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Weekly Almanack.

SEPTEMBER—1831.	SUN	MOON	FULL
	Rises.	Sets.	Rises.
14 WEDNESDAY -	5 46	6 14	11 15
15 THURSDAY -	5 47	6 13	11 15
16 FRIDAY -	5 49	6 11	11 15
17 SATURDAY -	5 50	6 10	11 15
18 SUNDAY -	5 52	6 8	11 15
19 MONDAY -	5 53	6 7	11 15
20 TUESDAY -	5 55	6 5	11 15

First Quarter 14th, 0h. 18m. morning.

THE GARLAND.

LINES ON THE VIEW FROM ST. LEONARD'S.
BY THOMAS CAMPBELL.

(From the Metropoitan.)
Hail to thy face and oceans, glorious Sea!
"Twere thankfulness in me to less thee not,
Great Beauteous Being! in whose breath and smile
My heart beats calmer, and my very mind
Infuses salubrious thoughts. How welcome
Thy murmurs than the murmurs of the world
Think like the world thou fustest, thy din
To me is peace, thy restlessness repose.
Even gladly I exchange my spring-green lanes
With all the dainty field-flowers in their prime,
And gardens haunted by the nightingale's
Long trills and gushing ecstasies of song
For these wild heath-lands and the sea-mew's clang.

(Extracts from.)
Camelion-like thou changeest, but there's love
In all thy change, and constant sympathy
Thy tender sky, thy Mistress; from her brow
Thou tak'st thy moods and wears her colours on
Thy faithful bosom; morning's milky white,
Noon's sulphur, or the saffron glow of eve;
And all thy balmy hours, fair Element,
Have such divine complexion—crisp'd smiles,
Luxuriant heavings, and sweet whisperings,
That little is the wonder Love's own queen
From thee of old was fabled to have sprung
Creation's common; which no human power
Can parcel or inclose; the lordliest food
And catenars that the tiny hands of man
Can tame, conduct, or bound, are drops of dew
To thee that couldst subdue the Earth itself,
And brook'st commandment from Heaven alone
For marshalling thy waves.

Yet, potent Sea!
How placidly thy moist lips speak e'en now
Along yon sparkling shingles! Who can be
So fanciful as to feel no gratitude
So fanciful as to feel no gratitude
That power and grandeur can be serene,
Soothing the home-land's noisy warfare,
And rocking e'en the fisher's little bark
As gently as a mother rocks her child?

(Old Ocean was)
Existence—and he will be beautiful
When all the living world that sees him now
Shall roll unconscious dust around the sun.
Quelling from age to age the vital throbs
In human hearts, Death shall not subjugate
The pulse that swells in his stuporous breast,
Or interdict his ministry to sound.
In thundering concert with the quiring winds;
But long as man to parent Nature owns
Instinctive homage, and in times beyond
The power of thought to reach, had after bard
Shall sing thy glory, BEATIFIC SEA!

We feel great pleasure in resuming from obscurity the following beautiful lines. There is a full—but a mere disk among constellations of beauty.—*Bristol paper.*

THE LASS OF OUR VALE.
Oh! stranger, whenever you come through our dale,
Or darken the wave of our lery,
Remember to ask for the lass of our vale,
Her cheek is as ripe as a cherry.
Her eye is as bright
As summer-beans' light,
And speaks of her bosom's emotion;
And thro' her thin vest,
The heaving breast
Is more white than the foam of the ocean!
Then stranger, &c.

Her heart is as pure as the heart of the dove,
Her form fair as beauty could make it;
The thought on her brow speaks more sweetly of love,
Than sighs or soft words ever told it.
And how lovely her lips!
Which a smile ever keeps,
With its magic just so far asunder,
As to shade and to show
The beautiful roe
Of pearls that lie shiningly under!
Then stranger, &c.

MISCELLANEA.
* We endeavor, by variety, to adapt some things to one reader, some to another, and a few perhaps to every taste.—*Id.*

MAN A MONEY-MAKING ANIMAL.
(From the Metropoitan.)
That man is a money-making animal is a definition beyond all cavil; for though, by the infirmity of the species, or by the corruptions of society, it happens that individuals may here and there be found without the power of accumulating, or rather endowed with a strong instinct to dissipate and to destroy; yet, was there never a man who would not do a little business when it lay in his way. Saints and philosophers are rarely in earnest in their professed contempt for wealth; and even so, they form an exception too small to disturb the generality of the race. There is, then, great inconsistency, as well as ingratitude, in the contempt which is heaped upon the money-makers, and in the preference given to the liberal over the lucrative arts. It is difficult to conceive why those arts should be exclusively liberal, whose culture cuts off the sources of liberality, or why the pursuits of money should derogate from gentility, when its possession is the only indefeasible title to the rank of a gentleman. This error is fundamental, and it re-appears in almost all our opinions on wealth, and leads to the most abominable absurdities. What, for example, can be less tenable than the metaphysical distinctions which are drawn between wages, salaries, and fees? Why also, should a banker look down on a merchant, a merchant on a retail-dealer, or a shop-keeper on a hawker and pedlar? These silly niceties very evidently depend on the great master-error, which creates a baseless and ideal difference between the dealer on "change and the dealer in Downing-street; between the costermonger and the boroughmonger; the lacquey in livery of a private gentleman, and the lacquey out of livery of the minister for the time being. The feudal baron, who won his castle at the point of the sword, was as much a dealer and chapman as the modern lord, who acquires an estate and title by figs and raw sugars.—The earl, who traffics with his coronet for a pawnbroker's daughter and her twenty thousand pounds, is as complete a tradesman as "my uncle," his father-in-law; and the sporting baronet, who plucks a pigeon

in St. James's-street, is not a whit better than his rival operative, the poultryer in St. James's-market. Vespasian, and the philosophers of his school, were much more useable in conceiving money-making an excellence paramount to all such refinements. The only solid distinction to be drawn in this matter lies in the relative amount of gain to be derived from any given trade or profession. If the devil is to be honoured for his having throne, and the miser for his money-bag, the throne and the money-bag *(fortiori)* are worthy of respect also. The man who plunders his country of thousands is justly thought to follow a more liberal profession, than the "whipper-out" of an unconsidered friar, or the forty shilling prig; and a government-debtor is much more honourable gentleman than a whitewashed green-grocer. A chimney-sweeper, therefore, who has realized a plum should be esteemed better company than a bankrupt merchant, a lord cleaned-out, or a lawyer with an empty bag. This truth is every day gaining fresh force. Philosophy is becoming more and more the relative pretensions of the rich and the noble are brought to the test of sensation, and the aristocracy of wealth is rapidly superseding all other sources of greatness. Wealth is a communicable quality, while rank is not, and unparticipated. The former is the true metallic current, but the latter a discredited paper, which will not be taken, though embossed with the signatures of "all the Howards," may, of all the best losses in the land for forty generations.—The Italian proverb says, that "happy are the sons whose fathers go to the devil," and a man must be unreasonably proud if he would prefer descending from the bins of a rich squire to inheriting the barren honours of decayed gentility. The English nation, the wisest, the most thinking, and best of people, are, at the same time, the most money-getting, *(ergo, more-sensible)* is the most intelligent and moral of employments. The Lord Mayor of London is a greater man than Socrates, and he that looks down on a *millionnaire*, is a pharisee or a fool. "Put money in your purse," then, reader, and, in my next paper, may probably tell you something worth knowing, concerning what you are to do with it, when it is yours!

"SCATTERED THOUGHTS, by a Young Lady of Bath."
(EXTRACTS FROM.)
WOMAN.—THE QUEEN.—"In private life, a virtuous and good woman is regarded as the richest treasure of the household. She forms the young minds of her progeny, and fortifies them against the superinduction of vicious principles. Her fidelity to her husband, affection for her children, and condescending gentleness towards her servants, comprehended in their daily development the instructive exhibition of almost every virtue that gives a dignity to human nature. What vast moral influence has the mother of a family, not merely in the circle of her own associates and those with whom she holds intercourse, but on future ages! Though her body lies corrupt in the grave, her virtues survive, and are incorruptible. Her lessons of morality are transmitted through various media to distant ages. Her children's children and her servants' offspring are alike influenced in conduct by the good precepts and correspondent practice of a virtuous ancestress. Thus, virtue continues from age to age in glorious immortality! How responsible then are mothers who possess this great controlling influence over the destinies, not only of their own immediate offspring, but of future generations! And, if, in private life, mothers, whose office it is to give the early bias to minds, "soft as wax to receive an impression, but rigid as the marble to retain it," possess a great moral influence, what are we to say when we enlarge the sphere of Woman's actions, by contemplating a Queen, elevated on that high pinnacle, which cannot escape the observation of every individual high and low, rich and poor? Vice is peculiarly seductive, when associated with rank and fashion. The obscure and private delinquent will at all times find shelter himself under the pernicious examples of titled profligacy and royal turpitude, of that profligacy and turpitude which are so pernicious from their associations, whose sphere of movement is wide and public, whose guilt is more criminal, because it exercises its devastating influence on a Nation's virtue! But how delightful it is to contemplate virtue associated with rank, and the crown itself deriving its most imposing dignity from the virtues of her who wears it! Queen Adelaide, in excluding from her court those titled dinquents of both sexes who have disgraced their "order," (to use Lord Grey's quaint term) proclaims aloud to a nation that

"All the blood of all the Howards"
cannot "smoke" those who dishonor the dignity of human nature by living in the unallowable service of their worst passions! Royal virtues, from their commanding character and extended publicity, descend in purifying influence through all grades of society. "Patriotism," as a political writer observes, "is an enlargement to domestic goodness. The Parent of a family, who becomes a true Patriot, becomes a Parent of a Nation." So it is with our excellent Queen. Her love of virtue in the private circle, extends itself to the court, and gives a tone to a nation's morals.

IRELAND.—Irish Absentees are not aware of the injuries almost irreparable that they entail on their country. Good-sense and common sense, opposed, as it is to the mystified logic of the Macaulish School, clearly shows that the life-blood of Ireland, the capital produced from her resources, does not never in circulation among the cultivators of the soil. The great evil of absenteeism is seen in the odious Subletting act, which leaves the Peasantry at the mercy of a tribe of vengeful speculators and mercenary middlemen, whose "deity is gold," who live by oppression, by renting land at a high price, one under the other, with a view of profiting in succession by the schemes of one another. One rents land from the head landlord, the titled doer who receives his income in a foreign country, regardless of the wretched victims of poverty who minister by profligate toll to his unnatural extravagance. This land is again sublet at a high price, and so on in the scale of graduated turpitude, till we come to the lowest class of *subs*, the poor peasantry, who, (to use Mr. Shiel's expressive language) "with famine in their faces, reap harvests of plenty!" Away with that aneal and unvarnished order of things which would sacrifice millions of vigorous and industrious men to a select few, who seem born more than any other class,

"*fruges convarcare.*"
noble in name, base in reality!"
favoured by God and oppressed by man, to be esteemed with a race of greedy and heartless speculators?
COMPLIMENTS.—"If a Gentleman wishes to compliment a Lady of sense, let him not only approve her excellencies, but ensure her failings. Then indeed the compliment is acceptable, because it implies that the Lady prefers plain unvarnished truth to overwrought eulogy or fulsome homage."
MIND AND BODY.—"A weak body is not to be despised. Let its energies be called into action. The tenet is not to be judged by the tenement. A weak body may enshrine a noble soul."

The question "Why do not Printers succeed as well in business as Brewers?" was answered thus:—"Because Printers work for the head, and Brewers for the stomach, and where twenty men have stomachs but one has a head."

FLATTERY corrupts both the receiver and the giver, and adulation is not of more service to people than kings.

NEWS FROM HOME.—At so great a distance from Europe, how interesting is an English newspaper, how anxious are we for news from home! What a sensation is created by the arrival of a ship, and how eagerly does every one inquire for letters. Never shall I forget the emotion with which I always broke the seals of mine; the tumultuous throbbing of the heart with which I pored over the welcome contents; and the mingled feelings of delight and regret which I felt in the dreary space between me and my beloved family; I fancied I had been conversing with my dear father and sister, I beheld their countenance in idea. I almost thought the sound of their voices vibrated on my ear, then, how busy was memory in depicting many a scene of past happiness, and recalling the dreams of other days!—pleasing yet mournful to recollection! Absence certainly renders our attachments to the friends from whom we are separated too painfully intense; we become trebly alive to every thing that concerns them, and are in danger of making idols of those earthly objects which we would cherish in our hearts; but, when we think, never so to fondly love, or too warmly cherish, and we too torture ourselves with imagining all possible evils befalling them, if we are a longer time than usual without receiving intelligence of their welfare.—*A Lady's Recollections of the Mauritius.*

From the London Morning Chronicle.
The American census for 1830 has been completed, and the result published. The population of the United States, which was 9,637,000 in 1820, was last year 12,970,000, or, in round numbers, thirteen millions. What a prodigy is the growth of this Republic! When the Revolution commenced, in 1776, it had less than three millions of inhabitants, and now it has thirteen! Then it was on a level with Saxony, or Denmark in political consideration; now it is the second naval power in the world! We rejoice in its progress, for its strength and glory belong to the people, and to the cause of truth, justice, and freedom, all over the world. It is pleasant to observe, that the states in which there are no slaves are advancing more rapidly than the others, and holds out the prospect of its diminishing every year in relative importance. The population of Scotland and England, in 1811, was 12,358,000, or 600,000 less than the United States last year; and New-York alone has very nearly as many inhabitants as Scotland had in 1821.

RUSSIA.—The Russian is in that state of civilization in which a man is little above the brute. He yields to every animal impulse when the opportunity for indulgence presents itself, and holds out the prospect of its diminishing every year in relative importance. The population of Scotland and England, in 1811, was 12,358,000, or 600,000 less than the United States last year; and New-York alone has very nearly as many inhabitants as Scotland had in 1821.

A VILLAGE PATRIOT.—The foot-pat from Hampton-Wick, through Bushy-Park, (a royal demesne) to Kingston-upon-Thames, has been for many years shut up from the public. An honest shoemaker, Timothy Bennett, of the former place, "unwilling, (it has his favorite expression) to leave the world worse than he found it," consulted an attorney upon the practicability of recovering this road for the public good, and the probable expense of a legal process for that purpose. "I do not mean to coddle the job," said Timothy, "for I have seven hundred pounds, and I should be willing to give up the *awl*, that great folk might not keep the *upper leather* wrongfully." The lawyer informed him that no such proceeding was necessary to try the right. "Then," said the shoemaker, as sure as *sales are sales*, I'll stick to them to the *last*; and Lord Halifax the then *Ranger* of Bushy Park was immediately served with the regular notice of action. His Lordship sent for Timothy, and on his entering the lodge, said to him with some warmth, "And who are you that has the assurance to meddle with the public in this way?—Honest Timothy die about two years after, in the 77th year of his age, followed to the grave by all the populace of his native village Hampton-Wick.

ANECDOTE OF LORD NORFOLK.—Lord Norfolk, a tall of 22, and who looks 14, then presented another picture, and said it should have his hearty support; he would not have it, yet his Lordship is an Anti-Rentier. He is the son of the Earl of Abingdon, I think, and was returned to Parliament so soon as he attained 21. His little, very little, Lordship, when he applied to a Quaker for his vote, received the following reply:—"Little Friend, go back to back to friend, and then thou wilt have a little modesty; for, hadst thou any, or friend Abingdon any sense, he would never have sent thee, nor wouldst thou have come to ask an old man like me to vote for a little boy like thee to be ruler over the people. Go back to school, and then mayest as well take friend Abingdon with thee."

THE LATE MINISTRY AND THE PRESENT.
We find, from the printed documents submitted to the present Parliament, that the following salaries (on only a few of the miscellaneous estimates) have been made to the public in the year 1831, under the administration of Earl Grey, as compared with the estimates of 1830, under that of the Duke of Wellington.

ESTIMATES.	1830.	1831.	LESS.
Secret Service.....	£49,743	£41,000	£8,743
Stationary, Printing, public departments.....	149,873	129,471	20,402
Gold Coinage.....	19,000	15,000	4,000
Captured Negroes.....	35,000	25,000	10,000
Consuls abroad.....	117,970	112,195	5,775
Stores of Records, &c.....	14,089	10,500	3,589
Special Commissions to New States of S. Am.	28,000	—	28,000
Repairs of Royal Palaces, 76,300	73,800	2,500	—
Portpatrick Harbour.....	7,000	4,770	2,230
Donaghadee ditto.....	8,000	4,000	4,000
Kingstown ditto.....	20,000	—	20,000
Canals, West Indies.....	6,000	—	6,000
Pier at St. John's.....	8,000	—	8,000
State Paper Office.....	12,000	—	12,000
Bahamas.....	3,040	2,940	100
Nova-Scotia.....	10,445	6,625	3,820
Prince Edward's Island.....	3,820	3,320	500
Serria Leone.....	10,180	9,790	390
New-Brunswick.....	3,000	—	3,000
Total.....	£89,010	£48,351	141,659

HOUSE OF LORDS—JULY 15.
CUSTOMS AND OATHS ABOLITION BILL.—THE LEGALITY OF ADMINISTERING CERTAIN OATHS.—"OATH 1734." The Marquis of LANSDOWN, in moving the third reading of the Bill, said, that he could not let it pass without shortly stating to the house the reasons which had induced the Government after consulting the due preservation and security of the revenue, to propose such a measure to Parliament. The fact was, that the Acts of Parliament which had been passed of late years had increased to an immense amount, the oaths connected with the collection of the revenue. That increase of oaths had contributed to the ceremony of taking an oath, and effectually defeated, in many instances, the object for which they were intended. Their Lordships might perhaps be

curious to learn the extent to which the taking of oaths had been increased by modern Acts of Parliament. In one single department of the Customs there had been 10,000 oaths taken in the course of the last year (near 1000); and in one department of the Excise, 12,000 oaths had been taken during the same period. (Hear, hear.) After a deliberate consultation with the Boards of Customs and of Excise, and more especially with their respective solicitors, and in conformity with the views of those oaths, it was found that it would be better for the interests and security of the revenue, as it certainly would be more moral man, that several of those oaths should be abolished. By the present Bill, accordingly, it was proposed to abolish the greater number of them, and to substitute in their stead a declaration, with a penalty years ago to have heard the late Mr. Wrentham say, had been lessened since he found that they could never walk alone, but that they must always be accompanied by a penalty. The present Bill repealed 80 or 100 oaths connected with the Customs, and oaths connected with the Excise, nearly a similar amount had been repealed which had been attached to the collection of that portion of the public revenue. The noble Marquis concluded by moving the third reading of the Bill.

The Bishop of LONDON zealously supported the Bill, and lamented the prevalence of taking oaths on every trivial occasion, such as in cases of the quantity of newspapers sold, the extent of sale in quick medicines, &c. &c. Lord WYNDHAM (the Chief Justice of the Common Pleas) supported the Bill, and stated that the illegality of administering oaths on minor occasions, had been determined in the Court of King's Bench three or four years ago. His Lordship trusted a declaration of oaths in law proceedings would be effected. He thought that the penalty of £10 for breaking a declaration was not sufficient to deter Lord KING remarked, that the best way to prevent the taking of oaths before Magistrates, to which the Right Rev. Prelate alluded, would be to abolish the fees paid on such occasions. If the Magistrates' clerk did not expect a fee, he would not be so ready to bring persons on the table to take oaths of such a description.

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The Bill was then read a third time, and passed.

THE POLISH PATRIOTS.
We feel pleasure (says the *Bristol Liberator*) in enclosing our columns, with the following spirited address, truly of Sparta in her days of glory. The Poles are true Patriots—they sacrifice all to Country. The blood of heroes has already consecrated Poland to freedom!

PROCLAMATION TO THE POLES.
Follow countrymen!—In the contest which must eventually decide between the existence of Poland or her entire destruction, the nation trusts to the heroism and devotion of the army. The army has justified this confidence, and has exceeded the expectation of the people anxious for the result of our exertions. From that moment the glory of Poland, which for a time had been annihilated, and even forgotten, having attained a vigorous and free production, has made itself known beyond the bounds of Europe. The enemy, irritated, has summoned forth all his energy, and become even more barbarous. We have been finally successful against him, but we must aim at his entire destruction, that this may be the last of his kind. We must make yet further efforts. It is for this that the National Government invokes the Most High, who will never cease to protect us, so long as we struggle to defend our sacred country. We invoke our national liberty, which now stands on a point from which it may be plucked away, or destroyed. We invoke all the Kings and heroes who have sacrificed for faith, loyalty, or the welfare of mankind. We invoke the safety of Europe, the future race, and eternal justice; and, strong in the example of our illustrious ancestors, we proclaim the *lex non moritur* of the nation *post seipsum* resurrexerit, that this appeal may be heard in the remotest points of our beloved country, so that the inhabitants of the small portion called the Kingdom of Poland may be animated by the same sacred flame which burns so brilliantly in Smocznica, Lithuania, and Volynia; the situation of which was limited by more endurances. They have received the benefits of our fathers; let us not allow them to excel in this honorable rivalry.

"Ministers of religion!—Our struggle is for our country, for our faith, and for virtue. It is the struggle of children for their fathers, and of fathers for their children. Invoke God, that He may inspire you with His Holy Spirit, the spirit of the pious Christians, and with that spirit strengthen you in the sanctuaries, in the burying places, and on the field of battle. Do not abandon your flocks, enwrap with them in the fields and forests; suffer with them, and by your sufferings and your exhortations strengthen them."

"Follow Countrymen!—Our enemy has mocked our humiliation, which he cannot attain but by our indifference. Strengthen the ranks of our army with your sons and your brothers, revenge those who have fallen, and let every hill-top, every tree, and every highway, every fortification, contain for that enemy vengeance. Persuade those who only seek pillage or murder, and let them not fall asleep in that country which these barbarians have sullied for half a century with their crimes and our blood."

"Villagers!—The martyrdom of your brothers, the Holy Faith, and Holy Poland, call upon you at once; it is time to put an end to this sanguinary war. Invading army has ruined your crops, has destroyed your pastures, has consumed your herds, has poisoned your habitations with unwholesome pestilence, destroyed houses by fire and pillage by assassination. The survivors have nothing better to expect from him. On your fields, your grain, cultivated by the sweat of your brow, lies rotten. The crop is at hand, then the enemy, who can never be less thirsting for your blood, will throw himself upon you to complete the catalogue of his victims. Would you await that they should dishonour your wives and your mothers, that they should exterminate your children? No; you will be more prompt than he will be. Whenever the bells do not need your labour, arm yourselves with every thing within your reach; throw yourselves on the enemy. His ranks are already thinned, and your course will precipitate his flight. Before he can reach your harvest you will place it out of the sight of the enemy. A just God will aid you in expelling the intruders, and will cause the blessings of peace to descend upon you, and liberated Poland awaits with frankness to bestow those rewards that you so highly merit."

"Poles!—At this holy call of a *lex non moritur*, invoke, after the custom of your ancestors, the all-powerful name of God. It is He who has covered with imperishable glory our heroic chivalry under the Poles and the Jagellons. Think of what will happen if we were now to yield. Shall those hopes be destroyed which the third generation has cherished in their hearts, which will become the glory of Poland? Received with so many charms, and so much blood, laid split, consult on the means which locality, the wants, and the national genius present. Let the whole country become one camp—let all the energy of force and the activity of intellect be combined to distress the enemy. The greatest activity and the most daring circumspection must guide your actions—the discerning the serpent, and the desperation of the lioness. Such are the characteristics of your calling—so brotherly feeling in the most extensive sense. One for all—all for one. To arms, Poles! To arms!

"President, Prince A. CZARTORYSKI
Secretary, PHILIPPA.
Warsaw, July 1, 1831."

HOUSE OF LORDS—JULY 15.
CUSTOMS AND OATHS ABOLITION BILL.—THE LEGALITY OF ADMINISTERING CERTAIN OATHS.—"OATH 1734." The Marquis of LANSDOWN, in moving the third reading of the Bill, said, that he could not let it pass without shortly stating to the house the reasons which had induced the Government after consulting the due preservation and security of the revenue, to propose such a measure to Parliament. The fact was, that the Acts of Parliament which had been passed of late years had increased to an immense amount, the oaths connected with the collection of the revenue. That increase of oaths had contributed to the ceremony of taking an oath, and effectually defeated, in many instances, the object for which they were intended. Their Lordships might perhaps be

curious to learn the extent to which the taking of oaths had been increased by modern Acts of Parliament. In one single department of the Customs there had been 10,000 oaths taken in the course of the last year (near 1000); and in one department of the Excise, 12,000 oaths had been taken during the same period. (Hear, hear.) After a deliberate consultation with the Boards of Customs and of Excise, and more especially with their respective solicitors, and in conformity with the views of those oaths, it was found that it would be better for the interests and security of the revenue, as it certainly would be more moral man, that several of those oaths should be abolished. By the present Bill, accordingly, it was proposed to abolish the greater number of them, and to substitute in their stead a declaration, with a penalty years ago to have heard the late Mr. Wrentham say, had been lessened since he found that they could never walk alone, but that they must always be accompanied by a penalty. The present Bill repealed 80 or 100 oaths connected with the Customs, and oaths connected with the Excise, nearly a similar amount had been repealed which had been attached to the collection of that portion of the public revenue. The noble Marquis concluded by moving the third reading of the Bill.

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