

of the contracting powers into those of the other, and reciprocally.

Art. XIV.—All prisoners of war, of whatever nation, condition, or sex, they may be, which are in the two Empires, must immediately, after the exchange of the present treaty of peace, be set free, and restored without the least ransom or payment; with the exception of the Christians who, of their own free will have embraced the Mahomedan religion in the States of the Sublime Porte, or the Mahomedan who also of their own free will, have embraced the Christian religion in the territories of the Russian Empire.

The same conduct shall be adopted towards the Russian subjects, who after the signature of the present Treaty of Peace, in any manner whatever have fallen into captivity, and be found in the States of the Sublime Porte.

The Imperial Court of Russia promises on its part to act in the same way towards the subjects of the Sublime Porte. No repayment shall be required for the sums which have been applied by the two high contracting parties to the support of prisoners. Each of them shall provide the prisoners with all that may be necessary for their journey as far as the frontiers, where they shall be exchanged by Commissaries appointed by both sides.

Art. XV.—All the Treaties, Conventions, and Stipulations, settled and concluded at different periods between the Imperial Court of Russia and the Ottoman Porte, with the exception of those which have been annulled by the present Treaty of Peace, are confirmed in all their force and effect, and the two High Contracting Parties engage to observe them religiously and inviolably.

Art. XVI.—The present Treaty of Peace shall be ratified by the two High Contracting Courts and the exchange of the ratification between the respective Plenipotentiaries shall take place within the space of six weeks, or earlier, if possible.

In faith of which, (signed)

Count ALEXIS ORLIFF.

Count J. PAHLEN.

In virtue, &c. (Signed)

DIEBITSCH ZABALKANSKY.

QUEBEC, November 2.

On Friday last, Coroners' Inquests were held on view of the bodies of Julie Eleonora and Adeline, twins, female infant children of Mr. Oliver Fiset, Shopkeeper, in St. John street. The Jurors returned the verdict "Poisoned by Opium unintentionally administered to the deceased." It was in evidence that two phials of syrup of poppies were brought from the Nuns of the Hotel Dieu Hospital, for the price of 6d. each, to procure rest at night to the children, a third phial was also brought from the Nuns, which unfortunately, by some mistake, proved to be a strong solution of Opium, the first dose of which caused death in a few hours.

We have been favoured by Captain Bayfield, with some observation on the variation of the Compass in the Gulf of St. Lawrence, which we lose no time in communicating to the public.

Captain B. informs us that the variation of the Compass is erroneously laid down, in almost every one of the Charts used by sea-faring men frequenting this river.

For example, a vessel off Pointe de Monts, shapes her course to pass to the southward of Anticosti. Consulting any of the charts now in use, the master finds the variation marked  $7\frac{1}{2}$  degrees whilst it is in reality  $23\frac{1}{2}$ . He therefore steers too far to the northward by more than half a point of the Compass; and if the night be dark, and the weather bad, he stands great chance of running on the island. The same error in the case of ships bound to the southward; and hence many of them run on the south coast.

It is conceived, therefore, that the following statements of the variation, communicated by Captain Bayfield, will prove valuable to the trade:—

*Variation of the Compass sufficiently exact for the purpose of navigation:—*

Brandy Pota,  $16\frac{1}{2}$  degrees W. Island of Bic,  $17\frac{1}{2}$  do. Cape Chat,  $21$  do. Bay of Seven Islands,  $23$  do. West end of Anticosti,  $23\frac{1}{2}$  do. East end of Anticosti,  $24\frac{1}{2}$  do.—(Star.)

We regret to learn by the Upper Canada papers that owing to the dam constructed across the river Welland sinking nearly two feet, after its erection had been completed, the waters of the Welland Canal cannot be made of sufficient depth in some parts to admit of its unobstructed navigation. This will probably deprive the public of its advantages till next spring.

The *Niagara Gleaner* of the 16th instant mentions the arrival there, on the previous day, of the Rev. ROBERT M'GILL, appointed to the pastoral charge of the PRESBYTERIAN Congregation in that town, in connection with the Church of SCOTLAND. The Rev. Mr. MACHAR of KINGSTON, who accompanied Mr. M'GILL from that place to NIAGARA, was to preach in the forenoon of the next day (Sunday) and introduce the Reverend gentleman to his new congregation.

From the New-York Journal of Commerce.

DECLINE OF THEATRES.—The extraordinary decline of theatrical amusements in this city is scarcely more remarkable than that which has been witnessed in London and Paris, and to some extent throughout the civilized world. If the causes of this moral phenomenon be sought out, they will partly be found in the degeneracy to which the stage has descended, and partly in other circumstances, which vary in different places. The New Monthly Magazine for October gives the following description of theatrical operations in England:—

Theatres seem fast declining. The Committee of Drury-lane lower their rent, and the renter his prices. Covent-garden goes a begging; and even in the provinces, as Sydney Smith calls the counties, stage-proprietors are everywhere on the point of ruin. Every one has his own theory for the cause, and none agree on the remedy. The begging and borrowing system, to which Covent-Garden is recurring, must inevitably fail—the catastrophe, unless prevented by a change of system, can be protracted only for a season or two.

Nothing can be more absurd, or more unlike the act of men of business, than the attempt to prop up what in its own nature ought to sustain itself, or be suffered to fall. Theatres now return no profit, and are only kept up for the benefit of performers, at the cost of credulous creditors. The natural inference is, they are no longer wanted, or at least adapted to public wants, and conducted in accordance with existing circumstances.

#### MISCELLANY.

##### OBSERVATIONS ON STUDY.

From Lord King's *Life of Locke*.

"1. Heaven being our great business and interest, the knowledge which may direct us thither, is certainly so too, so that this is without peradventure the study that ought to take the first and chiefest place in our thoughts; but wherein it consists, its parts, method, and application, will deserve a chapter by itself.

2. The next thing to happiness in the other world, is a quiet prosperous passage through this, which requires a discreet conduct and management of ourselves in the several occurrences of our lives. The study of prudence then seems to me to deserve the second place in our thoughts and studies. A man may be, perhaps, a good man (who lives in truth and sincerity of heart towards God) with a small portion of prudence, but he will never be very happy in himself, nor useful to others without: these two are every man's business.

3. If those who are left by their predecessors with a plentiful fortune, are excused from having a particular calling, in order to their subsistence in this life, it is yet certain by the law of God, they are under an obligation of doing something.

Our happiness being thus parcelled out, and being in every part of it very large, it is certain we should set ourselves at work without ceasing, did not both the parties we are made of bid us hold.—Our bodies and our minds are neither of them capable of continual study; and if we take not a just measure of our strength, in endeavoring to do a great deal, we shall do nothing.

The knowledge we acquire in this world, I am apt to think extends not beyond the limits of this life. The beautiful vision of the other life needs not the help of this dim twilight; but, be that as it will, I am sure the principal end why we are to get knowledge here, is to make use of it for the benefit of ourselves and others in this world; but if by gaining it we destroy our health, we labor for a thing that will be useless in our hands; and if by harassing our bodies (though with a design to render ourselves more useful) we deprive ourselves of the abilities and opportunities of doing that good we might have done with a meaner talent, which God thought sufficient for us by having denied us the strength to improve it to that pitch which men of stronger constitutions can attain to, we rob God of so much service, and our neighbor of all that help which, in a state of health, with moderate knowledge, we might have been able to perform. He that sinks his vessel by overloading it, though it be with gold and silver and precious stones, will give his owner but an ill account of his voyage. • • • •

The subject being chosen, the body and mind being both in a temper fit for study, what remains but that a man betake himself to it. These certainly are good preparatories; yet, if there be not something else done, perhaps we shall not make all the profit we might.

1st. It is a duty we owe to God as the fountain and author of all truth, who is truth itself, and it is a duty we owe ourselves, if we will deal candidly and sincerely with our own souls, to have our minds constantly disposed to entertain and receive truth wheresoever we meet with it, or under whatsoever appearance of plain or ordinary, strange, new, or perhaps displeasing, it may come in our way. Truth is the proper object, the proper riches and furniture of the mind; and according as his stock of this is, so is the difference and value of one man above another. He that fills his head with vain notions and false opinions, may have his mind puffed up and seemingly much enlarged, but in truth it is narrow and empty; for all that it comprehends, all that it contains, amounts to nothing, or less than nothing; for falsehood is below ignorance, and a lie worse than nothing."

MYSTERIOUS TRANSACTION.—The public may recollect an advertisement appearing in some of the papers about six months ago, respecting a young lady who disappeared from her friends, and of whom nothing was heard for a considerable time, except a letter from the lady herself, stating that she was well, but in confinement, and unable to describe where or by whom detained. This, of course, excited her friends, who had given her over for lost, conceiving she had come to some untimely death, to renew their search, but every means to discover the place of her seclusion proved equally unsuccessful as before the receipt of the letter; but on the evening of the 22d of last month, to the surprise and joy of her friends, she returned home in good health, though she had been closely confined in one room ever since the evening she disappeared. One even in March last, as she was passing through Portman Square, two men suddenly seized hold of her by the arms, and putting a large silk handkerchief over her eyes and mouth, conveyed her to a coach which was waiting in the square. She was so dreadfully terrified when put into the coach, that she instantly fainted away, and remembers nothing further till she recovered. The handage being removed from her eyes, she found herself in a room with two gentlemen and an old lady, who were standing over her, when she asked them if it was their intention to murder her? To which they replied that it was not their wish to do her the smallest injury, and shortly afterwards the two men disappeared, having briefly informed her that she was brought there by order of a "gentleman." On their departure she interrogated the old lady, who also said that she was brought there by the direction of a gentleman, who was determined to make her his bride; that she would shortly see him, and in the meantime would be treated with the utmost respect, and supplied with every thing to make her happy. Day after day passed on, and no gentleman appeared; one of the men frequently came there, and conversed with the old woman; but nothing transpired from their conversation either to give her the least idea of the motives for her being thus forced away, or at the