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THE WEEKLY OBSERVER.

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Weekly Almanack.

OCTOBER—1834.	SUN	MOON FULL	Rises.	Sets.	Rises.	Sets.
29 WEDNESDAY	6 54	5 6	2 42	8 53		
30 THURSDAY	6 55	5 5	4 2	9 46		
31 FRIDAY	6 57	5 3	5 22	10 29		
1 SATURDAY	6 59	5 1	sets.	11 12		
2 SUNDAY	7 0	4 0	5 56	11 53		
3 MONDAY	7 2	4 58	6 38	12 35		
4 TUESDAY	7 3	4 57	7 27	1 19		

New Moon 1st day, 3h, 26m. morning.

NEW-BRUNSWICK FIRE INSURANCE COMPANY.
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JOHN H. WILMOT, ESQUIRE, PRESIDENT. Committee for October: J. M. JARVIS, G. T. RAY, M. H. PERLEY.
All Communications, by Mail, must be post paid.

The Gaiety.

A LAMENT.—BY MRS. OPHE. There was an eye whose partial glance Could never my numerous fallings see; There was an ear that heard untrifled When others spoke in praise of me; There was a heart that only sought With warmer love for me to burn— A heart, when'er from home I roved, Which fondly pin'd for my return; There was a lip which always breathed E'en silent fervently in tones of sadness; There was a voice whose eager sound My welcome spoke with heartfelt gladness; There was a mind whose vigorous power On mine its own effulgence threw; And called my humble talents forth, While these its dearest joys it drew; There was a love which for my weal With anxious fears would overflow; Which wept, which pray'd for me, and sought From future ills to guard— but now! That eye is closed, and deaf that ear, And cold that heart of anxious love; Which death alone from mine could sever, And lest to me that ardent mind, Which lov'd my varied talents to see; And oh! of all the praise I gain'd, His was the dearest far to me! Now I, unlov'd, uncherish'd, alone, Life's dreary wilderness must tread, Till He who heals the broken heart In mercy bids me join the dead. Oh, Thou! who form thy throne on high, Can heed the mourner's deep distress; Oh, Thou! who hearest the widow's cry, 'Thou! Father of the fatherless! Though now I am a faded leaf, That's severed from the parent tree, And thrown upon a stormy tide— Life's awful tide that leads to thee; Still! gracious Lord! the voice of praise Shall spring spontaneous from my breast; Since, though I tread a weary way, I trust that he I mourn is blest.

THE RAINBOW.—BY FELICIA HEMANS. "I do not see my bow in the cloud, and it shall be taken of a covenant between me and the earth."—Gen. ix. 12. Soft falls the mild ravishing shower From summer's changeful skies; And rain-drops beat each trembling flow'r, They tinge with richer dyes. Soon shall their genial influence call A thousand buds to lay, Which, wanting but that balmy fall, In hidden beauty lay. E'en now full many a blossom's bell With fragrance fills the shade; And verdure clothes each grassy dell, In brighter tints arrayed. But mark that arch of varied hue From heaven to earth is bow'd! Hark! ere it vanishes, haste to view, The rainbow in the cloud! How bright its glory there behold The emerald's verdant rays; The topaz blends its hue of gold With the deep ruby's blaze. Yet not alone to charm thy sight Was given the vision fair; Gaze on that arch of colored light, And read God's mercy there. It tells us that the mighty deep, Fast by the Eternal chain'd, No more o'er earth's domain shall sweep, Awful and unrestrain'd. It tells that seasons, heat and cold, Fix'd by his sovereign will, Shall, in their courses, bid man behold Seed time and harvest still. That still the flower shall deck the field, When vernal zephyrs blow; That still the vine its fruit shall yield, When autumn sunbeams glow. These, child of that fair earth, which yet Smiles with each charm endow'd, Bless thou his name, whose mercy set The rainbow in the cloud.

Miscellanea.

ON MARRIAGE.
(From "The Duties of Men," by Silvio Pellico.)
If your inclinations and your circumstances are such as to induce you to think of marriage, lead the companion of your future days to the altar with high and holy thoughts, and with a fixed determination to make her happy. Reflect on the immense confidence she reposes on you, that she abandons the parental roof, and changes her name to assume yours, preferring you alone to everything else that held so dear until she knew you— you, through whom she may become the mother of other intelligent beings, called to the same participation in the promises of the Most High as yourselves. How humiliating and mortifying the contempt of human inconsistency! The greater portion of those who now clasp each other's hands with willing vows of conjugal love, binding themselves by a solemn compact to preserve them unbroken till death, shall, within a few short months, not only lose each other's affections, but with difficulty bear one another's company; full of mutual reproaches and accusations of every kind. Whence this fertile source of evil? The want of a proper knowledge of each other's characters previous to taking so impor-

tant step. Be cautious, study and prove, if possible, the good qualities of the beloved object, or you are lost. Since the cessation of love is chiefly owing to yielding to the temptations of inconstancy, from what dwelling to mind the sacredness of the union which has been formed, make it your daily habit to repeat to yourself, "I will and ought to keep my promises honestly and honourably." Here, as in other circumstances of life, beware of the insidious flattery which mankind fall into, and reflect that it is not of fitness of will which weakens them, but of the fruitfulness of which afflicts human society. The ple condition upon which human life can be rendered happy is, that each of the parties should lay it down as their primitive duty, with unalterable resolution, "I will invariably love and honour the heart to which I yielded an ascendancy over my own." If the choice were good, if one of the two were not already corrupted, it is impossible that either should become ingrateful and perverse while the other perseveres in his pleasing intentions and generous love. There is not, I believe, a single instance of a husband who, having once possessed the affections of his wife, has ceased to be dear to her, unless he has been guilty of the most shameful, disgraceful, marked, heinous, or of other vices yet more to be deplored.

Woman's disposition is naturally affectionate, grateful, and disposed to love to an excess the man who returns her love and deserves her esteem. But inasmuch as she is susceptible, she is easily excited by any want of amableness in her husband, and by such faults as may tend to degrade him. Her indignation, if well-grounded, may at length assume the character of invincible antipathy, and consequently lead to the most fatal errors. The unhappy one will then doubtless become guilty, but the cause of her transgressions is assuredly to be sought in her husband. Impress this persuasion thoroughly upon your mind: "No woman possessed of good qualities when she stood first before the altar, loses those qualities in companionship with him who continues to preserve a right to her affections."

In order to secure a lasting claim to your wife's affection, it is necessary you should use nothing of your importance in her eyes; that your conjugal intercourse should detract in no way from the reverence and courtesy which you evinced before you first led her to the altar. It is equally necessary you should show no weak compliance or submission, such as to make you incapable of carrying her; and as little should you make her feel your despotic authority, and the severity of your correction, but let her have reason to form a high opinion of your judgment and good feeling in all you do. To be happy, she ought to take pride in her dependence upon you; not that it is to be laughably imposed on her, but rather invited by her love, by a strong feeling of her own true dignity and yours. Though you should have made an admirable choice in a woman endowed with all her sex's virtues and attractions, do not the less cease from a constant attention to make yourself appear amiable in her eyes. Do not ungenerously say, "I know she is so excellent, that she will forgive all my faults; I am sure I need not study to preserve her affections; she always loves me equally well!"

What! and because such is the extent of her ineffable goodness, you will be less desirous of pleasing her? Do not delude yourself; just in proportion as her sensibility is exquisitely alive to your manners, will any want of attention, indelicacy, or ill temper be sure to alienate her. In proportion to the superior gentleness of her sentiments and manners will be her desire to feel a corresponding kindness in you. If she should be disappointed; if she sees a harsh change in your conduct, from the seductive courtesy of the lover to the insulting neglect of a bad husband, she will still exert herself to the utmost to love you, in spite of all your unworthiness, but the effort will be in vain. She will pardon, but she will cease to love you, and will be unhappy. Woe to you then, if her eyes stand not the test, and another lover were to occupy her vacant heart. She might become a prey to the guileful passions, a passion fatal to her peace, to that of yourself, and the whole of your family. Many husbands have been shipwrecked on this rock, and yet the wives whom they have executed with their last breath were virtuous. Their wretched hearts were only led astray because they were no longer beloved, because their hearts first deviated from the path of rectitude and honour.

Having once given a woman the sacred title of wife, devote yourself to her happiness, as she is bound to add to yours; but the obligation you labour under is greater, inasmuch as she is the weaker of the two. You, being her guide and friend, ought to protect and afford all the benefit of your good example, and all the aid in your power.

HOW TO BE FREE.

(From the French of the Abbé de Lamennais.)
Learn well how a man may make himself free. In order to be free, you must love God above all things; for if you love God, you will do his will; and the will of God is righteousness and charity, without which there is no liberty. When a man takes the property of another, by violence or by fraud; when he attacks him in his person; when he attempts to interrupt his operations in his lawful calling; or violates his rights in any manner whatever; what is it he does? INJUSTICE. Injustice, then, destroys liberty. Were every one to love himself only, and think of himself only, without wishing to relieve others; the poor man would often be obliged to steal from others, to support his own life, and furnish bread to others. The weak would be oppressed by the strong, and the latter by those who are stronger than they; injustice would every where triumph. Charity, then, preserves liberty. Love God above every person or thing, and love thy neighbour as thyself. Then will slavery disappear from the face of the earth. Yet those who derive to profit from the slavery of their brethren will use every means in their power to prolong it. To effect this, they will make use of lying and force. They will say that arbitrary government in some ages of the world, and slavery in all, is the order of things which God has established, and to preserve their tyranny they will not fear even to blaspheme providence. Tell them, in reply, that their God is Satan, the enemy of the human race, and that your God is he who hath conquered Satan. Then they will stir up their satellites against you; they will build prisons without number in which to confine you; they will pursue you with fire and fagot; they will torment you, and cause your blood to flow like water from a fountain. If, then, you are not determined to combat without relaxation; to bear all without flinching; never to give way; never to yield;—then keep your feet, renounce a LIBERTY of which you are not worthy. Liberty is like the kingdom of heaven, it suffereth violence, and the violent take it by force. That violence which will put you in possession of liberty, is not the ferocious violence of the thief and the highway robber; not the violence of injustice, re-

venge, and cruelty; but a powerful and inflexible will, a calm and generous passion. The most holy cause is changed into an impious one, when it is attempted to be supported by crime. The criminal from a slave may become a tyrant, but he can never become free. **AGAINST A HASTY JUDGMENT.** (From the same.) When you see a man conducted to prison or to execution, do not be hasty to say, "That is a wicked man, who has committed some crime against society." Perhaps he is a good man who has wished to serve his fellow men, and for which their oppressors are punishing him. When you see people loaded with irons and delivered to the hangman, be not in haste to say, "Those are violent persons, who wished to destroy the peace of society." Perhaps they are martyrs, who are about to die for the salvation of their race. Eighteen hundred years ago, in a city in the East, the priests and the kings of that time nailed to a cross, after having scourged him with rods, a man whom they called a seditious fellow and a blasphemer. On the day of his death there was great terror in hell, and great joy in heaven. For the blood of this just one saved the world.

IMPORTANCE AND USES OF SUGAR. Not only do the inhabitants of every part of the globe delight in sugar when obtainable, but all animals, including the beasts of the field, the fowls of the air, insects, reptiles, and even fish have an exquisite enjoyment in the consumption of sweets, and a distaste to the contrary; in fact, sugar is the alimentary ingredient of every vegetable substance encumbered with greater or less proportion of bulky nutrimentous matter. A small quantity of sugar will sustain life, and enable the animal frame to undergo enormous (I may add mental, from personal experience) fatigue better than any other substance; often have I travelled with the Ainoo over the burning desert or with the wild African through his romantic country, and when weary with fatigue and a scorching sun, we have sat ourselves beneath an umbrageous canopy, and have shared with my companion his travelling provender, a few small balls of sugar mixed with spices, and hardened into a paste with flour. Invariably have I found two or three of these balls and a draught of water the best possible restorative, and even a stimulus to renewed exertion.

During crop time in the West Indies, the negroes, although their hard work, become fat, healthy, and cheerful, the horses, mules, cattle, &c. on the estate, partaking of the refuse of the sugar-house, renew their plumpness and strength. In Cochinchina, not only are horses, buffaloes, elephants, &c. all fattened with sugar, but the body-guard of the king are allowed a sum of money daily, with which they must buy sugar-canes, and eat a certain quantity thereof, in order to preserve their good looks and corpulence; there are about 500 of these household troops, and their royal master. Indeed in Cochinchina, rice and sugar is the ordinary breakfast of people of all ages and ranks, and the people not only preserve all their fruits in sugar, but even the greater part of their leguminous vegetables, gourds, cucumbers, radishes, artichokes, the grain of the lotus, and the thick, fleshy leaves of the aloe. I have eaten in India, after a six months' voyage, mutton killed in Leadshale market, preserved in a cask of sugar, and as fresh as the day it was placed on the shambles. [In the curing of meat, I believe a portion of sugar is mixed with salt and spices.] The Kandyans of Ceylon preserve their venison in earthen pots of honey, and, after being thus kept two or three years, its flavour would delight Epicurus himself.

In tropical climates the fresh juice of the cane is the most efficient remedy for various diseases, while its heating virtues are felt when applied to ulcers and sores. Sir John Pringle says, the plague was never known to visit any country where sugar composes a material part of the diet of the inhabitants. Drs. Rush, Cullen, and other eminent physicians, are of opinion that the frequency of malignant fevers of all kinds is lessened by the use of sugar; in disorders of the liver, and as an excellent diuretic, &c. also, in weakness and acrid deliquations in other parts of the body. The celebrated Dr. Franklin found great relief from the sickening pain of the stomach, by drinking daily a pint of syrup of coarse brown sugar before bed-time, which he declared gave as much, if not more relief than a dose of opium. That dreadful malady, once so prevalent on shipboard, scurvy, has been completely and instantaneously stopped, by putting the afflicted on a sugar diet. The diseases arising from worms, to which children are subjected, are prevented by the use of sugar, the love of which seems implanted by nature in them; as to the unfounded assertion of its injuring the teeth, let those who make it visit the sugar plantations and look at the negroes and their children, whose teeth are daily employed in the mastication of sugar, and they will be convinced of the absurdity of the statement. I might add many other facts relative to this delightful nutriment. I conclude, however, with observing, that I have named the most vicious horses with sugar, and have seen the most atrocious animals domesticated by means of feeding them with sugar. For an article which our baneful fiscal restrictions and erroneous commercial policy has checked the use of in England, where millions pines, sickens, and perishes for want of nutriment.—From Magasin's British Colonies, Vol. II.

BENEFICIAL EFFECTS OF FLANNEL.

Captain Murray, late of H. M. S. Valorous, told me that he was so strongly impressed from former experience with a sense of the efficacy of the protection afforded by the constant use of flannel next the skin, that when, on his arrival in England in December, 1833, from two years' service amid the icebergs on the coast of Labrador, the ship was ordered to sail immediately for the West Indies, he ordered the purser to draw two extra flannel shirts and pairs of drawers for each man, and instituted a regular daily inspection to see that they were worn. These precautions were followed by the happiest results. He proceeded to his situation with a crew of 150 men; visited almost every island in the West Indies, and many of the ports in the Gulf of Mexico; and, notwithstanding the sudden transition from extreme climates, returned to England without the loss of a single man, or having any sickness on board at his arrival. In the letter in which Captain Murray communicates these facts, he adds, that every precaution was used, by lighting stoves between decks, and scrubbing with very means put in practice to promote cheerfulness among the men. When in command of the Recruit gun-boat, which lay about nine weeks at Vera Cruz, the same means preserved the health of his crew, while the other ships of war anchored around him lost from sickness to fifty men each.—Combe's Physiology, applied to Health.

Pope Julius the Third ordered all the attacks upon him and his government to be laid before him. "If true," he said, "they will serve for counsel; if false, for diversion."

TAKE CARE OF YOUR FEET. The circumstances in which wet feet and cold feet are most apt to cause disease, are where the person remains inactive, and where, consequently, there is nothing to counterbalance the unequal flow of blood which then takes place towards the internal parts; it is well known that a person in ordinary health may walk about or work in the open air with wet feet for hours together without injury, provided he put on dry stockings and shoes immediately on coming home. It is therefore not the mere state of wetness that causes the evil, but the check to perspiration, and the unequal distribution of blood to which the accompanying coldness gives rise.—Combe's Physiology applied to Health.

DEFICIENCY OF VENTILATION. In the construction of our houses, the laws of respiration are often glaringly infringed, especially in towns. The public rooms, which can be easily ventilated at any time, which are in fact ventilated by the constant opening and shutting of the door, and by the draught of the chimney,—and in which, therefore, large dimensions are less necessary for salubrity, are always the most spacious and airy. The bedrooms, on the other hand, in which from the doors being shut, and from there being no current of air in the whole seven or eight hours during which they are occupied, the vitiation of the air is the greatest; and in which, consequently, size is most required,—are uniformly the smallest and most confined; and, as if this source of impurity were not sufficient, we still further reduce the already too limited space, by surrounding the bed closely with curtains, for the express purpose of preventing ventilation, and keeping any thing that is inhaled more directly at variance than this with the fundamental laws of respiration? Or the nature of the human constitution been regarded before they were adapted? In this respect we are more humane towards the lower animals than towards our own species; for, notwithstanding all the refinements of civilization, we have not yet aggravated the want of ventilation in the stable or the cow-house, by adding curtains to the individual stalls of the inmates.—Combe's Physiology applied to Health.

THE FIRST OF AUGUST, 1834.

"Proclaim Liberty to the Captive."
We observe, from the newspapers, that public breakfasts, and in some cases, dinners, have been held in various parts of the country, in honour of a day—an era—and an occasion that must ever be dear to the friends of humanity. In Edinburgh, Lord Macartney presided at a public breakfast. Similar demonstrations were made in London, and over the whole of York-shire, and wherever "the friends" as they are called muster strong, their quiet enthusiasm was in every respect worthy of the subject. In the midst of North America, under a huge chestnut tree, and amidst untutored savages, concluded the only Treaty that ever was ratified wanting an *acte de Dieu*, and the only deed of the kind that never was broken.—Curran, on defending Hamilton Rowan, emitted the finest burst in regard to slavery that ever escaped the lips of mortal man.—"I speak in the spirit of the British law,—of that law which proclaims even to the pilgrim and the sojourner, that the moment he touches the sacred soil of Britain, the earth on which he treads is holy and consecrated. No matter what complexion an African or an Indian man may have stamped upon him; no matter in what distant battles his liberties may have been cloven down; no matter before what god or what altar his liberties may have been offered up; the moment he touches the sacred soil of Britain the altar and the gods sink together in the dust, his soul walks abroad in her own majesty, his body swells from the measure of the claims that burst from around him, and he stands redeemed, regenerated, and disembarrassed by the genius of universal emancipation." The above sublime description always applied to our own beloved Island; but British benevolence in these latter days has waxed in expansiveness, splendour, and power, and thousands yet unborn will bless and celebrate a day from and after which the sun cannot rise or set on a British slave! Twenty millions sterling, the price paid for so great a benefit, is undoubtedly a mighty sum of money; but what is wealth weighed against humanity, character, honour? and who can withhold his sympathies from the following remarks—copied from the London Sun of Friday last—"Generations yet unborn, and nations now unnumbered, will glory in this day, as the proudest, the brightest, and most hallowed in the annals of England. The children of many sorrows—the heirs to stripes, chains, and hopeless bondage—are this day elevated to the level of a common humanity; their fetters have been struck off by the fiat of England, who now takes her stand at the head of the empires of the earth, the queen of a free people! Yes, this blessed day wipes for ever from this country the stain of perpetuating slavery. This day, the legislative enactment for emancipating the slaves in every part of the British dominions comes into operation; and thousands whose wearied limbs were yesterday earth-bound by the galling, brutalizing yoke of embittered, never-ending bondage, will this day raise their hands and voices to heaven, invoking blessings on the land that wrought their joyful shouts from a renewed existence. "We are free! We are free!" We congratulate the people of the United Kingdom on this great and glorious triumph of a mighty and an eternally just principle.—Greece in all her glory—Rome in all her greatness—never equalled this splendid achievement of the British people. They enslaved mankind; we emancipated them! Rome in her proudest days—when her right hand grasped the sceptre of the known world, and when her meaneast citizens were more advanced in learning and civilization than the priests and princes of her slaves—kept the laboring population of Italy in a state of more brutal bondage. In Greece, the helots were born in the bosom of the several states, living as they were born, and dying as they lived, vendible as the soil on which they might more properly be said to vegetate. Even America, with all her boasted independence and love of liberty, is behind us in this best proof of the real freedom of any people—the desire of extending the blessing to others at any sacrifice, however great, to ourselves. How-

FACETIE, LUDICROUS, &c.
The Lucky Number.—Some time ago, as a merchant of this town was meditating upon the courses of business before his parlour fire, he saw, or fancied he saw, the outlines of a number of figures amongst the burning embers in the grate. The more he gazed, the more apparent was the vision. He called his lady, and, after having taken a little pains to point out to her, she saw the same identical figures. He pondered upon the mysterious occurrence a little, when it suddenly struck him that the figures typified the number of the ticket that was to win the £30,000 prize in the ensuing lottery. No time was to be lost; the ticket must be procured. It was not to be met with in the town. The various towns and cities in the kingdom were searched, and the identical ticket was secured by the happy merchant; not the sixteenth, but the entire ticket, for who would divide a £30,000 prize, when within his grasp? With sore anxiety the result of the drawing was awaited, and with no little nervousness did the merchant wait his way down to the office to learn the fate of his ticket. The lottery was drawn, and the ticket turned out a blank. Some time afterwards, when alone in collection of the unlucky adventure was fast fading away from the memory of our friend the merchant, as he was about to enjoy his accustomed nap, on casually looking towards the fire the same identical number again presented itself, as if to mock the faith of the speculator. The occasion was quickly unravelled. The grate had been purchased at the Carron Foundry, and the mysterious figures were nothing more than the pattern No. which the founders always place upon the back of their grates.—Liverpool Mercury.

Stupidity, an Anecdote.—Madame la Baronne de Stael was always angry whenever any of her acquaintances attempted to introduce to her company a man without sense. One day, one of her friends ventured notwithstanding, to introduce to her a young Swiss officer of a most prepossessing figure. This lady, seized by his pleasing looks, and her eyes being directed to a thousand flattering things to the newly arrived, who at first appeared to her mute with surprise and admiration. However, as he had listened to her above an hour without opening his mouth, she began to suspect his silence a little, and addressed him on a sudden such direct questions that he was obliged to answer them. Madame de Stael, vexed at having lost her time and wit, turned to her friend and said, "In truth, Sir, you resemble my gardener, who thought to do me a pleasure by bringing me this morning a pot of geraniums; but I can assure you that I returned him that flower, begging him not to show me any more." "Ah! why?" answered the young man quite embarrassed. "It was, Sir, since you wish to know, because the geranium is a beautiful scented flower; when you look at it, it pleases the eye, but when you lightly press it it emits a disagreeable smell." In saying these words, Madame de Stael rose, and went out of the room, leaving, as you may suppose, the cheeks of the young fool as red as his coat or the flowers to which he had just been compared.—The Language of Flowers.

Matrimony like a Cold Bath.—Pray convey my congratulations to Dr. —, when you see him, upon his marriage, though they will have but little effect, he is so used to them, as a lady once said to me, when I was going to greet her after she had been a widow, and told her that she ought not to appear in such high spirits, but look timid and apprehensive; "Matrimony is like a cold bath, very formidable the first time, but when you have tried it often, you become used to it."—Sir W. Pepys to Mrs. H. More.

Suitor the Action to the Word.—A lawyer, retained in a case of assault and battery, was cross-examining a witness in relation to the force of the blow struck. "What kind of a blow was given?" asked the lawyer. "A blow of the common kind." "Describe the blow." "I am not good at descriptions." "Show me what kind of blow it was." "I can't." "You must." "I won't." The lawyer appealed to the court. The court told the witness, that if he could insist upon his showing what kind of blow it was, he must do so. "Do you insist upon it?" asked the witness. The counsel replied that he did. "Well then, since you compel me to show it, it was this kind of blow" at the same time suitor the action to the word, and knocking the astonish'd disciple of Coke and Littleton over.—New York Advertiser.