

The Weekly Observer.

BEING A CONTINUATION OF THE STAR.

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THE GARLAND.
To the Editor of the Observer.
Sir,—In your paper of the 23d ultimo, I observed some Original Lines by B. As a response thereto, permit me to offer for insertion, in your Poet's Corner, the following effusion from the pen of the excellent Mrs. F. W. whose Christian deeds are so familiar to the public of Great-Britain.
Yours,
St. John, March 10.

THE GRAVE NOT A REST.
By Mrs. F. W.
The grave is not a place of rest,
An unbeliever teach,
Where grief can never win a tear,
Nor sorrow ever reach.
The eye that shed the tear is closed,
The hearing brain is cold;
But that which suffers and enjoys,
No narrow grave can hold.
The mould'ring earth and hungry worm,
The dust they lent may claim;
But the enduring spirit lives,
Eternally the same.

SONG.—By Mrs. HERMAN.
Oh! I can't see
Affection from thee in this bitter world,
Hold to thy heart that only treasures fast,
Watch—guard it—suffer not a breath to dim
The light of its pure spirit.
If thou hast crush'd a flower,
The root may not be digged;
If thou hast quench'd a lamp,
One more it may be lighted;
But on the harp or on the lute,
This string which thou hast broken
Shall never in sweet sound again
Give to thy touch a lute's melody.
If thou hast loes'd a bird,
Whose voice of song could cheer thee,
Still, still he may be won
From the skies to warble near thee;
But if upon the troubled sea
Thou hast thrown a gem beheaded,
Hope not that wind or wave shall bring
The treasure back when needed.
If thou hast bruise'd a vine,
The summer's breath is healing,
And in cluster yet may glow
Through the leaves their bloom revealing;
But if thou hast a cup e'er thrown
With a bright draught fill'd—oh! never
Shall Earth give back that lavish wealth
To cool thy parch'd lips' fever.
The heart is like that cup,
If thou wast the last it e'er held,
And like that jewel gone,
Which the deep will not restore thee,
And like that string of lute so late
Whose sweet sound is staid;
—Gently, oh! gently touch the chords
So soon for ever shatter'd!

THE MESSENGERS.
NATURAL PHILOSOPHY.
ELEMENTS OF PHYSICS.—By Dr. ARNOTT.
The reception, which the first volume of this work met with, and the pleasure which it has afforded to every one by whom it has been read, is a very strong proof of its merit. The first part of the second volume has just appeared, and is quite equal to the preceding part of the work in clearness and interest. It relates principally to Heat and Light, the principles of which are explained in the clearest and most intelligible manner, and illustrated by examples drawn from nature and art. The following extracts will give some idea of the manner in which these subjects are treated:

EFFECTS OF WARMTH ON ANIMAL LIFE.—Among animals, the effects of heat are equally remarkable. The dead silence of winter, for instance, is succeeded in spring by a general cry of joy. Aloft in the air the lark is every where calling; and in the woods and shrubberies, a thousand little throats are continually pouring forth their songs of gladness. During the day, the thrush and blackbird near our dwellings, are heard above the rest, and with the evening comes the sweet nightingale—for all of which it is the season of love and of exquisite enjoyment. And it is equally so with animal nature generally. In favoured England, for instance, in April and May, the whole face of the Country reounds with joyous and blaring and barking of joy. And even Man, the master of the whole, whose mind embraces all times and places, is far from being insensible to this change of season. His far-seeing reason courts draws delight from the anticipation of autumn, with its fruits; and his benevolent joyous in the happiness observed among all inferior creatures, but independently of these considerations on his own frame the returning warmth exerts a direct influence. In early life, when the natural sensibilities are yet fresh and unaltered by the habits of artificial society, spring to man is always a season of delight. The eyes brighten, the whole countenance is animated, and the heart feels as if new life were come, and has longings for fresh objects of enjoyment. Of those who have passed their early years in the country, or among the charms of nature, as contrasted with the arts of cities, there are few who, in their morning walks in spring, have not experienced without very definite cause, a kind of tumultuous joy, of which the natural expression would have been, how good the God of nature is to us. Spring is a time when sleeping sensibility is roused to feel that there lies in nature more than the grosser sense perceives. The heart is then thrilled with sudden ecstasy, and wakes to aspirations of sweet acknowledgment.

THE PHENOMENA OF LIGHT.—The phenomena of light and vision have always been held to constitute a most interesting branch of natural science; whether in regard to the beauty of light, or its utility. The beauty is seen spread over a varied landscape—among the beds of the flower-gardens, on the spangled meads, in the plumage of birds, in the clouds around the rising and setting sun, in the circles of the rainbow. And the utility may be judged of by the reflection, that had man been compelled to supply his wants by groping in utter and unchangeable darkness, even if originally created with all the knowledge now existing in the world, he could

scarcely have secured his existence for one day. Indeed, the earth without light would have been an unfit abode even for grubs, generated and living always amidst their food. Eternal night would have been universal death. Light, then, while the beautiful garb of nature, clothing the garden and the meadow—glowing in the ruby, sparkling in the diamond—is also the absolutely necessary medium of communication between living creatures and the universe around them. The rising sun is what conveys the wildness of darkness which night covered, and which to the young mind, not yet aware of the regularity of nature's changes, is so full of horror, into a visible and lovely paradise. No wonder then, if, in early ages of the world, man has been seen bending the knee before the glorious luminary, and worshipping it as the God of Nature. When a mariner, who has been toiling in midnight gloom and tempest, at last perceives the dawn of day, or even the rising of the moon, the waves seem to him less lolly, the wind is only half as fierce, sweet hope beams on him with the light of heaven, and brings gladness to his heart. A man, wherever placed in light, receives by the eye from every object around—from hills and trees, and every single leaf—may, from every point in every object, and at every moment of time, a messenger of light to tell him what is there, and in what condition. Were he omnipresent, or had he the power of sitting from place to place with the speed of the wind, he could scarcely be more promptly informed. And even in many cases, where distance intervenes, not light can impart at once knowledge which by any other conceivable means, could come only feebly, or not at all. For example, when the illuminated countenance is revealing the secret workings of the heart, the tongue would vainly try to speak, even in long phrases, what one smile of friendship or affection can in an instant convey; and had there been no light, man never could have been aware of the miniature worlds of life and activity which, even in a drop of water, the microscope discovers to him; nor could he have formed any idea of the admirable structure belonging to many minute objects. It is light, again, which gives the telegraph, by which men converse from hill to hill, or across an extent of raging sea—and which, peering upon the eye through the optic tube, brings intelligence of events passing in the remotest regions of space.

VELOCITY OF LIGHT.—The eclipses of the satellites or moons of the planet Jupiter had been carefully observed for some time, and a rule was obtained which foretold the instants in all future time when the satellites were to glide into the shadow of the planet, and disappear, or again to emerge into view. Now it was found that these appearances took place 10 1/2 minutes sooner when Jupiter was near the earth, or on the same side of the sun with the earth, than when it was on the other side; that is to say, more distant from the earth by one diameter of the earth's orbit, and at all intermediate stations the difference diminished from the 16 1/2 minutes, in exact proportion to the less distance from the earth. This proves, then, that light takes 16 1/2 minutes to travel across the earth's orbit, and 81 minutes for half that distance, or to come down to us from the sun. The velocity of light, ascertained in this way, is such, that in one second of time, viz. during a single vibration of a common clock pendulum, it would go from London to Edinburgh and back 200 times, and the distance between these is 400 miles. This velocity is so surprising, that the philosophic Dr. Hooke, when it was first ascertained that light was thus progressive, said, he could more easily believe the passage to be absolutely instantaneous, even for any distance, than that there should be a progressive movement so inconceivably swift. The truth, however, is now quite beyond a doubt, by many collateral facts bearing upon it.

UNANIMITY OF JURIES.—On the question of the necessity of unanimity in juries on criminal trials, which has been so prominently brought before the public by the late proceedings at Cork, there has been sent us a very clever and ingenious pamphlet, published some years, entitled "Observations on the English Jury Laws in Criminal Cases, with respect to the distinction between Unanimous Verdicts and Verdicts by a Majority," from which we shall make no apology for making some extracts. It is well known that different rules prevail in the different countries in which Jury trials exist, as to the requisites of their verdict. In Scotland, where the Jury consists of 15, a bare majority of opinions is sufficient to decide their verdict. In France, where 12 compose the Jury, two-thirds of the members, or eight, must concur in opinion to render valid a verdict of guilty. In England it is superfluous to mention that unanimity is requisite in all cases of condemnation. Each of these systems is defended by its respective partisans, & on its own separate grounds, and we shall not stop to discuss their merits. But unanimity being required in England, it behoves us to see, either that unanimity is obtained, or that, if there is doubt, the defendant should have the benefit of that doubt. The necessity of this rule is forcibly stated in the following passage:

"If it is the same case with an English Jury:—Suppose the Jury enclosed, and consequently excluded from all further information on the question of the murder. Three of this Jury shall, we assume, be persuaded of the prisoner's innocence, and nine of his guilt. Were this in Scotland, or in France, the majority would be sufficient to condemn, and the number of that majority would be declared in court; but in England it is very different:—The Jury are not here twelve separate men: they are one body, whose collected opinion is to be declared by their foreman. There are, then, doubts in the mind of that body; and the prisoner has a right, a legal right, to have those doubts of his

guilt interpreted in his favour. If the three who think him innocent were to agree to a verdict of guilty, they would be perjured. They would become the executors of an innocent man; for to them he would be innocent. It is otherwise with the nine. They think him guilty; but their opinion is not the opinion of the whole body. They are only the alternately preponderating weights in the scale of a single mind. It is not so much in one scale, and nothing (or what we count as nothing) in the other. The weights on either end of the beam are, in our argument, assumed to be of the same quality. They differ in amount, but neither of them are worthless. Each scale is attended to. The balance vibrates—there is doubt. If the lighter scale be fixed to the beam, it is a Jury of nine. If the proportion of the two, with regard to quantity alone, be considered, we divide truth into parcels that oppose one another: we have the decision by majority.

"Were this a mere case of probabilities, resolvable by the doctrine of chances—were it a life insurance that might be calculated from the tables of Dr. Price and Mr. Morgan, we might then say (supposing the Juries to be equally wise), that it was nine to three against the person accused; and we might reasonably conclude that, if there were a multitude of similar cases in each of which there were recorded a verdict of guilty, out of every 12, so convicted, there would be three innocent men who would suffer the sentence of the law. This is the unvarnished tale of what, it is to be feared, often happens in countries where the Jurors decide by majority; but there must be something very different, whatever that something may be, in the verdicts of our Juries: for decision by majority is not the law of England. A Scotch Jury literally says, 'There are eight of us who think the prisoner guilty, and seven who believe him to be innocent;' and the man is hanged upon this comparison of probabilities; but such a verdict would not be recorded in an English court, or if it were, it would be equivalent to no guilty."

"We would go further, and say, that there is not an almost instantaneous unanimity, the man should be acquitted. What is the meaning of the legal recommendation, that the prisoner is to have the advantage of 'reasonable doubt?' And if it is not to be presumed, when 12 sworn persons differ on a matter of fact, that there must be some reasonable doubt? The great principal on which the English law proceeds is, that the proof must be decisive, and consequently, that the Juries cannot but be unanimous."

LONDON TIMES.

ADVANTAGES OF A PLACE IN THE PILLORY.
From *Hood's Comic Journal*.
I never was in the pillory but once, which I must consider a misfortune. For looking at all things as I do, with a philosophical and enquiring eye, and courting experiences for the sake of my fellow-creatures, I cannot but lament the short and imperfect opportunity I enjoyed of filling that elevated situation, which so few men are destined to occupy. It is a sort of Eggs-Preminship; a place above your fellows, but a place in which your hands are tied. You are not without the established political vice, for you are not absolved from turning.

Let me give a brief description of the short irregular glimpse I had of men and things, while I was in Pillory Power. I was raised to fit, as many men are to high stations, by my errors. I nearly made a mistake of some sort or other in an answer in Chancery, not injurious to my interest, when I saw the Recorder of London, with a civility of manner peculiar to himself, announced to me my promotion; and in due time I was installed into office.

It was a fine day for the pillory; that is to say, it rained in torrents. Those only who have boarded and lodged like mine, can estimate the comfort of having washed into the bargain. It was about noon when I was placed, like a statue, upon my wooden pedestal; an hour probably chosen out of consideration to the little arches then let out of school, for they are a race notoriously fond of shying, pitching, jerking, pelting, flinging, slinging—in short, professions of throwing in all its branches. The public officer presented me first with a north front, and there I was—"God save the mark!" like a cock a Shrovetide, or a lay-figure in a Shooting Gallery!

The storm commenced. Stones began to spilt, mud to mizzle—cabbage stalks thickened into a shower. Now then, came a dead kitten—sometimes a living cat; anon an egg would hit me on the eye, an offence I was forced to wink at. There is a strange appetite in human kind for pelting a fellow-creature. A travelling Chinaman actually threw away two-pence to have a pitch at me with a pipkin; a Billingsgate huxter treated me with a few herrings, not by any means too stale to be purchased in St. Giles; while the weekly half-peace of the school-boys went towards the support of a Costermonger and his donkey, who supplied them with eggs fit for throwing and nothing else. I confess this last description of missiles, if missiles they might be called that never missed, annoyed me more than all the rest; however, there was no remedy. There I was forced to stand, taking up my livery, and a vile livery it was; or, as the wag expressed it, "being made free of the Pell-mongers."

It was time to appeal to my resources. I had read somewhere of an Italian, who, by dint of mental abstraction, had rendered himself unconscious of the rack, and while the executioners were tugging, wrenching, twisting, dislocating, and breaking joints, sinews, and bones, was purchasing in fancy only performing his diabolical gymnastics or undergoing an amiable Shamponing. The pillory was a milder instrument than the rack, and I had naturally a lively imagination; it seemed plausible, therefore, that I might make shift to be pelted in my absence. To attain a scene as remote as possible from pain, I selected one of absolute pleasure for the

experiment; no other, in truth, than that Persian Paradise, the Garden of Gul, at the Feast of Roses. Flapping the wings of Fancy with all my might, I was speedily in those Bowers of Bliss, and at high romps with Hour and Peri, "Flinging roses at each other."

But, alas for mental abstraction! The very first bud hit me with stone-like vehemence; my next rose, of the cabbage kind, breathed only a rank cabbage fragrance; and in another moment the claws of a flying cat scratched me back into myself; and there I was again in full pell in the pillory.

My first fifteen minutes, the only quarter I met with, had now elapsed, and my face was turned towards the East. The first object my eye fell upon was a heap of Macadamization, and I confess I never thought of calculating the number of stones in such a hillock, till I saw the mob preparing to cast them up. I expected to be lithographed on the spot! Instinct suggested to me that the only way to save my life was by dying; so dropping my head and hands, and closing my last eye with a terrific groan, I expired for the present. The mob refused to kill me. Shots of "Murder! Shame! Shame! No Pillory!" burst from all quarters. The Pipkin-monger abused the Fishmonger, who rated the School-boys; they in turn fell foul of the Costermonger, who was hissing and growling at the whole assembly; and finally, a philanthropic Constable took the whole group into custody. In the mean time I was taken down, laid with a sack over me in a cart, and driven off to an Hospital, my body seeming a very proper present to Saint Bartholomew's or Saint Thomas's, but my clothes fit for nothing but Gays's.

A PERSIAN'S ACCOUNT OF ENGLISHWOMEN.

"Our house was thronged with the women of London, and with those tongues of theirs, which, as Saadi saith, 'make the heart to talk, and the foot to walk, without the mehmanlari of the head.' I really saw some beauties among them, before whom our king of kings (upon whom be mercy and peace!) would be happy to creep on his hands and knees. They, however, cared so little about being seen, that it never occurred to them once to attempt to throw a veil over their faces. Poor Franks! I thought we, to be restricted only to one life? If our divine prophet had set up his staff here, instead of the blessed regions of Mecca, he would have given his followers six instead of four. For my part, I died daily; and as for me, as ambassador, we all saw how it would be! His heart would become rest meat before another moon was over, and he would soon be reduced to the veriest 'Majnoon' that ever 'set this' upon cheek nursing and eye food. But day after day they came to see the Circassian, bringing with them all sorts of toys and presents: a cup of compassion, said they, to her imprisoned and deplorable state of slavery. Some gave her pictures, others dolls, others books. Dilifaz was grateful for their attentions, and deplored their degraded state; but she became indignant when they endeavored to persuade her, and even to attempt force, to wear their stockings. To her astonishment they protested that nothing could be more indecent than to appear with naked feet. 'How?' exclaimed Dilifaz, 'you make such a point of covering your legs, and still in defiance of all modesty, you expose your faces! Strange ideas of decency you must have, indeed! All women's legs are alike. There can be no immodesty in leaving them naked; for nobody, by seeing them, could know one woman from another; but the face, that sacred spot, sacred to modesty, sacred to the gaze of none but a husband; that which ought to be covered with the most scrupulous delicacy; that you leave uncovered, to be stared at, criticised, laughed at, by every imprudent varlet that chokes. Allah! Allah!' exclaimed the offended Dilifaz, to a young female friend, who was one day pressing upon her acceptance of a pair of long cotton stockings. 'As-tufurallah! Allah forgive me! Are you mad? Has your brain become decaffeated? Give me free legs, a muffled face, and the favour of the holy prophet, and say no more. Strange illeck has our ears been that has brought us to a country where the women cover their legs, and uncover their faces!'—*Hajji Baba in England.*

PROBLEMS OF AMERICA.—The peopling of America is no longer an object of the slightest mystery or difficulty. The north-west limit of this continent approaches so close to Asia, that the two are almost within view of each other, and small boats can pass between them. Even farther south, at Kamtschatka, where the distance may be six or seven hundred miles, the Fox and Aleutian Islands form so continuous a chain, that the passage might be effected with the greatest facility. The Tchutchi, who inhabit the north-eastern extremity of Asia are in the regular habit of passing from one continent to the other. These tribes then, from the earliest ages had discovered that mysterious world which was hidden from the wisest nations of antiquity, and appeared so wonderful to modern Europeans. It was not a discovery in their eyes. They knew not that this was Asia and that was America; they knew not that they were on one of the great boundaries of earth. They knew only that one frozen and dreary shore was opposite to another equally frozen and dreary. However, it is manifest, that by this route any amount of people might have passed over into America. The form of the Americans approaching to that of the nations in the north-east of Asia, the comparatively well-peopled state of its north-western districts, and the constant tradition of the Mexicans, that the Aztecs and the Toltutes, who early occupied their territory, came from the north-west; all agree with the indications afforded by the natural structure of the Continent.—*Murray's N. America.*

IMPORTANCE OF COAL.—Good Coal, where it abounds, is now, for ordinary purposes, by much the cheapest kind of fuel; and since within a few years men have learned to obtain it separately, and to use instead of oil and wax, its illuminating gas, viz. its hydrogen, holding in solution a little carbon, it has become doubly precious to them. A person reflecting that heat is the magic power which vivifies nature, and that coal is what best gives heat for the endless purposes of human society, cannot, without admiration, think of the rich stores of coal which exist treasured up in the bowels of the earth for man's use; and Britain, in this respect, is singularly favored. Her coal-mines are, in effect, mines of labour or of power, vastly more precious than the gold and silver mines of Peru, for they may be said to produce abundantly every thing which labour and ingenuity can produce, and they have essentially contributed to make her mistress of the industry and commerce of the earth. Britain has become the civilized world around, nearly what an ordinary town is to the rural district in which it stands; and of this vast and glorious city, the mines in question are to coal-cellars, stored, at the present rate of consumption, for about 1000 years; a supply which, as coming improvements in the arts of life will naturally bring economy in fuel, or substitution of other means to effect similar purposes, may be regarded as exhaustless.—*Arnott's Elements of Physics.*

BLACKBIRD.—This bird, though now a very common songster in almost every part of Britain, was not so sixty years ago; for in some counties in the north of Scotland, at that period both it and the thrush were unknown. About the year 1760, the proprietor of a beautiful property on the river Dee, who had spent many years of his life in England, often remarked that his woods and shrubberies were only vital with the notes of some of the smaller songbirds, and regretted that the "mavis and merle" never paid them a visit. A sister of that gentleman, who had all her life resided on the banks of the Dee, and who knew no other warblers than the lark or linnets, one Sunday related to her brother, with considerable surprise, that she had that morning heard some one whistle some very 'pretty notes.'—Whistling on the Sabbath was then unknown in Scotland, as indeed it still is in Aberdeenshire. But in addition to the strange occurrence, there were two singular attendant circumstances; the one was, that the notes were often repeated, but always the same; and the other, that although the whistler seemed very near, she could not perceive him after the strictest search. The gentleman readily guessed what the whistle meant, he hurried to the thicket where it was said to have been heard, and there had the pleasure of hearing the blackbird's rich melody and animated lay.—*Syme's Treatise on Song Birds.*

PROPRIETY.—Dr. Stonehouse, when he entered into holy orders, took occasion to profit by his acquaintance with Garrick to procure from him some valuable instructions in education. Being once engaged to read prayers in the city, he prevailed upon Garrick to go with him. After the service, Garrick asked the Doctor what particular business he had to do when the duty was over. "None," said the Doctor. "I thought you had," replied Garrick, "on seeing you enter the reading desk in such a hurry. Nothing can be more judicious than to see a clergyman set about sacred business as if he were a tradesman, and go into the church as if he wanted to get out of it as soon as possible." He next asked the Doctor what books he had in the desk before him?—"Only the Bible and Prayer-book." "Only the Bible and Prayer-book! Why you tossed them backwards and forwards, and turned the leaves, as carelessly as if they were those of a day-book and ledger."

About the middle of the 15th century, divers scholars of the University of Oxford were reduced so low as to be compelled to get a licence under the Chancellor's hand and seal, to beg for charity of the opulent and well-disposed.—Sir Thomas More when he resigned the Lord Chancellery of England, in 1533, addressed his children (whom he had hitherto supported with their families under his own roof) at some length, as to the manner in which they should live in future, and, after mentioning several plans, added—"which, if our power stretch not to maintain neither, then we may yet, like poor scholars of Oxford, go a begging, with our bags and wallets, and sing 'Salve Regina' at rich men's doors."

At the Faithful Female Servant's Society, held at York, Nov. 2, it appeared by the Chairman's report, that some of the females who had received prizes, had lived 36 years, some 27, 25, and 22 years in the same situation, discharging their duty with fidelity. Rewards were distributed to 36 servants—52 were distributed during last year.

In addressing the grand jury at Newark, (Nottingham) quarter sessions, Rev. J. F. Beecher mentioned that there are above 100,000 Friendly Societies in England, and in this country alone said he, there are from 25, to 25,000 members; and the late statute made for their security, provides that at the Friendly Societies no money shall be spent in feasting, and that no money shall be lent on personal security; for it is an indisputable fact, that one gentleman in London had borrowed £120,000 of the Friendly Societies, upon his personal security; this was now put on an end. The sums are to be paid into the Bank of England, or into the Savings Banks.

Mr. J. Parkin