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The Garland.

There are several fine monuments and pieces of sculpture in the British Cathedral; but what attracted my attention the most, (says a late traveller,) was the simple tablet on which was engraved the following beautiful epitaph (perhaps the most beautiful in the language) on a lady of the name of Mason, who, being in a consumption, was brought to Clifton for the recovery of her health, and died while in the act of drinking the water.—The epitaph was written by her husband, the Rev. William Mason:—

"Take, holy earth, all that my soul holds dear;
Take that best gift which Heaven so lately gave.
To Bristol's fount I bore, with trembling care,
Her faded form: she bow'd to taste the wave,
And died! Do youth and beauty read the line?
Does sympathetic fear their breasts alarm?
Speak, dead Maria! breathe a strain divine—
Ev'n from the grave thou shalt have power to charm.
Bid them be chaste, ne innocent like thee;
Bid them in duty's sphere as meekly move:
And, if so fair—from vanity as free;
As firm in friendship, and as fond in love—
Tell them, though 'tis an awful thing to die,
('Twas ev'n to thee!) yet the dread path once trod'
Heaven lifts its everlasting portals high,
And bids the pure in heart behold their God."

BEAUTY.

Among the poems of Carew, is the following quaint but striking description of the frailty of female beauty.

Beauty's sweet, but beauty's frail;
'Tis sooner past, 'tis sooner done,
Than summer's rain, or winter's snow;
Most fleeting when it is most dear—
'Tis gone while we but say 'tis here.
Those curious locks so aptly twined,
Whose every hair a soul doth bind,
Will change their auburn hue, and grow
White and cold as winter's snow.
That eye which now is Cupid's nest
Will prove his grave, and all the rest
Will follow;—in the cheek, chin, nose,
Nor lily shall be found, nor rose

MISCELLANEA.

ANECDOTES OF GAMBLING.

A writer in the London New Monthly Magazine, who resided some time in Paris, relates the following anecdotes of occurrences which passed under his own observation.

Though I never in my life won or lost five pounds at play, I was a frequent visitor at Frascati. I went as a looker-on, and, to confess the truth, for the purpose of indulging in the excitement occasioned by watching the various chances and changes of the game, and their effects upon those who were more seriously interested in them. To a mere observer this excitement is intense; to the player, deeply involved, it must be fearful. I remember a very old gentlemen, who was daily carried by his servant to the *Rouge-et noir* table. There he sat playing from three o'clock until five, at which hour, precisely, the servant returned and carried him (for he had entirely lost the use of his legs) back to his carriage. He was a man of large fortune, and the stakes he played were not considerable; yet he was elated by every lucky *coup*, and at every reverse he gnashed his teeth and struck the table in rage. No sooner, however, was the moment for his departure arrived, than he regained his equanimity, utterly regardless as to whether he had been a winner, or a loser, by the proceedings. "I have outlived all modes of excitement," said he, "save that of gaming; it is that that takes the fastest hold on the mind, and retains it the longest; my blood, but for this occasional agitation, would stagnate in my veins—I should die." Here was a man provoking this conflict of the passions simply for his diversion; how must it be with him who sets fortune, honor, life, at stake!

Upon one occasion I, absolutely, grew giddy from anxiety, whilst watching the countenance of an officer of the *Garde Royale* who stood opposite me, and waiting the turn of a card which was to decide whether he should, at once, return a beggar to his home, or his certain fate be deferred till a few hours, or a few nights later. It appeared to be his last stake. The perspiration was falling from his brow, not in drops, but in a stream. He won; and a friend who accompanied him dragged him out of the room. Some nights afterwards I saw this person again. He was losing considerably, yet he endured his losses with apparent calmness. Once when a large stake was swept from him, he just muttered between his teeth, whilst his lips were curled with a bitter smile, "C'est bien; tres bien." After this, he silently watched the game through five or six deals, but did not play. I concluded he had lost all. Suddenly and fiercely he turned to the dealer, and in a tone of voice almost amounting to a scream, he exclaimed, "C'est mon sang que vous voulez—le voila." He, at the same time, drew from his pocket two notes of five hundred francs each, and, dashing them down on the table, he rushed into a corner of the room, hid his face, covered his ears with his hands, as if dreading to hear the announcement of the result of his speculation, and literally yelled aloud! It was awful! After a few seconds he returned to his place. His last stake was lost! He twice drew his handkerchief across his forehead; but he uttered not a word. Presently he asked for a glass of *eau-sucre*, and, having swallowed it, he slowly walked away. The next morning his servant found him sitting in an arm chair, with his sword thrust to the very hilt, sticking in his throat.

This is not the only tale of the kind I could relate; but as they are all nearly alike in their progress, and differ in their terminations only by substituting for this extraordinary method of making an exit, poison, the pistol, or a plunge into the Seine, I consider this one sufficient for my purpose.

Perhaps the most unhappy event that can befall a person who visits the gaming table for the first time, is, that he should retire from it a winner. There appears so little reason why that which has already so easily been done, should not with equal facility be repeated, that it is all but a certainty the fortunate player will make the attempt. I strolled one night with a friend into Frascati. He was no player any more than myself; however, he threw out a bait of three or four Napoleons to Lady Fortune. She was kind; and in less than an hour his pockets were crammed with gold. He wisely resolved to march off with the spoil, and, in that laudable intention, desired the dealer to exchange his gold for notes. After receiving four thousand five hundred francs in paper, there still remained three unlucky Napoleons. "Let's see what I can do with these," cried F——. He Lost them. That was provoking. Resolved to recover them, he changed one of the notes—then another. In less than ten minutes he left the room without a franc in his purse. Reflecting on the *difficulty* only of quitting the gaming-table a winner, he never played again.

The fate of poor G——m is remembered by many. He was one of the most estimable men I ever knew. In him were combined the best qualities both of head and heart; he was sensible, witty, good humoured, benevolent. With these qualifications, and one other which seldom operates to a man's disadvantage—a clear income of three thousand a year—the best society in Paris was open to him. He had been a visitor in that capital about a month, when he received an invitation to one of the splendid dinners given weekly at the Salon. As he never played, he hesitated about the propriety of accepting it; but, on the assurance that it would not be expected of him that he should play, and, moreover, as he might not again have so good an opportunity of visiting an establishment of the kind, for the satisfaction of his curiosity he went. He had a few stray Napoleons in his purse. To throw them—just for the good of the house, as he considered it—could hardly be called play; so he threw them. Poor fellow! He left off a winner of fourteen hundred Napoleons. There was no harm in fourteen hundred Napoleons—and so easily won! He went again—again—and again; but he was not always a winner. The end of poor G——m was by no means of so romantic a character as that of the officer of the *Garde Royale*, which I have related; therefore, to notice it after that may, perhaps, be considered as an instance of pathos. Within fifteen months of the moment his hand first grasped the dice-box, he was lying dead in a jail!

But the termination of poor, foolish B——w's career is still more contemptible—it is ludicrous This young gentleman, being a fool of the first water, and possessing a property of about four hundred a year, strutted and swaggered about the good city of Paris, as a foolish young gentleman has an undoubted right to do. He disdained creeping into a gaming-house with half a crown in his hand;—no—he went into Frascati, dash, with five hundred pounds, resolved at once to break the tables. At one period in the evening he was in a fair way of carrying his threats into execution, being a winner of thirty-eight thousand francs, (about £1,600) and somewhat abated the ferocity of his first intention, declaring that he should be satisfied, for that night, as soon as he had made his thirty-eight an even forty; he walked home without a shilling. He reiterated this unfeeling experiment against the devoted tables with terrific rancour. Now, when it becomes a decided struggle, and one party is fully bent on destroying the other, it is tolerably evident that, in the end, one of the two must come off second best. How it fared with the tables will readily be guessed; but the gallant assailant may now be seen brandishing a yard measure behind a linen-draper's counter in ——— street.

From the Liverpool Chronicle.

Rammohun Roy.—This distinguished individual arrived in Liverpool on Friday (yesterday week,) in the Albion, from Calcutta.—He has been for several years well known, by name and reputation, both in India and in England, as a learned and philantrophic Brahmin, the expounder of the religion, and the reformer of the institutions of his Hindoo countrymen; and lately as a professor and advocate of Christianity.

Rammohun Roy was born about the year 1780, at Borduan, in the province of Bengal. The first elements of his education he received under his paternal roof, where he also acquired a knowledge of the Persian language. He was afterwards sent to Patna to learn Arabic; and here, through the medium of Arabic translations of Aristotle and Euclid, he studied logic and the mathematics. When he had completed these studies, he went to Calcutta, to learn Sanscrit, the sacred language of the Hindoo scriptures, the knowledge of which was indispensable to his cast and profession as a Brahmin. About the year 1804 or 1805, he became possessed, by the death of his father and of an elder and younger brother, of the whole of the family property, which is said to have been very considerable. He now quitted Bourdouan, and fixed his residence at Mourshedabad, where his ancestors had chiefly lived.—Shortly after his settlement at this place, he commenced his literary career by the publication of a work in the Persian language, with a preface in Arabic, which he entitled, "Against the Idolatry of all Religions." The freedom with which he animadverted on their respective systems gave great umbrage both to the Mahomedans and Hindoos, and created him so many enemies that he found it necessary to remove to Calcutta, where he again took up his residence in 1814.

Two years previous to this period he had begun to study the English language, but he did not then apply to it with much ardour or success. Being some years after appointed Dewan or Chief native officer in the collection of the revenues, and the duties of his office affording him frequent opportunities of mixing with English Society, and of reading English documents, he applied to it with increased attention, and very soon qualified himself to speak and write it with considerable facility, correctness, and elegance. He afterwards studied the Latin, Greek, and Hebrew languages; of his proficiency in the two last of these he has given decisive evidence in his theological tracts, which have been published in England.

From his first work "Against the Idolatry of all Religions," it is evident that he had been led at an early period of life to regard with disapprobation the monstrous and debasive system of idolatry which was embraced by his countrymen. A careful study of the sacred writings of the Hindoos had also convinced him that the prevailing notion respecting the multiplicity of deities, and the superstitious devotion to the licentious and inhuman customs connected with them, were grounded upon an utter ignorance or gross perversion of their religion.—These original records appeared to him to inculcate a system of pure Theism, which maintained the existence of one sole God, infinite in his perfections and eternal in his duration; and that it required a mental rather than a corporeal worship, accompanied by strict and exemplary virtue. Having embraced these views of the Hindoo theology and morals, he became anxious to reform the creed and practice of his countrymen, and determined to devote his talents and fortune to this important and honorable undertaking.

The body of Hindoo theology is comprised in "The Veds," which are writings of high antiquity, and are extremely bulky. An abstract of the whole was made about 2000 years ago by Vyas, a person of great celebrity; this was entitled "The Vedant," or "The resolutions of the Veds." This work Rammohun Roy translated from the Sanscrit into the Bengalee and Hindoo languages, which he distributed gratuitously. This he afterwards published in English, for the purpose of proving to his European friends, "that the superstitious practices which deform the Hindoo religion have nothing to do with the pure spirit of its dictates.

But, as might be expected, his benevolent conduct, and the zeal, for his fellow men, exposed him to many personal inconveniences.

He has had, nevertheless, the gratification of witnessing the beneficial effects of his labors. "I have already seen," he says, "with no ordinary feelings of satisfaction, many respectable persons of my countrymen, to the great disappointment of their spiritual guides, rise superior to their religious prejudices, and inquire into the truths of religion." "It seems to me that I cannot better employ my time than in an endeavor to illustrate and maintain truth, and to render services to my fellow laborers, confiding in the mercy of that Being to whom the motives of our actions and the secrets of our hearts are well known." It must have afforded him peculiar pleasure to witness the change which has taken place in his country respecting the immolation of widows, which circumstance may be hailed as the dawn of a brighter, and a more glorious day in the moral horizon of Hindostan.

The liberal views and the devout and amiable spirit which are displayed in the above extract, may be well thought to have disposed the writer to a candid examination of the Christian revelation. From the perusal of the New Testament, in his "long and uninterrupted researches into religious truth, he found," he says, "the doctrines of Christ more conducive to moral principles, and better adapted for the use of rational beings than any other that had come to his knowledge." As the most likely method of acquiring a correct knowledge of his doctrines, he determined upon a careful perusal of the Jewish and Christian scriptures in their original languages. From this undertaking he arose with a full conviction that the Christian religion is true and divine.

Maxims.—We observe a contrariety in some maxims to one another. Pope, has a line,

"A little learning is a dangerous thing."

Which we often hear repeated, as a maxim, by those who have very little themselves. We have also this other maxim, "Half a loaf is better than no bread;" and this is certainly true of bread. Is it not true of knowledge also? Try it in a few practical cases. A little knowledge of navigation is better to the sailor than no knowledge. A little knowledge of soils, seasons, cropping, and stock, is better for the farmer than no knowledge. A little knowledge of anatomy is better to the Surgeon than no knowledge. The truth is, that much knowledge is the best thing; a little knowledge the next best; and no knowledge the worst of all. The line of the poet is good in the sound, bad in the sense.

ADVICE TO APPRENTICES.

1. Having selected your profession, resolve not to abandon it; but by a life of *industry* and *enterprise* to *adorn* it. You will be much more likely to succeed in business you have long studied, than in that of which you know but little.

2. Select the *best* company in your power to obtain, and let your conversation be on those things which you wish to *learn*. Frequent conversation will elicit much instruction.

3. Obtain a friend to select for you the *best* books of morality, religion, and the liberal arts, and particularly those which treat on your profession. It is not the reading of *many* books that makes a man wise, but the reading of only those which can impart wisdom.

4. Thoroughly understand what you read: take notes of all that is worth remembering, and frequently review what you have written.

5. Select for your model the *purest* and *greatest* characters, and always endeavour to imitate their virtues, and to *emulate* their greatness.

6. Serve God; attend his worship; and endeavour to set an example of piety, charity, and sobriety to all around you.

7. Love your country; respect your rulers; treat with kindness your fellow apprentices; let your great aim be usefulness to mankind.

8. Get all you can by honest industry; spend none extravagantly; and provide largely for old age.

9. In a word, think much; act circumspectly, and live usefully.

The greatest and most important discovery of human ingenuity is writing; there is no impiety in saying that it was scarcely in the power of the Deity to confer on man a more glorious present than language, by means of which he himself has been revealed to us, and which affords at once the strongest bond of union, and the best instrument of communication. So inseparable indeed are mind and language, so identically one are thought and speech, that although we must always hold reason to be the great characteristic, and peculiar attribute of man, yet language also, when we regard its original object and intrinsic dignity, is well entitled to be considered as a component part of the intellectual structure of our being.—*Schlegel's History of Literature.*

NEW-BRUNSWICK.

SUMMARY ACCOUNT OF KING'S COLLEGE, FREDERICTON.

PUBLISHED BY ORDER OF THE COLLEGE COUNCIL.

Numerous enquiries having been made concerning the actual state of King's College, Fredericton, and some misconception appearing to exist on the subject in remoter places; it has been judged advisable to furnish the public with a distinct and authoritative Statement of the provision made in the College for the Instruction of youth, the regulations established for the maintenance of Discipline, and the expense of an academical course.

The object of the College, as expressly declared in the Charter by whom his late Majesty endowed it with the privileges of an University, is "the education of youth in the principles of the Christian Religion, and their instruction in the various branches of Literature and Science." In pursuance of this object the plan adopted by the Council has been, to receive such Students as had acquired the elements of a liberal education at the Grammar schools of the Province, or elsewhere; and to afford them the means of those matured attainments, which experience has proved to be the fittest qualifications for the higher stations and offices of society.

Nothing farther therefore is required of candidates for Matriculation, than that they be competently acquainted with the grammatical structure of the Latin and Greek languages, and be capable of expressing their thoughts in Latin as well as English. It is *desired* indeed that they should have some previous acquaintance with the first principles of Mathematics; but until these have been generally taught in the Grammar-schools, the College contents itself with recommending and encouraging such studies. No restriction is imposed with respect to the age, religion, or place of birth or education, of any person presenting himself for admission.

The Instruction of the Students is conducted by the Vice-President and two other Professors; who have adopted such arrangements as appeared calculated to occupy the time of their pupils during the whole of the several Terms, with the exception of such hours as would be absolutely requisite for meals and recreation.

The day begins and concludes with Divine Worship. In the morning, at seven o'clock during the summer, and eight in the winter, and at ten in the evening throughout the year, all the Students (not having permission to the contrary) are required to repair to the College Chapel. The service consists of a selection from the Liturgy of the established Church, with one of the daily lessons from the Holy Scriptures. The lessons are read by the Students in succession, and the officiating Chaplain is bound to take care that they perform this duty with becoming solemnity.

The time actually spent by the Students in attendance on the daily Lectures extends in general from ten in the morning to two in the afternoon. The other hours of the day, necessarily required for meals or exercise, they are expected to occupy in preparing for these Lectures by private study, and in writing Exercises on various subjects proposed to them. Where this latter division of their time is duly employed, it may be considered that nine or ten hours of every day are directly devoted to mental improvement.

At ten in the morning the Students repair to their respective Lectures, and read a Classick Author, until eleven. At eleven they take up another Classical work, which engages them until twelve. From twelve they are variously occupied, with Logic, Mathematics, or Divinity. One o'clock is the regular hour for the more public and formal Lectures of the several Professors, which the whole body of the Students attend: as they do also an additional Lecture by the Vice-President on the Saturday evening.

The system is so arranged that every Student, from the commencement of his residence in College, will be engaged during every week of Term in the successive study of four of the most approved Classical Authors; of Logic; Rhetoric, and Mathematics; of History, Mental and Moral Philosophy; and of the evidences and general principles of the Christian Religion.—There are also separate Classes in Divinity and Hebrew, for those who declare their intention to devote themselves to the sacred profession.

The Junior Students begin with such Classical Authors as Homer, Xenophon, Livy, and Cicero; they afterwards advance to Euripides and Demosthenes.—The Senior enter on the study of Herodotus and Sophocles, and proceed to Thucydides, Aristotle, Pindar, and Tacitus.

The Oxford system of Logic and the Cambridge course of Mathematics are adopted by the respective Professors; and it is attempted so to teach these sciences that they may be found of practical use to the future enquiries and pursuits of the Students.

In History the Professor delivers a course of Lectures, commencing with the Mossic records, and presenting an epitome of the most important and instructive events in the progress of time, and the formation, establishment, and decline of the several nations of the world.

In Metaphysics, or Mental Philosophy, the Professor, availing himself of the researches of Locke, Reid, and Stewart, conducts his pupils in the interesting enquiry into the various powers & operations of the human mind.

In Moral Philosophy, the great object of the Professor is to establish sound and solid principles of action. For this purpose he investigates the groundwork of morals, as it is laid in the nature of things and the attributes of the Deity; and proceeds to shew, by the example afforded in the writings of the Philosophers of Greece and Rome, how far the light of reason is capable of conducting men. Thence he infers the necessity of a Divine Revelation, and illustrates the superior excellence and estimable value of Christian precepts, institutions, and laws.

The Professor of Divinity lays the foundation of Christian Knowledge in a diligent examination of the Greek Testament; and gradually leads the Students to an acquaintance with the principles which establish its authenticity and truth, and enable men duly to understand and apply its Divine instructions. Those of his pupils who compose the special Divinity-Class, are more peculiarly instructed in such points of Doctrine and Ecclesiastical History as relate to the Constitution and Government of the Church; and in such studies as are likely, by the blessing of Almighty God, to conduce to a profitable discharge of the functions of the Christian Ministry.

Various questions and subjects for more private Exercises in writing are proposed by the several Professors, as they may find occasion in connexion with their respective Lectures; and on every Saturday the Vice-President affixes in the Hall a subject for a general Theme or Essay, which at the end of the following week every student is required to present.

Such is the provision actually made for the Instruction of Students. But the Council hope to find themselves enabled at no very distant period to establish distinct Professorships of Natural Philosophy, Law, and Anatomy and Medicine; by which the Collegiate Education would be rendered almost complete.

The necessary Discipline is established by the Statutes of the University, and regulations founded on them. Every Professor is authorized to enforce attendance on his Lectures, and good behaviour at them, by imposition and fine to a certain extent. The immediate superintendance of the College is committed to the Vice-President, who, in graver cases, convenes the other Professors for consultation, or gives information to the Council. To the Council alone is reserved the power of expulsion and other severe inflictions; which it may be hoped will never be requisite in practice.

The Students are required to be constant in their attendance at Church, Chapel, and Lectures, unless they shall have obtained special permission to the contrary. In the case of Public Worship this permission will be granted as a matter of course to such Students as may not belong to the established Church. In every other case indisposition or some other urgent plea can alone be admitted.

All the Meals are provided for the Students in the public Refectory, and one of the higher Officers of the College is required to be always present and preside at the Common Table.

The Doors of the College are regularly locked at ten o'clock at night; and it is ordained by the Statutes that no Student shall remain out of College, nor any visitor in a Student's apartment, after that hour, without special permission.

The attendance at Chapel in the evening is a valuable auxiliary to the foregoing rule; but it is further provided that the principal Officers of the College shall have authority to enter a Student's apartment at all hours.

Every exertion is required to be made by all the Officers to maintain good morals; and it is especially provided, that no Undergraduate shall resort to any Inn, Tavern, or place of public amusement, without special permission.

The Academical Year begins on the first Thursday in September; and continues, with a Vacation of three weeks at Christmas, and a few days at Easter and Whitsuntide, to the beginning of July. Four of these years are requisite for the first Degree, of Bachelor of Arts; but the actual Residence will seldom much exceed three years. For higher Degrees Residence is not absolutely necessary, except during two Terms in the case of Candidates for the Degree of Master of Arts. No religious test is imposed on admission to any Degree, except in Divinity.

The annual charge for Tuition, including public and private Lectures, is Eight Pounds Currency. The weekly charge for Lodging, Board, and Attendance, Twelve Shillings and Sixpence; which is required for the period of actual residence only. The Fees payable for the first Degree do not amount to Five Pounds. No other payment of any amount is incurred by the Student, except what he may find necessary for Clothing, Books, Furniture, and Fuel for his private apartment. With these exceptions, the entire expence of a Collegiate Course for the whole four years, including the first Degree, need not amount to much more than One Hundred and Ten Pounds.

The other charges, which apply to Graduates only, are proportionately low. The Fees payable on admission to the Degree of Master of Arts, or Bachelor in Civil Law, are under Seven Pounds; and those on admission to a Doctor's Degree in any Faculty very little exceed Ten. A Master of Arts, or superior Graduate, preserves his title to a vote in Convocation, by an annual payment of One Pound Ten Shillings towards the support of the University.

From this Statement, it will be perceived that it has been the wish and design of the College Council, to render the invaluable benefit of a liberal education accessible to as many as possible of the youth of a newly-settled country. With this view they have also established a Scholarship of Twenty-five Pounds a year, by way of specimen, which they propose as an object of competition to Candidates, *without restriction*, who shall offer themselves for examination in Mathematical as well as Classical subjects; intending, as soon as the funds of the College will admit, to found other Scholarships of a like description. By means of these, and six Divinity-Scholarships promised by the Society for the Propagation of the Gospel, provision would be made for Students who might be unable to afford the very moderate expense above detailed; and the Council indulge an ardent hope that the College will eventually be found productive of a due supply of men qualified to fill the several departments which may require an enlarged and elevated measure of knowledge, with equal honour and advantage to themselves and the community to which they belong.

Necessary Expense of a Collegiate Course.

Fee on Matriculation,	£0 : 5 : 0
Four annual payments of £8 for Tuition,	32 : 0 : 0
Payments for Board, Lodging, and Attendance, at 12s. 6d. a week, according to the actual Residence, between £75 and	90 : 12 : 6
Four annual payments of 7s. 6d. towards the Library and Plate,	1 : 10 : 0
Fees on the Degree of Bachelor of Arts,	4 : 15 : 2
Aggregate Expense, according to the actual Residence, between £113 : 10 : 2 and	£128 : 2 : 8

COMMUNICATIONS.

To the Editor of the Weekly Observer.

Sir—The lines to the memory of the Rev. Dr. Thomson, of Edinburgh, inserted in your two last numbers, have been read by *me*, and I doubt not, by many others, (whether they personally knew the deceased or not,) with feelings of no ordinary interest. I offer, therefore, no apology for requesting your insertion of the few following sentences contained in a late letter received by me from a Clergyman in Scotland, which relate to the illustrious individual whose premature and instantaneous departure has spread so much grief through the land which he enlightened and adorned. "I know "not any event that has produced such an impression "over all the country. Our noble-hearted friend was "cut off in the midst of his days and in the height of his "usefulness. He lived, however, to see the cause of "Truth triumphant in the Bible Controversy. Scotland has lifted up a decided and almost unanimous "testimony in favour of the purity of the word of God: "and generations to come, will, I trust, reap the benefits of those mighty exertions which that eminent "servant of the Lord made in behalf of religion and "humanity. His eloquence, particularly of late, was "quite unparalleled, and I may add what is still better, "his personal piety, his spirituality of mind, grew so "rapidly, that his congregations, his personal friends, "his very family were quite surprised, as they were "delighted. What an example to us who are left behind," &c. The substance of Dr. Chalmer's Sermon on occasion of his death, is quite at your service should you think fit to give it a place next week. I do not believe you could appropriate a column more usefully than in exhibiting to the world so approved a model—the very *beau ideal* of a Christian and Divine.

Yours, &c. SELECTOR.

St. John, N. B. June 7th, 1831.

Curious Matrimonial Affair.—Among the few Passengers who have arrived here this season from Scotland, there was one maiden remarkable neither for mental capacity nor corporeal symmetry, and far indeed from possessing those graces which usually attract love and admiration. It seems, however, that during the passage, such an intimacy had taken place between her and one of the jolly tars, as generally tends to render the most shapeless person still more unshapely, and before the return of the vessel, it became necessary for certain of our local authorities to see that in *her* the parish should not be saddled with a *double* burden. Accordingly such measures were adopted when the vessel was about getting under way, as led the amorous swain to declare his willingness to be united to her in holy wedlock, while *she* vowed eternal fidelity, and the captain pledged himself to receive her on board, should she and her inamorato previously compass the altar of Hymen. The state of her mind when the vessel seemed to be moving off without restitution being made on the part of the seducer, may be more easily conceived than described. Certain it is that her heart-rending cries so touched the sensibilities of two most respectable individuals of this city, that they went directly to the residence of one of our Clergymen, beseeching his helping hand in a case of such dreadful extremity. But the *banns had not been published*, and therefore he was inexorable. In vain did they tell Sim that the vessel was so far at sea as to be beyond the boundaries of the parish, and that *Scottish* informality might with propriety and safety be admitted of on so extraordinary an occasion. All would not do. But a still more powerful obstacle presented itself as they went to the *point* where their boat was in readiness to convey the Minister and the hapless *Belle*, and that was the discovery that a fair wind had sprung up and the vessel was completely out of sight! Nothing seemed now to remain for them but by charitable contributions to get her maintained till *another* vessel should sail for the same part of Scotland to which she belonged, and to defray the expences of her passage, when lo! as she was wandering up and down the wharves in an agony of grief, looking with wistful eyes to those waters which had borne from her embrace her faithless dearie, and mingling her piteous lamentations with the breeze which for him was but too propitious, a gay Lothario, in the United States naval uniform, just landed from the west, accosted her in the accents of tenderness, and ply melted his soul to love. She unbosomed to him all her grief, and told him that she had had a dream, in which it was revealed to her that she should be married to one whose size, appearance, and *Esau peculiarity* were exactly his. Soon a bargain was struck and her tears ceased to flow, and the following evening a happy union sealed their bliss. *His* were not merely *golden prospects* for he could count his many *hundreds* of sovereigns, and a merry wedding they had. The invitations were very general, and copious libations were poured out, of which the joyous bride pressed the guests to partake, saying in her own homely phraseology, "I dinna ken ony o' your names, but help yoursels to what you like best, there's plenty o't and its a' paid for." It is scarcely necessary to add that no expence was spared in the decoration of her person, which became quite dazzling to the senses, and her *ridicule* (as it was appropriately called) was of the strongest *material*, having to sustain no ordinary load of the precious metals; "and they tell me she is happy now, the gayest of the gay!"—Such is a simple recital of circumstances which really took place in this city since the commencement of the present month.—[*Communicated.*]