

son, lime, equal in bulk to a hen's egg for a hogshead of sap, is put in this tub. The sap is poured into it through a strainer, and the strictest cleanliness observed in every part of the operation.

When boiled down sufficiently, the syrup stands over night to settle. It is then carefully poured off the sediment, through a strainer of flannel. The sediment is redissolved in water, and boiled again. The strained syrup is boiled down till thick enough for crystallizing.

It is then put in tubs, till cold and hard; holes with a gimlet are then bored in the bottom, and when all the molasses is thus drained off, cotton or linen cloths of some thickness are laid on the top of the sugar, and kept wet constantly. They thus keep up a constant and regular supply of water to the sugar beneath, gradually soaking down through the crystallized mass, and dissolving what molasses and other impurities remain, which drain off below, and leaving the sugar perfectly pure and white. Several weeks are usually required for the completion of this process, but the labor is light.

## The Politician.

### The Colonial Press.

From the Saint John Chronicle.  
THE FREE TRADE POLICY.

There is a TIME for all things. There is a PLACE for all things. And every thing should be in its place, and done in its proper time. There is a time for "FREE TRADE," which is not yet. There is a place for Free Trade, which is not the whole globe. And perhaps the only man in or out of the Imperial Parliament, that has hit the nail on the head relative to this all engrossing and vital question, is Sir HOWARD DOUGLAS; than whom a more untiring, a more devoted friend, the Colonies of Great Britain never boasted. That Sir Robert Peel, who but a short time since was so wedded to the rational opinion, of the necessity of protecting alike the agricultural and the manufacturing interests of the Empire, should so suddenly have been proselyted to the "new light" doctrine of "free trade" in its present sweeping and unlimited shape, does appear to us a problem more difficult of solution than any of the thousand and one astounding changes which daily present themselves to the wondering and bewildered imaginations of the inhabitants of this sublunary ball. That Sir Robert Peel, as the first man of the greatest nation on earth, should seek to immortalize himself by changes in the political economy of that nation, and which he supposes will be for the lasting benefit of the people, is both natural and praiseworthy: but that Sir Robert Peel inflexible, and perfect in his schemes for change, is a thing to which we cannot permit ourselves wholly to subscribe. Self preservation is said to be the first law in nature, as well as being a trite maxim, (and it is one which the experience of both ancient as well as modern days has sanctified and acknowledged.) This, we take it, is the great pivot on which a nation must rise or fall. If a Kingdom (having the power,) will by judicious arrangements, properly guard itself, and make itself respected, then will it be and continue in the ascendant; but if on the contrary, after having fought without fear, bled without complaint, and conquered without being puffed up, she heap on her opponents, favours which they can neither be grateful for, nor appreciate, and that too at the expense of its own labouring population, we say, and in so saying we are seconded by the intelligence and wealth of the country, that such an act is little short of national suicide. We regret to say that the present position assumed by the Premier is of that character. In this novel posture of affairs it becomes the bounden duty of the Press to sound the alarm to its supporters, and to awaken the public mind to a train of events, that permitted to pass unnoticed, might eventually lead to the settling of that star which has lighted the nation on to its present pre-eminence. If the great Statesman at the helm of affairs, could by his example, provoke to emulation and acts of courtesy, surrounding nations, then would it be policy of the first order to take the lead in this "Labour of Love": but when we find that Liberalism on the part of Great Britain, is met by the United States and other foreign nations, in a spirit of selfish parsimony, and a determination to receive all and concede nothing—we say then that every step taken towards the great measure, is a step taken towards the downfall of a country, which however admired for its magnanimity, will never be taken as an example.

What, we would ask, does Sir Robert Peel expect from the political rivals of England? If reciprocity, then is the problem solved—they will not yield it. Does he fear them as competitors in the race for Empire and national greatness? then will the spirits of our forefathers start from every wave that ocean bears, and upbraid him as a degenerate son of heroic sires. If to be great, free, and happy be his aim let him be the "Ulysses" of the country, but let Sir Howard Douglas be the "Mentor." The scheme propounded by that judicious statesman, (Sir H. Douglas) is simply this. That the British Empire in all its ramifications should be consolidated; that the drums at Quebec which beat "tat too," while the bugles of Fort William, in Calcutta, are sounding the "rouse," shall be equally heard in INTEGRAL parts of the British Empire. Teach the Colonist that he is essentially and "bonafide," English; let no invidious distinctions exist, and her millions in the old as well as in the new world, when the Tocsin of War shall be sounded, will like the warriors of "Ossian," arise in their might and without a blow, physically frown down the braggart that would disturb the peace and harmony of mankind. If the object the "Empire Isle" be to hold that pre-eminence she has so long boasted, let her look at home, and she will find in herself, and in her dependencies, in inexhaustible abundance, all the material of a great, happy, and powerful nation. England ever has been, and ever will continue to be, her own best customer, and independently of her foreign trade, a fostering and parental care of her Colonies will eventually make her a world within herself, embracing as she does every clime, soil and production, under her own flag. Does she want cheap bread? let her extend Free trade in Grain to the Canadas, whose capabilities are commensurate with the wants of the whole of the inhabitants of the British Isles. Does she want Timber? let her continue her preference to the North Americas, to the exclusion of the Russian and the want is supplied. Does she want Sugars? let them come free from our East and West India Colonies, where they are raised by free labour, and tax to prohibition the Slave produced Sugars of the foreigner. Does she want Cotton? let them also come from the free labour of the Hindoo, rather than from the human brutes of Virginia and Maryland. In short let her tax all foreign productions, while she throws off every impost from her own subjects, from whatever portion of her Empire. This course, and this alone, will render her the controlling nation of the earth, while the course which is now threatened, will not only throw out of employ, millions of Agricultural labourers in the Parent Isles, but will also destroy the Grain trade of Upper Canada, the Timber trade of the Colonies, and the Sugar and Cotton trade of India. It will also annihilate that nursery for the British Navy, our Mercantile Marine, as well as placing beyond a possibility, our being able to purchase the products of the British loom. This state of things carries ruin on its front especially when it is no longer a secret that it is the understood policy of the United States, to use every effort, covert, or otherwise, for the ultimate annexation of these colonies to their own territory. It may be said that the loyalty of the people of this portion of her Majesty's dominions, will render such a consummation impossible—we sincerely hope and trust it may be so; yet, when the policy of the home government is such that foreigners are treated with on more favourable terms than her own subjects, who shall answer that the affections of her Colonial subjects, however desirous of being faithful, may not become alienated, and the result to England's future glory be disastrous. There is another, and very important consideration involved in this matter, i. e. the opening these Colonies present for the redundant population of the Parent state. Here, the Emigrant is still a British subject, as well as a British Customer, adding strength to the Empire, as well as wealth to its Merchant; but destroy the social compact, and the result is far otherwise.

The scheme propounded by Sir Howard Douglas is gigantic and grand beyond conception. It is one which, if carried out, would present to the world a new feature in the history of nations, and would place the Empire on such a basis as would defy the united efforts of the congregated world to overturn.—In the bosom of a man susceptible of patriotism, it is a proud feeling to be able to say, I am a British subject, and was born under the "Meteor Flag;" but it is a feeling of perfect enthusiasm in him who can say, I am English, and was born in an integral part of the empire. This latter would be

the result of the measure contemplated by that brilliant statesman, Douglas; and would so knit the strength and capabilities of our nation, as to render her invulnerable, invincible, and independent of all other Nations, either civilized or savage.—It is our most ardent hope, that the interest taken by Sir Howard in our behalf, while it is fully appreciated by the Colonist, will also be acknowledged, and in such a tangible shape as shall leave no room for doubt as to our sincerity. It is a consummation devoutly to be wished, and what a spectacle would be presented to a wondering world—a nation composed of happy millions in the North, in the South, in the East and in the West; her subjects comprising all colours, all nations, all kindreds and all tongues, and not one slave among them all. To expatiate further on this brilliant theme, would be "to gild refined gold, and paint the lily."

## Communications.

[Written for the Gleaner.]

### "REMEMBER THE SABBATH DAY TO KEEP IT HOLY."

The original design of the Sabbath was to keep in remembrance the great work of calling this world into being, or the resting of the Almighty on the seventh day from all his labors. The seventh day was regularly held holy unto the Lord till the resurrection of the Messiah, when it was changed by the believers in Christ in commemoration of his glorious resurrection, and his complete victory over the powers of darkness. The work of Creation assuredly was a most stupendous and God-like proof of the Almighty power, who, by his mere word, formed everything out of nothing, in boundless variety, in astonishing splendour, in lofty magnificence.—When Confusion heard His majestic voice reverberating through the brooding darkness, Chaos responded to the call—became young with life—sprung into order and form—and fled, for ever, away into the shining emblazonry of those arched heavens, and the endless and beautiful diversity of this terraqueous globe. But the work of Redeeming Love was still more stupendous, for by it the uplifted sword of Divine Vengeance, which was unsheathed against men for their disobedience, was averted, and Salvation freely offered to all, when, therefore, the Son of God burst the fetters of the Tyrant of the tomb, (after having obtained the salvation of his people by his sufferings and death) the first day of the week, that day on which he rose from the dead, was, in commemoration of that event, observed by his disciples as the Sabbath, in place of the seventh day; and so will continue to be observed by the Christian Church, until the Archangel shall sound the knell of parting time. But some urge, what authority have we for this change from the seventh day to the first? I would answer, for this change we have the authority and sanction of our blessed Lord, for after his triumphant resurrection, we find him usually meeting with his disciples on the first day of the week. It is said in the Acts, that "on the first day of the week, when the Disciples came together to break bread, Paul preached unto them." St. John says, in the Apocalypse, "I was in the spirit on the Lord's day," sure proof that at that early period there was a certain allotment of time set apart for the express purpose of worshipping the Almighty, which was in commemoration of the resurrection of the Saviour. For, from the fact that the Disciples consecrated to religious worship this particular day of the week, it must undoubtedly have been by their Divine Master's command. Having shown the original design of the Sabbath, and the authority Christians have for the change, I will now proceed to shew how the Sabbath day ought to be kept holy. That this command is as binding as any of the other commands no reasonable man will doubt; nevertheless, there are many persons, in every Christian community, it is painful to perceive, who, although they would shrink from openly violating any of the other nine, appear, by their behaviour, to hold in sovereign contempt this solemn and imperative precept. But by whose authority they dare to do this, it is impossible to discover. Some consider that if they keep the morning of that day holy, they have fulfilled the command, and thus in a manner stifle the upraidings of conscience. But this is a foolish delusion—you cannot serve God and Mammon, "Whosoever," says the Apostle James "shall keep the whole Law and yet offend in one point, he is guilty of all." The command does not run, keep the Sabbath morning, or afternoon, to sanctify it.

The command distinctly is, "Remember the Sabbath day, to keep it holy, six days shalt thou labour, and do all thy work, but on the seventh (now the first) thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy cattle, nor the stranger," &c., this then shews clearly that no work is to be done on the Sabbath, works of necessity and mercy excepted. But if the conduct of such as devote the whole, or any part of the Sabbath, to their secular employments, be so highly unbecoming and censurable, what must be the judgment of the Most High against those who set it apart for idle recreations, or who reserve it for pleasurable amusements, or for the particular gratification of the senses; yet how many are there, even in the land we live in, both among such as esteem themselves to be something, as also among such as stand in the humbler walks of life. How many are there, among all grades and classes who spend the greater part, if not the entire portion of this sacred day, in journeys on business, or in excursions of pleasure from village to village, in gossiping from house to house, or in visiting beer shops and ale houses, spending their time and substance, which ought to be employed in preparing their never dying souls for the enjoyment of timeless eternity. Oh that men were wise; that they would consider of the awful sin of robbing God of the time which he has pointedly set apart for his particular worship, for, Oh! it is a bitter and a fearful thing to fall into the hands of a justly indignant God. Let then the people of this place, who have any authority, and who think themselves something, shew an example, by keeping this day holy, by obeying the strict letter of this law, which was issued out of the very mouth of God from the top of Mount Sinai, with terrific grandeur; when even Moses, the servant of the Most High, said "I exceedingly fear and tremble." If we continue to observe this holy day, as we ought to do, the operations of the week will be begun with fresh ardour, and acquire a degree of novelty, a quality which produces a most powerful effect in stimulating to application. In truth, no time is lost to either young or old, by a strict observance of the Sabbath, for the worldly loss of a few hours is amply compensated for by the additional vigour and spirit which are given to the body and mind by the agreeable vicissitude. By its due observance it imprints on the minds of the people a sense of their duty to their Maker, which would easily be effaced if there was no time set apart for the worship of Almighty God. A thousand reasons might be assigned, for the observance of the Sabbath, supposing it wanted any super-added to the Divine authority. In conclusion, I will quote a passage from the life of the celebrated Judge Hale, once Chief Justice of the King's Bench. Speaking of the proper observance of the Sabbath, this highly distinguished lawyer, most accomplished scholar, and truly pious man, observes "I have found, by strict diligent observation, that the due observance of the duties of the day, hath ever had joined to it a blessing upon the rest of my time, and the week that hath been so begun hath been blessed and prosperous to me; and, on the other hand, when I have been negligent of the duties of the day, the rest of the week hath been unsuccessful, and unhappy to my secular employments, so that I easily could make an estimate of my successes the week following, by my manner of passing the day, and this," he adds, "I do not write lightly or inconsiderately, but upon a long and sound observation and experience." May we ponder well the opinion of this highly gifted man, who was well acquainted with the Book of Life, the study of which was his chief delight on the Sabbath day. Let then this day be kept by a regular attendance to the public worship of Him who has given us health and strength to pursue our lawful avocations during the bygone week; let us study the Scriptures, which are able to make us wise unto salvation; let all worldly cares and anxieties be laid aside; let prayer and pious reading in the closet be our chief delight; and, finally, let us lift up our hearts in gratitude to God, for having set apart one day in seven, in order that we may wear our hearts from this earthly scene to the more magnificent mansions of never ending bliss.

JUVENS.

Chatham, May, 1846.

Two Tons OAT MEAL,  
Received from Prince Edward Island.  
For Sale by  
H. C. D. CARMAN.  
May 9, 1846.