

manded to surrender or be shot. Of course Mr. Lowber did not like the shooting proposition, so he surrendered and suggested to the sentinel that he take the bladder containing the gold watch and the \$47 50 in money and allow him to go back into the fort through the port-hole, and have nothing said about it. But the sentinel was not to be so used. He armed the garrison, and Lieut. Wood, the officer of the post, had the prisoners' roll called to see if all his prisoners were in the fort. He then had Lowber secured in double irons and placed in the guard house. As the sentinel had had occasion to order off one of three vessels which had been laying very close in the fort during the night, Lieut. Wood ordered a boat to be manned, and taking some soldiers with him duly armed, he proceeded to the three vessels referred to and had them taken under the guns of the revenue cutter *Bibb*.

Agriculture, &c.

The Fuchsia.

Few persons, we imagine, have heard the following account of the introduction of the Fuchsia into England, which is given by Mr. Shepherd, the intelligent conservator of the Botanic Gardens, Liverpool.

Old Mr. Lee, a nurseryman and gardener near London, well known fifty or sixty years ago, was one day showing his variegated treasures to a friend, who turned to him and declared:

"Well, you have not in your collection a prettier flower than I saw this morning at Wapping."

"No? And pray what was this 'phoenix like?'"

"Why, the plant was elegant, and the flowers hung in rows, like tassels from the pendent branches, their color the richest crimson; in the centre a fold of deep purple," replied his friend.

Particular directions being demanded and given, Mr. Lee posted off to Wapping, where he at once perceived that the plant was new in this part of the world. He saw and admired.

Entering the house, he said: "My good woman, this is a nice plant; I should like to buy it."

"Ah, sir, I could not sell it for money; for it was brought me from the West Indies by my husband, who has now left again, and I must keep it for his sake."

"But I must have it."

"No, sir."

"Here," he cried, emptying his pocket; "here are gold, silver and copper."

His stock was something more than eight guineas.

"Well-a-day, but this is a power of money, sure and sure."

"Tis yours, and the plant is mine; and, my good dame, you shall have one of the first young ones I rear, to keep for your husband's sake."

"Alack, Alack!"

"You shall, I say, without fail."

A coach was called, in which were safely deposited our florist and his seemingly dear purchase. His first work was to pull off and utterly destroy every vestige of blossom and blossom-bud; it was divided into cuttings, which were forced in bark-beds and hot-beds, were re-divided and sub-divided. Every effort was used to multiply the plant. By the commencement of the next flowering season Mr. Lee was the delighted possessor of three hundred fuchsia plants, all giving promise of blossom. The two which opened first were removed into his show-house.

"Why, Mr. Lee, my dear Mr. Lee, where did you get this charming flower?" exclaimed a lady customer.

"Hem! 'Tis a new thing, my lady; pretty, is it not?"

"Pretty! 'tis lovely! Its price?"

"A guinea; thank your ladyship," he replied, as he received the money.

One of the two plants stood in her ladyship's boudoir.

"My dear Charlotte, where did you get this flower?" said a visitor to her ladyship.

"O, 'tis a new thing; I saw it at old Lee's."

"Pretty, is it not?"

"Pretty! 'tis beautiful! Its price?"

"A guinea. There was another left."

The visitor's horses smoked off to the suburb; a third flowering plant stood on the spot whence the first had been taken. The second guinea was paid, and the second chosen fuchsia adorned the drawing-room of her second ladyship. The scene was repeated as new-comers saw, and were attracted by the beauty of the plant. New chariots flew to the gates of Old Lee's nursery-ground. Two fuchsias, young, graceful, and bursting into healthful flower, were constantly seen in the same spot in his repository.

He neglected not to gladden the faithful sailor's wife by the promised gift; but, ere the flower season closed, three hundred golden guineas chinked in his purse, the produce of a single shrub of the window in Wapping; the reward of the taste, decision, skill, and perseverance of old Mr. Lee.

COLTS ON A HARD FLOOR.—Some people state that colts should stand on a hard plank floor, in order to toughen them for a hard road. It looks to me like putting hard, thick shoes on an infant's foot, to raise corns that will trouble him for life. Let colts stand on a soft, moist floor, says the *New England Farmer*.

CANADIAN WOOL.—The crop of wool for this year has been principally purchased for exportation to Great Britain; heretofore it has been exported to the United States, to be there manufactured.

Correspondence.

For the Christian Messenger.

Yarmouth County Sabbath School Convention.

The friends of Sabbath Schools met at Hebron, Sept. 25, according to appointment.

Bro. Samuel Brown was called to the chair.—

Rev. J. Stubbett was appointed Secretary.—

Prayer was offered by Rev. W. Burton.—

Saunders gave some reasons for calling this meeting. Some general remarks were made by brethren, after which Rev. W. G. Goucher offered the following resolution:

Resolved,—That we who are now assembled, confident in the adaptation of Sabbath Schools to impart Religious instruction to the young, agree to constitute ourselves a Convention organized for the purpose of imparting aid to, and promoting the general interests, and objects, of Baptist Sabbath Schools in this county, which was adopted.

Brothers Goucher, Burton and Harding were appointed a Committee to prepare a Constitution and Bye Laws for the Convention.

The Committee reported and the following Constitution and Bye Laws were adopted:

CONSTITUTION.

ARTICLE 1st.—This Convention shall be called the Yarmouth County Baptist Sabbath School Convention.

2nd.—The object of this Convention shall be to promote the aims and interests of Sabbath Schools within the County.

3rd.—This Convention shall be composed of the Pastors of Baptist Churches, the officers of the respective Sabbath Schools, and such delegates as the Sabbath Schools may appoint, to attend the meeting of the Convention.

4th.—The Officers of this body, shall be a President, four Vice Presidents, a Secretary and Treasurer, who shall be elected annually, and shall constitute a general Board for the County.

5th.—There shall be four meetings of this Convention in the year, held quarterly, as such times and places as may be agreed upon at the previous meeting.

6th.—This Constitution may be altered or amended at any annual meeting with the concurrence of two-thirds of the members present.

BYE LAWS.

1st.—The meetings of this Convention, shall be opened and closed with prayer.

2nd.—Officers of this Convention shall be chosen by open vote.

3rd.—The Annual meeting of this Convention shall be held on the first Wednesday after the 20th of September in each year.

4th.—Each Sabbath School shall be required to send to the Convention, meeting full statistics of its condition and progress.

The following Officers were elected for the ensuing year:

- SAMUEL BROWN, President.
- RICHARD CROSBY,
- IRA RAYMOND,
- ISRAEL HARDING,
- N. HOLMES,
- L. J. WALKER, Secretary.
- HENRY SAUNDERS, Treasurer.

Resolved, that the first Quarterly meeting be held with the West Yarmouth Church, Chebogue, on the third Wednesday in October, at 10 o'clock A. M. Public meeting at 2 P. M.

Chebogue, Oct. 16th, 1861.

Delegates from the different Sabbath Schools in the county met in the Meeting House at Chebogue, pursuant to adjournment.

The President in the Chair. Prayer by Brother Israel Harding. Minutes of previous meeting read and approved.

Letters were read from Sabbath Schools in connection with the following:

1. First Yarmouth Church, 2. South Yarmouth Church, 3. Pleasant Valley Church, 4. Deerfield, 5. Tusket Village Church, 6. District Hall Sabbath School, Chebogue, showing in connection therewith:

Number of Scholars, - - - - -	577
" " Teachers, - - - - -	89
" " Volumes in Libraries, - - - - -	1350
" " S. S. Papers taken, - - - - -	50

At the Public Meeting held in the afternoon the following Resolutions were discussed and adopted:

1st. *Whereas*, all human efforts for the promotion of the great object of the institution of Sabbath Schools are fruitless and in vain without the blessings of Almighty God; and whereas we are prone by our very nature to trust too much for success to our own endeavours, forgetting that God only giveth the increase, and that He alone prospereth us.

Therefore Resolved, that we do humble ourselves under a due sense of our own weakness, pray fervently for his blessing upon all our endeavours for the promotion of this grand object, and trust implicitly in Him, from whom cometh all our help, for success.

2nd. *Whereas*, the interesting and consequent retaining of the elder classes of children in the School has ever been attended with difficulty,

Resolved, that in the opinion of this Convention the cultivation of music, and holding periodical S. School festivals where such persons may recite pieces or deliver short orations, above all procuring such Teachers as shall combine regular and punctual attendance, with devotedness to the spiritual, scriptural and mental improvement of their own minds will not fail to bring about a marked improvement in this department of S. School effort.

3rd. *Whereas* the great responsibility of imparting correct religious principles to the rising generation rests on the Sabbath School Teacher,

Resolved therefore, that teachers of the different S. Schools be requested to do all in their power to qualify themselves for the better discharge of such an important work.

The Meeting then adjourned to meet with the South Yarmouth Church, Chebogue, on the second Wednesday of December next, at 10 o'clock A. M.

L. J. WALKER, Secretary.

For the Christian Messenger.

"A Nova Scotia Mt. Holyoke Seminary."

Such was the heading of an article, that appeared some years since in the columns of the *Messenger*. Attention had at that time been called to the subject, by the success of a Female School in Berwick, conducted on a small scale, on the Mt. Holyoke principle, and which its friends strongly desired to render permanent, but owing to difficulties not necessarily connected with such an undertaking, the scheme was abandoned.—

Since then several excellent Female Schools have proved a temporary benefit to the Province, and the old plan of a denominational or Provincial Female Seminary seemed forgotten.

A little more than two years since, a small school was again opened in Berwick. In a year and a half it had outgrown the school accommodations of the village, and on this account was removed to Wolfville and became a part of Horton Academy, under the control of the Education Society, and conducted, so far as its family and domestic arrangements were concerned, upon the Mt. Holyoke System. During its first quarter it numbered about thirty pupils in all.—

Now, in the last quarter of its first year, we find its numbers are increased to about seventy, thirty-seven of whom are members of the Seminary proper. And the old Berwick difficulty is again threatening the best interests of the Institution. The building now occupied is too small. The school rooms are too small and not properly furnished. What shall now be done, is the question that demands our immediate consideration.

The young ladies belonging to the Seminary are now employing their recreation moments in working for a Bazaar to come off at the June Anniversaries in Wolfville, the proceeds of which are for the benefit of the Institution. If a Seminary is erected the few hundred pounds thus raised might be of service in furnishing it. And shall we not have a Seminary? The time seems to have come, when we must answer this question in the affirmative, or our neglect decides it in the negative. The Female Department of the Academy must have suitable accommodations, or dwindle and die. Its educational advantages are second to none in the Provinces, and the reasonableness of its terms (only twenty pounds per annum) brings it within the reach of many who could not otherwise enjoy these advantages. We have all heard of Acadia College and Horton Academy; their praises are in all the churches. Young men may there fit themselves for life's great duties. And have not these young men sisters thirsting for knowledge, and pining for the privileges there enjoyed?—

And shall we not make provision for these also? To do this, we must make the Female Department of Horton Academy permanent by benevolently erecting and furnishing suitable buildings. Those, who contributing for this purpose, must give hoping only for that reward which springs from doing good, giving not only their money, but their prayers. Suppose we solicit funds for this purpose, are there not now one hundred and fifty or two hundred men and women, who are willing and ready to respond by each giving us ten pounds for this purpose? We hope there are some who will increase this sum five and tenfold, and will not every friend of education and religion think of the Female Department of the Institutions at Wolfville, and pray for it, taking for his and her motto, "If I cannot do much for it, I can do something; and what I can do I ought and by God's grace assisting, I will?"

He who puts aside his religion because he is going into society is like one taking off his shoes because he is about to walk on thorns.

Spiritual love to the doctrines of grace will lead to a careful observance of the precepts of the gospel.

For the Christian Messenger.

Youth.

A SCHOOL EXERCISE BY LALEAH B. COLDWELL, 11 YEARS OF AGE.

When children look forward to old age, they shrink from it as from some great calamity.— Old age brings many infirmities to which youth is not subject. In youth the step is quick and elastic, in old age it becomes tottering and slow. The cheek that was once full and fresh is now sunken and pale; the eyes that were once bright are now dim and hollow.

Youth, ardent, earnest, full of mirth and gladness, just emerged from innocent childhood; buoyant with and impelled by hopefulness, pressing forward to old age, eager to do great works; who does not love it?

Those of us who are youths to-day, were children yesterday; and old age will be upon us to-morrow. The pastime of yesterday has lost its relish to-day, it is too childish now; it has not enough of meaning, importance or dignity to satisfy the present.

With youth comes new feelings, new desires, fresh, warm and impulsive, and always aspiring after greater objects. Youth fancies every one a friend and is easily flattered by all that is false, sees every rose but not the thorn. Youth is delighted with all the flowers around it, but is not discerning enough to see the serpent that lies coiled at the bottom. And why has it failed in seeing this? Simply because it has refused to profit by the experience of age.

Then, youth, tread cautiously, and adhere to the precepts of old age, if you would be happy and cheerful in riper years; and if you should die before you arrive at that period it will do you no injury. Good principles of youth laid in store for declining years, will be just as valuable beyond death as on this side. Whatever charms youth possesses should be retained to adorn old age.

As character is formed in youth it is plain that youth is shaping its future course and writing its own history. If we form virtuous habits they will be ornaments to old age, and follow us to our graves.

Berwick.

For the Christian Messenger.

Etymology. Ethnology. Indian peculiarities.

DEAR BROTHER,

Some time ago I received, through the United States' Consulate at Charlottetown, a Circular from a gentleman in Rochester, asking for information respecting the mode of reckoning the degrees of relationship among the Micmac Indians. Appended to the Circular was a schedule, to be filled up with Indian words corresponding to the English words given. I filled up the list accordingly and forwarded it. I found that the Micmac mode of reckoning the degrees of relationship, agrees in the main with that of the other nations referred to in the circular. I have lately been able to fill up the schedule with Maliseet words, and find that this dialect also corresponds. As the subject is exceedingly interesting and the object of Mr. Morgan is fully explained in the circular which is not long, I think many of your readers would find the perusal of it profitable as well as pleasant. I have therefore sent it on herewith, and you can examine it. I have just forwarded to Mr. M. with his schedule, a list of Indian words which correspond in sound and sense to words in the Indo-European tongues, all bearing upon the same point viz: the origin of the American races.— To me it is evident that our languages contain evidence of our common origin. Let me give you one or two instances. Milk is a substance that must have been known and must have had a name ever since men were born on the face of the earth. Now we are not surprised to find the Germans calling it *Milch*, (as do we also in the phrase *milch cows*;) the Danes *melch*, &c. But look at the Greek and Latin and we find words very like these; galak-tos in the one and lac-tis for the same thing in the other; and nearer still we have *amelgeo* in Greek, and *mulgeo* in Latin, for to milk, to draw out milk, where the *melg* and the *mulg* are not very bad pronunciations of milk. But how will it be in Micmac? you will be surprised to find it equally near. It is *Melek-etch*, and in Maliseet, which corresponds to Micmac as English does to German—it is *Melâque*. And once more, as we preachers say—the Indian, using the French Alphabet, which has no *w*, writes *wigwam*, (which I beg you to print with an *o*, not an *a*, in the second syllable,) *oikom*. Here is almost the identical Greek word for a horse—*oikon*. The modern Greeks,