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BEING A CONTINUATION OF THE STAR.

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THE GARDEN.

THIS IS MY ELDEST DAUGHTER, SIR!
This is my eldest Daughter, Sir,
Her mother's duty,
You praise her face—Oh! Sir, she is
As good as she is fair!
My angel Jane is clever too,
Accomplishments I've taught her;
I'll introduce you to her, Sir,
—This is my eldest Daughter.
I've sought the aid of ornament,
Bewitching her curls,
I've tried her beauty undressed,
Simplicity and pearls;
I've set her off to get her off,
—'Till fallen off I've thought her;
Yet I've softly breathed to all the beauties—
—This is my eldest Daughter.
I've tried all styles of hair dressing,
Madonnas, frizzes, crops;
Her waist I've laced, her back I've braided,
—'Till circulation set her off,
I've padded her with fluff,
—Into a Venus brought her,
But puffing her has no effect!
—This is my eldest Daughter.
Her gowns are à la Akermann,
—Her corsets à la Bell;
Yet when the season ends, each beau
Still leaves his T. T. L.
I patronise each dejeuner,
Each party on the water,
Yet still she hangs upon my arm!
—This is my eldest Daughter.
She did refuse a Gentleman—
—I own it was absurd;
She thought her to answer, "No!"
He took her as her word;
But she said "Yes," if any one
That's eligible sought her;
—This is my eldest Daughter.

A DIRGE.

To earth!—To earth!
Lay her in the gentle earth,
With all her sorrow, all her worth,
Till she claim another, better, brighter birth!
All amidst the gentle world,
Lay her—now her soul is cold!
She was young, and fair, and good,
Yet her doom was understood;
For she sought the specious ill,
And obey'd her burning will;
Till the victim did discover
All the darkness of the lover,
All his falsehood, all his pride,
Then a pang—and so she died!
Lay sweet sorrow in the earth,
It shall have a brighter birth—
Love, where passion is forgot,
Love, where falsehood liveth not,
Cloudless dreams in azure bowers,
Where no tempter's power lowers,
All the scenes of all the flowers,
—Heavenly, endless, bright, immortal, happy hours!
[N. M. Mag.]

THE MISCELLANEOUS.

[The following is the legal opinion of the Law Officers of the Crown, on a subject which has recently agitated the Commons, namely, the disposal or appropriation of the *Clergy Reserves*. We think it right to publish it, because it has seldom appeared in a correct and properly attested form, and because a document which is to be the basis of an important change in the ecclesiastical policy of the only of the Colonies but in all probability of the British Provinces generally at no distant period, is entitled at least to the same degree of accuracy and precision as that of a Newspaper can give it. We are aware, indeed, that the change of which we speak in as far as it regards the other Colonies, cannot be precisely the same as that on which the document in question directly bears, but it can be in principle and in practical effect. Part of the examination of J. Stephen, Esq. before the Committee of the British Parliament seems to be a suitable accompaniment to the subsequent document, and many of his statements will be found to be of general application. We regret that our limits forbid our giving even an abridged form of the Examination of the other respectable and competent witnesses who were called to give evidence on that and other matters of vital importance to the Colonies.—Ed. Obs.]

OPINION OF THE LAW OFFICERS RELATIVE TO CLERGY RESERVES.

DOCTORS COMMONS, November 15, 1819.

My Lord, We are honored with your Lordship's commands of the 14th Sept. last, stating that doubts having arisen how far, under the construction of the Act passed in the 31st year of His present Majesty (c. 31), the Dissenting Protestant ministers resident in Canada, have a legal claim to participate in the lands by that Act directed to be reserved as a provision for the support and maintenance of a Protestant Clergy.
And your Lordship is pleased to request, that we would take the same into consideration and report your Lordship, for the information of the Prince Regent, our opinion, whether the Governor of the Province is either required by the Act, or would be justified in applying the produce of the reserved lands to the maintenance of any other than the Clergy of the Church of England resident in the Province; and in the event of our belief of opinion that the Ministers of Dissenting Protestant Congregations have a concurrent claim with those of the Church of England, further desiring our opinion, whether, in applying the reserved lands to the endowment of rectories and parsonages, as required by the 38th clause, it is incumbent upon His Majesty to retain a portion of these lands for the maintenance of the Dissenting Clergy, and as to the proportion in which, under such a construction, the provision is to be assigned to the different classes of Dissenters established within the Province.
We are of opinion, that that though the provisions made by the 31st Geo. III. c. 31, s. 30 and 42, for the support and maintenance of a Protestant Clergy, are not confined to the Clergy of the Church of England, but may be extended also to Clergy of the Church of Scotland, if there are any such Clergy in Canada, (as appears to have been admitted to the debate upon the passing of the Act,) yet that they do not extend to Dissenting Ministers, since we think the terms Protestant Clergy can apply only to Protestant Clergy recognised and established by law.
The 37th section, which directs "that the rents and profits of the lands, &c. shall be applicable solely to the maintenance and support of a Protestant Clergy," does not specify by what authority the rents and profits are to be applied. Supposing the Governor to be duly authorized by the Act to make such application, we think that he will be justified in applying such rents and profits to the maintenance and support of the Clergy of the Church of England, as well as those of the Church of Scotland, but not to the support and maintenance of Ministers of Dissenting Protestant Congregations.
With respect to the second question, the 38th clause "which empowers His Majesty to authorise the Governor to constitute and erect parsonages or rectories according to the establishment of the Church of England," provides also, "that he may endow every such parsonage or rectory with so much of the lands allotted and appropriated in respect to any land within such township or parish which shall have been granted, as the Governor, with the advice of the Executive Council, shall judge to be expedient."
Under these terms he might endow any particular parsonage or rectory with the whole lands allotted and appropriated in that township or parish.

It would be inconsistent with this discretionary power that any proportion of such lands should be absolutely retained for any other Clergy than those mentioned in that clause, and we think that it is not incumbent on His Majesty to retain any proportion of such lands—We have the honour to be, my Lord, your Lordship's most obedient humble servants.

CHRIST. ROBINSON,
R. GIFFORD,
J. S. COLVILL.

EXAMINATION OF J. STEPHEN, JOHN. ESQUIRE.

Are you of opinion that the Act of 1791 contemplates the endowment of the Church of England, but that at the same time, with respect to lands which are not necessary to be applied for the endowment of the Church, the rents and profits of those lands may be applicable, at the discretion of the Crown, to the purposes of a Protestant Clergy, speaking generally?—As I understand the Act of 1791, it distinguishes between the Clergy of the Church of England, and a Protestant Clergy. To the Clergy of the Church of England, and to them alone, it gives the capacity of receiving endowments as parsonages or rectories. To a Protestant Clergy, whatever those words may mean, it gives the capacity of receiving any part of those lands which the Royal Bounty may deal out to them. The expression "a Protestant Clergy" is understood by the law-officers of the Crown to mean any Protestant Clergy, recognised by the law of Great Britain, and a Protestant Clergy, either of the Church of England, or of the Church of Scotland.
When you speak of the Royal Bounty, do you mean the rents and profits that may be made from the Clergy Reserves?—Not the rents and profits merely. I apprehend that the King might, if it should so please him, appropriate in perpetuity a certain portion of land for the maintenance of one or more English Clergymen, or of one or more Presbyterian Clergymen of the Church of Scotland.
Do you mean beyond the one-seventh reserved, or out of that one-seventh?—Out of the one-seventh.
How do you reconcile that answer with the statement that the Act appears to you to contemplate an endowment of the Church of England?—Because I apprehend that it is one thing to erect a parsonage and endow it with a glebe, and a different thing to appropriate a piece of land for the maintenance of a Clergyman.
Have the law-officers of the Crown given their opinion distinctly, that by the term Protestant Clergy no other sect is included, except the Presbyterian Clergy of the Church of Scotland?—They have as I understand them, given their opinion distinctly, that no body of Clergy, not recognised by the law of this land, can be candidates for this property.
And that consequently no such body is contemplated under the term Protestant Clergy, under the Act of 1791?—Yes.

Do you conceive, according to your interpretation of the term Protestant Clergy, that other Presbyterians than those in communion with the Church of Scotland would come within the terms of the Act?—I think not. I apprehend that no man is a Clergyman of the Kirk of Scotland who is not appointed to that office either by the General Assembly, or by some of the Presbyteries dependent upon it. I apprehend that a Presbyterian, who is altogether unconnected with the Church of Scotland, does not, as I conceive, come within the meaning of the term "a Protestant Clergy," as that expression must be understood when used by the United Parliament of Great Britain and Scotland.
Do you then consider the Presbyterians of the Synod of Ulster as not recognised by law as a Protestant Clergy in the country?—I apprehend the Presbyterians of the Synod of Ulster are not recognised by law as members of an established Church in this country. The Acts of Union prevent the legal establishment of the Church of Scotland in any part of the United Kingdom except Scotland.

THE EPISTLE FROM THE YEARLY MEETING OF FRIENDS HELD IN LONDON.

To the Quarterly and Monthly Meetings of Friends in Great-Britain, Ireland, and Elsewhere.

DEAR FRIENDS,—We are reverently thankful that we have been permitted to meet together on the present occasion, and to witness the love of God shining in our hearts, through Jesus Christ our Lord. We have been favoured to proceed, with the usual yet important business of this meeting in brotherly harmony, and have felt that our spiritual strength has been renewed by this uniting in religious travail for the best welfare of our Society.
Amidst the ordinary engagements of this meeting, we have received accounts of the sufferings of our members, in support of their Christian testimony, in the United States and other ecclesiastical demands, as well as in consequence of a few claims for military purposes; the amount thus reported is upwards of thirteen thousand eight hundred pounds.
It is proceeding to unfold the Christian solidarity which has prevailed in this meeting, we would express an earnest desire that the confidence of all our dear brethren and sisters may be happily, yet firmly, fixed upon God. He changes not; his compassions are a never-fading light; his promises are sure; and his kingdom ruleth over all. His word is settled in heaven, and his faithfulness is unto all generations. His name is a strong tower; the righteous runneth into it, and is safe.
It pleased the Father, in his abundant mercy and love to the human race, in their fallen and lost estate, to give his only begotten Son, the Lord Jesus Christ, that "whosoever believeth in him should not perish, but have everlasting life." On Him, then, the not one of us dwelleth all the fulness of the godhead bodily. He is that eternal Word which in the beginning was with God, and was God; and who was made flesh, and dwelt among men. He offered himself a sacrifice for our transgressions, "the just for the unjust;" we have redemption through his blood, even the forgiveness of sins. He our ever-living Intercessor and Advocate with the Father, Jesus Christ the righteous, "is passed into the heavens," and "sitteth at the right hand of the Majesty on high."
These sacred and essential truths of the Christian religion, were the faith of our early predecessors, and have been uniformly upheld by our Society, from their day to the present period. It is a cause of thankfulness to us, that we can retain the full persuasion that these truths are dear to friends in this land, in Ireland, and on the American continent; although we have to mourn over many, on the other side of the Atlantic, once in fellowship with us, who have widely departed from the truth of the Gospel.—The voluntary intercourse with our dear brethren, in these countries, has been maintained at this time to our instruction and comfort.
In contemplating those highly important truths to which we have already referred, we are sensibly convinced of the great need there is, far a deep and constant sense of the infinite power and wisdom of God, and of the very limited faculties of the human mind. We ought to meditate on these things in humility and sincerity of heart; and reverently and fervently to desire that our understandings may be illuminated by the Holy Spirit. Then will our faith in their vital importance become more firmly established, and our hearts glow more and more with gratitude to God, for the inestimable blessings provided for us in the Gospel of life and salvation.
We are thankful that, as a Christian people, we are, through divine mercy, one in faith; but how highly incumbent is it that we should be individually concerned, not only to accept in simplicity the doctrinal truths of Holy Scripture, but earnestly to strive that we may be coming up in the practice of every Christian virtue. Look then unto Christ, dear Friends, we beseech you

that you may come to know him to "dwell in your hearts by faith," and to rule there by the power of his blessed and eternal Spirit. Be awakened to the necessity of "working out your own salvation with fear and trembling." Let the knowledge of your proneness, by nature to transgress the law of the Lord, incite you to seek after a death unto sin and a new birth unto righteousness; and ever remember, that it is by faith and repentance, by prayer and obedience, that the work of sanctification is to be carried forward.
He that is concerned to live as becomes a consistent Christian (in a character to which we all ought to aspire), will often meditate upon the precepts and example of our blessed Lord and Saviour; precepts which, as they regulate the life of man, increase his happiness and usefulness, prepare him to meet with patience the trials incident to humanity, and look forward to a participation in those joys which shall be hereafter revealed. And as we are enabled to follow, though at a distance, the great and perfect pattern set before us in the Gospel, the heart becomes expanded in love to God and to man, and all the faculties of the soul are kept in subjection, the unvarnished indulgence of which destroys the peace and harmony of civil and religious society.
The humble endeavour to observe the precepts of the Gospel leads to a purity of heart and conduct; it induces strict integrity in all our transactions; and gives rise to the exercise of that meekness and charity which shine forth in the conduct of the true and practical Christian, in the Christian religion. If we seek first the kingdom of God and his righteousness, we shall be instructed by the example of pious men, but not blinded to their infirmities; comforted by their society, but not dependent upon it; helped by religious conversation, but not disposed to enter into it hastily or superficially. If we are diligent in self-examination, we shall cleanse our own hearts, impressed with the importance of our own stewardship unto God, and daily visible of our own sins, and great need of forgiveness from Him, we shall become very cautious how we covisee the faults of others, and will be instructed to violate that charity which is enjoined upon all; that love which is the true badge of discipleship.
A real hunger and thirst after righteousness will lead us to the study of the Holy Scriptures, and to meet together for the public worship of Almighty God, in which we shall then feel to be one of our greatest privileges (thus to draw near unto Him, and to unite in waiting upon and worshipping Him in spirit and in truth). We will not neglect the influence of His law, and His power, and to pour out our souls in secret supplication for the continuance of His blessing and preservation. At this time we are, in an especial manner, felt the advantage of being constant in awaiting ourselves of those opportunities which are afforded in the course of the week of waiting before Him; occasions when we are called upon to withdraw from the cares and dissipations of life, and to seek the Lord and his righteousness.

Not will our approaches to the throne of grace be confined to the attendance of religious meetings. Impressed with the benefit and the need of a daily supply of heavenly help, we shall be often seeking for the aid of the spiritual strength; and in our private retirements, as well as in the meetings of our families, for this purpose, as also for reading the Holy Scriptures and the writings of pious authors, we shall seek to be imbued with a deep sense of the power and grace of the Holy Spirit, and to be enabled to resist the temptations of the world, the flesh, and the devil, and to be preserved in the love of God to the end, that we may be enabled to stand in the midst of the week of waiting before Him; occasions when we are called upon to withdraw from the cares and dissipations of life, and to seek the Lord and his righteousness.
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THE RED SEA.

Mr. Madden, a late traveller in Syria and Egypt, says—"One of my first objects at Suez was to ascertain if the sea was fordable opposite the town at ebb tide—all whom I asked, assured me of the contrary. I inquired for any Indian soldier who wished to earn a dollar by crossing the gulf. At eight in the evening a man came to me, and offered to make the attempt. I directed him to walk straight across as far as it was possible to do so, and to hold his hands over his head, as he walked along. He was in the water forthwith; he proceeded slowly and steadily, his hands above his head, and in nine minutes he was at the other side of the Red Sea. On his return he told me, what I knew to be a fact, that he had walked every step across—the deepest part being about the middle of the gulf, where the water was up to his chin. I proceeded now to follow his course, and gave him another dollar to cross over before me, and as I was nearly eight inches taller than my guide, where his chin was in the water my long beard was quite dry. The tide was now coming in fast, and by the time we reached the middle of the sea, my Indian thought it imprudent to proceed further, as I was not an expert swimmer. Had we remained ten minutes longer, we should inevitably have shared Pharaoh's fate; for the opposite bank was perceptibly diminishing, and at ten o'clock the sea, which two hours before was hardly more than the breadth of the Thames at London Bridge, was from two to three miles broad—the difference between the ebb and flow I ascertained to be six feet two inches." Mr. Madden goes on to say that he considers himself the only European who had walked across; in which he is mistaken, Napoleon and some French officers crossed the Red Sea higher, and very narrowly escaped drowning on their return.

A VIEW IN WICKLOW.

I paused on the brow of the Long hill to enjoy the prospect, and if ever you chance to go there, I advise you to follow my example. In the east, huge piles of clouds were huddling together over the sea, as if they were going to sleep, while Sugar-loaf, like a tall sentinel, stood out boldly in the foreground; southward, beneath my feet, lay Eniskerry, nestling among its pleasant woods, with its fantastic pass, "the Scalp," in the distance, and stately Powerscourt beside it; and in the west a gorgeous sunset was piercing the thin grey mist that hung over Glencree, and raising down purple and gold on the tops of its lofty mountains, while their tall shadows threw into deeper gloom the dark chasm, where the upper and lower Lough Bray lie buried. And this was "the Valley of the Kings,"—a lofty name for a wild glen traversed by a brawling stream, with its unpeopled hills and solitary lakes. And who were ye, the rulers in the desert, the monarchs of food and fell, whose title has outlived your name, and race, and language, to linger like an echo in your native valley? Did peace and plenty smile on your patriarchal sway? or did ye stoop from your mountain fastness, like the eagle from his eyrie, on the flock and herds of the unwelcome Lowlander? Were ye of the unbelieving race against whom Adriaan lifts up his voice in pious horror? or did ye consecrate your domains, like the mysterious valley of the Seven Churches—the Tadmor in the desert of these lonely regions—with gloomy rites of by-gone, antique superstition, whose very name has perished with our own.—*Monthly Magazine.*

COMBAT BETWEEN A HORSE AND A LION.

A nobleman, in the early part of the reign of Louis XV, having a very vicious horse, which none of the grooms or servants would ride—several of them having been thrown, and one killed—asked leave of his Majesty to have him turned loose into the menagerie, against one of the largest lions. The King readily consented, and the animal, on a certain day, was conducted thither. Soon after the arrival of the horse, the door of the den was drawn up, and the lion,

with great state and majesty, marched slowly to the mouth of it, when, seeing his antagonist, he set up a tremendous roar. The horse immediately started and fell back; his ears were erected, his mane was raised, his eyes sparkled, and something like a general convulsion seemed to agitate his whole frame. After the first emotions of fear had subsided, the horse retired to a corner of the menagerie, where, having directed his heels towards the lion, and having reared his head over his left shoulder, he watched with extreme eagerness the motions of his enemy. The lion, who presently quitted the den, sidled about for more than a minute, as if meditating the mode of attack, when having sufficiently prepared himself for the combat, he made a sudden spring at the horse, which defended itself by striking his adversary a most violent blow on the chest. The lion instantly retreated, growled, and seemed for several minutes inclined to give up the contest, when, recovering from the painful effects of the blow, he returned to the charge with unabated violence. The mode of preparation for the second attack was the same as the first. He sidled from one side of the menagerie to the other for a considerable time, seeking a favourable opportunity to seize his prey, during all which time the horse still preferred the same posture, and still kept his head erect (turned over his shoulder). The lion, at length, gave a second spring, with all the strength and velocity which he could exercise, when the horse caught him with his hoof on the under jaw, which he fractured. Having sustained a second and more severe repulse than the former, the lion retreated to his den as well as he was able, apparently in the greatest agony, moaning all the way in a most lamentable manner. The horse was soon obliged to be shot, as no one ever dared to approach the ground where he was kept.—*Le Keuk's Illustrations of Natural History.*

THE FOLLOWING ANECDOTE APPEARS IN A RECENT FRENCH PAPER.

Whilst the French troops were encamped at Boulogne, public attention was much excited by the daring attempt at escape made by an English sailor. This person having escaped from the depot, and gained the borders of the sea; the woods on which served him for concealment, constructed, with no other instrument than a knife, a boat entirely of the bark of trees. When the weather was fair, he mounted a tree and looked out for the English flag; and having at last observed a British cruiser, he ran to the shore with his boat on his back, and was about to trust himself in his frail vessel to the waves, when he was pursued, arrested, and loaded with chains.—Every body in the army was anxious to see the boat, and Napoleon, having at length heard of the affair, sent for the sailor and interrogated him. "You must," said Napoleon, "have had a great desire to see your country again, since you could resolve to trust yourself on the open sea in so frail a bark. I suppose you have left a sweetheart there?" "No," said the sailor; "but a poor and infirm mother, whom I was anxious to see." "And you shall see her," said Napoleon, giving at the same time orders to set him at liberty and to bestow upon him a considerable sum of money for his mother, observing that she must be a good mother who had so good a son.

WHY FAITH, HEARTFIRE, MATRIMONY IS LIKE AN ARMY GOING TO ENGAGE.

Love's the forlorn hope, which is soon cut off; the marriage-knot is the main body, which may stand but a long time; and repentance is the rear-guard, which rarely gives ground as long as the main body has a being.—[*Provoked Widge*]

COST OF A WATERLOO MEDAL.

A Frenchman meeting a British soldier with a Waterloo medal, began sneeringly to animadvert on our government for bestowing such a trifle, which did not cost them three francs. "That is true, to be sure," replied the hero, "it did not cost the English government three francs, but it cost the French a Napoleon."—*United Service Journal.*

AMERICAN REGIMENTAL MESS.

During my residence in the Canada, I had frequent opportunities of meeting the American officers. They were a strange uncouth set. When the war broke out, they were generally formed from lawyers without business, broken shopkeepers, and other men wanting employment; I do not say the whole, but the majority of captains and lieutenants. They were rarely unanimous enough to form a mess. An American garrison, which shall be nameless, was once so united, that the officers seeing the advantage of the thing, agreed upon the necessity of it, and met accordingly. One dispute was about the dinner hour. Some voted for twelve o'clock, others two, three, four, and so on. Twelve was too early; four was too late; so, for the sake of the happy medium, two o'clock was fixed upon. The next difficulty was, arranging the drinking department. Some preferred gin-sling! some rum twist! some one thing, some another! at last it was agreed that every member should bring his own liquor: one gentleman preferred buttermilk!!!—*United Service Journal.*

When Lord Ellenborough was Lord Chief Justice, a labouring bricklayer was called as a witness; when he came up to be sworn his Lordship said to him, "really, witness, when you have to appear before this Court, it is your bounden duty to be more clean and decent in your appearance." "Upon my life," said the witness, "if your Lordship comes to that, I'm thinking I'm every bit as well dressed as your Lordship." "How do you mean sir?" said his Lordship, angrily. "Why, faith," said the laborer, "you come here in your working clothes, and I'm come here in mine."

NO MAN IS EVER SATISFIED WITH ANOTHER MAN'S READING A NEWSPAPER TO HIM?

but the moment it is laid down, he takes it up & reads it over again.

Mr. J. Parkin