

IE BLOOD.
AT'S
FE PILLS AND
BITTERS.

ved celebrity which
Medicines have ac-
rable efficacy in all
hey profess to cure,
I practice of pulling
y, but unworthy of
own by their fruits;
fy for them, and they
of the credulous.
of Asthma, Acute and
Affections of the
Bilious Fevers and
est where these dis-
ill be found invalua-
s, and others, who
cines, will never be

Serous Looseness,
Colds and Coughs,
Used with great
Corrupt Humors,
to perspire with this
uld delay using these
in. Erysipelas, Fla-
For this scourge of
cured of Piles of 35
y, and certain reme-
leave the system
the disease—a cura
permanent. Try
be CURED, by
exion, General Debi-
Gravel, Headaches,
Fever, Inflammatory
Blood, Jaundice, Loss
complaints, Leprosy,
Diseases.
caty entirely, all the
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l kinds, Organic Af-
of the Heart, Painter's
iginal proprietor of
cured of Piles of 35
to use of these Life
id, side, back, limbs,
Those afflicted with
will be sure of relief
the Head, Scoury,
Evil, in its worst
description.
sinds, are effectually
cured. Parents will
know when whenever
their Relief will be cer-

LS AND PHENIX
THE BLOOD,
and from the system,
face the LIFE PILLS
TERS beyond the
in the estimation of
se medicines are now
pers and labels, to-
tally called "Dr. Jaffa's"
taining the directions,
leaving of Broadway
our Office, by which
city can very easily
and Samaritans
fore, those who pro-
write wrappers can be
gentle. Be careful,
with yellow wrappers;
sided that they come
it touch them.
I and sold by
I. B. MOFFAT,
r of Anthony street,
1848.

NTERS.
AND PRINTERS'
WARE HOUSE.

have opened a New
in the City of New
ready to supply orders
kind of Job Fancy
ases, Gallies, Brass
in Rules, Composing
ery article necessary
re cast in new moulds,
w sett of Matrizes,
and warranted to be
ill be sold at prices
ll the type furnished
furnished, and also,
most approved pat-
re cast for printers.
Newspapers who will
uch type as their bills
the a-bore six months'
apers, and send their
o the Subscribers.
PT & O'NEVEN
a Street New York,
17.

NE WMAN,
d PASTRY BAKER,
cites the patronage of
derich and its vicinity,
attention, to merit a
nit and all kinds of
Cakes made to order.
1848. 14f

STAGS.—TEN SHIL-
PILL strictly in ad-
vance, with the ex-
pression
used until arrears are
satisfied, think it his ad-
vantage becoming re-
scribers, shall receive a
sed to the Editor must
not be taken out of the
ADVERTISEMENTS.
1 insertion, 20 9 6
2 insertion, 0 7 4
3 insertion, 0 3 4
4 insertion, 0 0 10
5 insertion, 0 0 1
those who advertise by

THE HURON

TEN SHILLINGS IN ADVANCE. THE GREATEST POSSIBLE GOOD TO THE GREATEST POSSIBLE NUMBER. TWELVE AND SIX PENCE AT THE END OF THE YEAR. NUMBER 20.

VOLUME I.

GODERICH, HURON DISTRICT, (C. W.) FRIDAY, JUNE 16, 1848.

The Huron Signal,
IS PRINTED AND PUBLISHED EVERY FRIDAY
BY CHARLES DOLESEN,
MARKET-SQUARE, GODERICH.
THOMAS MACQUEEN, Editor.

**OF AN KIND OF BOOK and Job Printing, in the
English and French languages, executed with
accuracy and dispatch.**

THE HAVER OF THE INDIAN KING.

When the hunter shall sit by the moose, and
produce his food at noon, "some warrior rests
in his pride," he will say, "and my fame shall live
in his pride."—Oswald.

Nature seems to have made the fair west
in one of her sweetest and kindest moods.
Beyond the Onondaga hills for a long dis-
tance, there are no mountains lifting their
black and rugged summits to the clouds to
break the landscape; no beetling cliffs and
steep precipices, frowning upon the
valley with their dark and gloomy ravines
"horrid with fern, and intricate with
thorn." But the whole region, for hundreds
of miles, presents a scene of placid and un-
interrupted beauty, varied only by gentle
hills, moderate declivities, broad plains, and
delightful valleys. The entire face of the
country is moreover diversified by a suc-
cession of clear and beautiful lakes,—fit suc-
cessors for the "Nadaw,"—and traversed by
the north, until, by one mighty bound, they
leap from the table land into the embrace
of the majestic Ontario, and are lost in the
immensity of its waters. But of all the
lesser lakes with which this charming coun-
try has been rendered thus picturesque and
delightful, Skanateles unites the suffrage
of the travelled world as the most beau-
tiful. Its very name, in the language of the
proud race who once ranged its forests, and
haunted along its shores with the lofty
triumph of its nobility, or darted across
its bright surface in the light canoe with
the swiftness of an arrow, signifies the
LAKES OF BEAUTY. It is true that the
lesser lakes with which this wilderness and grandeur
of mountain scenery, the stranger's atten-
tion is less powerfully awakened at the first
view, than if it had been cast among
the mountains of the more rugged re-
gion. But there is a quiet loveliness in the
country by which it is surrounded—an air
of repose—eminently calculated to please
and captivate the heart. The lands de-
scend on all sides in a gentle slope to the
margin of the lake, forming, as it were, a
spacious amphitheatre, having a fountain of
liquid silver sparkling in its bosom. Its
shores are alternately beautified by the
hands of man with cultivated fields, adorned
by the living verdure of the meadow, or
fringed with banks of flowers. While to
augment the charm of variety, some of na-
ture's own stately pinnacles are left,
consisting of rugged and more rugged re-
sults, towering aloft in giant pride, and there
overhanging the shore, and dipping their
pendant branches in the clear cool element
in which every object is reflected back with
fresh and vivid brilliancy. Combining so
many of the elements of beauty, few spots
in the broad map of the accidental world
can be designated having equal pretensions
to admiration. Still, however, in the eye
of untutored man, how much more beau-
tiful must the Skanateles have been, before
the dense forests in which it was embosomed
fell as though struck by the wand of a
magician,—when it lay amidst the awful
stillness and venerable grandeur which pre-
vailed around—the dark foliage—the rich
and solemn covering of the woods, giving
it an air of indescribable magnificence and
beauty—in perfect keeping with the moody
and contemplative habits of the mighty
chieftains of the wilderness!

The attractive sheet of water which we
have thus briefly described, is fourteen miles
long, and from one to two miles in breadth.
The village, which takes its name from the
lake, is pleasantly situated upon a little plain
a few feet above the pebbly beach upon which
the little crisped willows break so gently as
scarce to give sound enough to hush an in-
fant to repose. The view is charming at
all times; but nothing can be more deligh-
tful—more exquisitely beautiful—than the
prospect from this lovely village, on a cool
summer's evening, when the queen of night
throws her silver mantle over the sparkling
waters, lighting them up like a mirror of
surpassing brightness. Behind the village,
the land rises by an easy ascent, into a hill
of moderate height, upon the summit of
which an open grove of primitive forest
trees, to the extent of some fifty acres, has
been suffered to remain by the proprietor—
an English gentleman, who has thus far fol-
lowed the westward march of empire.—
From this elevated spot the prospect is en-
larged, and, if possible, yet more attractive
and sublime. A wide sweep of fertile
country, embracing sections both
wild and cultivated, farm-houses and coun-
try seats, fields diversified with gardens
and meadows, orchards, copse, and groves.—
Near the centre his forest rises a little
mound, covered with wild and luxuriant
herbage, like a Druid's grave; and which,
from time immemorial, has been respected
by the pale-faces who have succeeded the
dusky lords to whom the Creator originally
granted the fee-simple of the soil, as the
hallowed sepulchre of an Indian King.
Indeed, tradition has invested it with
greater interest than often attaches to the
last narrow burial place of those
who may have figured largely in story and
in song. To mind the humble task to gather
up the history of the sacred spot, and
rescue the hoarding traditions alike from the

dangers of exaggeration, or the repository
of oblivion.
The district in which the incidents of our
drama occurred, is situated in the heart of
what was formerly the territory of Five
Nations of Indians—the Senecas of the
French, and the Mingoes of the early Eng-
lish history. These nations consisted of
the Mohawks, the Oneidas, the Ononda-
gos, the Cayugas, and the Senecas. They
were a noble race of the American conti-
nent, and have been appropriately designat-
ed as the Romans of this western world.—
Their league resembled a confederated re-
public, although they had not advanced
much beyond the first stage in the science
of government. Like the Romans, their
conquests were pushed to a vast extent, so
that by right of inheritance, or of arms,
their subject territory extended from the
mouth of the St. Lawrence up the
great chain of lakes to the Mississippi,
thence to the junction of Ohio with the
Father of Rivers, south to the country of
the Creeks and Cherokees, and from
the ocean to the lakes. Like the Romans,
they added to their own strength by in-
corporating their vanquished foes into
their own tribes. And of the prisoners thus
adopted, those who behaved well were
treated as though of their own blood; and
it was at the council fire, and bravo on the
war-path, they were advanced to posts of
honor. Like the Romans, moreover, their
ambition was to extend their conquests,
even while their power and influence were
on the decline. They chafed at the high and
chivalrous sense of good faith and honour,
according to their own rude notions, and car-
ried on a war for thirty years for a single
infraction of the rights of the latter.—
Their prowess was great, and their name a
terror to other savage nations; long after
the whites had planted themselves over a
wide space of the country. The grand
councils of this powerful confederacy were
held in the deep and romantic valley of the
Onondaga, where, as they believed, "there
had been, from the beginning, a continual
fire kept burning."
The Five Nations, moreover, being the
friends and allies of the English, were con-
sequently most of the time involved in hos-
tilities with the French, then in possession
of the Canada, and also with the Indians
who had been induced to adhere to them
by the Jesuits—for "the Holy Order of Je-
suits" had, seen thus early, inducted its
priestly emissaries into every tribe. So-
metimes their fidelity to the English was in-
fidelity brought to the severest trial; and
whenever traces their history will find their
conduct to have been regulated by an elated
and punctilious regard to honour, and
marked by disinterestedness "above all
Greek, all Roman fame." "When the
hatch-makers," said the eloquent Ade-
langeth to Governor Fletcher in 1694, "first
arrived in this country, we received them
kindly. When they were
but a small people, we entered into a league
with them, to guard them from all enemies
whatsoever. We were so friendly to them
society, that we tied the great canoe which
brought them, not with a rope made of bark
to a tree, but with a strong iron chain fas-
tened to a great mountain. Then the
great council of Onondaga planted a tree of
peace at Albany, whose top will reach the
sun, and its branches spread far abroad, so
that it shall be seen a great way off; and
we shall shelter ourselves under it, and live
in peace and concord together. The high
and noble, generous, and brave chief, who
burns at this place, as well as at Onan-
daga; and this house of peace must be kept
bright. Let the covenant chain be kept
clear like silver, and held fast on all sides;
let not one pull his arm from the other;
let us be continually exercised in favour-
able circumstances, the effects of neither on
the atmosphere can be ascertained by ordinary
means; and, consequently, though in the
experiments of De Saussure composition of
carbonic acid by plants in sunshine must
have been continually going on, yet in all
the analyses which he made, the air was
found unchanged either in purity or volume;
in other words, the processes of formation
and decomposition of this acid gas exactly
counterbalanced each other.
Of the two processes which have been
now described (continues our authority);
each may be considered as in its nature
and purpose quite distinct from the other;
hence their effects may be readily distin-
guished; neither do they necessarily inter-
fere, when actually working together.—
The first or deteriorating process, in which
oxygen gas is consumed, goes on at all
times and in all circumstances when vege-
tation is active. It requires always a suit-
able temperature in which to display itself;
and when that temperature fall below a cer-
tain point, we find a very various degree
to different plants, the process is more or
less completely suspended, again to be re-
newed when the temperature shall again

of the French governors in Canada, attempt-
ed to detach the Five Nations from the
friendship of the English colony, and nego-
tiate a separate peace. With this view,
through the agency of the Jesuits, he
formed the project of persuading the Indians
to call a grand council of their chiefs at the
old council-fire in Onondaga, to which he
despatched messengers with his proposals.
There were eighty sachems present, and
the council was opened by Sadekanagie.
The French commissioners laboured assiduously
to accomplish their purpose, and the
conference continued several days.—
But a messenger from Albany informed the
chiefs that a separate peace would displease
the English, and the proposals were there-
upon promptly rejected. Shortly after-
ward, the count determined to avenge him-
self upon the Five Nations, for having pre-
ferred the preservation of their own faith
and honour to the peace which he had pro-
ffered. For this purpose he assembled all
his disposable troops, amounting to four
battalions, with the Indians in his service,
and marched by the route of the St. Lawrence
to Montreal on the 9th of July, 1696. In ad-
dition to small arms, they took with them
two light pieces of cannon, two mortars, a
supply of grenades, &c. After a wearisome
march of twelve days, during which the
chiefs that a separate peace would displease
the English, and the proposals were there-
upon promptly rejected. Shortly after-
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march of twelve days, during which the

return. This conversion of oxygen into
carbonic acid is as necessary to the evolu-
tion of the seed as the growth of the plant,
and is all that is required for germination;
but the plant requires something more, for
if light be excluded, vegetation proceeds
imperfectly, and the plants do not then
acquire its proper colour, and other active
properties which it ought to have. The
chief organ by which the consumption of
oxygen gas is effected, are the leaves, and
its purpose, in great part at least, seems to
be that of producing some necessary change
in the sap during its transmission through
these organs, on its way from the vessels
of the wood to those of the inner bark,
whereby it may be rendered fit for the
purpose of nutrition and growth. In its na-
ture and object, therefore, as well as in the
specific change which it produces in the air,
this process closely resembles the function
of respiration in animals, and may thus with
propriety be deemed a physiological process.
The second, or purifying process, in which
oxygen gas is evolved, differs in all re-
spects from that which has just been de-
scribed. It is in a great measure indepen-
dent of temperature; at least it proceeds in
temperatures too low to support vege-
tation, provided light be present, an agent
required for germination, nor essential to
vegetable development. The organs by
which this process acts on the air, are, as
before, the leaves; not, however, by chang-
ing the qualities of the sap in the vessels of
these organs, but by producing changes in
the chromole, or colourable matter, in their
cells, to which it imparts colour and other
active properties. In doing this, it does
not convert the oxygen gas of the air into
carbonic acid, but, by decomposing that
acid gas, restores to the air the identical
portion of oxygen of which the former pro-
cess had deprived it. The former process,
carried off by the agency of the oxygen
gas, was essential to the life of the plant,
and affected the well-being of the agency
of light is not necessary to life, is local,
general in its operation, and is capable of
proceeding in circumstances and under con-
ditions incompatible with living action.—
By withdrawing the air altogether, or de-
priving it of oxygen gas, vegetation soon
ceases through the whole plant; but the
exclusion of light from any part of the plant
affects that part only, and even the total
exclusion of that agent only deprives the
plant of certain properties necessary to its
perfection, but not essential to its life.—
The different processes of which oxygen
gas is alternately consumed and evolved,
during the vegetation of plants in sun-
shine, are so manifest, both in their nature
and effects, as to satisfy the ascription of a
name to the latter process distinct from that
given to the former. It might, perhaps, be
denominated the chemical process, in con-
trast to that named physiological.
It would contribute much, we think, to
simplify our inquiries concerning vegeta-
tion, if we were to consider the whole
of the one process as accomplished
by the agency of the air, and essential to
the life and growth of the plant; the other
as subordinate, depending on the agency of
light, and necessary to the perfection of
the vegetation, yet not essential to its
immediate effects and remoter conse-
quences, without clashing with the other;
and the apparently discordant and even con-
tradictory phenomena which on a first view
seem to exist, may be reconciled, and
considered, not less in theory than in
fact, as conspiring together to form one
harmonious and perfect whole.

NO UNDERGROUND ROAD TO HEAVEN.

The religion of Christ is a visible religion.
The church a visible church; its members
visible members. This visibility is an
important feature of Christian piety; while
its seat is in the heart, the vital and moving
power there, there must be a profession, a
manifestation. This grows not out of any
process of the mind, but from the very
nature of the principle. It is here, and you
cannot hide it; it goes forth and will go
forth. It is light, and you cannot make it
dark; you may indeed, light your candle
and put it under a bushel; but if you put it
on a candlestick, it will give light to all
who are in the house. Such is its nature—
the rays will flow from the centre, and it is
folly to expect anything else. It follows,
that if a person is a Christian, the world
will find it out; if he have true faith in his
heart, this faith will cause him to do some-
thing by which he will be exposed and
known. There is, then, no such thing as
having Christ's religion to ourselves—no
going masked to heaven; no night passage
there—no tunnelled, underground road to
that place. We are aware that there are
those who love to talk about religion as
something altogether between their own
souls and God. They tell us that they do
not put it on their foreheads, nor write
it on their garments. And we ask
who does approve of ostentation in such
matters? But we say if it be so, always
and every where, hidden thing, it is a dead
thing. If you keep it thus a secret, it is
because you are ashamed of it—ashamed to
have it known. We infer this both from
the nature of the principle, and from the
teaching of the great Author. He that con-
ceals me before men, him will I con-
fess. Here is the test; if you have it, you
will show it; if you have it not, you have
it not. In this is nothing new, there is
nothing inside.—*Bib. Rev. for April.*

A lady in New Haven gave birth a few days
ago to twins—a boy and a girl. The boy
was the first to make her appearance in this
bustling world, the mother, upon consulting
her friends, had come to the conclusion
to name the infant after the ground that she
was in advance of the male.

From the New York Haibinger.
A SONG OF FAITH.
"We know not the last consequences of
what we call evil; let us not speak of human
affairs as barren results."—Louis Blanc.
What, tho' the martyr die in flame,
The patriot in his blood,
What, tho' unspoken be his name—
Forgotten all his good—
That flame shall fire the bigot's creed,
And burn it to the dust,
That blood from out the ground shall plead
Forever to the Just.
What, tho' the dungeon close them in,
And tyrants hold the key;
Tho' walls of stone shall pierce the hymn
For truth and liberty.
What, tho' men fall and all seems lost,
The martyrs rise again,
The blood cries out in judgment tone
"Where is thy brother, Cain?"
Then let the body broken be,
Still let the blood be pour'd,
'Tis thus they gain the victory,
And triumph with the Lord.
Providence, R. I., March, 1848. E. B. D.

THE PRINTING PRESS.

The rapid improvements which have
taken place in the printing-press during
the last twenty years, afford another instance
of saving in the materials consumed, which
has been well ascertained by measurement
and is interesting from its connexion with
literature. In the old method of inking
type, by large hempherical balls stuffed
and covered with leather, the printer after
taking a small portion of ink from the ink-
ball, was continually rolling the balls in
various directions against each other, in
order that a thin layer of ink might be uni-
formly spread over their surface. This he
again transferred to the type by a kind of
rolling action. In such a process, even
skilful and considerable skill in the opera-
tion, could not prevent the ink from being
type a uniform layer of ink of the quan-
tity exactly sufficient for the impression.
The introduction of cylindrical rollers of an
elastic substance, formed by the mixture
of gutta serena and turpentine, and which
produced considerable saving in the
consumption of ink; but the most perfect
economy was only to be produced by me-
chanism. When printing-presses, moved
by the power of steam, were introduced,
the action of these rollers was found to be
well adapted to their performance; and a
reservoir of ink was formed, from which a
roller regularly abstracted a small quantity
of ink, and spread it upon the type, and
rollers spread this portion uniformly over a
slab, (by most ingenious contrivances vari-
ed in almost each kind of press,) and an-
other travelling roller, having fed itself on
the slab, passed and re-passed over the type
just before it gave the impression to the
paper.
In order to show that this plan of inking
puts the proper quantity of ink upon the
type, we must prove first,—that the quan-
tity is not too little; this would have been
discovered from the complaints of the public
and the booksellers; and, secondly,—that
it is not too great. This latter point was
satisfactorily established by an experiment.
A few hours after one side of a sheet of
paper had been printed upon, the ink was
sufficiently dry to allow it to receive the im-
pression upon the other; and as considerable
pressure is made use of, the tympan on
which the side first printed is laid, is guar-
anteed from soiling it by a sheet of paper call-
ed the set-off sheet. This paper receives,
in succession, every sheet of the work to
be printed, acquiring from them more or
less of the ink, according to their dryness
or the quantity upon them. It was neces-
sary in the former process, after about one
hundred impressions, to change this set-off
sheet, which then became too much soiled
for further use. In the new method of
printing by machinery, no such sheet is used
but a blanket is employed as its substitute;
this does not require changing above once
in five thousand impressions, instances
have occurred of its remaining sufficiently
clean for twenty thousand. Here, then, it
is proved that the quantity of superfluous ink
put upon the paper in machine-printing is
so small, that, if multiplied by five thousand
and in some instances even by twenty thou-
sand, it is only sufficient to render useless a
single piece of clean cloth. The following
were the results of an accurate experiment
upon the effect of the process just described,
made at one of the largest printing estab-
lishments in the metropolis.—Two hundred
reams of paper were printed upon, and
two hundred reams of the same paper, and
two hundred reams of the same paper, were
then printed off. The consumption of ink
in the machine was less than by the balls
four to nine, or rather less than one
half.

PROSCRIPTION.

The Tory Press, are labouring hard to
stir up an excitement against the Govern-
ment. The storm that they would raise
over the heads of the Administration, had
they it in their power, would be a caution.
Their cuckoo cry of "proscription" is all
humbug and clapnet. They make charges
against the Administration without founda-
tion. For instance, the dismissal of the
Postmaster, Mr. Campbell, at Simcoe, is
said to be their charge, whereas the Deputy
Postmaster General, Mr. Stuyver, is the
party who did it, because the incumbent re-
fused to obey his reasonable orders. The
Administration has a perfect right to deal
with men, who may have come by their
offices unjustly—call it proscription if you
please;—we would deem that administra-
tion unworthy of confidence, which would
keep a man in office, whose private charac-
ter would not bear the test of public opinion.
The old Tory doctrine is to be repudiated,
namely, that it is with the public character
of the public servants that the people have
to do, and not their private reputation.—
We say, let the private conduct of men be
the test of their fitness for government
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lamba, imaginable. They can now see no good grow out of a party—men chosen for office should be selected with reference to their qualifications, without any reference to their political creed—the newspaper patronized by the Government, should be the one having the largest circulation, no matter what its politics are—and all criticism is condemned in the loudest and strongest terms. Beautiful doves! What a change has come over the spirit of their dreams.—What fine Reformers they are about to become. How peaceably, and impartially, they will every thing to be done now.

But how contemptible such a thing must appear in the eyes of an enlightened and discerning public. And how evident it is that their patriotism and superior attachment to British usage, was only on the tip of their tongues. Dismiss their present great liberality and moderation will be daily appreciated in the proper quarter.

The day has at length arrived when the House Government has discovered which of the two political parties in Canada, is composed of the truest and best friends to the Province, and to the British Throne. And provided the Baldwin Ministry pursue a judicious course, Toryism, recently imbued in Canada, will never have a resurrection; until the injustice, oppression, and misrule of the party shall come up before the Judge of all the earth.

But the Ministry must support their friends, independent of all the clamor of their enemies. The great majority of the people of this fine province are friends and adherents to the administration; and they can be kept such, and will remain such, provided they are properly treated, and the Government constitutionally and wisely administered. Never had a Government a fairer prospect, and never did there more depend on one, than upon ours at the present time.—*Newcastle Courier.*

THE BALTIMORE CONVENTION.—A session of five days closed this assembly on Friday last. Gen. LEWIS CASS, of Michigan, was nominated for President, and Gen. WILLIAM O. BUTLER, of Kentucky, (now at the head of the American army in Mexico,) for Vice President. These are names that have long honored the democratic party; and we hope and trust that, contrary to the apprehensions felt by many principles of the Convention, shall be found to have compromised the consistency of either, or forfeited his claim to democratic confidence.—*Wayne Sentinel.*

HURON SIGNAL.

FRIDAY, JUNE 16, 1848.

POLICY OF AN HONEST MAN.

It has been said by the author of the "Essay on Man," "An honest man's the noblest work of God," but in these days of time-serving political expediency, it requires some fortitude to be honest, and more especially if you happen to be a writer on politics. Canada is at present in that stage of political progress in which integrity, as an editor, can only be maintained at some expense of feeling, and popularity and a very large sacrifice of pecuniary profit. We are just passing from the thralldom of a mock oligarchy into the more rational system of a representative Government. And though the Government and the Legislature are on the right side of every question, and the creatures of "other men and other days." There is nothing which has such a withering influence on the moral sentiments as the possession of power (exercised in darkness). If a man has been accustomed to wield authority for any considerable length of time, his perceptions of right and wrong seem to become dimmed or blunted by the process. You may reason with him or scold him or punish him, but he will not be convinced until he has no right to hold office or power. At this present moment an editor in Canada cannot write a single line on politics without giving offence to some party or some person. Every man who holds an office appropriates a reform to himself. These habits are regarded as synonymous with dismission from office; and he becomes your enemy. But should not if you are an honest man. You have a high and holy mission to fulfil.—Truth has to be established in the world. And it must be established by few; and at a great sacrifice of profit and popularity; these are mere baubles compared with the satisfaction which accrues from rectitude of principle and the hope of a better day. Your flinching may induce others to follow your example, and thus the cause of truth and justice might be abandoned. When you write or speak in advocacy of this cause, ask not whether the sentiments will please or displease your friends or enemies, ask merely, "Are they true?" If they are divine. For them loth, and he that curth for the separation of them shall find them after many days. Scatter them to the four corners of the earth and though the interests, and the selfish, and the prejudiced, and the ignorant may rail, and fret, and fume against them—though all the powers of malice and darkness should combine to annihilate them—the efforts will be vain—the progress of truth may be retarded, but the divinity cannot be annihilated; they will take root in some corner and bring forth fruit in abundance. The progress of truth against error is slow but certain, and no published truth is entirely lost; it finds a response in some bosom which will cherish it and publish it again. And thus it is perpetuated and impelled forward, until it becomes incorporated with the eternal consent of all other known truths, and exerts its influence on the destiny of coming generations. Such is the uniform history of the progress of truth. Lead it by assistance in good and evil report; in profit and in loss. If there are an office-holder in the State, that has an additional influence, exert it in behalf of truth. It matters not what may have been his creed or conduct in times past; the present is the hour of improvement, God will forgive the past and so will thy fellow-men. Talk not of consistency. Consistency, in evil, is an aggravation of the evil. Had man kind been consistent, we would have been wand-

dering in the mists of superstitious darkness—the blinded worshippers of fire and wooden gods. Bless the memory of thy forefathers for their inconsistency, their growling, grumbling discontent; their love of change which has pushed thought forward to the comparatively intellectual state of society in which thou wast born.

Let not thy love of a little brief authority, or a paltry subsistence bias, the venerable reputation of thy ancestors, by a dogged adherence to error: Cast thy consistency in evil from thee, and good men will cheerfully hail thy progress in virtue. Or if thou art wedded to thy idols, if the bonds of iniquity and prejudice are too strongly warped around thee, so that thou canst not break them; then cast up thy office and thy emolument—declare that thy peculiar organization cannot harmonize with the movement of society, and, therefore, spare to be supported by a people to whom thou art opposed—this may be a hard task, but it is the policy of an honest man.

We have rarely met with as large an amount of incontrovertible and enabling truth, embodied in as few words, as is contained in the following paragraph, which we copy from the first page of the *British Canadian*. We do not ask where it came from, nor by what fatality it appeared in such company. We hail it as lovely and divine, and calculated to make an impression which a thousand long editorials, written against it, will never efface.

"THE LOWER CLASSES"—Who are they? The toiling farmer, the mechanic, the artisan, the inventor, the producer? Far from it. These are nature's nobility—God's favorites—the salt of the earth. No matter whether they are high or low in station rich or poor in self, conscientious or humble, in position, they are surely the "upper circles" in the order of nature, whatever the fictitious distinctions of society, fashionable or unfashionable, decree. It is not low—it is the highest duty, privilege and pleasure for the great man and the whole-souled woman, to earn what they possess, to work their own way through life, to be the architects of their own fortunes. Some may rank the classes we have alluded to as only relatively low, and in fact the condition of the very highest. If there is a class of human beings on earth, who may be properly designated low, it is those who spend without earning, who consume without producing, who dissipate on the earnings of their fathers or relatives, without being anything in and of themselves.

THE POSITIVE WICKEDNESS OF HANGING A MAN.

We think Judge Jones, at the late Assizes, stated that he recollected when no fewer than one hundred and fifty different cases of crime were punished by the English law with death, and that such had been the amelioration of the criminal code, that at present, there were only four, or at most, six cases in which the punishment of death would be inflicted. Now it certainly would be instructive and interesting to examine the statistics of these hundred and forty-four crimes which have been released from death punishment, in order to ascertain whether they had increased or diminished in consequence of ceasing to be regarded as capital offences. We say the investigation would be both instructive and interesting—but at the same time, it must be understood that the efficiency of the infliction of the death punishment in restraining crime has nothing to do with the justice or injustice of the practice. If it can be shown that the penalty of death has not a tendency to prevent crime, it serves as an additional illustration of the absurdity of the penalty; but although on the contrary, it should appear that the punishment did prevent crime, the injustice of the thing would just remain as it was—the accomplishment of the end is not necessarily a justification of the means. For instance, we conscientiously believe that the prevention of a public execution would be a great good,—a truly desirable end,—but we could not on that account, either recommend or attempt to justify a forcible rescue of the malefactor; the means would be bad: would be a violation of the civil law, and would serve as a precedent which would soon lead to the total subversion of civil society. There is no purgatory, no half-way house in the nature of human actions,—the doctrine of expediency has no place in the philosophy of morals; all human actions are either right or wrong. There may be political expediency, commercial expediency, and a hundred other expediencies, but there is no moral expediency. The principles of morality are eternally immutable,—they can neither be altered nor influenced by common law, common custom, nor common opinion. They are what the most learned and talented Divines and Christian philosophers call the "eternal fitness or propriety existing in the nature of things." The willful and deliberate destruction of human life does not become a crime because the law of the land has decided so; neither does it receive its criminality from the express injunction of Heaven—"Thou shalt not kill." It is intrinsically bad, and it is on that account that the Divine mandate is given. There is nothing forbidden by the laws of Heaven, except such things as are naturally and absolutely wrong in themselves; such things as would interfere with, and obstruct the progress of nature. It is a most unjustifiable error to suppose that the moral nature of an action can be either changed or influenced by laws or opinions; to kill a man would be just as great an evil though there were no law prohibiting the murder, as it is at present. The murder committed by a New-Zealander or an African, is, in itself, just as great an evil as the murder committed by a British or American Christian,—there may be a difference in the degree of responsibility, but the abstract evil is the same in both cases.—The law should pass a law to sanction the destruction of human life, the crime of murder should not be hallowed, nor even lessened, by such enactment. The crime of child murder is not less an evil in China, where it is tolerated, than it is in England, where it is prohibited; nor is the utter murder of the Hindoos, nor the voluntary human sacrifices to Juggernaut less wicked than the suicides of Europe.

The word kill, in the sixth commandment, signifies to deprive of life; the word murder, in the English law, signifies to kill unlawfully.—The burning the Hindoo widow, and the hanging the Canadian culprit are only killing, because they are sanctioned by law. The shooting a man or knocking out his brains with a hatchet, or strangling him with his own handkerchief is murder, because it is prohibited by an act of parliament. We may amuse ourselves and gratify our presumptive vanity with these fine-drawn distinctions, and we may invent other about the application of these names, and slight hairs and make laws till we are sick and tired, but the moral nature of all actions will remain the same as before. The voluntary sacrifice to Juggernaut, the burning the Hindoo widow, the murder of the Chinese infant, the strangling the man with his cravat, and the strangling the felon with the rope are all productive of the same effect—they all terminate in the extinction of life; they all violate the sixth commandment to the same extent, and we may call them killings or murders or any other name which suits our fancy, but our names, and our laws, and our opinions do not alter the fact that each of them has deprived a human being of life. And in this alone consists the criminality.

To talk of a man's motives aggravating his guilt—that is to talk of malicious intent, and so forth, does not mean anything beyond a mere formality. What does the law, or the witness, or the jury know about the man's motives, or what have they to do with them? Are they the "Searchers of the hearts and the triers of the reins of the children of men?" We may be uncharitable enough to attribute evil motives to our fellow-men, but these motives are only known to God and to the individuals themselves. No man ever saw a motive. It is not tangible, you cannot turn it over with your finger and point out the head and the tail of it, or say here is the northeast side or the southwest corner of this motive. It is all sham-work. Our knowledge is confined to the action, and our business should be so likewise. If the motive never had anything about it, and therefore, it is the action alone which we have a right to deal with. The strangling a man with a rope provided by the law for that purpose, just as effectually destroys the life of one of God's accountable creatures; causes the same amount of physical pain, and is attended with the same bereavement and desolation to his wife and family, as though he had been secretly strangled by a ruffian in a desert. These are the consequences which make murder criminal and revolting, and they are neither neutralized nor mitigated by the sanction of law. The idea of hanging a man upon the principle of justice is preposterous.—You may do justice to an individual who has been robbed of his property—you can make reparation, but the man who has been robbed of his life is beyond the reach of your justice. The injury which he has sustained will remain just the same whether you hang the murderer or not. In short the greatest minds that have ever investigated the principles of criminal legislation, have arrived at the conclusion that all punishment which has not for its object the moral improvement of the sufferer, is vindictive and malignant; and no rational man can attribute the practice of hanging the criminal, to any other feeling except revenge or cowardice; it is done either to gratify vindictiveness or from fear that he may be guilty of similar outrages. But though we may forcibly put an end to his career of wickedness by putting him to death, nature has provided a punishment for our infidelity in the fact that every human being who witnesses the awful destruction of his life, is made wiser by the exhibition; becomes so much better prepared for the commission of crime. This we say is the law of nature, and whether men will acknowledge the fact or not, the whole history of criminal jurisprudence declares that crime prevails and increases in every country, just in proportion to the severity with which it is punished. It appears that in the reign of Henry VIII. the murdering man had attained its greatest height—the public executions are stated at an average of two thousand a year, or about forty each week, and at no period in the history of England have crimes ever been so numerous in proportion to the number of the population as during that period, while it appears that the crimes which prevailed most, were those which were uniformly punished with death. In no country, under heaven, have the inventive powers of man been so fully exercised in devising measures and tortures for criminals, as in China; and in no country has crime ever prevailed to the same extent. This we have said is a wise and merciful law of nature instituted by the Creator for the protection of life from human wickedness. The moral feelings get blunted and seared for the commission of crime, just in proportion to the amount of cruelty and death which is brought before them.

case they are sanctioned by law. The shooting a man or knocking out his brains with a hatchet, or strangling him with his own handkerchief is murder, because it is prohibited by an act of parliament. We may amuse ourselves and gratify our presumptive vanity with these fine-drawn distinctions, and we may invent other about the application of these names, and slight hairs and make laws till we are sick and tired, but the moral nature of all actions will remain the same as before. The voluntary sacrifice to Juggernaut, the burning the Hindoo widow, the murder of the Chinese infant, the strangling the man with his cravat, and the strangling the felon with the rope are all productive of the same effect—they all terminate in the extinction of life; they all violate the sixth commandment to the same extent, and we may call them killings or murders or any other name which suits our fancy, but our names, and our laws, and our opinions do not alter the fact that each of them has deprived a human being of life. And in this alone consists the criminality.

To talk of a man's motives aggravating his guilt—that is to talk of malicious intent, and so forth, does not mean anything beyond a mere formality. What does the law, or the witness, or the jury know about the man's motives, or what have they to do with them? Are they the "Searchers of the hearts and the triers of the reins of the children of men?" We may be uncharitable enough to attribute evil motives to our fellow-men, but these motives are only known to God and to the individuals themselves. No man ever saw a motive. It is not tangible, you cannot turn it over with your finger and point out the head and the tail of it, or say here is the northeast side or the southwest corner of this motive. It is all sham-work. Our knowledge is confined to the action, and our business should be so likewise. If the motive never had anything about it, and therefore, it is the action alone which we have a right to deal with. The strangling a man with a rope provided by the law for that purpose, just as effectually destroys the life of one of God's accountable creatures; causes the same amount of physical pain, and is attended with the same bereavement and desolation to his wife and family, as though he had been secretly strangled by a ruffian in a desert. These are the consequences which make murder criminal and revolting, and they are neither neutralized nor mitigated by the sanction of law. The idea of hanging a man upon the principle of justice is preposterous.—You may do justice to an individual who has been robbed of his property—you can make reparation, but the man who has been robbed of his life is beyond the reach of your justice. The injury which he has sustained will remain just the same whether you hang the murderer or not. In short the greatest minds that have ever investigated the principles of criminal legislation, have arrived at the conclusion that all punishment which has not for its object the moral improvement of the sufferer, is vindictive and malignant; and no rational man can attribute the practice of hanging the criminal, to any other feeling except revenge or cowardice; it is done either to gratify vindictiveness or from fear that he may be guilty of similar outrages. But though we may forcibly put an end to his career of wickedness by putting him to death, nature has provided a punishment for our infidelity in the fact that every human being who witnesses the awful destruction of his life, is made wiser by the exhibition; becomes so much better prepared for the commission of crime. This we say is the law of nature, and whether men will acknowledge the fact or not, the whole history of criminal jurisprudence declares that crime prevails and increases in every country, just in proportion to the severity with which it is punished. It appears that in the reign of Henry VIII. the murdering man had attained its greatest height—the public executions are stated at an average of two thousand a year, or about forty each week, and at no period in the history of England have crimes ever been so numerous in proportion to the number of the population as during that period, while it appears that the crimes which prevailed most, were those which were uniformly punished with death. In no country, under heaven, have the inventive powers of man been so fully exercised in devising measures and tortures for criminals, as in China; and in no country has crime ever prevailed to the same extent. This we have said is a wise and merciful law of nature instituted by the Creator for the protection of life from human wickedness. The moral feelings get blunted and seared for the commission of crime, just in proportion to the amount of cruelty and death which is brought before them.

It is a boring falsehood to assert that the dense mass which assembles to witness a public execution is composed of "thousands of abandoned males and females, the very dregs of society, the offscouring of all things." We say such an assertion is a daring falsehood, and no man dare make it, except he is either a notorious enemy to truth, or one of the wretched abandoned creatures who have spent "the whole night in disgusting orgies," till the brain has become degenerated by debauchery, and like the "toilet street tailors," he imagines that he and his abandoned drunken male and female companions are the crowd. There is not, we think, in Godrich more than one or two of the worthless abandoned characters, and yet were to be visited with the demoralising exhibition of a public execution to-morrow, we will venture to assert it would be attended by many hundreds. The towns of Niagara and Guelph do not contain any great number of these unfortunate outcasts, and yet we doubt not their executions are numerous. In large cities and even in country towns, there is a certain portion of the population who absent themselves from these barbarous exhibitions from pure principle, in other words, they could not witness them. The divine image has not been effaced from their souls by bloodshed and deeds of cruelty, and the God within them rebels against such wickedness.—But the crowd is composed of thousands of well-beloved men and women who are led there by thoughtlessness and curiosity, and of thousands of the young and most susceptible of contamination, from the son of the bishop to the son of the beggar; and in large cities there is in the crowd a considerable proportion of the worthless and abandoned "who go to the scene bad," and in company with every other human being who

does so, "they return worse." They could not have been made worse by a good or godly institution, but they were first made bad—their moral feelings were seared and blunted by witnessing wickedness and cruelty; and they are made worse by witnessing the masterpiece of this cruelty, perpetrated under the sanction of law, virtue, and religion. In our next we will review the death penalty in its religious aspect.

FOR THE HURON SIGNAL. THOUGHTS ON THE ELECTIVE FRANCHISE—NO. 2.

In my last article on this subject, it naturally fell out that my examples of the evil effects of the "stick and stone" dynasty, should be adduced from the mother country, where, inasmuch as its existence has been of longer duration, its evils are more apparent; time has enabled it to creep into the transaction of every day life, and to ramify itself throughout every law or statute that exerts influence on the society of that country which has become great, not through its agency, but despite of it. There are, however, a few more examples to which I propose alluding. And first, I shall touch upon that which is first in place as greatest in iniquity.—The law of primogeniture as it exists in England and in Western Canada, is in a few words, as follows: a parent dying without a will, all his landed property became vested in the eldest son to the detriment of all the other children. Can any law be more unnatural? Surely it is as necessary, and in many instances more so, to provide for the younger children of a family in preference to the eldest. Would it not be more in accordance with common sense, and much more for the interest of society, that all should be supported, rather than that one should be made wealthy? Would not common sense declare that the weak should receive quite as much support and contenance from the laws as the strong? That girls should receive an equal portion with boys; but then common sense would be at variance with the law of primogeniture. And equal protection and equal justice would be at variance with the principle that has ruled mankind for so many years. The few in that case would not be built up at the expense of the many. Every inhabitant in Canada, West (eldest sons excepted) are interested in the destruction of this law. Call them upon your representatives to sign its death warrant. It has occasioned far more mischief and misery, and done far more injury to society than Bark, Hare, and all such like ever did or ever will do; its destruction would be another step in the amelioration of society, another concession to the majority, and another blow to the "stick and stone" dynasty. As a proof of its tendency in conjunction with an equally bad law, one which from its wording may be called the landed aristocratic privilege of fraud, the law of entail, it is estimated by Mr. Laing that the number of estates in Scotland do not exceed 3000; but were the law of primogeniture and entail abolished, the number would be, were property divided according to the ratio it is in Norway, 90,000. This law would never have existed had the people been properly represented, and whenever they are it will soon disappear from our statute book along with a multitude of other antiquated absurdities still extant, and styled by courtesy the wisdom of our forefathers who could hardly read and write.

I must, however, call a halt, there would be no end to the subject, the more I consider it in all its bearings on society at home, the more and more numerous are the examples of the evils resulting from the rule of inert matter, that present themselves to my recollection. Like the details of the unfortunate man, and who from their details were styled legion. These may not inappreciably be designated by the same, nor will the word devils inappreciably represent the evil consequences that have resulted and do yet result, and spread their malevolent influences over our native country; and I fear may do so here, unless we make a bold stand, and express a determination to see an end put to laws unjust in principle and absurd in action. I feel justified in considering it as an axiom (looking at Britain and at the rest of Europe) in the government of nations.—That whenever, and so long as mind is made of Government be turned to improve laws, the tendency of which will be to give preference to matter over mind, just so long will the vital interests of the masses be neglected, and in no particular will this neglect be more apparent than in the want of education. Young as this country is in self-legislation, it has already felt this blighting influence, and has suffered from the systematic frauds that have through the agency of an Act of Parliament, of a Parliament composed of men possessed of a requisite landed (saying nothing of mental) qualification, elected by men possessed of a similar one, been committed by the wealthy to the detriment of the poor. To the injury of the many by the unjust favoritism to the few.

But enough of this for the present. I shall hereafter cite a few examples.—**JOHN GALT.**

TO THE EDITOR OF THE HURON SIGNAL.
"Well breathe awhile and then let's again, and when thou hast th'd thyself in base comparisons hear me speak but thou."
"Mark now how a plain tale shall put you down."
Shakespeare has made Prince Hal address the above to Falstaff, after listening to a continued tirade of falsehood uttered by the latter, and which he terminates, by making fourteen men out of two.

The Editor of the *Huron Gazette* is fully as imaginative as Falstaff, with however, this difference, that Falstaff's absurdities tend only to make you laugh. Mr. Giles's are written with the intention of doing injury. Most men consider that untruths, though uttered in the most harmless way, are wrong; but when employed to injure the character of a fellow-being, diabolical. That such has been Mr. Giles's wish, I think the following will fully illustrate, from what cause is best known to myself.

My first letter, which the Editor of the "*Gazette*" inserted, on publishing, was contrary to the wishes of both me and my friend, who was (and not Mr. Giles), the writer of the account of St. George's Festival. This I was aware of when I wrote the letter in question; and on the same day, had an explanation with the party, and the matter was amicably arranged—with a promise on the part of my friend of seeing Mr. Giles that evening, and of getting back the letter. This, however, Mr. Giles refused to accede to,—stating that he would publish it with his remarks. So much for the truth of statement No. 1. What is next alleged against me, is that I write a forged signature and attack my Patron.—It was so notorious, the injury the School Masters of this District were suffering some since, by the money which was collected for School purposes, having been applied to other District purposes; and thereby depriving those ill-paid servants of the public for nearly three months, of their hard earned pay—that the Trustees called a general meeting, to advise among themselves what steps should be taken under existing circumstances. This had the effect of bringing forth £630 instead of £1000—voted by the Council. Being one of the sufferers on that occasion, I drew up a plain statement of facts which I published in the "*Signal*,"—signing myself the Master of No. 1 School Section, Goderich,—of which School I am the Teacher.—This is denominated a forged signature.

The next insinuation is that I understood not the meaning of "Bellpope's"!! I was well as every person who read Mr. Giles's unwarrantable attack upon me, fully understood the light in which he wished it to be taken; and it is a well known fact, that it was considered by some few of his grinning admirers a capital hit. He next asserts that I wrote a challenge, but could find no one to deliver it: this is as false as the foregoing allegations. It is true, that smarting under the ungentlemanly conduct of Mr. Giles, such a letter was written, and he (Mr. Giles) was made aware of the fact by the person to whom it was intrusted; but I was informed that Mr. Giles having stated his regret that he had published the letter, I ought to be satisfied, and I had no further redress. I am next told that an overbearing vanity has placed me in opposition to an instrument that is too powerful for me. This remains to be proved. I am ready to confess that entering into a war with an Editor of a paper, is fighting against fearful odds; and more particularly so, when that Editor, regardless of all principles of honor, uses that unalloyed and unwholesome weapon—falsehood—strengthen his unmanly cause; but a discerning public will come to a just conclusion in spite of all sophistry and falsehood.

The next charge is, that being a School Master and Clerk of the Division Court, the public suffer; and that grave complaints have been made, (and to the Judge, the only competent person to decide on such complaints, and who would at once, did such complaints exist, as he is bound to do, take immediate steps to remedy the evil, by dismissal or otherwise,) but to the Editor of the *Huron Gazette*!! whose kindness to me has prevented him from representing it in the proper quarter!! This really is too absurd to need a rejoinder. Did I however, possess that amount of vanity which I am charged with, I might state several instances of the approval of parties of the manner in which the business of the Court is now conducted; one instance I may perhaps be pardoned for mentioning, viz: that in the last Court but one,—in open Court too—my officiousness as Clerk was spoken of in the most complimentary manner by one, who as an Agent, was pretty generally intrusted with at least one-third of the business of the Court, and was always engaged on one side of all defended cases,—and who had no interest in praising me, as he was about to leave this place.

The last attack is of the most cowardly nature, not to me, but to my contemporary Editor. I am told that he,—being a fighting character,—I should address my walkie letters to him. Since Mr. Macqueen has come to reside among us, his conduct has been that of an inoffensive, unobtrusive individual; and who in all his writings, has held—that the shedding of blood is against the laws of man and God. As regards myself, I believe I may say without fear of contradiction, (with the exception of Mr. Giles,) that during my year's residence here, I have not had a single quarrel; nor have I had one with Mr. Giles, otherwise than a disapproval of being dragged before the public in a most offensive manner and without cause.

I cannot conclude this without remarking how determined Mr. Giles is to pervert everything.—His excuse for the last attack is, that my letter came to him without the protection of a seal.—True—not having sealing wax at hand, I wafered and stamped it, and addressed it to John Bevan Giles, Esq., and gave it to my own son to deliver at his private residence. I leave it to the public to draw its own inferences from this last statement.

I trust this is the last time I shall be called upon to answer the personal attacks of the Editor of the *Gazette*. But, if in self-vindication, I am obliged to appear again before the public, let some of those hewers who patronize this trashy detestable character—that it is as easy to pick holes in their coats, as in that of the writer; and I advise them to remember the words of our Saviour, when the woman was brought to him, accused of adultery—"He that is without sin among you, let him first cast a stone."

EDITOR'S NOTE.—The foregoing will be easily recognized as the production of Colonel Morgan, and without offering any opinion on the subject of the question at issue, we think the subject should be thrown aside. Such alterations may produce evil, but they can scarcely produce good; and though there is a certain class of vulgar inferior minds, which feel refreshed by reading or hearing personal recrimination of this description, it is certainly not calculated to introduce a reformed taste, or an improved social feeling into the community.

TO THE EDITOR OF THE HURON SIGNAL.
Mr. Editor,—Did you ever try to indite an epistle, pun or ditty, either serious or sentimental, on the evening of a day wherein you had exhausted in hard study, every function of your editorial brain, and had brought it to about the consistency of a sponge or drained it dry as a squeezed orange? If not, then you know nothing of the misgiving which approaches my pen as my pen approaches this foolscap! Not one idea floats within the whereabouts of my dejected imagination. Dejected in the embrace of a certain old chattel of mine, here I sit, ruminating upon the task of shovelling forth my conceptions, and giving a visible form and locality to any nothing. But alas! I am a most melancholy predicament than was once a bankrupt on

making his last will and testament. He experienced a lack of the material. But seriously, Mr. Editor, did you ever come to this business of writing, with "an imagination all compact," and ten thousand of those little volatile things, denoted ideas floating around your head—the soft full of inspiration, and the eyes in fine phrezy rolling? Did you ever at such time feel the entire letter and enter upon no charge of the electricity of genius as almost to see the poetical sparks dart off your finger end. And then having seized the "mighty instrument of little men," in order to mould and shape these glorious idealities, did you ever find your strength departing, and yourself, like some Samson of old, becoming as other men.

Now, Mr. Editor, with this introduction, I will discourse learnedly in your next Antiquary, for among the things modern, I find that the men here, as everywhere else, will lie, and hate, and fall in love, and our women will be inquisitive.

R. C. L.
"THE BRAVE FRENCH."—The elections for the National Assembly, so far as they have been ascertained, have been in favour of the moderate party. Still, though not moderate, the Assembly will unquestionably be republican; and the prevailing opinion is, that the great manufacturers and capitalists will have scarcely a voice in its deliberations.

In the meantime the infamous *terrorists* clubs are as busy as the first Radical in a gale of wind, and their increasing violence renders it too probable that the infernal scene of the first revolution will be again re-enacted. Who can tell what miseries are yet in store for these miserable children of infidelity and treason? They have so often hardened their hearts that there is strong reason to fear Jehovah will give them over to reprobate minds to "do those things which they are not convenient." Let every true-hearted British parent teach his young ones the real history of France, as he would that of Sodom; and let nothing tempt him to speak of that moral charnel house in their hearing except in terms of warning and abhorrence. It is a scathed beacon to show what democracy will bring a great people to, God be thanked for our Altar and Crown.—*Streetville Review.*

It is true that the Editor of the *Streetville Review* is a professed ambassador of the meek and lowly Jesus, the Nazarene, who was born of, and nursed and suckled by the Carpenter's wife—who had not where to lay his head, and was compelled by physical necessity to wander about and associate with the wretched and abandoned—whose ministers were ignorant fishermen, who by the recital of such parables as that of Dives and Lazarus, were commissioned to shake thrones and principalities and powers? We hope he is not a Clergyman.—*En. H. B.*

ST. ANDREWS CHURCH, GODERICH.
The congregation of St. Andrews Church having given a unanimous call to the Rev. A. MacKil, he having accepted the same, on Wednesday the Presbytery of Hamilton met to induct the Rev. Gentleman to his charge. The Rev. Mr. Bell of Stratford preached a very eloquent and appropriate sermon, from Mat. 20, 21, "Why stand you here all the day idle." The Rev. A. Bell from Dundas, then put the necessary questions to Mr. MacKil, and having received satisfactory answers, and given him the right hand of fellowship, declared him duly elected to the Pastoral charge of the Congregation. Mr. Bell addressed the Ministers and congregation in appropriate and affectionate terms. At the conclusion of the solemn and impressive services, Mr. MacKil was cordially welcomed by the numerous audience.

The proceedings of the day must have afforded the greatest satisfaction to all present, and we sincerely wish, in congratulating the Congregation in at least, after much struggling, having secured the ministrations of one, whose acknowledged attainments, eloquence, and talents as a Preacher, will not fail to bring together this hitherto shepherdless flock.

In the evening the Presbytery of Hamilton were entertained at Dinner in the Huron Hotel, about 35 Gentlemen sat down, Daniel Linn, Esq., in the chair, supported on the right by the Rev. Mr. MacKil, on the left by the Rev. A. Bell; John Stewart, Esq., Vice, supported by the Rev. W. Bell, and Sheriff M'Donald. The evening was spent with that decorum and quietness appropriate to the occasion.—*COMMUNICATED.*

It till the last three days, the weather has been cold and dry—some kinds of crop have suffered seriously from the morning frosts, and though in general the fields present a promising aspect, yet unless we are shortly favoured with rain, it is to be feared the prospect will be better than the reality.

ARRIVAL
New
The Steamer "Aurora"
Wednesday, "Express"
at 10 o'clock last night.
LIVERPOOL, 25th
are quiet and steady
3 1/2 per cent.
Produce market
with advancing tone.
Cotton dull.
Bullion quiet. Price
Best English wh
American flour, 48
34s for white and
canal flour 28s. Ph
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New Act.

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Sales of Ashes
Pots: 26s 3d a 26
of Meas Pork, Mo
at \$10 75.

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Goderich, June 13
I. L.
LAW, CHA
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June, 1848.

Poetry.

THE YOUNG EMIGRANT'S FAREWELL.

BY GAVIN RUSSELL. [The following verses were composed when the author was leaving Scotland, he being fifteen years of age.]

THE VISION.

Poem on the slaughter of Mr. Richard Cameron, and others, at Ayrmoor, on the 22d July, 1660. Written by an Ayrshire shepherd lad.

When in Wellwood's dark mairlands the mighty were falling.

When the righteous had fallen, and the combat was ended, A chariot of fire, though the dark cloud descended:

ON EDUCATION.

I think we may assert, that in a hundred men, there are more than ninety who are what they are, good or bad, useful or pernicious to society, from the instruction they have received.

A SHORT SERMON FOR YOUNG MEN.

Text: Oecum non anything—Keep out of debt. Avoid it as you would war, pestilence, and famine.

HARPURHEY BRANCH OF THE HURON DISTRICT AGRICULTURAL SOCIETY.

THE HARPURHEY BRANCH of the Huron District Agricultural Society will hold a Meeting for the Exhibition of FARM STOCK, &c. &c. &c.

FIRST CLASS.

For the best Entire Horse..... 1 10 0 For the best Brood Mare and Foal: 1 0 0 For the best Two-year old Filly..... 0 15 0

SECOND CLASS.

For the best Bull..... 1 10 0 For the best Milch Cow having had a Calf in 1848..... 1 0 0 For the best Two-year old Heifer calved after the 1st Jan., 1846..... 0 15 0

THIRD CLASS.

For the best Ram..... 0 15 0 For the best pair of Ewes having suckled their Lambs till the 1st of July..... 0 10 0

FOURTH CLASS.

For the best Sow having had Pigs in 1848..... 0 15 0 For the best pair Oxen..... 0 10 0 For the best pair Cows..... 0 10 0

AGRICULTURAL PRODUCE.

For the best 2 bushels of Fall Wheat..... 0 15 0 For the best 2 bushels of Spring Wheat..... 0 15 0 For the best 2 bushels Siberian Wheat..... 0 15 0

DAIRY PRODUCE.

For the best 25 lbs. Salt Butter..... 0 15 0 For the best 5 lbs. Fresh Butter..... 0 10 0 For the best 25 lbs. Cheese..... 0 15 0

DOMESTICS.

For the best 10 yards manufactured Cloth..... 0 15 0 For the best 10 yards Flannel..... 0 10 0 For the best 20 lbs. Maple Sugar..... 0 10 0

RULES OF THE EXHIBITION.

1. Any person receiving a Premium for any of the above-named Grain and Pigs, to be obliged to sell to any member of the Society, if demanded, Ten Bushels of the same sample shown, at the highest market price.

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BY THE subscriber, that valuable property situated in the township of Goderich, on Lot 19, 4th concession, within 5 1/2 miles of the town of Goderich; there is a good Saw-mill, &c. &c. &c.

VALUABLE ARM LOTS.

FOR SALE IN THE HURON TRACT, NAMELY: FOUR Lots on the First Concession of Goderich, fronting Lake Huron, containing 82, 72, 67, and 58 1/2 acres respectively.

NOTICE.

ALL persons indebted to the subscriber, either by Note or Book account, are requested to make payment on or before the first of March next, after that date all demands, remaining unsettled, will positively be handed over to an Attorney for immediate collection.

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THE CANADIAN DISPENSARY.

THE CANADIAN DISPENSARY, LONDON, ENGLAND. THE Subscribers beg to inform the inhabitants of the Huron District, that they have in full operation, their NEW FOUNDRY, which for convenience and economy, they feel proud to assert, any country foundry in Canada.

THE LIFE PILLS AND PHEENIX BITTERS PURIFY THE BLOOD.

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OUTSTANDING DEBTS.

THE Subscriber will be obliged to enter those in arrears to him, with the Clerk of the Court, if not immediately settled.

ROPEMAKING.

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