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BEING A CONTINUATION OF THE STAR.

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THE GARLAND.

From the New-York Mirror.

THE MOTHER TO HER ONLY DAUGHTER.
My own, my child! with strange delight I look upon
Thy face, my child! with strange delight I look upon
And fold thee to my throbbing breast in a mother's fond
Embrace;
Each breath that stirs thy little frame can thrill of joy
Insport,
And thy hand's soft clasp is like a pulse within my
heart.
Thy little life lies but within the compass of a dream,
And yet how changed does every scene of my existence
seem!
For o'er a sea's dreariest paths, in freshening gushes,
roll
Feelings that long like hidden springs slept darkly in
my soul.
My own, my child! what magic power is in that simple
word
The very depths of tenderness by its sweet sound are
stirred;
And like Bethesda's heaven-bless'd pool give out a
healing power,
For how can sorrow dwell near thee, fair creature of an
hour?
Though from my breast had died away each spark of
hope's pure flame,
Though pain and sorrow wrung my heart as erst they
rock'd my frame;
Yet gladly would I suffer all to feel the rapturous glow
That thrill'd each nerve when first I gazed upon thy
baby brow.
My own, my child! vain would I draw the shadowy
veil that shrouds
The future from my view, with all its sunshine and its
clouds,
To learn what storms must gather yet around thy sin-
less head,
And look upon the varied path which thou through life
must tread.
It may not be—no human skill those mysteries may
divine—
The God who led my erring steps will surely watch
o'er thine;
Enough if to thy mother's hand the blessed power be
given
To shield thy heart from passion's strife, and fix its
hope on heaven.

WEE MESSALANIST.

COMMERCIALITY OF THE JEWS.—It appears from all historical data, that, during the reign of Solomon, almost all the commerce of the world passed into his territories. The treaty with Tyre was of the utmost importance; not is there any instance in which two neighboring nations so clearly saw, and so steadily pursued, without jealousy or mistrust, their mutual and inseparable interests. On one occasion only, when Solomon presented to Hiram twenty inland cities which he had conquered, Hiram expressed great dissatisfaction, and called the territory by the opprobrious name of Cabul. The Tyrian had, perhaps, cast a wistful eye on the noble bay and harbour of Acco, or Ptolemais, which the prudent Hebrew either would not, or could not, since it was part of the promised land—diverge from his dominions. So strict was the confederacy, that Tyre may be considered the port of Palestine, Palestine the granary of Tyre. Tyre furnished the ship-builders and mariners; the fruitful plains of Palestine victualled the fleets, and supplied the manufacturers and merchants of the Phœnician league with all the necessaries of life. This league comprehended Tyre, Arados, Sidon, perhaps Tripolis, Byblus, and Berytus; the narrow strip of territory which belonged to these states was barren, rocky, and unproductive. The first branch of commerce into which this enterprising people either admitted the Jews as regular partners, or at least permitted them to share its advantages, was the traffic of the Mediterranean. To every part of that sea, the Phœnicians had pursued their discoveries; they had planted colonies and worked the mines. This was the trade to Tarshish, so celebrated, that ships of Tarshish seem to have become the common name for large merchant vessels. Tarshish was, probably, a name as indefinite as the West Indies in early European navigation; properly speaking, it was the south of Spain, then rich in mines of gold and silver, the Peru of Tyrian adventure. Whether or not as early as the days of Solomon, without doubt, in the more flourishing period of Phœnicia, before the city on the mainland was destroyed by Nebuchadnezzar, and insular Tyre became the emporium, the Phœnician navies extended their voyages beyond the pillars of Hercules, where they founded Cadix. Northward they sailed along the coast of France to the British isles; southward along the African shore, where the boundaries of their navigation are quite uncertain, yet, probably, extended to the Gold Coast. The second branch of commerce was the inland trade with Egypt. This was carried on entirely by the Jews. Egypt supplied horses in vast numbers, and linen yarn. The valleys of the Nile produced flax in abundance; and the yarn according to the description of the prudent housewife in the Proverbs, was spun and wove by the females in Palestine. The third, and more important branch, was the maritime trade in the Red Sea. The conquests of David had already made the Jews masters of the eastern branch of this gulf. Solomon built or improved the towns and ports of Elath and Ezion-geber. Hence a fleet, manned by Tyrians, sailed for Ophir, their East Indies, as Tarshish was their west. They sailed along the eastern coast of Africa, in some parts of which the real Ophir was, probably, situated. When the Egyptians under Necho, after the declension of the Israelitic kingdom, took possession of this branch of commerce, there seems little reason to doubt the plain and consistent account of Herodotus, that the Tyrians sailed round the continent of Africa. The whole maritime commerce, with eastern Asia, the southern shores of the Arabian peninsula, the coasts of the Persian gulf, and, without doubt, some parts of India, entered, in the same manner, the Red Sea, and was brought to Elath and Ezion-geber.

Yet even this line of commerce was scarcely more valuable than the inland trade of the Arabian peninsula. This was carried on by the

caravans of the native tribes, who transported on camels the spices, the incense, the gold, the precious stones, the valuable woods, particularly the aloes, thought to be the sandal, and all the other highly-prized productions of that country; perhaps all the foreign commodities which were transported across the Persian gulf, or which were handed, by less adventurous traders from the east, in the Arabian ports on that sea. Both these lines of commerce flowed directly into the dominions of Solomon. Those goods which passed on to Tyre were, not improbably, shipped at Joppa. Two of the towns which Solomon built, Gezer and lower Bethshoron, were nearly on the line from the Red Sea to that haven. This traffic was afterwards recovered by the Edomites, under the protection, or sharing its advantages with the Egyptians; still, however, the Tyrians were most likely both the merchants who fitted out the enterprises and the mariners who manned the ships. The goods intended for Tyre were then, most probably, shipped at Hiiuocouria. Under the Romans the Nabatheans Arabs carried on the same traffic, of which their great city, Petra, was the inland emporium; at least that by the caravans, for the Ptolemies had diverted great part of the Red Sea trade to their new port of Berenice. A fifth line of commerce was that of inland Asia, which crossed from Assyria and Babylonia to Tyre. In order to secure and participate in this branch of traffic, Solomon subdued part of the Syrian tribes, and built two cities, as stations, between the Euphrates and the coast. These were Tadmor and Basuth, one the celebrated Palmyra, and the other Basuth. After the desolating conquests of Assyria, and the total ruin of old Tyre, this line of trade, probably, found its way to Sardis, and contributed to the splendour of Croesus and his Lydian kingdom. It was from these various sources of wealth that the precious metals and all other valuable commodities were in such abundance, that, in the figurative language of the sacred historian, "silver was in Jerusalem as stones, and cedar-trees as sycamores."—*Murray's Family Library.*

NATIONALITY OF THE JEWS.—The common occupancy of their native soil seems, in general, the only tie that permanently unites the various families and tribes which constitute a nation. As long as that bond endures, a people may be sunk to the lowest state of degradation; they may be reduced to a slave-race under the oppression of foreign invaders; yet favourable circumstances may again develop the latent germ of a free and united nation; they may rise again to power and greatness, as well as to independence; but, when that bond is severed, nationality usually becomes extinct. A people, transported from their native country, if scattered in small numbers, gradually melt away, and are absorbed in the surrounding tribes; if settled in larger masses, remote from each other, they grow up into distinct communities; but in a generation or two the principle of separation, which is perpetually at work, effectually obliterates all community of interest or feeling. If a traditional remembrance of their common origin survives, it is accompanied by none of the attachment of kindred; there is no family pride or affection; there is no blood between the scattered descendants of common ancestors; for time gradually loosens all other ties, habits of life change, laws are modified by the circumstances of the state and people, religion, at least in all polytheistic nations, is not exempt from the influence of the great innovator. The separate communities have outgrown the common objects of national pride; the memorable events of their history during the time that they dwelt together; their common traditions, the fame of their heroes, the songs of their poets are superseded by more recent names and occurrences; each has his new stock of reminiscences, in which their former kindred cannot participate. Even their languages have diverged from each other; they are not of one speech; they have either entirely or partially ceased to be mutually intelligible. If, in short, they meet again, there is a remote family likeness, but they are strangers in all that connects man with man, or tribe with tribe. One nation alone seems entirely exempt from this universal law. During the Babylonian captivity, as in the longer dispersion under which they have been for ages afflicted, the Jews still remained a separate people. However widely divided from their native country, they were still Jews; however remote from each other, they were still brethren. What, then, were the bonds by which Divine Providence held together this single people? What were the principles of their inextinguishable nationality? Their law and their religion. Their law, of the irreversible perpetuity of which they were steadfastly convinced, and to which, at length, they adhered too long and too pertinaciously. Their religion, which, however it might admit of modifications, in its main principles remained unalterable.—*Ibid.*

CAPTAIN HALL'S OPINION OF THE TOWN OF BOSTON.—"On Sunday evening we set out, under the guidance of one of our fellow lodgers, to stroll over the town, and in the course of our ramble visited the new market, an extensive building of granite; and afterwards perambled many of the wharfs [wharves] and other parts of this cheerful looking city. Nothing we had yet seen in America came near to Boston in the cleanliness, neatness, (and in many instances) the elegance of its streets. The greater number of the buildings were of brick, but being painted of different colours, the staring red was exchanged for a tone of colouring every way pleasing to the eye; the lower story of many of the houses was of granite, though some were built entirely of that stone; several buildings which stood apart from the rest looked particularly comfortable, and such as would have been considered handsome in any part of the world. There was, moreover, a fine mall or public pro-

menade called the common, laid out in grass fields, variegated and intersected by broad gravel walks, stretching under rows of trees, altogether as pretty a place in its way as I ever saw in the heart of a town."

NEWSPAPERS.—But the hot water has been brought up, the operations of shaving have gone through; let us descend to the breakfast room, which in London differs from the country in many and various arrangements, but in none more than the introduction of the morning newspaper, without which breakfast would be imperfect, and the stock of knowledge required throughout the day be found lamentably deficient. There is nothing more wonderful, nothing that sets in a higher light the power of man's intellect and industry, than the production of a newspaper at the hour of breakfast. Custom makes it a thing too familiar to many, to be wondered at; they who do not think or reason (and it is astonishing how many among mankind are of this stamp) may judge lightly of it, but not so those who are accustomed to reflection. In the *Times* for example, are renewed every day the pages of a closely-printed volume. Intelligence from all parts of the world, the wants, the virtues, the crimes, the luxuries, the miseries of society in the last twenty-four hours are displayed there, and universal man concentrated, as it were, into one form. There is in such a printed sheet, a perfect view of society, on which may be found laid down every hue which tinges the motley civilization of the country and age. Were a man banished to a solitary island in the Atlantic, with such a newspaper reaching him, he would not lose his knowledge of the affairs and business of the nations and politics of his native land; but would proceed with them. A newspaper of this species brings the individual of a country, no matter how scattered, into one centre; it combines and keeps fixed to the land of their birth the affections of wandering thousands; it carries over the world the glory and greatness of the country, whence it emanates, in its very form and outline; it is, in short, the representative of national intellect, and the great vehicle of general knowledge. The wet morning newspaper is the great glory of a London breakfast-table, and its reading, seasoned with highly flavoured bohea, is one of those things which gives the sooty atmosphere of the metropolis an advantage which the glorious freshness of a country morning can scarcely equal. The advertisements are indispensable to sellers and purchasers, and match-making advertisements afford amusement. Newspapers are not of older date than Charles I, though it appears Cromwell made the most effective use of them. His penetrating mind saw how well they might be made to turn to account in his service; and disdained not their aid.—*New Monthly Magazine.*

MARRIAGE.—The following picture is from a newspaper published 70 years ago; of course in the present age of moral and intellectual improvement, the picture is merely an historical curiosity—"nous avons change tout cela."

If you see a man and a woman, with little or no occasion often finding fault, and correcting one another in company, you may be sure they are man and wife. If you see a gentleman and lady in the same coach, in profound silence, the one looking at the other, the other at the other side, they are already honestly married. If you see a lady accidentally let fall her glove or handkerchief, and a gentleman that is next her kindly telling her of it, that she may take it up—man and wife. If you see a lady presenting a gentleman with something side-wise, at arm's length, with her head turned another way, speaking to him with a look and accent different from that she uses to others—it is her husband. If you see a man and a woman walking in the fields in a direct line, twenty yards distant from one another, the man strides over a stile, and goes on, his ceremony, you may swear they are man and wife, without fear of perjury. If you see a lady whose beauty and carriage attract the eyes and engage the respect of all the company except a certain gentleman who speaks of her in rough accents; it is her husband, who married her for love, but now fights her. If you see a gentleman that is courteous, obliging, and good natured to every body except a certain female who lives under the same roof with him, to whom he is unreasonably cross and ill-natured—it is his wife. If you see a male and female continually jarring, checking, and thwarting each other, yet under the kindest appellations imaginable, as my dear, &c.—man and wife.—*From the London British Chronicle of May 1, 1761.*

TRIAL IN FRANCE.—On the late trial in France of M. Barthelemy, for publishing the poem entitled *Le Fils de l'Homme*, the counsel for the defence, in arguing upon the impolicy of the prosecution, quoted the following anecdote as illustrative of the different and more dignified feeling on the part of the Bourbons towards the admirers of Napoleon, displayed during the last reign; it is certainly applicable to both the parties concerned. On the day when the news of the decease of the ex-Emperor reached the Tuilleries, Louis XVIII. was surrounded by a brilliant court, all of whom, with the exception of one man, received the intelligence with the most unequivocal signs of delight. This man was General Rapp, who burst into tears. The King perceived and inquired of it. "Yes, Sire," answered the General, "I do weep for Napoleon; and you will excuse it, for to him I owe every thing in the world; even the honour of now serving your Majesty, since it was he that made me what I am." The King, in an elevated tone of voice, replied, "General, I do but esteem you the more. A fidelity which thus survives misfortune, proves to me how securely I may depend on you myself."

CHARACTER OF MOSES.—If the character of the Jewish legislator be considered merely in an historical light, without reference to his Divine inspiration, it will be at once perceived, that he exercised a more extensive and permanent influence over the destinies of his own and mankind at large, than any other individual recorded in the annals of the world. Christianity and Mahometanism alike respect, and, in different degrees, derive their origin from the Mosiac legislator. Thus throughout Europe, with all its American descendants, the larger parts of Asia, and the west of Africa, the opinions, the usages, the civil as well as the religious ordinances, retain deep and indelible traces of their descent from Hebrew polity. To his own nation Moses was chief, historian, poet, legislator; he was more than all these; he was the author of their civil existence. Other founders of republics, and distinguished legislators, have been, like Numa, already at the head of a settled and organized community, or have been voluntarily invested in legislative authority, like Charondas, Lycurgus, and Solon, by a people suffering the inconveniences of anarchy. Moses had first to form his people, and bestow on them a constitution of their own, before he could create his commonwealth. The Hebrews, who either have been absorbed in the population of Egypt, or remained a wretched Pariah caste, had masses never lived. In this condition he took them up; rescued them from captivity; finding them wild for his purpose, he kept them for forty years, under the severe discipline of the desert, then led them as conquerors to take possession of a most fruitful region. Yet, with singular disregard to his own fame, though with great advantage to his design, Moses unflinchingly referred to an earlier and more remote personage as the dignity of parent of his people. The Jews were children of Abraham, not of Moses; they were a distinguished nation to descendants of the Patriarch, not as contemporaries of the legislator. The virtue of pure and disinterested patriotism never shone forth more unclouded. The permanent business of the whole people was the one great object to which the life of Moses was devoted, so that if we could for an instant suppose that he made use of religion for a political purpose, still that purpose would entitle him to the highest rank among the benefactors of mankind, as having been the first who attempted to regulate society by an equal written law. If God was not the sovereign of the Jewish state, the law was; the best and only safe vestment of Almighty providence to which the welfare of human communities can be entrusted. If the Hebrew commonwealth was not a theocracy, it was a democracy. On the other hand, if, as we suppose, in the Mosiac polity, the civil was subordinate to the religious, still the immediate well-being of the community was not sacrificed to the more remote object. Independent of the temporal blessings promised to the maintenance of the law, the Hebrew commonwealth was so constituted as to produce all circumstances of the times, the situation and character of the people considered as much and more real happiness and independence than any existing of imaginary government of ancient times. Let Moses be judged according to his age, he will appear not merely the first who by his single genius founded a commonwealth on just principles, but a legislator who advanced political society to an high a degree of perfection as the state of civilization which his people had attained, or were capable of attaining, could possibly admit.—*Murray's Family Library—History of the Jews.*

NOBLE INSTANCE OF DISINTERESTEDNESS.—There is, at the foot of Mount Atosa, in the district of Varello, a small borough, of twelve hundred inhabitants, called Alagna, where there has not been a criminal trial—nor even a civil suit, these last four hundred years. In case of any wrong committed, or any very blameable conduct, the guilty person, marked by public reprobation, is soon compelled to leave the country. The authority of fathers, like that of patriarchs, continues absolute all their lives; and at their death they dispose of their property as they please, by verbally imparting their last will to one or two friends, whose report of it is reckoned sufficient; no objection was ever made to such a testament; and a notarial act is a thing unknown at Alagna. Not long since a man died worth four thousand pounds sterling; a very great fortune there; he bequeathed a third only to his natural heir. The latter, who obtained accidentally at a neighbouring town, learned from him that he was legally entitled to the whole property, this unkindly denied to him, and of which, with his assistance, he might obtain possession very shortly. The disinherited man at first declined the offer, but upon being strongly urged, said he would reflect upon it. For three days after this conversation, he appeared very thoughtful, and evinced to his friends that he was about to take an important determination. At last he was taken up, and, calling on his legal adviser, he told him, "the thing proposed, had never been done at Alagna; and that he would not be the first to do it."—*Simonds' Modern Italy.*

YOUNG NAPOLEON.—Slight and delicate in his appearance, the Duke of Reichstadt, who is nearly 19 years of age, exhibits great address in all athletic exercises. He is very lively in his disposition, and is one of the best equestrians to be seen on the Prater of Vienna; and, tho' all possibility of resemblance to Napoleon's Roman head appears at first incompatible with the Austrian narrowness of countenance, which he inherits from his mother, yet there are peculiarities of look and gesture to be detected, which are said to be exclusively Bonapartean.—A rapid folding of the arms, and contraction of the mouth. His distinguishing characteristic, at present, is a total absence of pretensions.

CURIOUS ADVERTISEMENT.—"Whereas the subscriber, through the pernicious habit of drinking, has greatly hurt himself in purse and person, and rendered himself odious to all his acquaintance; and, finding there is no possibility of breaking off from the said practice but through the impossibility that no person will sell him, for money or on trust, any sort of spirituous liquors, as he will not in future pay it, but will prosecute any one for an action of damages against the temporal and eternal interests of the public's humble, serious, and sober servant, James Chambers."—*Bahama Gazette.*

THE LAST WILL OF NAPOLEON.—It appears from the *Courrier des Tribunaux*, that several parties claiming different sums under the Will of Napoleon have instituted processes in the French courts, for the recovery of their respective legacies; but these have been met from time to time, by legal and technical objections, which, though they do not deny the right of the testator to bequeath, or of the legatees to claim, resist them on the ground that they have not been made in the proper form. Amongst other claimants under the will, was Madame Duganier, a widow, who claimed, in right of her deceased husband, as the representative of his father, General Duganier, (a comrade of Napoleon) bequeathed 100,000 francs. She presented a copy of the will, proved in England, but without touching the merits of the claim, it was rejected for want of the forms prescribed by the law of France. It should be observed here, that Messrs. Laflotte, who are the depositaries of 5,000,000 of francs left by the ex-Emperor in 1815, and the executors Bertrand, and Montholon, offer no objection, but are ready to pay, when authorized by the proper legal forms; and also that the late King, Louis XVIII, renounced any claim he might have as sovereign, to the personal effects of Napoleon. Under these circumstances, Madame Duganier endeavoured to set on a process on the young Duke de Reichstadt, Napoleon's son, in the persons of his natural guardians—his mother, the Duchess of Parma, and his grandfather, the Emperor of Austria; but this was not permitted as neither were subjects of France, nor within the jurisdiction of the French courts. She at length sought for the appointment of a trustee to the property, whom she might legally sue. This was refused by the Court of Premier Instance; but the judgment of that Court has been recently set aside by the Court Royale, which has directed the trustee to administer to the vacant succession, as to the personal property, according to the forms of law, which would be allowed in any ordinary case. This decision is most important to many of the legatees of Napoleon, who have for many years met the greatest obstacles in their endeavors to obtain those bequests to which they are entitled under his will.

SECOND STORY.—The following strange account is given as from the mouth of the noble relative of Lord Erskine to the Author, in *Lady Morgan's Book of the Boudoir*:—"I, Lord Erskine, believe in second sights, because I have been his subject. When I was a very young man I had been for some time absent from Scotland. On the morning of my arrival in Edinburgh, as I was descending the steps of a close, on coming out from a bookseller's shop I met our old family butler. He looked greatly changed, pale, wan, and shadowy, as a ghost, I thought. I said, 'what brings you here?' He replied, 'To meet your honour, and solicit your interference with my lord to recover a sum, due to me, which the steward at our last settlement did not pay.' Struck by his looks and manner, I bade him follow me to the bookseller's shop, whose shop I stepped back; but when I turned round to speak to him, he had vanished. I remembered that his wife carried on some little trade in the old town. I remembered even the house and the flat she occupied, which I had often visited in my boyhood. Having made it out, I found the old woman in widow's mourning. Her husband had been dead for some months, and had told her on his death-bed that his father's steward had wronged him of some money, but when Master Tom returned he would see her right. This I promised to do, and shortly after fulfilled my promise. This impression was indelible; and I am extremely cautious how I deny the possibility of such 'supernatural visitings.'"

BUYING AND SELLING.—In purchasing articles of merchandise nothing more ought to be attempted than a fair exchange of commodity for specie.—The habit of asking one price and accepting another deserves reprobation. The seller is unjust to himself, if he permit the buyer to purchase from him at a low rate, and unjust to the buyer if he require from him more than the goods are worth.

BARGAINS AND SHOPPING.—Those who are fond of bargains lose more time in hunting after them than the difference of the price in the articles they purchase can compensate, were even the principle on which they act a proper one. This ranging from shop to shop has given origin to a fashionable method of killing time, which is termed shopping, and is in truth a mean and unwarrantable amusement; at the expense of the tradesmen and shop keepers who are subject to it.

"Albeit, the glass of my years," says Sir George Mackenzie, "has not yet turned five and twenty, yet the curiosity I have to know the limbo of departed souls, and to view the card of the region of Death, would give me abundance of courage to encounter this King of Terrors, though I were a pagan. But when I consider what joys are prepared for them who fear the Almighty, and what torments attend such as sleep in Methusalem's cradle, I pity them who make long life one of the oft-repeated petition of their Pater Noster.—[The Virtuous or Stoic Moral Essays.]"

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