The Weekly Observer.

BEING A CONTINUATION OF THE STAR:

ESTABLISHED IN 1818.

Office in Hatfield's Brick Building, Market-square.

SAINT JOHN, TUESDAY, FEBRUARY 8, 1831.

Vol. III. No. 31.

The Garland.

THE INSPIRATION OF THE SCRIPTURES.

[BY DRYDEN.]

Whence but from Heaven could men unskilled in arts,
In several ages born, in several parts,
Weave such agreeing truth? or how, or why,
Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gain, and martyrdom their price.
* * * * *
Then for the style, majestic and divine,
It speaks no less than God in every line;
Commanding words, whose force is still the same,
As the first fiat that produced our frame.
All faiths besides or did by arms ascend;
Or sense indulged has made mankind their friend.
This only doctrine does our lusts oppose:
Unfed by nature's soil, in which it grows;
Cross to our interests, curbing sense and sin;
Oppressed without, and undermined within,
It thrives through pain, its own tormentors tires;
And with a stubborn patience still aspires.
To what can reason such effects assign
Transcending nature, but to laws divine;
Which in that sacred volume are contained;
Sufficient, clear, and for that use ordained?

SUNBEAMS AND SHADOWS.

By the Hon. Mrs. Norton.

"Oh! life is like the summer rill, where weary daylight dies;
We long for morn to rise again, and blush along the skies.
For dull and dark that stream appears, whose waters in the day,
All glad in conscious sunniness, went dancing on their way.
But when the glorious sun hath woke and looked upon the earth,
And over hill and dale there float the sounds of human mirth;
We sigh to see day hath not brought its perfect light to all,
For with the sunshine on these waves, the silent shadows fall.

Oh! like that changeful summer rill, our years go gliding by,
Now bright with joy, now dark with tears, before youth's eager eye,
And thus we vainly pant for all the rich and golden glow,
Which young hope, like an early sun, upon its course can throw,
Soon o'er our half illumined hearts the stealing shadows come,
And every thought that woke in light receives its share of gloom.
And we weep while joys and sorrows both are fading from our view.
To find, wherever sunbeams fall, the shadow cometh too!"

MISCELLANEA.

From the London Christian Observer, for November.

REMARKS ON THE EXTRAORDINARY CURE OF MISS FANCOURT.

On this subject we make the following remarks, which our friends are at perfect liberty to controvert, and our pages shall be open to their replies written with meekness and charity; only premising that the discussion on either side ought not to wound the feelings of the respectable parties concerned, as it is not their object to assert more than the truth of the facts, leaving to the reader to form his own solution.

We shall not lay before our readers the many reflections which occur to our minds upon the perusal of the foregoing narrative; but it would not be consistent with our duty not to add at least a few remarks, lest it should be inferred that we give any credence to what appears to us a most dangerous and unscriptural opinion that the age of miracles has revived. The facts of the above case are incontrovertible, and there is not the slightest reason to impute mistake, misconception, and, least of all, misrepresentation to the narrators. Under these circumstances, while we think it our duty to discuss the general question of modern miracles with freedom, nothing can be further from our view, or would be more distressing to our feelings, than to pain the mind of any of the parties concerned in the above narrative. It cannot to any person be a point of faith to vindicate the truth of a modern miracle, and therefore no offence can be meant or taken by denying it.

While, then, we admit the facts, we utterly disclaim the inference that a miracle has been wrought: we acknowledge a most remarkable cure, but not, in our idea, one miraculous; that is to say, though performed, as is every cure, whatever may be the means employed, by Divine power, yet not by a direct intervention without the use of second causes, or in opposition to those ordinary laws of cause and effect by which God is pleased to govern the universe which he has created. The Divine agency is equally acknowledged, and the love and gratitude of the restored person are equally due to him for his mercy, whether the cure be slow or sudden, and whatever may be the means which he employs or overrules to effect his purposes.

Again, in denying that a miracle has been wrought, we are so far from denying the power of God to work one, if so it please his infinite wisdom. We only deny the fact, not the abstract possibility. The power which healed the sick and raised the dead, as recorded in the inspired narrative, is still the same; the only question is, have we any reason to believe that it is ever in modern times miraculously exhibited? We think not; and we boldly lay down as the basis of the whole argument that there is no sufficient proof of any miracle whatever having ever been wrought since the apostolic age. The miracles recorded in the sacred writings, we separate by a wide line of distinction from all human narratives; and far from thinking that a vantage ground upon which to argue the truth of the Scriptures is afforded by admitting some special cases of miraculous agency not therein recorded, such a notion appears to us to afford the infidel a most powerful argument, of which he has not been slow to avail himself, to subvert the very foundations of Divine truth. We scruple not to lay down this doctrine in its largest and broadest extent; fully believing that no one thing has afforded infidels a more plausible weapon against the divinely recorded miracles, than the alleged credulity of some of its defenders in other matters. If a man believes in second sight, or in a ghost story, his conclusions on other subjects, involving supernatural agency, are not so likely to be respected, as if he were known to be utterly free from all such fancies. We should not, however, have urged this point, had we not in some quarters been premonished, that to deny "such evident miracles," as that of the restoration of Mary Campbell or Miss Fancourt, tends to infidelity. We do not wish to impute "tendencies" on either side; but the tendencies appear to us quite contrary: we best vindicate the miracles of Scripture, when we place between them and all uninspired narrations a broad line of demarkation, not to be transgressed.

Further, we do not think it necessary to be always able to explain the *rationale* of an alleged miracle, in order to prove that it is not miraculous.—There are things innumerable which are not miraculous, though, with our limited knowledge and faculties, they are incapable of explanation. It is not a just alternative to say, "You ought either to account for this cure, on ordinary principles, or to allow it to be miraculous." This is an appeal to human ignorance, it is to tell us, that all which we cannot understand must of necessity be a deviation from the laws which God has established for the physical and moral government of his creation. We might, in reply, point to the needle touched by the loadstone, and say, "You must either rationally account for its property of turning to the north, or allow it to be miraculous." The just answer is, "I admit the facts; but I know nothing of the reason."—We may doubt, in either case, what is the connexion between the cause and effect, or what is the cause itself; while we still maintain that there is no reason to suppose that there has been any supernatural disturbance of the relations which God has been pleased to establish; and which we have no right to conclude have been set aside, because we are too ignorant to trace the sequence. It is more likely that we are ignorant, than that God has suspended his laws.

So far, then, for preliminary principles. We do not, however, hesitate to express our full conviction that the particular cure in question was produced, not by miraculous agency, but by the causes and relations which God himself has been pleased to ordain; and which, though in this instance less obvious to the perception of the senses than the ordinary use of food and medicine, are not less real, less powerful, and less an established part of the Divine government in the preservation of the human frame. It appears to us, that the narrative comes under that numerous class of cases, to be found in all ages and countries, and among the professors of every shade of religion and no religion, in which a strong mental excitement has produced a powerful effect upon the animal system. The extraordinary influence which the mind has upon the body, might be illustrated by innumerable examples; but we shall not at present enter upon this subject, after the two series of papers of Mr. Newnham, under the signature of Therapeutikos in our volumes for 1828 and 1829; the latter of which the author has given to the world as a separate publication. We do not concur with our able correspondent in all his opinions; but we strongly recommend to our readers the re perusal of his valuable papers, which furnish some very important axioms, postulates, and conclusions, bearing upon the general question. His argument does not, however, directly include the present class of cases, being limited chiefly to those instances in which an individual has witnessed or felt what he considered to be miraculous, but which arose from morbid impressions on the sensorium, and was therefore invisible to others. But in the case of Miss Fancourt the effect of the impression becomes visible in its corporeal effects; yet this, we contend, might so be, without there being any miraculous connexion.

In fact, we see many predisposing and accompanying circumstances, which, if we were examining the case medically, and not theologically, and, if we did not fear speaking too personally, would deserve serious consideration. The recipient of the benefit, a young lady of twenty five years of age, had for many years been confined to her couch with a spinal malady, and was labouring under great pain and languor; and of necessity predisposed to the powerful influence of nervous excitement. It is among patients of this class, that the greatest number of extraordinary cures have been wrought by metallic tractors, animal magnetism, popish relics, holy wafers, exorcisms, and numerous other inventions for producing a powerfully exciting effect upon the imagination. It makes no difference as to the rationale of the question, that in the present instance the excitement was conducted through the medium of certain theological opinions, be they right or wrong. We only argue that it was the excitement that produced the effect.

To argue rightly upon the case, it would be necessary to know many particulars not mentioned in the above narrative; and some of which could not with propriety be publicly discussed. We ought in particular to have the opinion of one or more medical practitioners, known to be far removed from superstition, as to the real cause of the cure. We should know also more of the patient's temperament and susceptibilities. "We are informed that she had been hearing much of what are called "the Scotch miracles;" that zealous arguments had been held respecting them in her presence; that she was much interested in the subject; and that, very probably, the conversation on the afternoon of her recovery had embraced this exciting topic. We should not think it an unnatural supposition, that she might even have asked herself, under her peculiar circumstances, what prevented her being healed, as Mary Campbell was? But, be this as it may, the general fact of her being much interested about the Scotch miracles will not, we think, be denied. Thus predisposed by long protracted bodily weakness, and prepared to be wrought upon by any thing that resembled "the Scotch miracles," the patient was further excited by the remarkable and solemn manner of the gentleman to whom she owes her cure. And here we should state, that the version of her narrative, as sent us by our friend H. S. C. H., omits some circumstances which appear in two other copies of that narrative, sent us from other quarters; for some scores of copies are floating about in manuscript, and are likely to get into print. Our much respected correspondent's integrity, in omitting these minute circumstances, we do not for a moment question: he has, we are sure, omitted only what appeared to himself not essential to the subject; viz., the personal feelings of the patient, which be doubtless considered had nothing to do with the cure, and were not public property. But our view is, that they form the very nucleus of the whole case. Much of the excitement of the scene which incidentally appears in Miss Fancourt's own modest and pious narrative, and which must have been even much stronger than she describes, almost vanishes in our correspondent's abridged version. Miss Fancourt says, that "after the work was performed, Mr. G. told us that that was the errand he came upon; that when he saw me that night [two months before] God put it into his heart to pray that thus it might be; and, remembering those words, 'Whatsoever ye ask in faith, believing, ye shall receive,' he was strong in faith, and made it a matter of earnest prayer; *and on Wednesday he came for an answer to that prayer;* and at ten o'clock at night it was answered as I have told you." Now, our readers will fully credit, that the deportment of Mr. G. during that afternoon and evening, charged as he considers himself with no less an errand than working a miracle, must be not a little extraordinary, and calculated to generate in a predisposed subject something of the excitement which he himself felt. Miss Fancourt evidently observed somewhat extraordinary in his deportment; for she remarks, what our correspondent omits, "The evening was passed in serious conversation: *several times I caught his eye, and perceived him frequently engaged in silent prayer.*" There was clearly much mystery in his manner; and the effect was not likely to be lessened, when, as Miss Fancourt adds, "after family prayer, while all were leaving the room for supper, dear Mr. G. begged to be excused for a short time;" and, after conversing about general subjects, his relatives, and the "sudden death of his brother," as if he had not resolution at once to specify his peculiar errand, "rising, as I expected, to say good night, he took hold of my hand, asked some questions respecting the discuse, and then said, It is melancholy," &c. as above related. "During this whole time," says the patient in the unabridged narrative, "the holy man was looking on me most stedfastly. To describe his countenance is impossible: it was most heavenly."

Surely in all this there was enough to operate upon the strongest nervous system; and much more upon that of a young lady who had been long confined to her couch in great pain and lassitude. A person seriously purposing to work a miracle, was of itself, especially when accompanied by all the above-mentioned circumstances, quite sufficient to produce a most powerful impression on a mind predisposed for the excitement. The patient must either account the proposer a man actually endued with miraculous powers, or an absolute madman. Few cases of animal magnetism, of which extraordinary instances are on record, have been accompanied with equal solemnity. The very circumstance of a lady attempting to make so apparently miraculous an effort as that directed, shews the strong belief she had in the possibility and probability of a supernatural cure being wrought. But it does not appear to us at all to follow that it was because the sufferer was a person of true piety, or because her faith was fixed on a true object, that she received the cure. She had long believed in Christ for the salvation of her soul, and this was true faith; but the belief that he would exercise a miraculous cure upon her body, we consider to have been an impression not authorised in Scripture; wholly inconsistent with the present dispensation of the church; unreasonable; a mere imagination, having nothing whatever to do with religion, though, in this particular instance, as, perhaps, in some of "the Scotch miracles," entertained by a religious person. We wish to speak of the facts, and the probable solution of them, without the slightest feeling of any thing but what is most respectful and friendly towards the parties. We do not think it either true, or for their own spiritual benefit, that they should attribute to a miracle that mercy which God has been pleased to manifest in them, whatever may be the cause, or the medium of agency.

Our friends may reply, that we have not shewn what they consider a rational cause of the cure, and they do not think a mental impression sufficient to re-animate withered limbs. We repeat, that, even should this be so, it does not follow that the cure was miraculous. We cannot invent an hypothesis to solve many things which no person accounts supernatural; and there seems to us quite as close a connexion between a mental impression and bodily healing, as between touching a bar of iron with a loadstone and pointing to the north. We admit both effects, but pretend to account for neither, except by saying that it has pleased God to establish certain relations, and that it was by the *operation* of these relations, and not by the *breach* of them, that this cure was effected. We believe that we shall be fully borne out by medical testimony, in stating that there are numerous cases similar to that of this lady, in which if an impression of extraordinary power could be given to the mind, so as to impel a sudden and vigorous impulse of nervous energy to the torpid limbs, the person would be able to spring up and walk. Many cases of this sort are on record. The only difference in this instance was, that the impression was conveyed through the medium of a theological opinion, not founded, we think, in Scripture, that modern miracles are not only possible with God—which no one denies—but are actually within the range of Christian expectation. If our friends object to our solution of the powerful effect of the mind upon the body, we do not wish to insist upon this hypothesis; only let them say how they account for similar instances; for example, the miracles of Prince Hohenlohe, some of which are as extraordinary, and, we believe, as well attested, as the case in question. We must admit any solution rather than a miracle; which it appears to us quite unauthorized and unscriptural to expect. If our readers will turn to our volume for 1828, p. 334, written long before the Scotch miracles, they will find a notice of the first number of a periodical publication, entitled "The Christian Tablet;" which the friends of the Church of Rome had projected for the establishment of the faith of their own members, and the conversion of Protestants. The first article in it is an account of a recent miracle; the facts of which we see no reason to doubt. We will copy the case at large, for the sake of easy comparison; and we might find scores of cases in the volumes of medicine and theology, equally to our purpose.

[Here follow the particulars of the wonderful cure of a Roman Catholic Baroness at Chambery, in Savoy, in 1827, wrought at the time she was receiving the Holy Sacrament. We omit them (says the *N. York Observer*) for want of room.]

We have already stated, that in speaking thus strongly upon the question of alleged modern miracles, we would not willingly pain the minds of those who have attached much religious importance to them, whether in England or Scotland, and who seriously think they betoken the finger of God, preternaturally displayed for the proof of certain doctrines or other important ends. But believing ourselves nothing of the kind, but only that they are the natural effect of that excitement which has of late sprung up in some quarters of what is called "the religious world," and which, unless timely checked by sober, solid Scripture truth, threatens an inundation of every kind of error, heresy, and extravagance, as was the case in the days of Oliver Cromwell, the Fifth monarchy men, the Munsterites; and which—to speak quite seriously, for it is a serious subject—if it does not spring in insanity, often leads to it, of both which we could relate many painful examples, it would be inexcusable in us if we did not honestly avow our opinion. It is almost in vain, however, to reason against a belief in prodigies where they are once firmly credited, for the idiosyncrasy which disposes the mind to admit them, usually prevents the belief being expelled by the force of mere reasoning. It is easier to a person thus predisposed, to believe a miracle, than either to admit a possible solution, or to keep the mind free from all inference whatever. If a man were persuaded as a solemn truth, that the magnet turning to the north is a miracle, reasoning could scarcely convince him to the contrary; unless we could actually make the physical cause visible to his senses, which we could no more do than we could show how the brain influences the muscles, or the soul the brain. But surely in the present state of knowledge the mind of every well-informed person ought to be completely proof against every species of superstition, and more particularly where, from its claiming a connexion with something religious, it appeals to him under a disguise which he is afraid to investigate, lest he should be said to be irreverent, or should be taunted in the Morning Watch, or in a prophetic conference of a millenarian expositors and believers in the alleged "Scotch miracles," as "aceptical," "neologing," "infidel," and we know not what. There is no scepticism, infidelity, or neologianism, in any man's not believing, in a matter of religion, any thing which he does not find in the revealed word of God. All uninspired declarations as to matters of doubtful unfulfilled prophecy, and all alleged modern miracles to prove points of doctrine, we view in the light of additions to that sacred canon which has been long ago closed, and is not to be added to with impunity. We are, therefore, not to be deterred from the fullest expression of our opinion on this serious subject, by being told, "If you do not believe Miss Mary Campbell's case to be miraculous, you must reject the miracles of Scripture, and turn sceptic or neologian at once." Our only reply is, that we do believe the one, and do not the other; and that we see no connexion between them.

Slavery.—We learn from the London Anti-slavery Reporter, that between the opening of the British Parliament and the 17th of November, 2,089 petitions were presented for the early and entire abolition of Colonial Slavery, and a great number of others had been signed and forwarded which had not then been presented. It is well known that some of the principal members of the new British ministry are not merely friendly to abolition, but have themselves been among the most active in urging the people to send in their petitions. Mr. Brougham, especially, has distinguished himself by his zeal and eloquence. At a meeting in Leeds, in Yorkshire, on the 22d of September, at which more than 6000 persons were present, he delivered an address, which is thus reported in the Anti-Slavery Reporter for November:—[*New-York Observer.*

"Mr. Brougham said that he had attended many Anti-slavery meetings, and he would shortly have to attend, not an Anti-slavery Society, but an assembly which had hitherto been more remarkable for upholding slavery than for putting it down. The last time he had sat in that assembly he had begged to call its members to pledge themselves in the next session, not to abolish slavery, nor to put down the flogging of females, nor to put down the lacerations of the cart-whip, nor to put down the unutterable oppression of man by man, but only to pledge themselves that they would take the subject once more into their serious consideration: and by a large majority his motion had been rejected. His experience, therefore, of Slavery as well as Anti-slavery meetings led him to concur heartily, in Mr. Anderson's counsel, to have as our motto, not "say, say," but "do, do." He illustrated the difference by contrasting the warm speeches of candidates on the hustings with their lukewarm conduct in the House of Commons, which justified him in saying, that the pavements of hustings in general throughout England were formed of the fragments of broken promises. Even the first and most universal promise, made by all candidates, of attending in their places in Parliament to do the work of the people, was one of the first and surest to be violated. To all such he would now give fair notice, that on the subject of slavery, he hoped to afford them an opportunity of redeeming their pledges to their constituents. He looked forward to the approaching session as most important, so far as that great cause was concerned; for if ever the voice of the country was raised clearly, unequivocally, and universally on any one subject, it had now been so raised on the subject of Colonial Slavery. And if after it had been so raised, nothing was done, then should we be a degraded people, a poor, spiritless, powerless set of constituents, who could not make the very members we had returned to Parliament to perform our work, or rather the work of heaven, for which we had sent them thither; thus treating with contempt the suffrages to which they owed their seats, because they hoped not to meet their constituents again for the next six years to come. Mr. Brougham then adverted to the Bill for amending the consolidated Slave Trade Abolition act, brought into the House last session and which was likely to be renewed to the next; and trusted that both in and out of parliament the progress of such measures would be sedulously watched. He proceeded to express his confident hope of better things than they had hitherto witnessed; and trusted, that consistently with a due regard to the rights of property, and first of all of the property a man has in his own life and in his own limbs, we should at length succeed to break asunder, in peace and tranquillity, those bands by which the slave is made miserable and the master wicked, and thus happily achieve the greatest and most glorious triumph, which the enlightened benevolence and justice of a great and free and virtuous people ever did achieve. He then pronounced a glowing eulogy on their precursors in this great cause, on Granville Sharpe, Mr. Fox, Mr. Pitt, Mr. Clarkson, and above all, and over all, that venerable man, whom it was his glory to have succeeded as their representative, Mr. Wilberforce, who, though he had withdrawn from public life, retained the entire vigour of his mental faculties, and the warmest feelings, both of benevolence to his fellow creatures and of piety towards God; and whose latter end formed so great a contrast to the latter end of those who had extracted from the sufferings, and built upon the wretchedness of slaves, the splendour of their own private fortunes. Of him we might truly say:—

"For him no wretch is born to work and weep,
Explore the mine or 'tempt the dang'rous deep;
But on he moves towards his latter end,
Angels around befriending Virtue's friend;
Sinks to the grave with unperceived decay,
While resignation gently slopes the way;
And all his prospects brighten to the last,
His heaven commences ere this world be past."

From the London Spectator.

Anti Slavery Meeting at Edinburgh.—A numerous meeting of the friends to abolition took place in the large Assembly Room, George Street, on Friday last week. The chair was filled by the Lord Provost. The resolutions were moved by Mr. Jeffrey, in a speech which occupied three hours in the delivery; they were seconded by Dr. Ritchie of Potter Row.—They expressed a wish that slavery should be abolished at the earliest practical period. Although the words, to most people, would seem strong enough,—for surely nothing can be *done* that is *not practicable*,—Dr. Andrew Thomson thought the resolution did not go far enough; and in consequence proposed that the word *immediate* should be inserted instead of the less definite circumlocution proposed by Mr. Jeffrey. It does not appear that the Reverend Doctor went to the meeting prepared to move any amendment; and indeed he would have contented himself with deprecating the loose wording against which his speech was directed, had he not been called on by the meeting to frame his objections in the form of a substantive motion; which was seconded by a casual auditor, merely that it might not be lost from any defect of form. In the course of his argument Dr. Thomson had observed—"The planters say the slaves are as happy as the peasantry of this country. I will take them at their word, said he, and be it so. If that be the case, where is the danger of leaving them to themselves? Where is the risk of their revenging injuries, if they have never suffered wrongs? Instead of cutting each other's throats, the argument cuts its own throat. The truth is, that it is the most absurd argument ever brought forward; and though no friend to the shedding of blood, I would rather that a great deal of blood was shed, if necessary, than that 800,000 human beings should continue in a hopeless bondage." The allusion to shedding of blood seems to have produced a strong effect on the Chairman's nerves. We give the remainder of the debate, to show the way in which they sometimes manage these matters in the Modero Athens. "The Lord Provost thought that there was more ingenuity than solid argument in the reasoning of Dr. Thomson.—Dr. Thomson had said that he would wish the object gained even though it should cost blood: but would it not be better if the same good could be accomplished without bloodshed? His Lordship said, as Chief Magistrate of the City, he could not preside at a meeting where such sentiments were uttered." "Dr. Thomson said he had been misapprehended. Suppose, said he, we had lands on the Continent, and suppose a neighbouring nation invaded them, and for many years maintained possession, in spite of remonstrance; would not the Lord Provost, as a loyal subject—and who doubts that his Lordship is so?—say that we should go to war against that nation; and what was that but to shed blood? But with the Lord Provost war is not the same as bloodshed. If the West India proprietors set themselves against the principles of eternal justice, and refuse to give freedom to the slaves, on them be the guilt and the responsibility of shedding blood."—"Mr. Dickie said, when he seconded the motion of Mr. Thomson, he did not state his reasons; but his maxim was borrowed from a heathen philosopher, who said *fiat justitia, ruat cœlum*; which he would English thus, 'Let justice be done, be the consequence what it may!' "The Lord Provost here rose and said—'Ladies and gentlemen, presiding here in my character of Lord Provost of the city of Edinburgh, I cannot allow such language and sentiments to be addressed to me. I therefore bid you all farewell." And so saying, Mr. Allan immediately left the room! The *Edinburgh Weekly Journal*, from which the above is extracted, says, the Lord Provost was hissed and hooted; but no marks of hissing or hooting appear in the report. In England, a chairman makes it a point to hear all parties, to put the resolutions and amendments indifferently, to report the decision of the meeting, and there his functions end. In Edinburgh, it appears, from this report, the Chairman, not content with his ministerial duties, wishes to take a part in the scene as well as the rest; and if he do, he must look for opposition, and the same kind of opposition. The row has excited a good deal of interest in Edinburgh. The anti-slavery people were to meet again; when Dr. Thomson's amendment—for which it would appear, the former meeting were nearly unanimous—would doubtless be carried.

Second Meeting.—The 2d Meeting, took place on Tuesday. Mr. John S. More, the Advocate, presided. The resolutions were moved by the Rev. Mr Buchanan and Dr. Gordon. Dr. And. Thomson addressed the meeting with his usual felicity, in a speech of three hours. The word "immediate" is inserted in the petition; which, after all, as interpreted by Dr. Thomson, means very nearly "as soon as possible."—*Ibid.*

Interesting Discovery.—From a paper read before the Geographical Society of England, on the 22 Nov. it appears that a Danish expedition has been in search of an ancient colony of Icelanders, supposed to have accompanied Eric Randa, a Norwegian, about the close of the 10th century, to the eastern coast of Greenland. It was said that down to the beginning of the 15th century, regular accounts were received of the colony, but that since then nothing had been heard of it. In order to ascertain the truth of the matter, the King of Denmark sent an expedition under a Captain Graah, which commenced operations in 1829, but returned without success. In April of the year 1830, the search was renewed, but the result is not known. It seems, however, that the imagined situation of the supposed colony was passed over by Captain Graah on his first visit, without any traces presenting themselves, and therefore it is presumed that its history is fabulous.

The above is from a London paper. We learn from the Paris Archives du Christianisme of a later date, that the expedition which left Copenhagen in May last, did penetrate to the place where the long-lost colony is located, and that it found there the descendants of the first colonists. "They profess," says the Archives, "the Christian religion which their ancestors brought with them, and their language is that of the Norwegians of the tenth century. We expect further details of this interesting discovery."—*N. Y. Observer.*

The Clergy.—They may say what they please of an Irishman's being in two places at once, but commend us to some of the English parsons, for multiplication of person. "Cambridge.—Rev. J. Griffith, Prebendary of Rochester, to the Rectory of Llangynhafel, Denbigh. Rev. W. M. Mayers, to a stall in the Cathedral of St. Patrick's, with the Rectory of Matheibert (a non cure)." Here we have an honest cleric contriving to do his duty at once in Rochester and Denbigh, and no doubt with equal good to mankind, and comfort to himself in both; as for the second worthy gentleman, his preferment is a *non care*, and as he can receive his salary by post, he may take his wings and rove to China, without a crime against the laws of residence. We wish both the gentlemen joy of their pleasant prospects; nor shall we hurt their feelings by asking on what labours in their profession fortune has thus smiled? We are afraid their names do not figure in the list of authors, sacred or classic, that the Scriptures have not been deeply indebted to their elucidation, nor the Church to their eloquence! But they can at least write receipts for their salary, and that is the true accomplishment, after all.—[Monthly Magazine.]

Affecting Incident.—We find the following in a Liverpool paper.

"I once (says Dr. Currie, of Liverpool) in my early days heard,—for it was night, and I could not see,—a traveller drowning, not in the Annan, but in the Frith of Solway, close by the mouth of that river. The influx of the tide had unhorsed him in the night, as he was passing the sands from Cumberland. The west wind blew a tempest, and, according to the common expression, brought in the water three foot abreast. The traveller got upon a standing net a little way from the shore. There he lashed himself to the post, shouting for half an hour for assistance, till the tide rose over his head! In the darkness of the night, and amid the pauses of the hurricane, his voice, heard at intervals, was exquisitely mournful. No one could go to his assistance—no one knew where he was; the sound seemed to proceed from the spirit of the waters. But morning rose—the tide had ebbed—and the poor traveller was found lashed to the pole of the net, and bleaching in the wind."

Importance of the discovery of the Curing of Herrings.—The discovery of the mode of curing and barrelling herrings, by an obscure individual of the name of Beukles, or Beukelzoon, towards the middle of the 14th century, contributed more, perhaps, than any thing else, to increase the maritime power and wealth of Holland. At a period when the prohibition of eating butchers-meat during two days every week, and forty days before Easter, was universal, a supply of some sort of subsidiary food was urgently required; so that the discovery of Beukles became of the greatest consequence, not to his countrymen only, but to the whole world. The Emperor Charles V. being, in 1550, at Biervliet, where Beukles was buried, he visited his grave, and ordered a magnificent monument to be erected, to record the memory of a man who had rendered so signal a service to his country.