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THE WEEKLY OBSERVER.

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Printing, in its various branches, executed with neatness and dispatch, on very moderate terms.

Weekly Almanack.

| October—1834. | SUN | MOON | FULL |
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| | Rises. | Sets. | MOON. |
| 1 WEDNESDAY | 6 13 | 5 47 | 3 52 10 11 |
| 2 THURSDAY | 6 15 | 5 45 | sets. 10 52 |
| 3 FRIDAY | 6 16 | 5 43 | 6 26 11 52 |
| 4 SATURDAY | 6 18 | 5 42 | 6 55 ev. 11 |
| 5 SUNDAY | 6 19 | 5 41 | 6 27 0 31 |
| 6 MONDAY | 6 21 | 5 39 | 8 4 1 31 |
| 7 TUESDAY | 6 22 | 5 38 | 8 48 2 21 |

New Moon 2d day, 11h. 21m. evening.

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The Cantabrigia.

ODE ON NEGRO EMANCIPATION.

By JOHN MORRIS.
Proudly on Crow's tented fold
The lion flag of England fold
As proudly gleamed its crimson fold
O'er the dim heights of Waterloo:
But other lines shall greet the brave—
Sing now, that we have free—the slave.
The ocean plain, where Nelson bled,
Fair commerce plies with peaceful oar,
Drops o'er Britain's elms to shed
The catholic spirit of every shore:
To-day across the Atlantic sea,
Shout—shout ye, that the slave is free!
And eloquence in rushing streams
Has flowed our hills and valleys along,
Or kindled yet no loftier dreams:
The glowing bursts of glorious song
Let both their noblest burthen pour,
To tell that slavery is no more.
Bright science through each field of space
Has urged her mist-dispelling car,
Cov' nature's hidden vein to trace,
To watch each world, and count each star—
Yet stay, thou proud philosophy,
First stop to bid mankind be free.
And freedom has been long our own,
With all her soft and generous train,
To rid the thrones of tyrants,
And send the captive to the plain:
Ye heirs of ancient Rome and Greece,
Vow—vow—oh! could it be?—are free.
Ah! for the tale the slave could speak,
Ah! for the shame of Britain's sway,
Oh Africa, would the maddened shriek,
"North Indian suns the morning day,
Ye sounds of guilt—ye st. his of gore—
Away! for slavery is no more.
Mid the drear haunts of love and strife,
The Ministers of peace shall stand,
And pour the willing words of life
Around a parched and thirsty land:
Wells, spring beneath the fanning tree,
Rise—happy homes, and altars free.
Ye isles, that court the tropic rays,
That o'er the ocean's supine breast,
Ye fathers, bow ye, ye fathers, bow,
In more than the "blue mountains" the best:
Wait on each side your eternal stain,
Till every land has rent the chain.
Oh! England, empire's home and head,
First in each art of peace and power,
Mid the billow-croft to tread,
Mighty to rule the battle-brow,
But mightiest to relieve and save,
Rejoice that thou hast freed the slave!

SYMBOIS.

In youth, the heart is like the bird,
The humming-bird of eastern bowers,
That over takes the traveller's word
Feeds dying, on the dew of flowers.
In manhood, 'tis the Eagle bold,
That soars upward to the clouds, the sky—
That scans the rock and mountain-land,
Except to build on, or to die.
The sparkler of the woods is caught,
The Eagle's bosom pierce ere long;
What bird shall soar for age be sought?
What bird its emblem be in song?
The Morning-bird its likeness be,
That hath no make of its own;
That sings its relative gloe—
The bird of Melancholy's tone.

Miscellanea.

The following extract from a Treatise on General Health, written in London on the decline of the Pestilence in that city, (in 1831-32.) may not be unacceptable to our readers at the present crisis.

CHOLERA MORBUS, EPIDEMIC CHOLERA, SPASMODIC CHOLERA. CAUSES, CONSEQUENCES, AND CURE.

On the Nature of the Atmospheric Air, the Generation of Pestilential Diseases, and the two active principles of God and Earth.
The constituent principles of the atmospheric air, are not generally known, as that it contains two opposite qualities, one promotive of life, and the other destructive of life. These two opposite qualities are vitality and putrefaction, and the active cooperation and opposing dissension of these two opposite qualities of the air, we trace in and through all natural bodies, working apparently good and evil effects. By the agency of the lungs, the human body partakes of these two qualities of the air, and the life is maintained by the vital quality in the blood, according to Moses, who says, "For the life of the flesh is in the blood." When any thing is taken into the body by eating or drinking, or from the air, that opposes or diminishes the vitality of the blood, and increases the putrefactive quality therein, a conflict is generated, partial or general, when partial, the conflict shows itself by inflammation in a particular part; if external, it is visible of internal, in some organic part, it is invisible, and when become general, the conflict shows itself in and over the whole frame; and, however various the names given to diseases, and however numerous the various remedies, the diseases have but one origin,

and that is the inflammatory conflict, as stated, between the vital and putrefactive quality in the blood, upon which hangs the tenure of life. It is upon this conflict that the God of nature preserves the creature in successive existence, and prevents the putrefactive quality extending to a general destruction by the simple compound qualities or principles of salt and water, which would supersede the whole host of artificial medicine, if duly applied.

The above two opposite qualities of vitality and putrefaction in the air, and existing also in the blood, containing the natural life of the body, or natural humanity, are also found in the soul, the spiritual humanity, being both in and out of the body in this life; for in the spiritual life, as in the natural life, there are equally two opposing qualities, good and evil. As in your natural humanity, against putrefaction you apply all the means you know of to preserve vitality; so in your spiritual humanity, against evil you apply all the means you have had revealed to you, or that you know of, to preserve good. Hence you arrive at this sublime conclusion, that natural and revealed religion have for their end, the Kingdom of God, the Kingdom of Spirituality, and one foundation and one end, and that it is to maintain natural life for the perpetuation of spiritual life. And from this conclusion you learn how much every human being fears part of the elements, natural and spiritual, in him and with him. And that the great Creator rules and governs all these elements, in general as well as in particular, by two opposing qualities, vitality and putrefaction, naturally and spiritually, in the name of good and evil, and without these two qualities, there could have been no creation of the natural world. And these principles continue perpetually created from each other, as from the putrefaction of the old seed and new seed, and the seed to produce new food and new seed, and in this manner is every thing created, upheld, sustained, and kept moving on in everlasting succession, to the end for which they are and were created by the divine love and wisdom of God, for the divine order by which he governs the world.

You are forbid to arraign the wisdom and justice of God in the cause requiring the natural means to preserve vitality opposed by putrefaction in pestilential diseases, and you are not to impugn and blaspheme God's spiritual means revealed in Scripture, to preserve good opposed by evil. If the destructive quality of putrefaction be opposed in due time, the natural vitality may be preserved, but if the pestilence, as the present epidemic cholera, be neglected, the body is lost, and all the destructive quality of intellectual evil is opposed and corrected in due time, the spiritual life may be preserved; but if neglected, and evil rules and acts, the soul is lost. And as particulars are subject to generalities, you are taught by the Scriptures of the means revealed to preserve spiritual life, that when a pestilence prevails, as the present cholera, you ought to be equally, if not more anxious for your spiritual life rather than your natural life, for if this last fall under the pestilence, or any disease, and the spiritual having previously applied the means to preserve his spiritual life, the loss of his natural life may be untimely, but he, being prepared, it is so far a blessing, but if not, it is an eternal loss. Mankind are therefore taught of God, to watch; signifying to be prepared for the inevitable change of the natural for a spiritual body, whether it be by pestilence, common disease, or any other way. If you wish to understand the general laws of the natural elements, whether pestilential air, producing epidemic diseases, as plague, cholera, fevers, &c. or a general famine, or lightning, storms, and tempests. The greater powers of the elements destroying, as it were, partially, as by accident, the lesser powers or individuals, in exercising and maintaining their own sublime divine order.

The above divine caution, to watch, is, therefore, shewn an imperative duty for your own individual cholera, so near in affinity to plague, takes away a man before he can make his will or say his prayers, as do apoplexies, &c. and accidents. You may conclude, from what I have stated, how great a counteracting power and self-defending principle does man possess against all possible injuries to his body and soul in this his natural state. How great a gift has he received in the Word of God and the natural preservative virtues of water, salt, and herbs, to insure his true happiness, if he do but apply the means in due time.

Pestilential disease, in its cause and nature, is very abstruse and intricate, because sometimes it seems local and partial, at other times, contagious and not contagious. Epidemic disease proceeds more from pestilential air than from food taken in, and being invisible and imperceptible to the feelings or senses, the parties infected are at a loss to account for the cause of their taking a disorder.

The atmosphere air possessing, as above stated, the two qualities of life and death, these are, nevertheless, so combined and blended one within the other, as together, in a natural healthy state, produce generation and fructification, supporting life in every animate thing; but from some occult cause, during hot summers, in the air become partially separated, their hot vapours, from stagnant pools, foul air ascending from subterranean caverns, or mines of coal or other minerals, or earthquakes, or the effluvia from dead carcasses, or other putrid matter, or the filth from human filthiness in close and populous places. In these states of the air, the measure of putrefaction overcomes the vitality, and the putrefactive quality may fly off in currents and streams, affecting the human race as it sails over the globe under the name of miasma; and a stream may so pass over to distant places, when its portion is in degree much greater than usual; and as no man can find out and perceive the precise origin of pestilential disease, you may conjecture in what manner epidemic cholera may be widely spread from pestilential air, and be communicable; for if this air pass over a garden, here and there destroying the fruit trees within its breadth, and no wider, and the other parts of the garden are not affected and remain so, the trees being fixed to the soil; but with mankind, such of them who lived within the stream of the pestilential air, having locomotivity from one place to another, with their clothing, goods, and merchandise, and travelling to places out of the stream of diseased air, may communicate to distant pure places the epidemic disease, and thus convey the pestilence of epidemic cholera, or plague, to those who might otherwise have escaped the miasma if the first infected persons had, like the blighted trees, been fixed to the soil.

In answer to an objection. If the present cholera be contagious from the effluvia of the sick how happens it that all who breathe in their chamber are not infected, when in a large family some have taken the disease, and the rest have escaped? I answer, if you consider the several branches of a tree as one family, you shall find only some branches destroyed by blight; this proves that pestilential air is not like a war of the sea, one united body that overwhelms all within its breadth, but is rather like lightning, zig-zag, or in divided streams, that kill some and wound others, and that several persons who escape exactly the same effects you find in the same time. The persons killed or wounded in epidemic cholera, yet all who have been in company at the same time, all who were killed or wounded by lightning, may have had something about their persons to attract, more or less, the electric fluid, as some from cholera may have equally attracted with the pestilential air, hence by bodily

propensity and contact, pestilential air is contagious, as from the effluvia of the infected bodies uniting with those whose chamber is in a putrefactive state from any cause that has diminished the vitality in the blood, from the quantity required to resist contagion, when those who have this vital quality fortified by temperance and a substantial diet escape the cholera epidemic, or having about their persons putrefactive against contagion.

If I should be asked, Why pestilential air only, and not the effluvia of cholera from the body of an infected person, should cause and propagate this epidemic disease rather than the plague or any other pestilence? I answer, That sometimes one disease propagates another, and from affinity of epidemic cholera with plague this may appear to be the case.

Each disease originates from pestilential air, which in long dry seasons corrupts the river and pond waters. If the Asiatic Cholera Spasmodica be a new disease, never known before 1817, and was only produced, as is only contended, from pestilential air, and not by an infected person, it may be asked, How is the pestilential air so long as it is not to be dispersed and destroyed by the incessant changes of the wind? I shall be asked, How it should remain entire, and should, in 1831, proceed to Russia, Austria, Prussia, Great Britain, and France, without these countries having some similar causes, as in India, to produce the same pestilence, and some disease, in their respective localities? I answer, Either this general propagation of pestilential air has been indigenous and spontaneous, nearly in regular succession from Moscow to Petersburg, Warsaw, Vienna, Berlin, Hamburg, Sandorland, Edinburgh, Glasgow, London, and Paris; or that it has travelled in this progressive order from India by the communication of infected persons. Then, it is plain to be asked, How happens it that the present plague in Africa has not travelled in the same manner as the cholera into the north of Europe and into Great Britain, where the plague has appeared for ages past? This mystery cannot be resolved by human argument; it is occult because it requires a school of the occult sciences, having some similar causes, as in India, to produce the same pestilence, and some disease, in their respective localities? 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