

ENGLISH, IRISH, AND SCOTCH MANNERS.

The Englishman goes straight forward to his purpose; the Scotsman takes occasional deflections, when he calculates they will either shorten the road or facilitate the ascent; and the Irishman flies sometimes to the one side, sometimes to the other, tumbles down in his violence, and often ends where he began. In his mental powers the Englishman is persevering, but slow; the Scotsman is more intense and varied but he sticks not too pertinaciously to a single subject; and the Irishman has the rush of the wind, and also its lightness. An Englishman in power is haughty and distant—he relies on his own schemes, and counts not on the favour or the assistance of other men; a Scotsman in power is apt to be more intriguing, and, for the vanity of serving his connections will allow himself to do things which an Englishman would call mean; an Irishman in power is apt to lose his interest in the gratification of his vanity, and become the dupe of those who minister to his passions.

The poor Englishman takes his toil as lightly as he can, and counts the hours till he shall enjoy the Sunday's idleness and the Sunday's dinner. When young, he boasts of the dexterity of his fists, and the strength of his muscles; takes his wages with a growl, and thanks you not though you overpay him; and when he is old, he boasts that England is his country, and marches away to the workhouse with a feeling of independence. He appears to have no wish either to arrive at a more elevated station himself, or to put his family in a way of doing so. The poor Scotsman chaffers about the amount of his wages, hoards it with the greatest parsimony, and consoles himself, that in consequence of the way in which he has spent his savings, one, at least, of his sons will be a gentleman. The Irishman drudges hard for little, and seeks his pleasure afterwards. He is warm in his protestations of friendship, and will go any length for those who treat him kindly. When young, his glory is his brawl and his love-making; when old, the grave is his shelter.

Enter an English court of justice, it seems a cold formality: and a man is sentenced to be hanged with the same indifference as if he were only to pay a fine. In Scotland the same scene is solemn and impressive. In Ireland, it appears a perfect battle-field. The English speaker (in public) proceeds by forms and facts; the Scottish, by argument from first principles; and the Irish, by an appeal to the passions. The first is clear; the second subtle; and the third vehement. A man is banished from Scotland for a great crime; from England for a small one; and from Ireland, morally speaking, for no crime at all. Hence in New South Wales, an Irish convict may be a good man; an English possible; but a Scottish one is invariably a villain. *European Review.*

IMPRISONMENT FOR DEBT.—It is not, we feel assured, taking too much upon ourselves to declare, that every man of education, who has given the subject a thought, and is not biassed by any personal interest—real or supposed—is agreed as to the cruelty, the injustice, the inefficiency, and waste attendant upon the incarceration of debtors. The whole question has been sifted and resifted, till the truth has been brought out, demonstrable as the first proposition of Euclid,—nay, clear almost to self-evidence: and if reason could derive any force from authority, there is scarcely a name of weight in modern moral science that is not inscribed against the principle and the practice. How then does it happen, that the change in our laws necessary to remove this stain upon our civilisation, and to place them on a level with the light of the age, is so pertinaciously and so successfully resisted? The answer is, briefly, that, if the person ceases to be seizable for debt, property must be rendered strictly amenable, and the privileges which at present defend land from the just claim of the creditor must be abandoned. This is the plain truth of the matter: but let us not be misunderstood—we do not charge any body of men with a wilful sin against the lights of conscience—with a perverse preference of wrong to right. In saying that the landed proprietor has, or fancies that he has, an interest in the maintenance of the existing law of debtor and creditor, which is not the interest of the public at large, we assert merely an incontrovertible matter of fact: and wherever such an interest exists, it is of the most ordinary human nature, that the beneficiary shall be satisfied with any argument, however weak, that backs his right, and shall slowly and reluctantly admit the strongest reasons which may tend to dispossess him of it. In this weakness of the judgment there is nothing for which the individual is morally responsible—nothing to justify reprobation; for we are all more or less partakers in the infirmity. In every instance in which we prefer some trifling present gratification to a remote good (and who is there that does not thus err?) we make precisely the same mis calculation; we unwittingly give a value to motives different from that which they should possess on a purely unbiassed and unimpassioned intellect. While, therefore, it would be unjust and foolish to make a violent outcry against a set of individuals for obeying the forces to which nature and so-

ciety have exposed them, it is not the less incumbent upon those, whose just rights are so seriously injured by the existing law, to keep the truth before the public eye; to place that most constantly in sight, which has been most sedulously kept in the background; and to let every one be aware, that if men are still to be imprisoned for debt, it is not in order that debts may be paid, and the creditor satisfied, but that certain classes of debtors may be privileged and protected, and that the creditor may be deprived of his common right in their instance. The unwillingness of the British legislator to abolish imprisonment for debt, is the more purblind, irrational, and perverse, because he is almost annually forced to break through his own principle, in order to mitigate the evils it involves, and substantially to abandon its imputed advantages, in order to avoid the growing reprehension with which society, as it improves in civilisation, censures the practice. Year by year, something has been detracted from the rigour of the law, and something added to the latitude of the exception; and we have now only to look at the schedules of insolvents, and to compare the amount of their debts with that of the sums recovered from them to be satisfied that imprisonment is an evil no longer redeemed by even the smallest quantum of contingent good. *—Athenæum.*

WONDERS OF GEOLOGY AND ENTOMOLOGY.—Extraordinary as these phenomena must appear, the recent discoveries of Ehrenberg, made since the publication of Dr Buckland's work, are still more marvellous and instructive. This eminent naturalist, whose discoveries respecting the existing infusorial animals we have already noticed, has discovered fossil animalcules, or infusorial organic remains; and not only has he discovered their existence by the microscope, but he has found that they form extensive strata of tripoli, or poleschieser (polishing slate) at Frazenbad in Bohemia—a substance supposed to have been formed from sediments of fine volcanic ashes in quiet waters. These animals belong to the genus Baccilaria, and inhabit siliceous shells, the accumulation of which forms the strata of polishing slate. The size of a single individual of these animalcules is about 1-228th of a line, or the 3-400th part of an inch. In the polishing slate from Bilin, in which there seems no extraneous matter and no vacuities, a cubic line contains in round numbers twenty-three millions of these animals, and a cubic inch forty-one thousand millions of them. The weight of a cubic inch of the tripoli which contains them is 270 grains. Hence there are 187 millions of these animalcules in a single grain, or the siliceous coat of one of these animals is the 18 millionth part of a grain! Since this strange discovery was made, Mr Ehrenberg has detected the same fossil animals in the *semiopal*, which is found along with the polishing slate in the tertiary strata of Bilin—in the *chalk flints*, and even in the *semiopal* or noble opal of the porphyritic rocks. What a singular application does this fact exhibit of the remains of the ancient world! While our habitations are sometimes built of the solid aggregate of millions of microscopic shells—while, as we have seen, our apartments are heated and lighted with the wreck of mighty forests that covered the primeval valleys—the chaplet of beauty shines with the very sepulchres in which millions of animals are entombed! Thus has death become the handmaid and the ornament of life. Would that it were, also its instructor and its guide! *—Edinburgh Review.*

ODD JUSTICE.—Two Quakers resident in Philadelphia applied to their society, as they do not go to law, to decide in the following difficulty. A is uneasy about a ship that ought to have arrived, meets B, an usurer, and states his wish to have the vessel insured—the matter is agreed upon—A returns home, and receives a letter informing him of the loss of his ship. What shall he do? He is afraid that the policy is not filled up, and should B hear of the matter soon it is all over with him; he therefore writes to B thus:—"Friend B, if thee hasn't filled up the policy thee needsn't, for I've heard of the ship."—"Oh, oh!" thinks B to himself—"cunning fellow—he wants to do me out of the premium." So he writes thus to A:—"Friend A, thee be'est too late by half an hour, the policy is filled." A rubs his hands with delight—yet B refuses to pay. Well what is the decision? The loss is divided between them. Perhaps this is even handed justice, though unquestionably an odd decision. *—Blackwood's Magazine.*

NEW PLAN FOR PROPAGATING APPLE TREES.—A new plan for increasing plantations of apple trees has lately been carried into extensive practice by the horticulturists of Bohemia. Neither seed nor grafting is required. The process is to take shoots from the choicest sorts, insert them each in a potato, and plunge both into the ground, leaving but an inch or two of the shoot above the surface. The potato nourishes the shoot while it pushes out roots, and the shoot gradually grows up and becomes a beautiful tree, bearing the best fruit. *—Swabian Mercury.*

THE PEARL.

HALIFAX SATURDAY, SEPT. 9, 1837.

"THE SOUTHERN BOTANIC JOURNAL, devoted to the dissemination and support of the THOMSONIAN SYSTEM OF MEDICAL PRACTICE."

More quackery! O the zeal of the empirics! Here we have a semi-monthly publication of the above title forwarded to us from Charleston, South Carolina, for exchange with the Pearl. Who could have thought that the light of the Pearl would have pierced so far as the dark slave regions of S. C., or that the quackery of the United States would have endeavoured to disseminate its ruinous principles in Nova Scotia? But so it is—our paper is known in S. C. and our neighbours are desirous of distributing amongst us a few of their yankee notions in the shape of pills, powders, and lotions. This is very kind of you brother Jonathan, but we beg to be excused—we have plenty of that kind of thing already—we have no desire for more. Between Thomsonianism and Morisonianism there is a wide gulph, but not so wide, however, as to interdict us from attempting to trace some faint analogy between the two systems. If we do not mistake, both systems refer all human diseases to one general cause, the former to undue coldness in the body, the latter to impurity of the blood—how simple, why a child may comprehend medical science—exactly so, their simplicity [stupidity] serves to gull the people admirably:—both systems profit by the popular prejudice in favour of herbs, etc. as a medicine, the one is all *botanic*, the other is all *vegetable*, and as for those naughty minerals the cruel doctors recommend, both agree in thundering out their anathemas against them:—both systems find it convenient to vilify the regular medical practitioners of the day, advising their patients to shun a doctor as they would a serpent:—both induce their right trusty friends [silly dupes] upon the feeling of every ache and pain, incessantly to fly for relief to Nos. 1. or 2. etc. so that they are seldom a week or month without swallowing some of their 'truly infernal compounds' as Dr. Adam Clarke terms quack medicines—"5000 pills in three years" is a small affair with many of them:—both challenge investigation and call upon the 'regulars' to discuss the question publicly—hear our Thomsonian:—"we have at all times offered to discuss our principles with any gentleman, fairly and dispassionately"—hear our brother of the Morisonian order:—"the time is approaching when a Hygeian Professor [what a large word] will call upon the Faculty and its friends to meet him before the public on the subject of this communication, etc." See 'An Hygeist' in Telegraph Sep. 1. What martial music! the battle din comes rolling on! To arms! To arms! After this where will our poor Doctors hide their heads.—Again—both systems make their votaries red-hot enthusiasts in favour of their views, so that if you would allow it they would cram you with their vile compounds:—both vaunt of a long list of marvellous cures [miracles] with names and addresses of restored persons without number—and last, both we firmly believe may be truly denominated by one gentle word, humbug.

All this the Telegraph may again politely tell us is but assertion etc.—be it so, one assertion is as good as another, and it is amply sufficient for declamation to meet declamation—where is the argument for Morisonianism—let it be produced and argument shall oppose argument—but until then, we shall not waste our logic in demolishing its absurdities. But we must look on and see a base cupidity preying on the miseries of the community and say nothing—or if we speak it must be in most smooth and honeyed phrase—not so, we will express our honest indignation against this sinful quackery in no measured terms, always and excepting the use of such low abusive epithets as abound in 'Morisoniana.' Ere long and Thomsonianism may erect its system amongst us, and then for the sport—what clashing between the votaries of the two theories—both infallibly certain of curing all diseases but by opposite methods—the one by *cayenne and steam*, the other by *gumbo, pulp of colocynth etc.*—both with great swelling words promising that in this Province 'ESCULAPIANISM,' and its offspring, DISEASE, shall lie low in the dust to—