The Weekly Observer.

Established in "1818, Under the title of THE STAR." } Whole No. 1361.

ST JOHN, N. B., TUESDAY, SEPTEMBER 3, 1844. VOL. XVII.—NO. 10.

THE OBSERVER,

Published on TUESDAY, by DONALD A. CAMERON, at his Office in Water Street, South West corner of the Market Square.—TERMS: 15s. per annum, half in advance.

☞ The postage on all Letters (except those containing money, or from Agents,) must be pre-paid, or they will not be attended to.

CORPORATION LAW.

At a Common Council holden at the Council Chamber, on the 21st day of August, A. D. 1844.

Read and Enacted the following Law.

A Law for Preventing and Extinguishing FIRES within the City of Saint John.

I. BE IT ORDAINED by the Mayor, Aldermen and Commonalty of the City of Saint John, in Common Council convened, That no person shall have, put or keep any Hay or Straw uncovered, in any stack or pile or in any other way exposed, within one hundred and fifty feet of any building in the said City, or shall have, put or keep any hay or straw except in stacks, bags or other close and sufficient covering in any dwelling house or other building wherein Fire is kept, in the said City, under the penalty for each and every offence of Forty Shillings, and the further penalty of Ten Shillings for every twenty-four hours the same shall so remain after conviction thereof, or after notice in writing given by any two of the Firewards of the said City to remove or secure the same.

II. *And be it ordained*, That no person shall erect any building in this City and use the same or any part thereof as a Smoke House, or convert any building or any part of a building already erected to the use of a Smoke House, without the approbation of three of the Firewards of the said City in writing first had and obtained, under the penalty of Forty Shillings, and the further penalty of Twenty Shillings for every twenty-four hours the same shall so remain after conviction thereof or after notice in writing given by any two of the Firewards of the said City to remove the same, and such Firewards before granting any such approbation shall personally examine the place where such smoke house is proposed to be erected, and the buildings and parts of buildings proposed to be used as smoke houses in such cases respectively: Provided that nothing herein contained shall extend to prevent any enclosure, built entirely of brick or stone, or any part of a house that shall be completely covered with plaster, tin or iron in all its parts, and into which the smoke is to be admitted from some flued of a chimney in such house from being used as a smoke house.

III. *And be it ordained*, That no person shall grave, burn or make use of Fire in cleaning the bottom or bottoms, side or sides of any Vessel or boat of any description whatsoever, or shall boil any tar, pitch, turpentine or sulphur, within the limits of the said City, unless such Vessel or boat so turned or graved as aforesaid, and the fire so made use of to heat or boil the said tar, pitch, turpentine or sulphur, shall be distant from any house at least thirty feet, under the penalty of Five Pounds.

IV. *And be it ordained*, That no Boat or Vessel which may come into any of the slips or to any pier or wharf in the said City, laden or partly laden with Hay or Straw, shall have any Fire on board the same under the penalty of Forty Shillings, to be paid by the owner or master or other person having charge of such boat or vessel.

V. *And be it ordained*, That no person shall at any time carry or attempt to carry in or through any of the streets, squares, lanes or slips, or upon any wharf within the said City, any Fire, brands and live coals of fire, unless the same shall be in some vessel covered or secured in such manner as to prevent any fire being scattered or falling therefrom, under the penalty for each and every offence of Twenty Shillings.

VI. *And be it ordained*, That every shop, building or place wherein any work in which wooden shavings are made is carried on, shall be daily swept and cleared of all such shavings before sunset of each day, and such shavings shall be stowed and put in some safe place remote from danger by means of Fire, and no lighted candle shall be used in any such shop, building or place wherein such wooden shavings shall be made as aforesaid, unless the same be confined in a lantern, nor shall any other lights be used therein except from lamps suspended from or connected to the ceiling or wall, under the penalty of Twenty Shillings for every offence, to be paid by the master or person having direction of the work.

VII. *And be it ordained*, That every person in the employ of any master within this City, or any person in the employ of such owner or occupier, shall use therein any lighted candle or lamp, except the same shall be securely kept within a lantern, under the penalty of twenty shillings for every such offence.

VIII. *And be it ordained*, That if any chimney, stove pipe or flue within this City shall take fire and burn except in rainy or snowy weather, and in the day time, the occupier of the house to which such chimney, stove-pipe or flue appertains, shall forfeit and pay the sum of Ten Shillings for each and every offence, unless he shall make it appear that such chimney, stove pipe or flue had been set fire to and burnt in rainy or snowy weather as is above permitted, or cleansed by sweeping within thirty days previous to its so taking fire.

IX. *And be it ordained*, That no person shall kindle any fire nor furnish the materials for any fire, nor in any way authorize or allow any fire to be made on any street, road, square, lane or alley or upon any wharf or pier in this City, under the penalty of Twenty Shillings for each and every offence.

X. *And be it ordained*, That such and so many Firewards shall from time to time be appointed out of the Freeholders or Freemen of this City, by the Common Council as they may deem proper, and that the Mayor of the said City for the time being shall always be a Fireward, and that each Fireward shall have a certificate under the Common Seal of the City, stating his appointment as a Fireward, without Fee or reward to be given therefor, and it shall be the duty of each of the said Firewards, immediately on the alarm of Fire to repair with his trumpet (which Trumpet shall be furnished at the expense of this Corporation) to the place where the fire may be, and to aid and assist in procuring supplies of water to the Fire Engines and to render each other assistance as may there be required.

XI. *And be it ordained*, That all persons present at the place where any fire may break out in the said City, shall yield obedience to the directions of the said Firewards, or any or either of them, either by falling into the ranks in order to assist in handing water or by doing any other reasonable act which the said Firewards or any or either of them shall judge necessary or expedient for the better extinguishing such fire. And the said Firewards or any or either of them, are hereby authorized to use any reasonable method of enforcing a compliance with the directions so to be given; and every person neglecting or refusing to obey such directions, shall for each and every offence forfeit and pay the sum of Forty Shillings: and in case of aggravated offence, shall be further subject and liable to be disfranchised and removed from the liberties, privileges, immunities and freedom of the said City, if the Common Council of the said City shall think fit.

XII. *And be it ordained*, That nothing herein contained, shall extend or be construed to extend to any Military Officers on duty in this Garrison, or to non-commissioned officers and men under their command, as may be present at any fire which may happen within the said City: it being expected that such Military Officers will order and direct the non-commissioned officers and men under their command to execute and perform such duties and services as may be pointed out by the said Firewards, or any or either of them present at such fire.

XIII. *And be it ordained*, That it shall be the duty of the said Firewards or any two of them when required so to do, and from time to time, as often as they may deem necessary, to examine all or any of the dwelling houses and other buildings within the said City, for the purpose of ascertaining whether there are any violations against the law or laws in force for the prevention of Fires within the said City, and also to examine the fire-places, hearths, chimnies, stoves and the pipes thereto, furnaces and the pipes connected therewith, ovens, boilers, kilns, smoke houses and places used as such, kettles, and also all changed apparatus, which in their opinion may be dangerous in causing or promoting fires, and also all places where ashes may be deposited, and upon finding any of them defective or dangerous, they or any two of them shall direct the owner or occupier by a written notice to alter, remove or amend the same in such manner and within such reasonable time as they or any two of them may deem necessary. And it shall moreover be the duty of the said Firewards, or any two of them, at such times as aforesaid and at all other times as they in their discretion shall think fit to enter into and examine all buildings, livery or other stables, hay boats or vessels, and places where any gunpowder, hemp, flax, tow, cotton wool, hay, rushes, firewood, boards, shingles, shavings, or other combustible materials may be lodged, and give such directions in writing in the premises as may be deemed necessary by them or any two of them relative to the removal or safe keeping thereof. And further, it shall be the duty of the said Firewards or any two of them, from time to time, and as often as they in their discretion shall think fit, to examine all shops, buildings and places in any part of the said City, where the work is carried on of Joiners, Coopers, Cabinet Makers, Carpenters, Block Makers, Chair Makers, or any other artizans in whose work wooden shavings are made, and in every such shop, building or place where a fire is kept or used, to order and direct the making and placing around or against such fire, such fender or guard as they shall judge necessary to prevent the fire being communicated to such shavings or other combustible materials, in such shop, building or place, and to give such other and further directions about the making or using or prohibiting the use of any fire therein until such fender or guard shall be there placed, examined and passed as sufficient by the said Firewards as to them or any two of them shall seem fit, which said fender or guard shall be forthwith made and put up by the person using or occupying such shop, building or place for such work as aforesaid. And if any Fireward shall wilfully neglect his duty he shall be liable to be removed from the office of Fireward, if the Common Council shall so think fit.

XIV. *And be it ordained*, That if any person shall refuse or neglect to obey any order, direction or notice given by any two or more of the Firewards, by virtue and in pursuance of this Law or of any other Law for the prevention and extinguishing of Fires within the City, he or she shall forfeit for each and every such offence the sum of Three Pounds—and a further sum of twenty shillings for every twenty-four hours he or she shall continue to be slack or refuse obeying such order, direction or notice.

XV. *And be it ordained*, That every dwelling house within this City, having two or more fire-places, or one fire-place and one stove in different rooms, and also every store or warehouse distant from the Dwelling House where fire is usually kept, whether in a stove or a fire-place, and every Dwelling House, Store, or Warehouse of the like description hereafter to be erected, within six months after the same shall be occupied, shall be provided with two good leathern Buckets, each of which shall be sufficient to contain two gallons and a half of water, and shall be well painted inside and out, and be marked on the outside with the first letter of the Christian name, and the Surname at length of the proprietor of such House, Store, or Warehouse, and shall be kept hanging in some conspicuous part of the same, ready to be used for extinguishing Fires when there shall be occasion, and shall not be used for any other purpose, and that such Buckets shall be found and provided by the person inhabiting or occupying such Houses, Stores or Warehouses respectively, or where there are several tenants by the person occupying the lower or ground floor thereof, at the expense of the owner; and if such inhabitant or occupant be a tenant, the price thereof shall be allowed and deducted out of the rent; and if any house keeper or other person as aforesaid shall neglect to provide and have in their respective Dwelling Houses or other buildings before mentioned, the leathern Buckets hereinbefore directed, every such housekeeper or person shall for every month he shall so neglect, forfeit the sum of Ten Shillings.

XVI. *And be it ordained*, That no Gunpowder shall be kept in any House, out House, Store, Warehouse, Cellar, Barn, Building or place whatsoever within the limits of this City in any quantity exceeding Twenty-five pounds at any one time, such quantity not exceeding twenty-five pounds hereby allowed to be kept, to be always kept secure in Tin or Copper canisters, under the pain of the forfeiture of such Gunpowder, and the further penalty of Ten Pounds for each and every offence, to be paid by the owner of such Gunpowder or the person in whose possession or custody the same may be found, either in a larger quantity than twenty-five pounds as aforesaid, or insecurely kept, contrary to the true intent and meaning hereof.

XVII. *And be it ordained*, That if any Ship or Vessel arriving and coming into the Harbor of the said City (Queen's ships excepted) shall have any Gunpowder on board exceeding the said quantity of twenty-five pounds, such Gunpowder exceeding that quantity shall be unladen and discharged from such ship or vessel within forty-eight hours after her arrival, and before such ship or vessel shall be brought alongside of any pier or wharf in the said City under the pain of the forfeiture of such Gunpowder, and under the penalty of Ten Pounds for each and every offence, to be paid by the owner or owners of such ship or vessel or the master or person having charge and command thereof—and that whenever any Gunpowder is discharged from any ship or vessel in the said Harbor, the same shall be conveyed by water in a boat or boats to some safe and secure place for the deposit of Gunpowder without the limits of the said City, during which conveyance such Gunpowder shall be covered with a Tarpaulin or other secure covering, under the penalty of Five Pounds for each and every offence, to be paid by the owner or owners of such Gunpowder or the person having the charge and direction of such conveyance.

XVIII. *And be it ordained*, That no gunpowder shall be taken or received on board of any ship or vessel bound to sea, (Queen's ships excepted,) while such ship or vessel shall be and remain at any pier or wharf in the said City, nor until such ship or vessel shall be cleared out at the Custom House and ready for sea, under the pain of the forfeiture of such gunpowder, and under the further penalty of Ten Pounds for each and every offence, to be paid by the owner or owners of any ship or vessel into which such gunpowder may be so received contrary to the true intent and meaning hereof, or by the person having the charge, or any master of such ship or vessel [illegible] in the harbour, the same shall be conveyed by water in such [illegible] conveyance such gunpowder shall be covered in the manner hereinbefore mentioned, under the penalty of Five Pounds for each and every offence, to be paid by the owner or owners of such gunpowder or the person having the charge or direction of such conveyance: *Provided always*, That gunpowder in any quantity not exceeding one cask, may be carried by hand through the streets of the said City, to be used or kept by any person or persons in the manner permitted by this Law, and such gunpowder shall be secured in a thick canvas or leathern bag, or other secure covering.

XIX. *And be it ordained*, That all gunpowder forfeited under and by virtue of this Law shall and may be seized by any one of the Aldermen or of the Firewards in the said City, and when seized shall be given in charge of one of the Marshals of the said City, to be deposited in some safe and secure place without the limits of the said City, and upon conviction thereof, may such Marshal shall and may, and he is hereby authorized and empowered, within three days after such conviction, to sell such gunpowder at public auction by sample, in the Market Square in the said City, giving two days notice of such sale by advertising the same at the East end of the Public Market House, and the proceeds of such sale, after deducting the necessary cost and charges of prosecution and sale, shall be paid by the said Marshal to the Chamberlain of the said City for the use of the said Mayor, Aldermen and Commonalty.

XX. *And be it ordained*, That the several and respective fines, penalties and forfeitures hereinbefore imposed and ordained, shall and may be sued for, prosecuted, recovered, and levied in the manner and to the uses directed in and by a Law of this Corporation, intitled "A Law directing the mode of recovery of the penalties and forfeitures imposed by the laws of the Mayor, Aldermen and Commonalty of the City of Saint John."

By order of the Common Council.

JAMES PETERS, Jun., C. C.

NOTICE.

THE Co-Partnership heretofore existing under the Firm of E. L. JARVIS & Co., is this day dissolved by mutual consent. Parties indebted to the said Firm are requested to make immediate payment to either of the subscribers, or to G. R. JARVIS, Esq., their Attorney, at whose Office the Books and Accounts are left for adjustment.

R. M. JARVIS,
EDWARD L. JARVIS.

St. John, June 27, 1844.

NOTICE.

JAMES H. FITZ RANDOLPH, of Digby, in the County of Digby, having, by Indenture bearing date the 1st of June instant, assigned to the Subscribers all his Interest for the general benefit of his Creditors, all his Estate, Debts and Effects of every description, a Schedule whereof is to the said Indenture annexed—Notice is hereby given to all the Creditors of the said JAMES H. FITZ RANDOLPH, that the said Indenture or Assignment now lies at the Office of HERBERT D. MORTON, Attorney at Law, in Digby, for signature, and will so remain for Three Months from the date hereof, after which all persons neglecting to subscribe to the said Indenture will be excluded from all benefit therein. And all persons indebted to the said Assignor are hereby required to make immediate payment to either of the subscribers.

L. D. MORTON,
JOHN C. WADE,
EDWARD K. TIMPANY.

Digby, N. S., June 1st, 1844. 3m

ESTATE OF DR. HENRY COOK.

ALL Persons having legal demands against the Estate of HENRY COOK, late of the City of Saint John, Surgeon, &c., deceased, are required to send in their claims, duly attested, within Three Months from the date hereof: and all persons indebted to said Estate, are desired to make immediate payment.

JAMES VERNON,
GIDEON VERNON, } *Administrators.*
A. BALLOCH,

St. John, April 30, 1844.

TO THE PUBLIC.

DAVID MILLER, SURGEON, Assistant to the late Dr. Cook, having purchased Dr. C's. Medical Establishment, will in future carry on his Professional business on his own account, at the old stand, Germain street; and, as Mr. M. had been connected with Dr. Cook for several years before he finished his Medical Education in Glasgow, and since his return to this City has enjoyed the professional confidence of many of that lamented gentleman's friends, he begs most respectfully to offer them and the public in general his best services.

Germain Street, April 2, 1844.

MISCELLANEOUS.

From the London Punch.

THE PRINCESS ROYAL'S LETTER TO THE PRINCE DE JOINVILLE.

Windsor Castle, Wednesday Morning.

MY DEAR PRINCE,—I write this letter to you at the wish of my little brother, the Prince of Wales, who says that he is very sorry he is not able to write an answer to your letter about the ships. Papa and the Queen known nothing about it, no more does any body but me and Albert Edward, and you must mind and not let any body see it, because, though I am three and three quarters, I dare say I shall make some mistakes in my grammar, for Princess' relative don't always agree, Lady Lyttleton says.

Albert Edward has had your letter read to him, and he has put himself in such a passion about it you can't think. As for dear Lady Lyttleton, she said it was quite shocking, and that any other little boy would have been whipped for going in such a rage. But I think it is as much your fault as his. As soon as ever we were dressed, the Prince insisted that I should write to you and tell you that you were a coward and a fool, and I don't know what else. Where the child (he's only two and three quarters) can have picked up such horrid words, I can't tell, I am sure he never hears me or Lady Lyttleton use them.

But I do think that, as you are a few years older and a few feet taller than my little brother, it is not a very brave action in you to insult him before he is able to take care of himself. Why should you want to take our ships. I am sure your papa allows you plenty of playthings—why, the toys Mamma brought us over (she said from *you*) were enough for ten boys. Greediness and selfishness are ever to be shunned, Lady Lyttleton says.

Albert Edward says he will fight you as soon as ever he is breeched, and that if you are afraid to come here and meet him, he will go over to the Continent and meet you. He will give you your choice of places, but he says that he should prefer Cressy, Agincourt, Poitiers, Ramilies, Malplaquet, Salamanca, Talavera, Badajos, or Waterloo.

I think, however, that you are a couple of foolish boys, and I hope you will know better by that time than to do any thing of the sort. I shall certainly tell Field Marshal Papa, or Field Marshal Wellington, or some other great soldier, if I find any such thing going to happen. Why can't you live together in peace and happiness, and amuse yourselves with the number of things which have been given you both, without wanting to hurt each other, and make every body about you uncomfortable? I hear *your* Mamma is a very nice person indeed, but I am surprised she has not taught you better conduct. What must she think of you? A foolish son is a bitterness to his mother, and that's in the Bible, Lady Lyttleton says; but you don't believe the Bible in France. I never heard anything so dreadful.

Albert Edward says, I have not scolded you half enough, but he desires me to add that he'll let you know what's o'clock one of these fine days. That is another of the shocking vulgar sayings the child has learnt; but the fact is, that there has been so much discontent among our maids ever since they have had their comforts abridged, that they go about muttering most shameful things, and I suppose the child has heard some of them. It is quite astonishing how quick children are.

Now, my dear Prince, let me advise you to be have better. A young lady's advice is always you know, the best a young gentleman can take, and though you are like a great schoolboy, I am sure you have been brought up as a gentleman. Don't be always thinking of bullying and robbing other people; there is plenty of room for us in the world, and we need not push one another about. I am certain that our family is inclined to be very civil to your family, but it is quite impossible for ladies to visit a house where the children are so rude as you are.

As our breakfast is ready, and it is my turn to say grace today, I must leave off, but I am sorry to add that Albert Edward is still in his airs, and does nothing but clench his little fist, and declare that you are a cowardly frog-eating bully. I never saw such a child. *Do* you eat frogs? I saw one on the Slopes, on Sunday, and it frightened me dreadfully. How very nasty! There was a German lady here who, they said, used to eat toads; but, thank Heaven! she is gone, Lady Lyttleton says. I remain, my dear Prince,

Your affectionate friend,
VICTORIA ADELAIDE MARY LOUISA.

To the Prince de Joinville.

P. S. Albert Edward says you are a sneak, and will take the change out of you.

P. S. (24). You *must* be *aware* that it is *quite impossible* for my *sister Alice* (or myself) to encourage the *slightest attention*—should any such be intended—unless a *totally different* line of *conduct* is *adopted*.

[*From Punch.*]

Asking a Loan—And the Answer.

From a Gentleman to a Friend, soliciting his acceptance and bond.

My Dear Richards,—In this our fleeting life, how few are the opportunities afforded us of really touching the hearts of our friends! Sorry, indeed, am I be for my own nature, were I of the barren mind of those who, from the depths of their wouldn't-wisdom, smile knowingly at friendship, as though, like the word phœnix, it spoke of something very fine, but very fabulous; a spicy monster, building in the clouds, and never known to descend upon our earth. No; I should be among the most inexplicable of my kind—a very savage of social life—did I fail to worship friendship in my warmest heart, as a virtue illustrated by one of the meanest of created men. Forgive me if I do the name him; for true worth, like the rose, will wish it its own sweetness!

Truly, it is pleasant to hear men abuse the world, as though, forsooth, they themselves were the only shining exceptions from the general selfishness they condemn. When I hear a man cry out, "this is a hard world," I guess of course that he is filled with the aggregate iniquity; for how can he be the enormous vanity to select himself as the one pure Adam from naughty millions? No, Richards; be it my faith to think the best of the world; be it my special felicity to know that I hold the heart—ay, as though it were in my hand—of the truest and best of friends. But, what, indeed, is friendship, if it be not active? What, but a harp, or the divinest of Cremonas, resting in silence—all the melodious, ravishing sounds that make your spirits to the clouds, sleeping in their dull, a dumb sleep? So is it with the heart of a friend until touched by the wants of his fellow.

Dear Richards, I enclose you a bill of a hundred and fifty pounds. That bill, like the harp or violin I have spoken of, is now as a dead thing. Will you write across it "Accepted, John Richards," and it will sing a voice of gold—yes, it will sing songs. Oh, friendship! thou divinest of all things, that man should ever profane thee and send the bill back by post, as I must have it to-morrow.

Any acquaintance, any of whom would I ask through the little form (for it is only a form) of you. But no; I should have thought it on my part a treason to our friendship. [illegible] Mr. M'Culloch has told us, that Ireland and Britain have now come to such a prodigious height, that any further extension of them is undesirable, and that no real patriot would have desired them to have become so extensive as they already are. Is it expedient, in such a state of matters, to go on increasing the same splendid but perilous system, and to do so at the expense of the great pillar of national wealth, security, and independence—the land of the state?—*From Mr. Alison's Pamphlet on Free Trade and Protection.*

THE CHINESE.—A remarkable circumstance is mentioned by some of the ancient authors, which if true, is a fact which has escaped many of the antiquarians of the present day, and shows that the Chinese were almost Christians 1800 years ago. It is related by Mr. T. Carter, a gentleman of the New York Bar, who has bestowed a considerable degree of study upon the ancient religions of the Chinese, Egyptians, and Romans, and their mythological fables.

The celebrated Confucius, 500 years before the Christian era, predicted that at some future time a great and Holy Being should arise in the west. Little attention, however, was paid to this prediction, until about the time of our Saviour, when one of the Chinese Emperors resolved to act upon the prophecy and search for a new religion. He appointed commissioners for that purpose, who like the magi of the Scriptures, went in search of the expected God, and travelled towards Judea, which lies directly westward of China, while their countrymen awaited their return. The commissioners on their way shortly arrived at Hindostan and India, and meeting there with a system of worship new to them, they supposed they had found the object of their search, and went no farther. After a sufficient degree of study to instruct their countrymen in the newly found religion, they returned with the strange doctrine of the metempsychosis and transmigration of souls. Had the delegates of the Emperor gone a little farther, it is possible that now the whole empire of China might have been one vast Christian nation.

CUBSAN.—This Island is still retained in the hands of the English, until the Chinese pay the ransom money; it is about twenty miles in length and ten or twelve in breadth, at the broadest part. In approaching it, the view of the numerous islands, which stud the sea in all directions, is striking and beautiful—here a noble mountain towering above its fellows, and there a fertile valley sloping gradually to the ocean, and forming a fine situation for cultivated fields. This part of the empire is much more interesting to the naturalist and lover of the beauties of nature, than those parts of the coast formerly described. The land, although mountainous, is much more fertile, and better clothed with trees, although they are but small when compared with what we are accustomed to see in England; there are also many beautiful flowering shrubs on the hill sides, such, for example, as the azalea, which we prize so much at home, and which here covers many of the hills, and also in flower early in the year has a gay and imposing appearance. In Cuisan, the camphor and tallow trees abound in the valleys, and whole forests of different varieties of bamboo give a land of tropical character to the general scenery. I do not know anything more beautiful than the yellow bamboos, with its clean straight stems and graceful tops, and branches waving in the breeze; it always reminds me of the young birch forests at home. The tea plant is also cultivated, in small patches, every where on the hill sides; but I believe [illegible] more is manufactured for exportation, than the wants of the inhabitants of the neighbourhood. The poor people, or small farmers, gather the leaves in the sun, for their own use, [illegible] once, when in the cottage, [illegible] the good lady of the house [illegible] and [illegible] the leaves of the tage.—*Ladies Companion.*

To Friend's Answer, refusing both Acceptance and Bond.

MY DEAR MONTAGUE—Your letter has given me great pleasure. You know how highly I have always thought of friendship; it is, as you say, a divine thing. Indeed to my mind so divine, that I should never—no, never—be mixed up with money.

Nevertheless, however we may differ on this little point, it is impossible for me to speak as I feel on the letter. It is charmingly written. There is a [illegible] in your sentiments about friendship to convince me you have felt its treasures, and a heart, though poor in the world's esteem, rich as an emperor. My dear friend, cultivate this style of writing. I am certain money is to be made by it.

I agree with you as to your opinion of the world. It is a glorious world—and glorious, indeed, are some of the people in it. The friendship that has so long subsisted between us must make me acknowledge this. Your image of a friend and a fiddle is just and touching. What, indeed, are they but to be played upon?

The picture of the union of souls, when both souls heads are to the same bill, is beautiful, [illegible]. I have read the passage over twenty times. It has neither one word too many nor too few. The picture is perfect; a cabinet gem to be locked up in one's heart. The union of souls is charming phrase; but, unhappily, my friend, too fine, too subtle an essence to be actually felt and respected by the coarse men of the world. The sheriff, for instance, cares not for souls, inasmuch as they are in bodies. Now, [illegible], so far as we know, disembodied souls do not [illegible] account; otherwise, what felicity would it be to meet and mingle with your spirit on [illegible] stamp!

I confess that it is tempting to think that, by [illegible] a few mite drops, I could put a hundred and fifty pounds ([illegible] the discount) in [illegible] friend. Alas! if the ceremony [illegible] with ink, I would spend a Black [illegible] you should have my name to [illegible] with a good wish in [illegible] stock and tack.

[illegible] so many acquaintances, [illegible] permitted poor to accept for you, [illegible] friendship selected me, [illegible] it is an evidence of [illegible] I—I hope to deserve.

You [illegible] as you yourself [illegible] long enough, however, to not [illegible] say that by keeping the bill our souls would be united. My dear friend, for three months I should feel ourselves growing together, every day strengthening the process. I should feel as if I breathed for two; nay, I should hardly turn in my bed unincumbered. I should, in my fancy, become a double man with only single strength to bear about my added load. You know the story of Sinbad and the Old Man of the Mountain? That is a fine allegory, though not understood. The truth is, the Old Man drew a bill, and Sinbad—giddeless tar!—accepted it.

You speak of the roses that wreathe about the stamp. They are, indeed, very pretty. But somehow, my eye fell upon the thistles; which I doubt not the benevolence of Her Majesty causes to be embossed there; thistles, clearly significant that the man who accepts a bill, save for his own debt, is an ass.

I am, on the contrary,

Your affectionate friend,
JOHN RICHARDS.

P. S.—I can [illegible] *pate de foie gras.* Why, in the name of nonsense should geese be treated as you describe? *They* never accept other goose's bills.

Free Trade Inexpedient even if Practicable.—Such a system as the free-traders advocate, if practicable, would be to the last degree inexpedient. What would be its result? Why, that one country would become wholly, or in great part, agricultural, and the other wholly, or in great part, manufacturing. Is this a result desirable to either? Would it be for the city or small state, which has no territory which can furnish any considerable proportion of the subsistence, which it requires, like Holland, may do well to attend exclusively to manufactures and commerce; or a country which, by the rigour of nature, or the remoteness, would do well to attend exclusively to the cultivation of the productions of the earth; the question here occurs—Is such a system advisible or expedient for a nation which has received from the bounty of Nature the means of rising to greatness in *both*—such as Great Britain, Russia, or Prussia? The free-traders would have England sacrifice its agriculture to its manufactures, and Russia sacrifice its manufactures to its agriculture. Would such a system benefit either? Would England be happier or richer, more stable or more moral, if the already colossal amount of its manufactures were trebled? or Russia, if its rising iron and woollen fabrics were destroyed, and its industry confined exclusively to the slow returns of agricultural labour? Is it desirable that the cone of tall chimneys, sickly faces, brick houses, and crowded jails, which at present span across the whole of England and part of Scotland, should be doubled and trebled in breadth; and the fertile fields of Kent, Norfolk, and East-Lothian be reduced to vast uninclosed pastures, such as overspread Italy in the latter stages of the Roman empire? Or is it desirable to Russia and Prussia that they should be for ever chained to the labour of boors, serfs, and shepherds, and all the vivifying and important effects of commercial wealth be denied to their extentions? Nature has designed, experience recommends, a very different system. History tells us in all parts of the world, that it is in the *intermediate* ture of commerce and agriculture that the best security is to be found for social happiness and advancement, and the most effectual antidote provided to the evils to which either, when existing [illegible] Mr. M'Culloch has told us, Britain has now come to such a prodigious height, that any further extension of them is undesirable, and that no real patriot would have desired them to have become so extensive as they already are. Is it expedient, in such a state of matters, to go on increasing the same splendid but perilous system, and to do so at the expense of the great pillar of national wealth, security, and independence—the land of the state?—*From Mr. Alison's Pamphlet on Free Trade and Protection.*

The late Thomas Campbell.—With the sole exception of Rogers—who still lives and flourishes at a most patriarchal age—Campbell was the only remaining disciple of the polished but artificial school of Pope. The first work by which he made himself conspicuous in literature was the "Pleasures of Hope"—a poem which was written, we believe, before he had completed his twenty-second year, and which still maintains its place among our English classics. This brilliant production was followed by "Gertrude of Wyoming"—a more chaste and elegant, but scarcely so animated a composition as its predecessor—"Theodric," the "Pilgrim of Glencoe," and those immortal lyrics "Hohenlinden," "Lochiel's Warning," "Ye Mariners of England," the "Exile of Erin," and the "Battle of the Baltic," which have rendered his fame as enduring as the language in which they are written. But Mr. Campbell was not only a poet, he was a prose writer also of considerable merit, and published successively lives of Mrs. Siddons and Petrarch, together with "Letters relative to the "New Monthly Magazine," to which he contributed many little poetical gems of the purest water; and on his secession from this periodical, started the "Metropolitan," of which, however, he soon wearied. From an early period of his public career he enjoyed a pension of £300 a year; was one of the founders of the London University; and in the year 1835 had the high honour of being elected Lord Rector of the University of Glasgow. In politics he was of the liberal school; took a warm interest in the affairs of Poland; and was on habits of familiar acquaintance with all the most illustrious spirits of his country. As a poet he would have achieved the highest possible rank—for his genius was of the first order—had he had more faith in his own impulses, and obeyed with more boldness the promptings of his fervid imagination. But he was fastidious to a degree in his poetical tastes; and would, at any time, sacrifice a fine thought to a correct line. His "Gertrude of Wyoming" possesses all the fine polish of Parian marble; and the description of the death of the heroine, and her last address to her agonized husband, is, of its kind, the tenderest and most touching episode to be found in the wide range of modern English poetry. Mr. Campbell was born in Scotland, and received his education in Edinburgh.

Effects of Perpetual Day.—The effects of perpetual day upon the mind, feelings and avocations of men, is thus described in the narrative of Buchan's Expedition to the North Pole. The picture is well drawn.

"Nothing made so deep an impression on our senses as the change from alternate day and night, to which we had been habituated from our infancy, to the continued daylight to which we were subjected as soon as we crossed the arctic circle. Where the ground is but little trodden, even trifles are interesting, and I do not, therefore, hesitate to describe the feelings with which we regarded this change. The novelty, it must be admitted, was very agreeable; and the advantage of constant daylight; in an unexplored and naturally boisterous sea, was to great to allow us even to wish for a return of the alternations above alluded to; but the reluctance we felt to leave the deck when the sun was shining bright upon our sails, and retire to our cabins to sleep, deprived us of many hours of necessary rest and when we returned to the deck to hoist our night watch, if it may be so called, and still found the sun gilding the sky, it seemed as if the day would never finish. What, therefore, first promised to be so gratifying, soon threatened to become extremely irksome; and would, indeed, have been a serious inconvenience had we not followed the example of the feathery tribe, which we daily observed winging their way to roost with a clock-work regularity, and retired to our cabin at the proper hour, where, shutting out the rays of the sun, we obtained that repose which the exercise of our duties required. At first, it will no doubt appear to many persons that constant daylight must be a valuable acquisition in every country; but a little reflection will, I think, be sufficient to show that the reverse is really the case, and to satisfy a reflecting mind, that we cannot overrate the blessings we derive from the wholesome alternations of labor and rest, which is in a manner forced upon us by the succession of day and night. It is impossible by removing to a high latitude, to witness the difficulty there is in the regulation of time, the proneness that is felt by the indefatigable and zealous to rivet themselves to their occupations; and by the indolent and procrastinating to postpone their duties, without being truly thankful for that all-wise and merciful provision with which nature has endowed the more habitable portions of the globe."

First Effects of Printing.—One of the first effects of printing was to make proud men look upon learning as disgraced, by being thus brought within reach of the common people. Till that time learning, such as it was, had been confined to courts and convents, the low birth of the clergy being overlooked because they were privileged by their order. But when laymen in humble life were enabled to procure books, the pride of aristocracy took an absurd course, insomuch that in one it was deemed derogatory for a nobleman if he could read or write. Even scholars themselves complained that the reputation of learning, and the respect due to it, and its rewards, were lowered when it was thrown open to all men; and it was seriously proposed to prohibit the printing of any book that could be afforded for sale below the price of three crowns. This base and invidious feeling was perhaps never so directly avowed in other countries as in Italy, the land where literature was first restored; and yet in this more liberal island ignorance was for some generations considered to be a mark of distinction by which a man of gentle birth chose, not unfrequently, to make it apparent that he was no more obliged to live by the toil of his brain, than he the sweat of his brow. The same changes in society, which rendered it no longer possible for this class of men to pass their lives in idleness, have completely put an end to this barbarous pride. It is as obsolete as the fashion of long finger nails, which in some parts of the east are still the distinctive mark of those who labour not with their hands. All classes are not brought within the reach of your current literature,—that literature which, like a moral atmosphere, is, as it were, the medium of intellectual life, and on the quality of which, according as it may be salubrious or [illegible] the health of the public mind depends.—*Preface to the Life of William Caxton.*