, with the hope of their reform, be one of the exciting topics of our age. Yet the main office of Christianity is the prevention, rather than the cure, of crime. Here the school and the church are mighty, and should be mightier still. Now power will be added to such lessons, when business and legislation are conducted upon true principles,—when the crimes of theft and fraud are not virtually sanctioned by commercial trickery, and crimes of violence are not meant are imitations of wars waged between Christian nations. Now power will come from their example, when hierarchies and sects pay as much heed to the ethics of the Gospel as they do now to their dynasties and dogmas. The annals of crime would be in a few years signally reduced, if the conscience of Christendom were alive to that one vice which is as intimately connected with the problems of political economy as of domestic comfort—wastings, we mean, the nefarious gains needed to feed the hungry in manufacturing draughts that destroy at once dignity of character and competence of condition.—Nay, every question of moral reform is also a question of political economy. What topic is more intimately connected with the destiny of our whole civilization, alike in its financial and its moral interests, than war; and what evil is more in regard to which the general conscience is so indifferent?

In arraying the forces which are to meet the dangers that threaten our age, we give the first place—the post of honor and of duty—to the Christian Church. We know that there are those who scout the idea of applying Christianity directly to the reform of social evils, and who insist upon caring only for the inner man, and leaving external matters to take care of themselves. But Christianity, although acting first upon the soul, desires to act also from within outward, and cannot do this without attacking evil habits and institutions. Our Lord claims all of life as his own, and to the kingdom of God the jurisdiction of the whole earth belongs. Religion becomes either formal, or dogmatic, or dreamy, when it loses sight of direct practical aims. The Church, which is ever to be militant here below, starts at shadows or sinks into torpor, when it ceases to face prevalent wickedness and grid itself for the assault. Its true posture towards social reform can and should be kept without the surrender of its own prerogative, or the sacrifice of its own dignity. Its educated ministers, its hallowed worship and ordinances, its sacred times and seasons, all may be duly honored, and the needs of the age may be nevertheless met. Nay, the common worship of the sanctuary is never so interesting and edifying, as when the Gospel that is everlasting is preached in reference to present wants, and shown to be as true to-day as it was yesterday, and will be for ever.

Next to the force of the Church comes the force of the school. To the extension and elevation of the means of education we need not say that all Christians should give their cordial support. Even in this favored land, education is in its infancy. The culture of the whole man is not duly studied, and privileges such as are common with us in New England are denied to millions.—Science has just begun to go hand in hand with art. A more generous science, and practical education will open new fields of wealth, and bring nobler aims before the enterprising youth of our nation. Already learning has been made attractive, and the schools of religion and of science are in many cases winning anew the love of their pupils. Ere long, some decided industrial results must come from the numbers of well-taught persons who are thronging into all the chief occupations. That will be a happy time, when woman receives her due culture, and is no longer doomed to an enfeebled body, contracted mind, and stinted hymns of livelihood. It is for Christian people to elevate the standard, and cheer on the workers in the cause of true education.

Christians thus faithful to themselves and the cause of sound learning will not fail of having a marked influence upon the industrial condition of the nation. Our clergy will be more ready than they have been, and are, to study the science of social economy in its largest bearings, and thus meet the great questions of our time with something more than lachrymose pathos or sentimental hope. The doctrine of development is in Papal form we are little prone to accept; [illegible] that the law of progression [illegible] of social economy must, if carried out, lead to new and interesting results, and society, when pervaded by Christian principles, must be expected to exhibit arrangements quite as marked as those which followed upon the adoption of a priestly basis and dogmatic creed as embodied in the mediæval system,—quite as marked with power, and far more fruitful in blessing. The doctrine at the basis of so much of our political economy, that all questions of business must be argued wholly upon material grounds, will not stand a moment's fair investigation. Moral law is by right supreme, and its authority over the world of profit and loss, labor and wages, cannot be denied. If men say that business is business, and the current of business can no more be changed by moral influences than water can be made to run up hill, Christians may also say that the current of right principle cannot be reversed, and that, by the action of that orb which is the emblem of the Divine benignity, water does sometimes climb above the mountains to fertilize the earth in its fall. We believe that that power which is deemed so inexorably the law of prices, is intimately connected with moral considerations, and that the wages of labor, although dependent upon the relation of the demand to the supply, in consequence of that dependence are acted upon by everything that makes the demand more intelligent and rational and the supply more efficient and workable. We do not believe, when men say that wages must constantly decrease, and there is no help for the system which dooms an industrious woman to drudge all day and half the night for mere bread and rest, that they have gone to the end of political economy or to the beginning of Christianity.

What forms industrial improvement is ultimately to take we do not here decide. We cannot hope for the discovery of any social mechanism so perfect as to regulate man and society by an ingenious apparatus of circumstances. Nor we believe that the day draws near, when society will exhibit the power of friendly co-operation above chaotic rivalry, and, without destroying the salutary check which competition imposes upon indolence, will have far more of the Gospel emulation that "provoketh unto love and good works." Our own country is a land of boundless opportunities—We may hope and strive for the best.

The language of hope is always wiser than that of despair, alike in reference to an age and an individual. Christians have surely great ground of hope in respect to our present civilization. We ought to be aware of estimating the character of our age solely by an ideal standard. We are not to call its civilization evil, because it does not come up to our philosophical Utopia or our Christian pattern. Let each thing be compared with its own kind,—the age that now is with the ages that have been. Take this view, and there is more ground for hopeful enterprise than for disposing quietism or morose complaint. The Divine Providence has intrusted to us vast powers for usefulness nobler than have been generally recognized, and those powers must be the basis of a new order of things. To God they belong, and to him they should be consecrated. Let them be wielded with any portion of that wisdom and energy which of old tamed the Northern barbarians into submission to the Cross, and the race of Titans that have risen up and borne themselves so proudly as lords of earth shall become the children of God. This nineteenth century and its succeeding ages shall stand in high pre-eminence above the landed times of mediæval faith or Puritan dogmatism. A Pericles and a Julius Cesar might admire its beautiful tastes and masculine energies, whilst a Bernard or a Calvin would not deny its claims to spiritual purity and devout faith.

S. O.

FROM THE MONTREAL TRANCRIPT.

PHRENOLOGY.—No. IX.

We are assured by one of the latest and best writers on Southern Africa, that the Bushmen are the remains of Hottentot tribes, who subsisted originally, like all other tribes in that region, chiefly by raising sheep and cattle, but who have been driven, by the gradual encroachments of European colonists, and by internal wars with other tribes, to seek for refuge amongst the inaccessible deserts of the interior. Most of the bushmen hordes entirely destitute of flocks and herds subsist partly by hunting, partly on the wild roots of the wilderness—on reptiles, locusts, and the larvæ of insects, or by plundering there hereditary oppressors, the colonists of the frontier.—Having descended from the pastoral to the state of robbers and hunters, the bushmen have necessarily acquired, with their increased perils and privations, a more resolute and ferocious character;—from a mild, confiding, and uninterprising race of shepherds, they have been gradually transformed into wandering hordes of fierce, suspicious, and vindictive savages: by their fellow man they have been treated as wild beasts, and they have become assimilated to wild beasts in their habits and dispositions. *Such is the way with nature.*

Some Americans support their diabolical system of slavery on the pleasure that the Negroes are an inferior race.

The mind of man is like an eagle; give it freedom—shew it the blue vault of heaven—and it will soar. The Americans have clipped its wings, and now they gouge out its eyes, and otherwise maltreat their victim, because it cannot fly.

Again; how often do we hear the "low Irish" as they are insultingly called, condemned because of their physical and moral degradation. The whole of the history of human nature goes to prove that the continued operation of depressing causes will produce a degeneration of the form of the creature in consignation of the body and the psychology, as well as the mental and moral condition of the most elevated of the human race.

The following is taken from the *Dublin University Magazine*:—

"On the plantation of Ulster, and afterwards on the successes of the British against the rebels of 1641 and 1689, great numbers of the native Irish were driven from Armagh and the south of Down, into the mountainous tract extending from the Barony of Hews eastward to the sea. On the other side of the kingdom, the same race were expelled into Leitrim, Sligo, and Mayo. Here they have been almost ever since exposed to the worst effects of hunger and ignorance, the two great brutalizers of the human race. The descendants of these exiles are still readily distinguishable from their kindred in Meath, and other districts, where they are not in a state of physical degradation, being remarkable for open projecting mouths, with prominent teeth, and exposed gums; their advancing cheek bones, and depressed noses, bearing barbarism on their very front. Five feet two inches, upon an average, pot-bellied, bow legged, abortively featured; their clothing, a wisp of rags; these specimens of a people that were once well-grown, adelbodied, and comely, stalk abroad into the daylight of civilization, the annual apparitions of Irish ugliness and Irish want. In other parts of the island, where the population has never undergone the influence of the same causes of physical degradation, it is well known that the same race furnishes the most perfect specimens of human beauty and vigour, both mental and bodily."

When we look upon our fellow mortals who are in more degraded circumstances than ourselves, and ask the question, *Why do we differ*, we will have very little cause for boasting, if we look well to the past for an answer.

INDUSTRY IN FEMALES.—Industry in a female is always an important trait. There is, indeed, so much uncertainty in the voyage of life that no young man can be [illegible] to think of a person whose domestic education and habits of life have been adapted to the practice of this essential virtue. In a career where the utmost prudence is often incompetent to secure success, and where, in some cases out of ten, the fairest prospects are permanently blighted, and the brightest expectations nipped in their freshest bloom, to enter the domestic relation, and to assume the several responsibilities of husband, father, and citizen, with one who is wholly inadequate to sustain a state of adversity, or to alleviate the burden of misfortune by mutual assistance and support, is not only an evil, but a crime! And yet there are thousands who do so—thousands who annually lead to the altar beings with minds as vacant, and hands unaccustomed to employment, as though they had existed from childhood in a mental and moral vacuum—wholly ignorant of ordinary wants, and of the means by which they are hourly supplied.