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## The Garland.

From the Literary Souvenir, 1831.

### LINES,

Suggested by the sight of a beautiful Statue of a dead Child.

BY MRS. ALABIA J. WATTS.

I saw thee in thy beauty! bright phantom of the past;  
I saw thee for a moment—'twas the first time and the last!

And though years since then have glided by of mingled bliss and care,  
I never have forgotten thee, thou fairest of the fair!

I saw thee in thy beauty! thou wert graceful as the fawn,  
When, in very wantonness of glee, it sports upon the lawn.

I saw thee in thy beauty! with thy sister by thy side—  
She a lily of the valley, thou a rose in all its pride!

I looked upon thy mother—there was triumph in her eyes,  
And I trembled for her happiness—for grief had made me wise!

I saw thee in thy beauty! with one hand among her curls—  
The other, with no gentle grasp, had seized a string of pearls;

She felt the pretty trespass, and she chid thee, though she smiled;  
And I knew not which was lovelier, the mother or the child.

I saw thee in thy beauty! and a tear came to mine eye,  
As I pressed thy rosy cheek to mine, and thought even thou couldst die!

Thy home was like a summer bower, by thy joyous presence made;  
But I only saw the sunshine, and I felt alone the shade!

I saw thee in thy beauty! for there thou seem'st to lie  
In slumber resting peacefully; but, oh! the change of eye—

That still serenity of brow—those lips that breathe no more,  
Proclaim thee but a mockery fair of what thou wert of yore.

I saw thee in thy beauty! with thy waving hair at rest,  
And thy busy little fingers folded lightly on thy breast;

But thy merry dance is over, and thy little race is run;  
And the mirror that reflected two, can now give back but one.

I see thee in thy beauty! with thy mother by thy side—  
Her loveliness is faded, and quelled her glance of pride;

The smile is absent from her lip, and absent are the pearls,  
And a cap, almost of widowhood, conceals her envied curls.

I see thee in thy beauty! as I saw thee that day—  
The mirth that gladdened then thy home, God with thy life away.

I see thee lying motionless upon the accustomed floor—  
But my heart hath blinded both mine eyes—and I can see no more!

## THE SHIPWRECK,

BY LORD BYRON.

Than rose from sea to sky the wild farewell,  
Then shrieked the limit, and stood still the wave,  
Then some leaped overboard, with dreadful yell,  
As eager to anticipate their grave;  
And she saw yowled around her like a hell,  
And down she sucked with her the whirling wave,  
Like one who grapples with his enemy,  
And strives to struggle him before he die.

And first one universal shriek there rushed,  
Louder than the loud ocean, like a crash,  
Of echoing thunder, and then all was hushed,  
Save the wild wind and the remorseless crash  
Of billows; but at intervals there gushed,  
Accompanied with a convulsive splash,  
Of solitary shriek, the bubbling cry,  
Of some strong swimmer in his agony.

## MISCELLANEA.

From the London Christian Observer for November.

### EXTRAORDINARY CURE OF MISS FANCOURT.

The following letters have been sent to us from so respectable a quarter, and the subject to which they relate has excited so much attention, that we think it our duty to lay them before our readers; more especially as they offer a suitable occasion for our correspondents to discuss with wisdom and calmness some questions which have of late been much agitated, particularly in Scotland, and to which not a few persons attach considerable importance. For ourselves, viewing them only as one of those periodical phases of excitement which are wont to live their day and be forgotten, we have not hitherto thought it necessary to advert to them. We foresaw, as we thought, in the publication of the narrative of Miss Isabella Campbell, the germ of much evil; nor were we mistaken, for the spirit of fanaticism has been busy at work; dreams, miracles, and the most absurd pretensions of the gift of tongues, have been urged; and urged, we grieve to say, to prove doctrines most mischievous, extravagant, and unscriptural. We are not willing to propagate the delusion even by noticing it; for from the days of Johanna Southcote, and from those of Johanna Southcote, to Mary Campbell, and Mardonald the Port-Glasgow miraculous linguist, for whose sanity and honesty Mr. Erskine is pleased to vouch, we have always found that the best cure for fanaticism is to let it alone. But the following narrative comes before us with very different claims; it occurs in our own vicinity and our own church; the facts are unimpeachable, and much discussion is likely to occur respecting them. We therefore insert them as they are sent to us; and shall add to them a few remarks.

To the Editor of the Christian Observer,  
I doubt not some reports have already reached you, respecting an extraordinary fact which has recently occurred in the family of the Rev. Thomas Fancourt of Hoxton Square. I allude to the sudden and complete restoration of the limbs of one of his daughters, who had been for eight years (with a very short intermission) a helpless cripple. As it is probable that in correct accounts of this remarkable occurrence will go abroad, I would request the admission of an accurate statement of it in your pages. For this purpose I enclose an account of the particulars of her case, written by herself, together with a letter from her father to a respectable clergyman in the north of England, in reply to some very particular inquiries, to which he has requested to receive specific answers. Of the facts thus described, there can be no doubt; and in the genuine and sober spirit of the parish concern, all who know them can bear testimony.

Your readers must, of course, be left to form their own conclusions respecting the cause to which this event is to be attributed, after a due and impartial consideration of the circumstances of the case; but if it should lead some of your correspondents to discuss and temperately to discuss the question, whether we have any scriptural authority for asserting that the miraculous gifts of the Spirit ceased with the apostolic age, and if so, whether we have any grounds from the word of God to expect their revival in the latter days, it would, I think, be a subject both interesting and edifying to the church at large.

I am, Sir, yours, &c. I. S. C. H.

### MISS FANCOURT'S STATEMENT.

In the month of November, 1823, having for some months been in a bad state of health, it pleased God to visit me with hip disease. Perfect rest was recommended by the late Mr. Pearson of Golden Square, as absolutely necessary; cupping and blistering were immediately resorted to; the next summer, 1823, sea air and warm sea bathing were advised, which advice was followed, but deriving no benefit, by the wish of Mr. Pearson, Mr. Jarvis placed in the hip a caustic issue. The following winter was spent in London; in the spring, 1824, Margate air and warm sea-bathing were again tried. Here, by the advice of Mr. Jarvis, who considered the disease abated, I used crutches, though still there was much pain, and it was long before the leg affected was put to the ground. Again the winter was spent in London, and the pain increasing, Mr. Jarvis saw me; he ordered leeches and blisters, which were applied with some little relief. The second time he saw me, he ordered the issue to be closed; and to endeavor to leave off the crutches, fearing the back should be injured, ordering tonics.—His advice was followed: still the pain increased; leeches were again applied; and in the spring, 1825, Margate was again tried. Here for some months I gradually became better, so as to be able to walk about, though feeling occasionally much pain in the back; but in a high cold wind, the pain greatly increased: leeches and blisters were again applied, and entire rest recommended. Finding no relief, another large caustic issue was placed in the hip. The winter was passed at Margate; and fever attacked me, so as to produce dangerous illness. By the blessing of God on the means used, the fever left me. Recovering from this, the back feeling much pain, as well as the hip, Mr. Jarvis found it necessary immediately to burn the issue in the back: in the course of a month, another was placed on the opposite side of the bone. It pleased God to bless these means: the following summer, 1826, all the issues were closed; permission given to attempt to walk. In July I returned to London, able to walk with the assistance of a stick, to walk a short distance, though always feeling pain: having been at home about ten days, the pain very much increased both in the back and hip. By Mr. Parkinson perfect rest was recommended. Different applications were made; but not having the desired effect, two more caustic issues were placed in the back, and in a short time a section in the hip: these, not giving essential relief, were closed: Devonshire air advised. In February, 1827, I went. Here, under Mr. Tripe, a course of mercury was given; leeches over and over again applied; many blisters in the arm, he being of opinion it arose from the liver being diseased. This did not produce the effect desired: another issue was placed in the hip. In the winter another dangerous illness attacked me, from which it pleased God to recover me: the old disease still as strong as ever, another section was applied: this was the last application; and in September, 1828, I returned home as usual to walk as when leaving it; once or twice the attempt was made, but produced much pain, from this time no means have been used, excepting constant confinement to the couch. Within these few weeks, even on the very day in which Jesus so manifested his Almighty power, I had attempted to walk: scarcely could I put one foot before the other; the limbs trembled very much. Thus it continued till the 20th of October, 1829, when a kind friend, who had seen me about two months before, had been led by God to pray earnestly for my recovery; remembering what is written, 'Whatever ye shall ask in prayer, believing, ye shall receive.' He asked in faith, and God graciously answered his prayer. On Wednesday night, my friend being absent, the next day I walked more than a quarter of a mile, and on Sunday from the Episcopal Jew's chapel, a distance of one mile and a quarter. Up to this time God continues to strengthen me, and I am perfectly well. To Jesus be all the glory.

November 13th, 1830.

Extract of a letter from the Rev. Thomas Fancourt, to a Clerical Friend in the North of England.

More than three weeks have elapsed since receiving your very kind and friendly letter, in returning you my best acknowledgments for it, I have the happiness of telling of the great goodness to me, and to my daughter, of your dear daughter, whom he raised when bowed down.

I shall now comply with your request in giving an explicit answer to your several queries. The circumstance in which your kind inquiry refers has come under general observation, which can testify that no material improvement took place in my daughter's health and spirits previous to the extraordinary event; at no time has her mind been permitted to fall a prey to hypochondriacal afflictions.

To the second inquiry, Had her flesh been examined a short time before the event? I reply, that nothing occurred, that induced such previous examination; but from the insularity of the state of her flesh, not only to herself, but to her sister also, who slept with her in the same bed, it may be safely and honestly affirmed that the flesh on her legs was flabby and loose, which is ascertained to be now—what it was from the moment she arose and walked—firm as the flesh of a person in good health.

On Mrs. Fancourt's testimony, I must reply to your third inquiry, as referring to circumstances which could not, with propriety, come under my own immediate observation. Mrs. F. bears testimony that no alteration in the appearance of her back took place before the event referred to; and that her back, which was curved before, is now perfectly straight. It is material to add, that her collar bones are ascertained to be now quite equal, whereas one of them was previously much enlarged. To the circumstance which forms the subject of your last inquiry, I can speak triumphantly in the spirit of gratitude. She walked and praised God. It is four years since she walked at all; and then it was but for a short time, with the assistance of a stick, and subject to pain in her hip. She now walks stoutly, and perfectly free from all pain. Should I not, dear Sir, be lower than a beast before God, if my heart do not say, 'I will praise thee, O Lord, because thou hast done it?'

In confirmation of the above testimony, I am authorized to use the name—if called for—of a surgeon at the west end of the town, who after a minute investigation of the case, took his leave with an unequivocal avowal of his decided conviction, that my daughter's restoration was the result of a peculiar interposition of Divine favour.

This is the point—the only point—I am anxious to establish, that the humble may bear thereof, and be glad, and with us exult his name, who has heard the cry of them that trust in him, and wrought out a great deliverance for us.

Under this peculiar dispensation of mercy, there rests on my mind a solemn conviction that the glory of God, and the interests of religion, are deeply involved in the publicity which it will probably acquire. But without detracting from the responsibility attached to the declaration, I profess myself ready to bear my open testimony to a notable fact; namely, that, as I view it, God has raised an impotent cripple, in the person of my youngest daughter, to instantaneous soundness of her bodily limbs, by faith in the name of Jesus, being taught by her mother, church to know and feel that there is none other name under heaven given to man in whom, and through whom she could receive health and salvation, but only the name of our Lord Jesus Christ. In this faith, through the instrumentality of God's health not conveyed, which availeth much, God has done exceeding abundantly above all that we could ask or think. I am aware that there are questions of difficult solution, as to the instrumentality of the benefit has been bestowed; but who would not tremble at the fearful conclusion, which would result from a denial of Divine interposition? Deteriorating such a thought, I feel persuaded that they are most on the side of truth and sobriety, who unite with us in telling the church that God has done great things for us, whereof we are glad, which in their first communication made us 'like them that dream.'

Various statements will probably be circulated, for which those who follow after charity will not hold me responsible; and not only so, but disseminations will be formed, on the faces itself, in reference to which I would persuade myself that such characters will appropriate them to their several claimants, and not deny me the privilege of prudent reserve on any question which it may be supposed to involve.

Remarks of the London Editor, on the subject, will appear in our next.

### LEGAL TECHNICALITIES.

We are not generally advocates for innovations; we have seen, however, what was really excellent broken in upon, and what was altogether rotten left untouched, or very tardily amended. No one doubts, we believe, that our law system requires a careful revision; the delays occasioned by an obstinate adherence to old forms, (at first indeed simple, but now grown intricate and consequent ruinous expense attending their tedious progress, are matters of grave moment. The advantage is seldom on the side of the client; he may gain his verdict, but the costs generally swallow up the amount awarded. If reform is wanted in the civil department, how much more is it required where the life of man is at stake? We have known, and not infrequently, murderers escape, from a trifling informality; and so tenacious is our law, that although the offender, pleading guilty, the force of the error. Why are not all the absurd technicalities wiped away, and the forms of proceeding rendered simple, and thereby efficient? Instead of being a matter of pride, our jurisprudence is in too many instances one of ridicule. What would a foreigner say on reading the following conversation between an English Judge and an English Grand Jury, in the case of Captain Helsham:—

The Grand Jury soon afterwards returned into Court, when their Foreman, addressing the learned Judges, said they had found a difficulty how to proceed, as the bill presented to them charged the offence as having been committed in two places, viz.—at Boulogne, in the Kingdom of France; to wit, in the parish of St. Mary-le-Bow, in the ward of Bread-street!

Mr. Justice Bayley observed that this was quite immaterial.

A Jurymen—But, my Lord, it is perfectly inconsistent, and we cannot possibly find a man was murdered in two places at the same instant.

Mr. Justice Bayley—The inconsistency appears on the face of the bill, but it is a matter of form, and not of substance, and arises from technical rules of law, rather than from absolute necessity.

A Jurymen—But, my Lord, ought we, who are plain men of business—merchants of the city of London—to act under technical rules which are admitted to be inconsistent; and, indeed, in direct opposition to the fact, and to common understanding? We really cannot submit our judgments to any such absurdity, or return that as true which is manifestly false.

Mr. Justice Bayley (after consulting his learned brother, Mr. Joseph Bosanquet) said that the words 'To wit, at the parish of St. Mary-le-Bow, in the ward of Bread-street,' might be struck out, if that would satisfy the scruples of the Jury.

We find a Judge pronouncing an inconsistency, quite immaterial, while a Jury are required to act under technical rules which are in direct opposition to the fact and to common understanding! Surely, surely, these things cannot continue long, to our disgrace, defeating the ends of justice.

SKETCHES OF FOX AND PITT.—FOX, too generous, and too lofty in his habits, stooped vulgar conspiracy; perhaps, alike too abhorrent of blood, and too fond of his ease, he have exhibited the reckless vigour, or endured the long anxieties, or wrapt up his mystery in the profound concealment of a Cataline, he had all the qualities that might have made Caius Gracchus—the eloquence, the ingenuously of manner, the republican simplicity of life, and the showy and specious zeal of popularity in all its forms. Fox would have made the first tribunes. He unquestionably possessed the means, at that period, to have become the most dangerous subject of England. Fox's life is a memorable lesson to the pride of talents. With every kind of public ability every kind of public opportunity, and an unceasing and indefatigable determination to be at the summit in all things, his whole life was

a succession of disappointments. It has been said, that, on commencing his parliamentary course, he declared that there were three objects of his ambition, and that he would obtain them all,—that he should be the most popular man in England, the husband of the handsomest woman, and prime-minister. He did attain them all; but in what diminished and illusory degree, how the 'juggling fiend kept the promise to the ear, and broke it to the hope,' is long since known. He was the most popular man in England, if the Westminster electors were the nation; his marriage, secured him beauty, if it secured him nothing else; and his premiership lasted scarcely long enough for him to appear at the levee. In a life of fifty eight years, Fox's whole existence as a cabinet minister was but nineteen months; while Pitt, ten years his junior and dying at forty seven, passed almost his whole life, from his entrance into Parliament, at the head of the country.—Croly's Memoirs of George IV.

MINA.—The idol of the Clergy and terror of the French in 1812, is become now the terror of the Clergy and the idol of the liberals. Mina was an uneducated farmer, when accident placed him at the head of the guerrilla, heretofore commanded by his nephew, who had been taken prisoner by the French. When, at the beginning of 1810, he took the command of the guerrilla, they amounted to 400 men, badly organized; and, four years after, at the end of the war, they were eleven thousand men, perfectly equipped and disciplined. It is astonishing how he could thus have increased his forces, being always in the heart of the French armies, surrounded on all sides, closely watched, and vigilantly pursued, and having, in one hundred skirmishes and battles, after the war, he was the first who rose in favour of the constitution, but he was unsuccessful, and obliged to fly from Spain. In 1820 he returned, and held some military commands up to 1822, when he was appointed commander-in-chief of the constitutional army of Catalonia. His opponent, Eroles, had upwards of thirty thousand men, supported by France, and was in possession of two fortresses. Mina could only muster fifteen thousand men, many of whom were provincial militia, the worst troops in Spain. Notwithstanding these discouraging circumstances, in less than three months he completely destroyed the army under the command of Eroles, took all their fortresses, and effectually reduced the series of Catalonia. He afterwards attacked a numerous French army, infinitely superior in numbers to his own; he opposed the enemy with determined courage, and was the only one of the five constitutional generals-in-chief who remained faithful in the cause of liberty and his country. After the dissolution of the Cortes he went to England. Mina enjoys the highest reputation among the liberals of Spain, and so fearful is the government of this distinguished man, that they regularly employ agents to watch his motions. An anecdote will prove the light in which Mina is looked at by his government. Two years ago the Spanish minister in London sent an express to the government, telling them that Mina had left, with the greatest secrecy, the place where he resided, near London; and the only news they had been able to obtain about his destination was, that he had gone towards the sea. The ministers were alarmed; orders were sent to all the generals commanding the coasts to be ready for an attack. In the height of the confusion, another despatch was received from the minister, announcing that Mina was very quietly taking sea-baths at Hastings, and all the orders were countermanded, not without a great deal of laughter from the liberals.—Athenaeum.

BURNING OF THE WESTERN PRAIRIES.—We have no means of determining at what period the fires began to sweep over these plains because we know not when they began to be inhabited. It is quite possible that they might have been occasionally fired by lightning, previous to the introduction of that element by human agency. At all events, it is very evident that as soon as fire began to be used in this country by its inhabitants, the annual burning of the prairie must have commenced. One of the peculiarities of this climate is the dryness of its summers and autumns. A drought often commences in August, which, with the exception of a few showers towards the close of that month, continues throughout the fall season.—The immense mass of vegetation with which this fertile soil loads itself during the summer, is suddenly withered, and the whole surface of the earth is covered with combustible materials. This is especially true of the prairies, where the grass grows to the height of from six to ten feet, and being entirely exposed to the sun and wind, dries with great rapidity. A single spark of fire falling any where upon the plain, at such a time, would instantly kindle a blaze, which would spread on every side, and continue its destructive course as long as it should find fuel. Travellers have described these fires as sweeping with a rapidity which renders it hazardous to fly before them. Such is not the case, or it is true only of a few rare instances. The thick sward of the prairie presents a considerable mass of fuel, and offers a barrier to the progress of the flame, which is not easily surmounted. The fire advances slowly, and with power. The heat is intense. The flames often extend across a wide prairie, and advance in a long line. No sight can be more sublime, than to behold in the night, a stream of several miles in breadth advancing across these wide plains, leaving behind it a black cloud of smoke, and throwing before it a vivid glare which lights up the whole landscape with the brilliancy of noonday. A roaring and crackling sound is heard like the rushing of a

hurricane. The flame, which, in general, rises to the height of about twenty feet, is seen sinking, and darting upwards in spires, precisely as the waves dash against each other, and as the spray flies up into the air; and the whole appearance is often that of a boiling, and flaming sea violently agitated. The progress of the fire is slow, and the heat so great that every combustible object in its course is consumed.—Wo to the farmer whose ripe corn fields extend into the prairie, and who suffers the tall grass to grow in contact with his fences! The whole labour of the year is swept away in a few hours. But such accidents are comparatively infrequent, as the preventative is simple and easily applied.—Illinois Magazine.

THE QUAKERS.—Philadelphia is a great city for this hemisphere, and characteristically diverse from her gay, plumed, and flirting rival. Think of William Penn in his staid habit and plain dress, from his silver shoe buckle to his broad brim, looking sobriety and good sense, appearing to respect himself and commanding the respect of others—and he is a fair representative, as he was the founder of Philadelphia.—The Quaker (modern and at Philadelphia)—where alone a fair definition of the sect can be framed) is physically a neat, trim, proper man; morally—circumspect and honest; politically—frugal and thriving; religiously—keeping well such scripture as is: "He that provideth not for his own house is worse than an infidel." The female part of this respectable community (I would not offend them by calling them ladies) always appear, indoors and out, as if they were safely kept in a glass receiver, that not a dust of this world might light upon them—as pure as any waxen image that ever showed its face through the window of a hair dresser's shop. The Quaker lady has leavened Philadelphia thoroughly. And so far as the external and internal of the fittest and so far as manners are concerned, I could wish that all our other cities and towns were as much blessed. As a sect, they are doubtless the most perfect pattern of morals and manners, and collect within themselves and enjoy more of this world's comfort, than any other community. They are temperate and frugal, and consequently independent—often very wealthy.—They are commonly honest, and consequently they enjoy all the benefits of mutual confidence to a reasonable extent—also of the respect of the world. They have every needful comfort, without the pride of show; they have purity and kindness of manners, without ostentation. They patronize and cultivate literature and science, the fine and useful arts—and their state of society enables them to appreciate such accomplishments.—N. Y. Observer.

HINDU WOMEN.—The forms of the women of the higher castes are delicate and graceful; their limbs finely tapered and rounded; their eyes dark and languishing; their hair fine and long; their complexions glowing, as if they were radiant; and their skins remarkably polished and soft. The only feature about them that does not quite harmonize with European notions of female symmetry, is the size and projection of their ears; but, with this exception, nothing can be more light and sylph-like than a genuine Hindu beauty. Their dress is very elegant, and upon a fine form is more classical than the fashionable bundles of knots, tatters, and head dresses, as the umbrella over a palquin, which in the present year, 1830, give the belles of England an outline, which if it should please nature to fill up with flesh and blood, would certainly render them of all created beings the most shapeless, or at least the most unmeaning in shape, either for use or ornament.

The close part of the Hindu female dress is a jacket with half sleeves, which fits tight to the shape and covers but does not conceal the bust, and this in females of rank is made of rich silk. The remainder of the dress is the shloota, a large piece of silk or cotton, which is wrapped round the middle; and contrived to fall in graceful folds, till it be below the ankle on one leg, while it shows a part of the other. It is gathered into a bunch in front, & the upper end crosses the breast, and is thrown forward again over the shoulder, or over the head like a veil.

The hands and feet are always adorned with rings and other ornaments; and sometimes a jewel is worn from the nose.—Even the working girls have their ankles and arrets of tin, glass, brass, or tutenag, and sometimes of silver. The higher classes wear a kind of slippers or sandals, which are long, turned up and sometimes ornamented at the points; but the poorer classes go barefooted. The ornaments that are worn upon the person are the only costly articles in the establishment of a Hindu, but they are of a nature not soon to wear out, and they never become unfashionable.

A London paper thus notices the novel of the Water Witch:—"The Water Witch, by Mr. Cooper.—An eminent writer has asserted that 40 men who inhabit ships, and whose homes are on the world of waters, claim an interest and an attention apart from any other race of beings, because their perils are so manifold, and their ways of life so eccentric." Never was the force of an observation more apparent than this, as applied to the writings of Cooper, who, whether his magic pen describes the mountain billows, with its crest of foam—the hoarse warnings of the coming storm, or its more fearful reality—the horrors of shipwreck, the mutinies of the chase—or the shock of battle—exhibits the power of a master in all his delineations.

Savings' Banks.—It appears by the official returns made up to the end of November, last year, that 459 Savings' Banks have been established in England, Wales, and Ireland, with a capital of nearly £15,000,000 sterling.