

THE GLEANER.

And Northumberland, Kent, Gloucester, and Restigouche Schediasma.

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Nec araneorum sane textus ideo melior, quia ex se fila gignunt, nec noster vilior quia ex alienis libamus ut apes.

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THE GLEANER.

From the Halifax Guardian.

THE BENEFICIAL EFFECTS OF CHRISTIANITY ON THE TEMPORAL INTERESTS OF MANKIND—A PROOF OF ITS HEAVENLY ORIGIN.

BY THE REV. ROBERT ARCHIBALD, Minister of the Scottish Church, Chatham, Miramichi. Continued.

III. We come now to consider the influence which Christianity has had on the manners and customs of domestic life. If individuals and nations have been benefited by the Gospel, as we have attempted to shew, then it would seem to follow as a matter of course, that families will be benefited by it in the very same degree, and to the very same extent. The feelings and sentiments, as well as the laws and institutions of nations, must always exercise a powerful influence upon the manners and conduct of the domestic circle; and where the christian principles are felt and exhibited in the former, we may confidently look for a corresponding improvement in the latter. If we examine the actual condition of christian families, we shall see that the benevolent affections which christianity inspires, have a most important influence upon the comfort and happiness of domestic life. The forgiveness, forbearance, meekness, and affectionate attention to each others interests, which the Gospel enjoins, are directly calculated to elevate and improve those feelings of our nature, by which God unites the hearts of members of families to one another. And wherever the precepts and spirit of the Gospel are properly attended to, we find that these effects are actually produced. All these effects, however, great and important as they are, belong so much to every day observation, and are so peaceful and unobtrusive in their nature, that it would be impossible to point them out in detail. We shall however notice a few of the most prominent which the Gospel has produced on the relations of Husband and Wife, Parent and Child, Master and Servant.

In the ancient world polygamy was almost universally practised, and divorce was permitted for the most trivial reasons. The effect of these practices was to encourage the grossest sensuality, to harden the soul against any noble or virtuous impression, and to destroy entirely all that community of interest, those bonds of love and mutual affection which are essential to the temporal welfare of the domestic circle. The wives of the ancient heathens were little better than mere slaves: they were subjected to the unlimited control of their capricious husbands, who ruled them with a rod of iron, and inflicted on them the most cruel indignities. They might be retained or dismissed, and for certain crimes (some of them of a very trifling nature) they might even be put to death. Nor were these flagrant acts of injustice and oppression exercised only among the rude and ignorant; but they were practised by men of the most distinguished reputation and the highest attainments. We have only to mention the names of Cato, Cæsar, Cicero, Augustus, Mark Antony, and Pompey, in order to illustrate the truth of this remark. And if we direct our attention to the state of Pagan and Mahometan nations of the present day, we shall find that women are there invariably looked upon as a race inferior to man, and are subjected to the harshest treatment, and the most cruel oppression. All these bitter evils, however, have been removed wherever the religion of Jesus has penetrated. The female sex have in every christian country been raised to that status, to that rank in society to which they are justly entitled, and because of this the true dignity of our sex has been secured and our happiness greatly increased. Let any man who is acquainted with the history of these useful institutions, the establishment of which reflects such honour upon christian lands, say how many of these institutions owe their existence and preservation to the benevolent and persevering exertions of Women! Scarcely is there a scheme originated, which has for its object the alleviation of human misery and the promotion of human happiness, but owes a great part of its success to their unwearied efforts! Men boast of his superior intellect and his more highly cultivated faculties, and proudly calls himself their lord and master. But how far do they surpass him in that generous sympathy which feels for another's distresses, that disinterested kindness which ministers to another's wants, and that noble enthusiasm of the heart which animates their every thought, and pervades their every action, when engaged in the cause of virtue and religion! Where shall we look for fortitude the most invincible, hope the most ardent, benevolence the most pure, devotion the most car-

nest, piety the most unaffected, faith the most heavenly, and in short for all those noble qualities which raise our nature as it were above itself, and send back our imaginations to that blessed period when man was innocent and happy, and when sin and misery had never yet been heard of? Where shall we look for all these but in the pure and virtuous breasts of those females whose understandings (by the influence of christianity) have been cultivated, and whose moral and religious feelings have been refined and elevated? But this is a theme which, however willing we might be, it is needless to enlarge upon. Every one who knows the influence which females exercise over the temper and character of the other sex, must admit that christianity by raising them to their proper rank in society, has conferred a most important and signal blessing upon the human race in general.

The improvement which christianity has produced on the Parental relation is also very great. The prevalence of polygamy and divorce naturally leads to the neglect of children. It tends to destroy those mutual affections of parents which strengthen the love of their common offspring, and to render them insensible to the pure feelings and agreeable duties of parental love. Accordingly wherever these practices are allowed, as is the case in almost all Mahometan and Pagan nations, we find no traces of that strong natural attachment which parents entertain towards their helpless children. The father is in general too deeply engaged in the pursuit of sensual pleasures to give himself much trouble about them; while their mothers, should their proverbially strong affection for their offspring, prompt them to take any interest in their welfare, are dependant upon the capricious wills of their tyrannical husbands for subsistence. The deprivation of moral feeling and the loss of virtuous principle which such a state of things is apt to engender, tend too often to produce an unfeeling indifference in the minds of parents towards their unhappy children; and in defiance of the strong voice of natural affection, they will not scruple sometimes to imbue their hands in the innocent blood of their helpless infants. Infanticide was sanctioned by the laws of the most polished nations of antiquity. The most eminent legislators and philosophers permitted and approved of this inhuman practice. The power too, which a father possessed over those of his family whom he thought proper to preserve from the fangs of beasts, or the knife of the murderer, was absolute and uncontrolled. One would think that power could not be entrusted to safer hands than to those of a parent; but the history of past ages will shew that it was not then the case. In one respect the son of a Roman was worse off than his slave, for a slave could only be sold once, but a son might be sold three times; and he might be imprisoned, exiled, scourged or put to death at the pleasure of his father. The father too, might compel his married daughter to repudiate a husband whom she tenderly loved. Thus everything like affectionate and friendly intercourse between parent and child were banished from the domestic circle. The tender ties of nature were almost forgotten, and the affections of filial reverence, gratitude and love, gave place to feelings of fear, distrust, and aversion. How different, how very different from all this is the relation which children in christian countries bear to their parents. The authority of the father though necessarily great, is not absolute; and we never hear of any of these inhuman customs, or of that savage cruelty which shock us when perusing the history of heathen nations. The mild and forbearing spirit of christianity has introduced all those amiable feelings, and that affectionate attention to each others temporal interests which so much enhances the happiness of domestic life. It has invested home with all its charms, and makes us cling with such fondness to the recollections of former days, when we sported in youthful innocence beside our natal hearth. Christian families and especially those who feel the power of christian principles, have been in a very different condition since the religion of Jesus was introduced among them. The flood gates which so long prevented the free circulation of the finer feelings of humanity, have been burst open, and an innumerable host of pure and life giving streams have rushed from their confinement, and now continue to water and refresh and adorn the previously barren fields of domestic life. And man however unfortunate he may be in his speculations, however dreary may be his prospects, and severe his trials, will never be unhappy so long as he knows that there is an inexhaustible fund of love and affection at home. The knowledge of this serves to bear him up amid calamities under which he otherwise would have sunk in despair, consoles him under affliction when he would otherwise have refused to be comforted, and gives him strength

to exert himself for the support of those helpless beings who are dependant upon him, and whose happiness is so closely linked with his own.

[To be continued.]

THE BRITISH MAGAZINES FOR JANUARY.

Blackwood's Magazine.

WHIGGISM.

The political history of England, for the last hundred years, has been a series of small revolutions, which, if they had happened in any other country, would have been great ones. But, in England, there is obviously a restraining and protecting power, which says 'Thus far shall thou go, and no further.' The bayonet keeps down continental revolution, but it is the only instrument, and when its terrors are removed, or even relaxed, public change is instant and formidable. The revolt of the French army in 1789 opened the gulf which swallowed up the monarchy; the mismanagement of the French army in 1830 left the monarchy naked, and the dynasty was swept into hopeless exile. In England the danger is of another kind: here force is nothing, opinion every thing; the peril of our liberties arises not from the sword, but the tongue: cannon and bayonets are left to gather dust in their arsenals, while faction overruns the field. The condition of parties at this moment gives unanswerable proof of this restorative and restraining power. No political body, within the memory of man, had made such efforts to live, and sank with such utter evidence of inanition, as Whiggism. During a course of ten years it had taken every shape, and tried every artifice of faction. At one time haughty, insolent, and menacing, it was at another pitiful, submissive and supplicatory; at one time arrogant to the throne itself, at another it exhibited an unconstitutional sycophancy,—at one time libelling the opposition as hostile to the people and disloyal to the Sovereign, at another it crouched to its knees, and begged for life,—at one time flourishing the Reform Bill as a new Magna Charta, at another it flung it to be scribbled on by the rudest pen of Radicalism. Yet all could not avail. Recruiting its force from every section of popular opinion, however dangerous or however degrading, tolerating the Chartist, and playing the master of the ceremonies to the Socialist in the presence of the throne, it still saw its strength perish by the hour. Yet this was not done by any direct public vengeance. There was scarcely more than a murmur. But the eye of the country was calmly though sternly, fixed upon its slippery evolutions: and, as we are told of the serpent under the human eye, it quailed. Until at last, like the serpent, it glided silently away, and, dropping back into its original crevice, left us only to wonder whence it came, and whither it has gone. * * * Whiggism is by its nature a neutral existence. Its chief principle is place, and its chief means for place, flexibility. The more or less flexible the Whig is, the more or less Whig he is. Like the lord mayor's footman, the question with him is not of the master, but of the wages—not of the change of livery, but the comforts of the servant's hall. But submission is essentially required. The ludicrous epithet of 'squeezeable' applied to the late cabinet has belonged to all Whiggism from the days of Fox. Like the camel, it must be not only ready to bear whatever burden its feeder may be pleased to lay upon him; but the perfection of its training is estimated, like the camel's, by its readiness in kneeling to receive it.

From the Church of England Quarterly Review.

EMIGRATION.

Sir Robert Peel must have found that to emigration on a large scale there are many popular objections; and these are urged with vehemence on the working classes. It is said—1, Emigration has failed. 2, Emigration has been badly conducted. 3, Emigration, as encouraged or enforced by the poor law commissioners, has rendered that system wholly unpopular. 4, Emigration, to be of any use, must be conducted on a very large scale; and that would require very large funds. 5, Where are the funds to come from? Not from the poor emigrants! they have none. Not from the parishes in which they are at present residing—for the parishes where the greatest number of destitute and unemployed labourers, mechanics, and artisans now reside are so poor as to be unable to make any such contribution. Not from the government—for how can the country pay new taxes, when it can scarcely pay those at present in force? And the notion of making a loan, the capital of which should be secured by the unreclaimed millions of

acres in our colonies, and the interest of which would be the annual rents payable by the colonists to the government for the lands, has been attacked as impracticable and ruinous. 6, It has been said, 'Of what use is it to take out to the Canadas, Nova Scotia and New Brunswick, half famished and diseased artizans? They will be swept away by cold, fever and ague.' 7, Then it has been observed, that the only persons who can go out with probable advantage to themselves must be able bodied and healthy agricultural labourers; and that these prefer, in spite of all their difficulties, remaining at home. 8, It is asked, what is to become of these unemployed thousands and tens of thousands, before a large national system of emigration can be organized? 9, What is to be done with them, on landing in North America, until they can not only earn their own livings, but convert the produce of their labour into money? 10, Where and how are the food, houses and clothing to be provided for them against they arrive there? 11, Then the climate, the character of the soil, and the unprepared state of things there, both physically and morally, are urged with great zeal and envy. And 12, The overcautious exclaim 'Take care! you know how you were served by the United States! You will raise important colonies at immense expense, and then in the course of a few years, they will shake off their allegiance to the mother country.' And yet, notwithstanding these varied objections, Sir Robert Peel must have found that public opinion is strongly in favour of emigration and colonization, and that the objections we have referred to can all be removed.

From the Metropolitan Magazine.

COMMERCIAL RELATIONS OF THE COUNTRY.

The distress now prevalent in the midland, northern, and, indeed in all the manufacturing counties, but too plainly indicates that we are still far from any revival of our trading interests. This last month, certainly in a few branches of our manufacture, there has been a little more spirit; but they seem but as sparks which are excited from dying embers. The nation at large is becoming more and more alarmed at the enormity of our provision laws, and even the most bigoted of the monopolists now see that they must give way, and that some relaxation of the corn laws must take place. Our shipping interests barely hold their own, even if they do that. It appears that much fraud is being daily practised upon the revenue in the sugar duties, whilst that article continues to maintain its exorbitant prices. The principal imports continue to fetch high prices, and yet ten is by no means so dear as, from our commercial relations with China, we might be led to expect. We trust that this new year, which promises to be a most eventful one, will commence under better auspices, and that we shall soon be restored to that degree of prosperity that English capital, enterprise and intelligence, have a right to lead us to expect. An unshackled trade is British preservation.

From Fraser's Magazine.

RETREAT OF THE WHIGS.

A momentous change has come over the spirit of our politics, or at least of our political management during the last year. After a most gallant holding on, which would have done honour to the best trained bull dog that ever hung to the lip of an enraged bull, Lord Melbourne was shaken off at last. The poor bull—in this case his name was John—had long tossed, roared, bellowed, shook, stamped—tried every energy of muscle and sinew, every strain of neck and every exertion of throat, to get rid of the dauntless animal which had pinned him. It was of no use. The good dog Melbourne held on with unflinching jaw and hard compressed teeth. But after all courage is not always a match for strength; and at last the nobler animal, after many a vain and agonized exertion, flung off its long worrying incumbrance, and as it soared howling into the air, bestowed upon it a blow with irritated horns, in that part where injuries most affect ravenous dogs of any degree—in the provision department of the stomach and bowels. The spectators round the ring uttered loud shouts of applause the bull. There were many nevertheless who thought great praise was due to the thorough sticking qualities of the hound, and not a few who had backed him wiped away a tear as they saw him limping away and disabled, with a perfect conviction that the bull whom he had so desperately annoyed had taught him never to come there no more. Or, to get rid of this bull baiting metaphor, and send it to Stamford, with the Right Honourable Thomas Babington Macaulay to follow it—after many a notice to quit, they are gone at last—