

Correspondence.

For the Christian Messenger.

Autobiographical Sketch.

By REV. CHARLES TUPPER, D. D.

REMINISCENCES OF CHILDHOOD.

No. 3.

As these reminiscences are especially designed for the benefit of the young, a narration of events in some respects trivial may undoubtedly be admissible.

In the early part of my attendance at school one of my older brothers passed at noon-time with a hay cart. Some of the boys began to climb into the cart; and, as is too often done, I imprudently followed them. Several of them raised a great shout, and so frightened the oxen that they ran away from my brother. Some of the boys screamed through fear, and others shouted more loudly than before. I was aware that we were in great danger, and that both parties were acting very unwisely. I therefore remained silent. While the oxen, rendered frantic by the discordant cries, were running with great violence, the cart was completely overturned. For some time I was unconscious. When I came to myself I was creeping out from under the cart body. Several of the company were considerably hurt; but I was mercifully preserved from suffering any material harm.

When the School mistress called her scholars to account for this affair, as I was quite young she did not question me. I perceived, however, that chicanery was practised by parties that were examined. Probably they judged that she would not deem it needful to inflict any additional punishment on the sufferers; and they obtained exemption themselves by laying the blame principally on those who were seriously hurt. All were reproved, and charged never to do anything of the kind again.

Let the youthful reader ever cautiously avoid rushing into improper courses, and also following others, if they do so: it is in danger, let him exercise discretion. Let him never attempt to screen himself from blame or chastisement by falsehood. If such a course seem, as in this case, to succeed for a time, the declaration of "Moses the man of God," should ever be remembered, "Be sure your sins will find you out."

It is a pleasing reflection to me in my old age, that I have no remembrance of ever having any disagreement with any of my school mates. Not having been accustomed to be teased, I was happily free from that hateful and pernicious temper which seeks gratification in teasing or hectoring others. I always felt grieved for any one that was in trouble, and wished to impart consolation. A singular instance of an attempt to comfort one in affliction occurred while I was attending school in the days of my childhood. A stranger left a son that was accompanying him with the scholars at noon-time. One of them induced him to wrestle, threw him, and hurt him. The lad seemed quite disconsolate, and began to weep. I felt earnestly desirous to afford him some consolation. For this purpose I proposed to wrestle with him, intending to let him throw me, I imagined this would clear him. But he declined the proposal. As I was not then sufficiently skilled in the art of consoling the afflicted to have recourse to any other means, I was obliged to leave him unconsoled.

The event which I am now about to relate is one of a very humiliating nature; but I deem it the part of duty to state it frankly, for the benefit of others.

One of the brothers with whom I lived, and under whose control I was placed, Eliakim, directed me to do an errand at Kentville, where I was attending school. I forgot it. Instead of honestly confessing this fact, I told a falsehood, in order to screen myself from blame. This was in all respects utterly inexcusable. My parents were persons of strict veracity; as were likewise the relatives with whom I dwelt. They all inculcated upon me an invariable adherence to truth. But with all these advantages, I was guilty of the gross crime of designedly uttering a falsehood.

This was an exceedingly important crisis in my life. Had this wicked deed been passed over, without investigation, I might have been emboldened to repeat it until it had become a fixed habit; and consequently been my ruin. Had I been punished by scolding, or by a passionate chastisement, feelings of resentment might have rendered me reckless. Undoubtedly in many similar cases either undue levity, or violent severity, has proved ruinous to the child. Happily for me a prudent course was adopted. My brother carefully investigated the matter

until he became assured that my statement was untrue. He then took me into a retired place, admonished me kindly and faithfully, and according to my recollection, prayed with me. After this, with a suitable rod, he chastised me thoroughly. "Faithful are the wounds of a friend." While I felt the smart of the strokes keenly, my heart glowed with love and gratitude to him who inflicted the deserved and needful punishment. I was sensible that this was not done for the gratification of passion, but for my real and lasting good. The reproof, the prayer, and the correction, were evidently attended with very salutary results. Not only have they never been forgotten, but have always been gratefully borne in mind upwards of sixty years, but they unquestionably wrought an effectual cure of one of the worst vices to which human nature is subject. In one instance after that I remember to have told a story in romance to a brother six years older than myself, and in reference to a trivial matter on an occasion to have said to him what was not true. With these exceptions, I am not aware of having intentionally uttered a falsehood from that day to this. I have conscientiously refrained from saying any thing untrue either in jest, or to children. From the former practice—highly reprehensible in itself, and often exceedingly injurious—the transition to the utterance of falsehood in earnest is short and easy. The latter is extremely pernicious; as it directly tends to encourage and habituate children to the wicked, debasing, and ruinous practice of telling lies.

In conclusion I would affectionately and earnestly entreat all who have the charge of children, to use their utmost endeavours, by precept and example, and by timely admonition, prayer with them, and correction of them, when needful, to instil into their minds a principle of strict veracity. This, which is naturally adopted to preserve them from numerous evils, will be of more real value to them "than thousands of gold and silver."

For the Christian Messenger.

Conservatism.

Among the many principles implanted in man's nature that conservative spirit which shapes and guides his character, maintains a prominent place. This is worthy of special care for he who neglects it is ever surrounded by a crowd of unhappy events, while he who properly heeds it finds life replete with contentment and peace.

A man should be taciturn in word and in deed. The soul is not transparent nor should it be our object to make it so. There is a fountain whence springs every thought and motive, whether noble or mean, but it is not exposed to the public gaze. Were it designed that we should fully understand each other, the mind would be as visible as the countenance. Every motion of the heart and every action of the brain, would be quite apparent and beyond the power of concealment. Every frivolous thought that occupies the idle hour would be taken as indicative of the man's character. Every original idea would become common and vapid before it was fully matured in the philosophers mind. Every flight of the poets' imagination, would be vulgarised long ere it reached the sublime height. Every holy aspiration of the devout saint would be ridiculed by a sinful world, ere it attained the heavenly gates.

But these things are not so, and, while we glory in this thought, we need to be on our guard lest we fall into error, either in upholding, practising or insinuating a doctrine so unjust. There is no reason why the conscientious man should make known the wicked design that possessed him in an evil hour. It is sufficient for him to have escaped temptation. Nor is the true and honest man zealous to make known the noble promptings of his heart, but is content with having performed a worthy action.

Every man has a right to appear to the best advantage, and is under no obligation to portray the evil nature of the inner-man, provided he is able to conceal it. It is not the man of noble sentiment, but the man of noble action, that gains favor and respect. It is true that "the mind makes the man," but it is equally true that "by their works ye shall know them." He who reserves the thought preserves the character, and in doing so, does justice to himself, injures not his neighbor, and succeeds in the approbation of his Maker. If prosperous he is not considered avaricious, if powerful he is not called cruel, if a christian he is not censured with undue enthusiasm. Whatever may be his occupation or position, he finds life a placid sea o'er which he sails easily, happily, safely and successfully, if

he but guards against obstructions by keeping his hand to the helm.

RETENU.

Horton, March 14th, 1863.

[We give the above a place in our columns, although we do not fully endorse the sentiments it expresses, but being, as we believe, the writer's first essay for publication, and as it contains some suggestive thoughts, we concluded to place it before our readers. We do not quite like this appropriation of the term "conservatism." Self restraint would be a better title. This has been well expressed by Solomon, "A fool uttereth all his mind, but a wise man keepeth it in till afterwards." We, however, prefer transparency to taciturnity.

For the Christian Messenger.

England's participation, &c. again.

The following communication was received two or three weeks since. The writer will pardon the delay.

MR. EDITOR,—

I feel grateful for your very moderate rebuke. I expected much more. I intend nothing personal in the remarks I may make, as I am a neutral man in this war, I assure you, hoping the results may tend to the best interests of the world, to England and her colonies. You do me wrong, if you suppose me to be anything else than a loyal British subject. I disclaim any preference for any nation on earth, and can say with England's poet, "England with all thy faults I love thee still."

England with other nations have formed an alliance to abolish Slavery on the high seas. Am I correct? (Yes). And whatever ship captured with slaves on board, will be dealt with as a pirate, the Captain and crew will suffer the vengeance of the law, and the ship and goods will be confiscated. But if the Rubicon be passed, and they are allowed to market or keep the slave England becomes satisfied to purchase of the Pirates, their Pirate or slave grown productions. Consistency, thou art a jewel! The jurisprudence of our own loved England holds the receiver of stolen goods guilty with the thief, and the aider or abettor in any crime or misdemeanor will be punished as well as the principal for the same Act. Then carry out this principle of just and equitable law to the slavery question, and where are you? In a very false position. England wants more cotton we will suppose; America, to supply her wants, more slaves to keep England's poor from starvation. This is a true statement of facts not to be gainsaid.

Which class of persons are the best off,—England's poor, or America's slaves? I think the latter. The slave-master, knowing the slave to be his own personal property, treats him so as to be most conducive to his own interests. His wants are provided for, and in a general way he is happy and more respected by the slave masters, than the poor white men. Not so are England's poor; just now they are a burthen and will ever continue to be, under the present system of things. Why? Because the laborers are too many for the demand; the manufacturers find laborers so abundant that they can have them at starvation prices. Should they murmur, where is the redress? There is none. If you do not accept my terms, thousands will be glad to, not from any fault of the poor, but from the want of employment, which he is of himself unable to procure. Alas, this cotton trade makes pirates and slaves in America, and paupers in England. Change the programme, colonise your surplus population, less cotton will be wanted. Cheap cotton in the colonies has stopped the making of cloth; we say we can buy the article made from England for less than it costs us for weaving. There is something radically wrong, the only persons benefitted are the traders; many get rich, whilst the poor man who gives value to the articles manufactured, is receiving a very small pittance for his labor.

GARRIBALDI.

For the Christian Messenger.

Lecture on Slavery.

DEAR BROTHER,

A few evenings since I had the pleasure of hearing the Rev. William Somerville, deliver a lecture before the Literary Society here, on "Southern slavery." He did not cite the enemies of slavery to shew its enormity. But he quoted Southern authorities, the papers and the statesmen who plead for the "peculiar institution." According to the Southern view "slavery is right, black or white." "Free society is a failure," it is unnatural and immoral. He shewed

by several quotations from Southern statesmen, that slavery aspired eventually to over run all North America. Hence the present war, waged by the South. The idea of the tariff abuse was an after-thought. He would not bestow indiscriminate praise upon the North. They were guilty of complicity with slavery and that in high places; but they were being punished. Dr. Moses Stuart apologized for slavery. Judge Taney in the Dred Scot case decided, "that a black man has no rights which a white man is bound to respect." Notwithstanding all this the war on the part of the North was a stern necessity and theirs was the cause of freedom and of right. To sympathize with the South was to go for slavery and against freedom, yea against our own freedom, and that of our posterity. The lecturer presented many graphic and revolting views of Southern slavery, fitted to kindle indignation in every mind. Education was prohibited, the marriage relation was annulled, and that by the consent even of ecclesiastical courts. Mr. Barry in the Virginia legislature declared, if we could destroy the faculties of the mind in the slave we should be safe. The slave holders were demoralized. The lecturer gave several illustrations of this, among them the case of Brooks' brutal attack on Sumner. Brooks was feted by the Southern people, ladies presented him with gold-headed canes as a reward for his ruffianism. Roman slavery knew nothing so barbarous. And as to the slavery of the Bible, the lecturer would accept it when compared with that on the South. The bible enacted that if any one were convicted of stealing a man he should be put to death. Every part of bible slavery was equally antagonistic to that of the South. The speakers remarks on this head were very pungent. And he would do well to expand this argument. This would shew that Southern slavery in this age, has not the shadow of a foundation in scripture. It might be asked, Were the slaves fit to enjoy freedom? He would answer, No. Subjugation has unfitted them for this. What then was to be done? Emancipate them immediately and teach them to understand and to use their freedom. The 34th chapter of Jeremiah should be read in connexion with this subject. This hasty sketch gives but a meagre idea of the merits of the lecture.

A LISTENER.

Canning, March 16th, 1863.

For the Christian Messenger.

Obituary Notices.

MATTHEW JOHNSON

Died in the 79th of his age, after a long and severe illness, on the 4th of March, he was for many years Deacon of the Baptist Church at River Philip, and afterwards held the same office in the Glenville Church, of which he continued a worthy member until he fell asleep in Jesus. We trust he is now filling his place in the Church triumphant. A sermon was preached on the 8th, to a large and attentive congregation by the Rev. W. Dobson, from Hosea xiii. 14.

WHITMAN HOLMES.

[We have been requested to give insertion to the following Obituary Notice. It is copied from the Newburyport Daily Herald. The deceased was the son of Joseph and Sarah Holmes, of Digby Neck, and had for several years past resided in Newburyport, Mass.]

Sergeant Whitman Holmes was buried on Sunday the 8th inst. Services were held in the Baptist church on Congress street, at 2 P. M., and called together a larger number, by hundreds, than were able to gain ingress. In the absence of the pastor, Rev. Mr. Campbell officiated, discoursing on a theme highly appropriate to the occasion—"Blessed are the dead who die in the Lord," &c. The other exercises were much the same as on the Sabbath, at least in their order, varying in tone as the spirit of the sad scene required. The procession was escorted to the burial ground on Wesley street, by the City Cadets, accompanied by the Newburyport Brass Band, assisted as before by members of Hall's Band of Boston. The military arrangements were under the direction of Capt. Henry B. Foster, and were in punctilious accordance with the adopted code.

There seems to have been but one opinion of the deceased. Ever conscientious, he knew no path but that which duty pointed out—no end but such as would honor his God, his country and himself. Hence we find him ready, be the call what it might, and whithersoever it might lead. Now, he is a soldier of the cross; and now there is a demand for men to crush rebellion against the government, and he comes forth and raises his strong arm, in each instance impelled and sustained by a principle little less than divine. Nor is this indicated merely by profession, or the badge of military distinction. "His works praise him," and all men see it and acknowledge it, and are proud in so doing; and now that he has gone down to the grave it is no fulsome panegyric they pronounce when they say, "he was a noble man!"