The Weekly Observer.

BEING A CONTINUATION OF THE STAR.

Office in Hatfield's Brick Building, Market-square.

SAINT JOHN, TUESDAY, JUNE 8, 1830.

Vol. II. No. 48.

THE GARLAND.

TO-MORROW.

Oh! dream not of to-morrow's bliss,
Nor idly count its joy;
Perchance a gloomier day than this
Will bring its new alloy.

Oh! think not of to-morrow's weal,
Nor weave the scheme of days;
For Fancy's hues are seldom real,
And Hope's—but flitting rays.

Oh! picture not to-morrow's scene,
Th' elysium of its hour;
That blossom, which to-day is green,
May be—a withered flower.

[*R. Montgomery.*

THE NEW ZEALANDERS.

The Library of Entertaining Knowledge. Vol. V. part 1. London, 1830. Knight.

We are desirous of devoting all the space which we can afford in our present number, to drawing the attention of our readers to the extraordinary adventures of an English sailor, who, having escaped with life in the massacre of his messmates by a party of New Zealanders, was adopted by these people, was tattooed, and afterwards became a chief among them, and married two sisters, the daughters of the chief, by whom his life had been spared. After residing several years in the island, he contrived at length to escape, and effected his return to his native land.

It was in the year 1816 that John Rutherford, a native of Manchester, who for several years, previously had led a sailor's life, both on board King's ships and merchantmen, and had assisted during the war, at the storming of St. Sebastian, was received at Owhyee, in which island, he had been left sick, on board the American brig Agnes, of six guns and fourteen men, commanded by Captain Coffin, engaged in trading for pearls and tortoise-shells among the islands of the Pacific. Capt. Coffin was desirous of putting into the Bay of Islands for refreshments, and with that view approached the east coast of New Zealand. This purpose he was prevented accomplishing by a gale of wind, which drove his ship into a large bay, with the navigation of which he was unacquainted. This bay the author of the account of the New Zealanders now before us concludes, from the description given of it by Rutherford, to be the bay into which Capt. Cook first put, on his arrival on the coasts of New Zealand, and to which he gave the name of Poverty Bay. It was here that the disaster which renders the subsequent life of Rutherford so interesting, occurred.—His narrative now published gives the following account of this transaction, and of the horrible fate of his comrades.

"Reluctant as the captain was to enter this bay, from his ignorance of the coast, and the doubts he consequently felt as to the disposition of the inhabitants, they at last determined to stand in for it, as they had great need of water, and did not know when the wind might permit them to get to the Bay of Islands. They came to anchor accordingly, off the termination of a reef of rocks, immediately under some elevated land which formed one of the sides of the bay. As soon as they had dropped anchor, a great many canoes came off to the ship from every part of the bay, each containing about thirty women, by whom it was paddled.—Very few men made their appearance that day; but many of the women remained on board all night, employing themselves chiefly in stealing whatever they could lay their hands on; their conduct greatly alarmed the captain, and a strict watch was kept during the night. The next morning one of the chiefs came on board, whose name they were told was Aimy, in a large war-canoe, about sixty feet long, and carrying above a hundred of the natives, all provided with quantities of mats and fishing-lines, made of the strong white flax, of the country, with which they professed to be anxious to trade with the crew.—After this chief had been for some time on board, it was agreed that he should return to the land, with some others of his tribe, in the ship's boat, to procure a supply of water. This arrangement the captain was very anxious to make as he was averse to allow any of the crew to go on shore, wishing to keep them all on board for the protection of the ship. In due time the boat returned, laden with water, which was immediately hoisted on board; and the chief and his men were despatched a second time on the same errand. Meanwhile, the rest of the natives continued to bring pigs to the ship in considerable numbers; and by the close of the day about two hundred had been purchased, together with a quantity of fern-root to feed them on. Up to this time, no hostile disposition had been manifested by the savages; and their intercourse with the ship had been carried on with every appearance of friendship and cordiality, if we except the propensity they had shown to pilfer a few of the tempting rarities exhibited to them by their civilized visitors.

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"During the night, however, the thieving was renewed, and carried to a more alarming extent, inasmuch as it was found in the morning that some of the natives had not only stolen the lead off the ship's stern bet and also cut away many of the ropes, and carried them off in their canoes. It was not till day-break, too, that the chief returned with his second cargo of water, and it was then observed that the ship's boat he had taken with him leaked a great deal; on which the carpenter examined her, and found that a great many of the nails had been drawn out of her planks. About the same time, Rutherford detected one of the natives in the act of stealing the pipson lead,—'which, when I took from him,' says he, he grinded his teeth, and shook his tomahawk at me.' 'The captain,' he continues, 'now paid the chief for fetching the water, giving him two muskets and a quantity of powder and shot—arms and ammunition being the only article these people will trade for. There were at this time about three hundred of the natives on the deck, with Aimy, the chief, in the midst of them; every man armed with a green stone, slung with a string around his waist. This weapon they call a "mery;" the stone being about a foot long, flat, and of an oblong shape, having both edges sharp, and a handle at the end; they use it for the purpose of killing their enemies, by striking them on the head. Smoke was now observed rising from several of the hills; and the natives appearing to be mustering on the beach from every part of the bay, the captain grew much afraid, and desired us to loosen the sails, and to make haste down to get our dinners, as he intended to put to sea immediately. As soon as we had dined, we went aloft, and I proceeded to loosen the jib. At this time, none of the crew were on deck except the captain and the cook, the chief mate being employed in loading some pistols at the cabin table. The natives seized this opportunity of commencing an attack upon the ship. First, the chief threw off the mat which he wore as a cloak, and, brandishing a tomahawk in his hand, began a war song, when all the rest immediately threw off their mats likewise, and, being entirely naked, began to dance with such violence, that I thought they would have stove in the ships deck. The captain, in the mean time, was leaning against the companion, when one of the natives went unperceived behind him, and struck him three or four blows on the head with a tomahawk, which instantly killed him. The cook on seeing him attacked, ran to his assistance, but, was immediately murdered in the same manner. I now sat down on the jib boom, with tears in my eyes, and trembling with terror. Here I next saw the chief mate come running up the companion ladder, but before he reached the deck he was struck on the back of the neck in the same manner as the captain and cook had been. He fell with the blow, but did not die immediately.—A number of the natives now rushed in at the cabin door, while others jumped down through the skylight, and others were employed in cutting the lanyards of the rigging of the stays.

At the same time four of our crew jumped overboard off the foreyard, but were picked up by some canoes that were coming from the shore, and immediately bound hand and foot. The natives now mounted the rigging, and drove the rest of the crew down, all of whom were made prisoners. One of the chiefs beckoned to me to come to him, which I immediately did and surrendered myself. We were then put altogether into a large canoe, our hands being tied; and the New Zealanders searching us, took from us our knives, pipes, tobacco-boxes, and various other articles. The two dead bodies, and the wounded mate, were thrown into the canoe along with us.—The mate groaned terribly, and seemed in great agony, the tomahawk having cut two inches deep into the back of his neck; and all the while one of the natives, who sat in the canoe with us, kept licking the blood from the wound with his tongue."

[Several of the crew were next day murdered and devoured by these cannibals.]

"'Gentle reader,' continues Rutherford, 'we will now consider the sad situation we were in; our ship lost, three of our companions already killed, and the rest of us tied each to a tree, starving with hunger, wet, and cold, and knowing we were in the hands of cannibals. The next morning, I observed that the surf had driven the ship over the bar, and she was now in the mouth of the river, and aground near the end of the village. Every thing being now out of her, about ten o'clock in the morning they set fire to her; after which they all mustered together on an unoccupied piece of ground near the village, where they remained standing for some time; but at last they all sat down except five, who were chiefs, for whom a large ring was left vacant in the middle. The five chiefs, of whom Aimy was one, then approached the place where we were, and after they had stood consulting together for some time, Aimy released me, and another, and taking us into the middle of the ring, made signs for us to sit down, which we did. In a few minutes, the other four chiefs came also into the ring, bringing along with them four more of our men, who were made to sit down beside us. The chiefs now walked backward and forward in the ring with their merys, in their hands, and continued walking together for some time, but we understood nothing of what they said. The rest of the natives were all the while very silent, and seemed to listen to them with great attention. At length one of the chiefs spoke to one of the natives who was seated on the ground, and the latter immediately arose, and taking his tomahawk in his hand, went and killed the other six men who were tied to the trees. They groaned several times as they were struggling in the agonies of death, but at every groan the natives burst out into great fits of laughter. We could not refrain from weeping for the sad fate of our comrades, not knowing at the same time, whose turn it might be next. Many of the natives, on seeing our tears, laughed aloud, and brandished their mery at us."

After spending a second night in the same manner as they had done the first, Rutherford and his surviving comrades were taken away in the company of five chiefs, on a journey into the interior, and after performing a painful walk of ten miles, arrived at a village, the residence of one of the five chiefs. Here two pigs and a quantity of potatoes having been dressed, the whole party feasted: the white men being allowed to sit down by the side of the chiefs; the slaves receiving their portion apart. It was on the same day that the friendly intentions of the savages towards Rutherford and his companions were manifested, by their performing on them the operation of tattooing. We shall give the account of this painful process in the words of the sufferer himself:—

Tattooing an Englishman.

"Dinner being finished Rutherford and his companions spent the evening seated around a large fire, while several of the women, whose countenances he describes as pleasing, amused themselves by playing with the fingers of the strangers, sometimes opening their shirts at the breasts, and at other times feeling the calves of their legs, 'which made us think,' says Rutherford, 'that they were examining us to see if we were fat enough for eating.' The large fire, he continues 'that had been made to warm the house, being now put out, we retired to rest in the usual manner; but although the fire had been extinguished, the house was still filled with smoke, the door being shut, and there being neither chimney nor window to let it out. In the morning, when we arose, the chief gave us back our knives and tobacco boxes, which they had taken from us while in the canoe, on our first being made prisoners; and we then breakfasted on some potatoes and cockles, which had been cooked while we were at the sea-coast, and brought thence in baskets. Aimy's wife and two daughters now arrived, which occasioned another grand crying ceremony; and when it was over, the three ladies came to look at me and my companions. In a short time, they took a fancy to some small gilt buttons which I had on my waistcoat; and Aimy making a sign for me to cut them off, I immediately did so, and presented them for their acceptance. They received them very gladly, and shaking hands with me exclaimed, "the white man is very good." The whole of the natives having then seated themselves on the ground in a ring, we were brought into the middle, and being stripped of our clothes, and laid on our backs, we were each of us held down by five or six men, while two others commenced the operation of tattooing us. Having taken a piece of charcoal, and rubbed it upon a stone with a little water until they had produced a thickish liquid, they then dipped into it an instrument made of bone, having a sharp edge like a chisel, and shaped in the fashion of a garden hoe, and immediately applied it to the skin, striking it twice or thrice with a small piece of wood. This made it cut into the flesh as a knife would have done, and caused a good deal of blood to flow, which they kept wiping off with the side of the hand, in order to see if the impression was sufficiently clear. When it was not, they applied the bone a second time to the same place. They employed, however, various instruments in the course of the operation, one which they sometimes used being made of a shark's tooth, and another having teeth like a saw. They had them also of different sizes to suit the different parts of the work.

While I was undergoing this operation although the pain was acute, I never either moved or uttered a sound, but my comrades moaned dreadfully. Although the operators were very quick and dexterous, I was for hours under their hands; and during the operation Aimy's eldest daughter several times wiped the blood from my face with some dressed flax. After it was over she led me to the river, that I might wash myself, (for it made me completely blind,) and then conducted me to a great fire. They now returned us all our clothes, with the exception of our shirts, which the women kept for themselves, wearing them, as we observed, with the fronts behind. We were now not only tattooed, but what they called *tabooed*, the meaning of which is, made sacred, or forbidden to touch any provision, of any kind with our hands. This state of things lasted for three days, during which time we were fed by the daughters of the chiefs, with the same victuals, and out of the same baskets, as the chiefs themselves, and the persons who had tattooed us. In three days, the swelling which had been produced by the operation had greatly subsided, and I began to recover my sight; but it was six weeks before I was completely well. I had no medical assistance of any kind during my illness; but Aimy's two daughters were very attentive to me, and would frequently sit beside me, and talk to me in their language, of which, as yet, however, I did not understand much.'"

At this village, Rutherford and his companions, except one John Watson, who soon after their arrival there had been carried away by a chief named Nainy, sojourned six months. At the expiration of that term, they were carried farther into the interior, and at length arrived at the village of Aimy, the chief who had led the attack on the Agnes. By this time, however, there were only two white men remaining together, the others having been left in different villages through which the expedition had passed.

It was in the village of Aimy, we are told, that Rutherford continued to reside during the remainder of the time he spent in New Zealand, employing himself chiefly in fishing and shooting, for the chief had a capital double-barrelled fowling-piece, and plenty of powder and duck-shot which he had taken from the Agnes, and which he entrusted to Rutherford whenever he had a mind to go a shooting. At the end of a year, however Rutherford was deprived of his only remaining companion, who was put to a violent death for a supposed offence. He was not eaten but decently buried by the direction of the survivor. For sixteen months Rutherford remained at the village of Aimy, but after that period began to move about with the chiefs. His life, it seems, was varied with few incidents worthy recording. One of the greatest inconveniences, we are told, which he felt, was the wearing out of his clothes, which at the end of three years he was obliged to abandon entirely, and take to a white flax mat, which, being thrown over his shoulders, came as low as the knees.

The ceremony of the installation of Rutherford as a chief, and the account of his marriage, is related as follows, and with this we shall close our extracts from this interesting narrative. The forthcoming half volume will, we presume, furnish us with the sequel of Rutherford's adventures.

"'At last, it happened one day,' the narrative proceeds, 'while we were all assembled at a feast in our village, that Aimy called me to him, in the presence of several more chiefs, and, having told them of my activity in shooting and fishing, concluded by saying that he wished to make me a chief, if I would give my consent. This I readily did; upon which my hair was immediately cut with an oyster shell in the front, in the same manner as the chiefs have theirs cut; and several of the chiefs made me a present of some mats, and promised to send me some pigs the next day. I now put on a mat covered over with red ochre and oil, such as was worn by the other chiefs; and my head and face were also anointed with the same composition by a chief's daughter, who was entirely a stranger to me. I received at the same time, a handsome stone mery, which I afterwards always carried with me. Aimy now advised me to take two or three wives,—it being the custom for the chiefs to have as many as they think proper; and I consented to take two.—About sixty women were then brought up before me, none of whom, however, pleased me, and I refused to have any of them; on which Aimy told me that I was tabooed for three days, at the expiration of which time he would take me with him to his brother's camp, where I should find plenty of women that would please me. Accordingly we went to his brother's at the time appointed, when several women were brought up before us; but having cast my eyes upon Aimy's two daughters, who had followed us, and were sitting on the grass, I went up to the eldest, and said that I would choose her.—On this she immediately screamed and ran away; but two of the natives, having thrown off their mats, pursued her and soon brought her back, when, by the direction of Aimy, I went and took hold of her hand. The two natives then let her go, and she walked quietly with me to her father, but hung down her head and continued laughing. Aimy now called his other daughter to him, who also came laughing: and he then advised me to take them both. I then turned to them, and asked them if they were willing to go with me, when they both answered, *I pea*, or *I pair*, which signifies, Yes, I believe so. On this Aimy told them they were tabooed to me, and directed us all three to go home together which we did, followed by some of the natives. We had not been many minutes at our own village, when Aimy, and his brother also, arrived: and in the evening, a great feast was given to the people by Aimy. During the greater part of the night, the women kept dancing a dance which is called *Kane-Kane*, and is seldom performed, except when large parties are met together. While dancing it they all stood in a row several of them holding muskets over their heads; and their movements were accompanied by the singing of several of the men; for they have no kind of music in this country.

"My eldest wife's name was Eshou, and that of my youngest Epecka. They were both handsome, mild, and good tempered. I was now always obliged to eat with them in the open air, as they would not eat under the roof of my house, that being contrary to the customs of their country. When away for any length of time, I used to take Epecka along with me, and leave Eshou at home. The chief's wives in New Zealand are never jealous of each other, but live together in great harmony; the only distinction among them being, that the oldest is always considered the head wife. No other ceremony takes place on occasion of a marriage, except what I have mentioned. Any child born of a slave woman though the father should be a chief, is considered a slave like its mother. A woman found guilty of adultery is immediately put to death. Many of the chiefs take wives from among their slaves; but any one else that marries a slave woman, may be robbed with impunity; whereas he who marries a woman belonging to the chief's family is secure from being plundered, as the natives dare not steal from any person of that rank. With regard to stealing from others, the custom is, that if any person has stolen any thing, and keeps it concealed for three days, it then becomes his own property, and the only way for the injured party to obtain satisfaction is to rob the thief in return.—If the theft however, be detected within three days, the thief has to return the articles stolen; but even in that case he goes unpunished. The chiefs, also, although secure from the depredations of their inferiors, plunder one another, and this often occasions a war among them.

Arrival of Mary Queen of Scots in Scotland.—Mary set sail for the country in which she was to assume a crown entwined with many thorns. Elizabeth had refused her a safe conduct; and it is said that the English ships of war had orders to intercept her. The widowed queen of France took a lingering and painful farewell of the fair country over which she had so lately reigned, with expressions of the deepest sorrow. A mist hid her galleys from the English fleet; and she arrived safely at Leith on the 19th of August, in the aforesaid year. Her subjects crowded to the beach to welcome her with acclamations; but the preparations made for her reception had been too hasty to cover over the nakedness and poverty of the land. The queen, scarcely nineteen years old, wept when she saw the wretched hackneys, still more miserably accoutred, which were provided to carry her and her ladies to Holyrood, and compared them in her thoughts to the fair palfreys with brilliant housings which had waited her commands in France. Upon her landing, her subjects, softened with the recollection of her early misfortunes, charmed with the excellence of her mien, the delicacy of her unrivalled beauty, the vigor of her blooming years, and the acuteness of her wit, were almost enraptured with joy. Some part of the reception afforded by their loyal zeal was well meant, but certainly ill chosen. Two or three hundred violinists, apparently amateur performers, held a concert all night below her windows, and prevented her getting an hour's sleep after the fatigues of the sea. Mary, though suffering under the effects of this dire serenade, professed to receive the compliment of these "honest men of the town of Edinburgh" as it was intended, and even ventured to hint a wish that the concert might be repeated. But when, on the Sunday after Mary's landing, preparations were made to say mass in the Royal chapel, the reformers said to each other, "Shall that idol the mass again take place within this kingdom?—It shall not." The young master of Lindsey, showing in youth the fierceness of spirit which animated him in after-life, called out, in the court-yard of the Royal palace, that "the idolatrous priest should die the death according to God's law." The prior of St. Andrew's, with great difficulty, appeased the tumult, and protected the priests, whose blood would otherwise have been mingled with their sacrifice. But unwilling to avow an intention so unpopular, he was obliged to dissemble with the reformers; and while he allowed that he stood with his sword drawn at the door of the chapel, he pretended that he did not do so to protect the priest, but to prevent any Scottish man from entering to witness or partake in the idolatrous ceremony. It was immediately after this riot, and the display of the insulting and offensive pageant before mentioned, that the young queen had the first of her celebrated interviews with John Knox, in which he knocked at her heart so rudely as to cause her to shed tears. The stern apostle of presbytery was, indeed, unsparing of rebuke, without sufficiently recollecting that previous conviction is necessary before reproof can work repentance; and that, unless he had possessed powers of inspiration, or the gift of working miracles, he could not have, by mere assertion, converted a Catholic from the doctrines, however false, which she had believed in from her earliest childhood.—*Dr. Lardner's Cabinet Cyclopædia, vol. IV.; being Sir Walter Scott's History of Scotland, vol. II.*

The Battle of Sheriffmuir.—A gentleman named M'Lean, who lived to a great age, thus described the attack of his own tribe, and there can be no doubt that the general onset was made under similar circumstances. When his clan was drawn up in deep order, the best born, bravest, and best armed of the warriors in front, Sir John M'Lean placed himself at their head, and said with a loud voice, "Gentlemen, this is a day we have long wished to see. Yonder stands M'Callammore for King George: here stands M'Lean for King James. God bless M'Lean and King James! Charge, gentlemen!" The clan then muttered a brief prayer, fixed the bonnet firm on the head, stripped off their plaids, which then comprehended the filibeg also, and rushed on the enemy, firing their fusees irregularly, then dropping them and drawing their swords, and uniting in one wild yell, when they mingled among the bayonets.—The regular troops on the left received this fierce onset of the mountaineers with a heavy fire, which did considerable execution. Among others who dropped was the gallant young chief of Clan Ranald, mortally wounded. His full checked, for an instant, the impetuosity of his followers, when Glencarry, so often mentioned, started from the ranks, waved his bonnet around his head, exclaiming, "Revenge, revenge! today for revenge, and to-morrow for mourning!" The highlanders, resuming the fierceness of their attack, mingled with the regulars; forced their line in every direction, broke through them and dispersed them; making great slaughter among men less active than themselves; and loaded with an unwieldy musket, which in individual or irregular strife has scarce ever been found a match for the broad sword. The extreme left of Argyle's army was thus routed with considerable slaughter, for the highlanders gave no quarter. —*Tales of a Grandfather.*

An Independent Member of Parliament!—There is nothing like one's own rotten borough! How enviable is the situation of him who is elected in the servant's hall, by his own domestics! He has no preliminary toil and trouble to undergo; in personally soliciting hundreds of vulgar persons for their patronage, and haggling with them about the price, or endeavouring to overcome their surliness, and adapt himself to their opinions. He has not to encounter, perhaps for a fortnight together, and that too with unruffled placidity of temper, the insults of the "rank-scented many," and the no less vexatious badgering of other candidates. When he gets to town, he is not annoyed by the jealous surveillance of his constituency, nor bored by the visits of his country friends, the importunities, requests and discontents. He is not obliged to spend whole mornings on stupid committees, nor to forego his dinner, by attending the house to present petitions or superintend country bills. Neither must he of necessity quit a pleasant party, or break in upon his rest, in order to be present at the division, lest he should be called over the coals, when he gets home, for neglecting his duty. Lastly, he is not in continual dread lest ministers should dissolve, and send him back again, to go over the same labour, misery and expense. Very different, indeed, is the situation of him who is the representative of half a dozen of his own dependents. On the day of election, after breakfast, he sends for his steward, who is the returning officer, and gives him his instructions; by dinner-time he is a member of Parliament. He enters the House as free as air, and is the most independent gentleman in it; for he is neither hampered by pledges, nor haunted by visions of country-meetings and hustings retribution.—*Sydenham, or Memoirs of a Man of the World.*

Important to Gourmands.—The *Messager des Chambres*, after expatiating on the merits of a M. Carême, a celebrated cook, whom he calls the "picturesque confectioner" the "Palladio of pastry," says, "during a year that M. Carême has been chief superintendent of the kitchen to the King of Great Britain, His Majesty, who has long been a martyr to the gout, has not had the slightest attack of that afflicting malady." This journal afterward adds: "It is one of M. Carême's axioms, that good living is the only principle of longevity. He affirms, that of the two men of affluence, equal in age, complexion, ideas, and habits, the one who has the better cook of the two will live ten years longer than the other." Hear this, ye gourmands, and rejoice!

A Floating Hotel.—A merchant at Marseilles has ingeniously contrived, that in one of the vessels there shall be parlours, dining-rooms, and a kitchen, so as to form a furnished hotel, with a floating restaurant. The vessel is to sail for Algiers at the same time as the squadron, and will be stationed at the distance of a league from land, so that the disembarkation of the troops and the bombardment may be witnessed from it. Many persons having expressed a desire to profit by this opportunity of witnessing the drama of the destruction of a horde of pirates.—*Paris paper.*

Honesty.—Honesty is now-a-days so much a matter of opinion, that it would be sheer dogmatism for any person to set up a standard of, and to assert this or that to be agreeable or contrary to, it. You are correct, therefore, in saying that my principles and conduct are repugnant to your ideas upon the subject. Every man has his own notions about honesty, and thinks, perhaps, very indifferently of the opinions of his neighbours, who may be equally sincere; but in the particular of which one is reproachable another is faultless, and *vice versâ*. So in the end it comes to nearly the same thing; and if honesty, like other commodities, could be weighed in the scale, I think, Matthew, if you and I were to select indifferently fifty men from the common herd, we should find that the quantity of the article which each could muster would be on a pretty equal average.—*Sydenham.*

Centrifugal Force.—A carriage, or horseman, or pedestrian, passing a corner, moves in a curve, and suffers a centrifugal force, which increases with the velocity, and which impresses on the body a force directed from the corner. An animal causes its weight to resist this force, by voluntarily inclining its body towards the corner. As the velocity is increased, the centrifugal force is also increased, and therefore a greater inclination of the body is necessary to resist it. We accordingly find that the more rapidly a corner is turned, the more the animal inclines his body towards it. A carriage, however, not having voluntary motion, cannot make this compensation for the disturbing force which is called into existence by the gradual change of direction of the motion; consequently it will, under certain circumstances, be overturned, falling of course outwards, or *from* the corner. —*Dr. Lardner's Cabinet Cyclopædia, Vol. V.*

Parliament.—Henry the Seventh could only summon 28 temporal peers to his first parliament; and only 36 were summoned to the first parliament of Henry the Eighth. In 1830 the House of Peers consists of about 380 persons. In regard to the Commons, Henry the Eighth found at his accession 147 places returning 296 members; he added 32 places, returning 38 members. Edward the Sixth added 32 places, returning 64; Mary 12, returning 22; Elizabeth 31, returning 62; James the First 14, returning 27—total 473. From that time to the Scottish Union, 44 members were added by the authority of Parliament; and we all know that the union with Scotland produced 45 members, and that with Ireland 100—grand total, 658.

Anecdote of the Bar.

The following altercation took place between Mr. Justice Buller and Mr. Erskine, afterwards Lord Erskine, on the famous trial of the Dean of Asaph.

Mr. Justice Buller, to the Jury—you say he is guilty of publishing the pamphlet, and that the meaning of the innuendoes is as stated in the indictment.

A Juror—certainly.

Mr. Erskine—is the word only to stand a part of your verdict.

A Juror—certainly.

Mr. Erskine—then I insist it shall be recorded.

Mr. Justice Buller—then the verdict must be misunderstood, let me understand the Jury.

Mr. Erskine—the Jury do understand their verdict.

Mr. Justice Buller—Sir, I will not be interrupted.

Mr. Erskine—I stand here as an advocate for a brother citizen, and I desire the word only may be recorded.

Mr. Justice Buller—sit down, Sir, remember your duty, or I shall be obliged to proceed in another manner.

Mr. Erskine—your Lordship may proceed in what manner you think fit; I know my duty as well as your Lordship knows your's, I shall not alter my conduct.

The Judge took no notice of this language.

Clothing of Children.—The fact cannot be too often repeated, nor can it be too seriously urged upon parents, that the foundation of a graceful and just proportion in the various parts of the body must be laid in infancy. A light dress, which gives freedom to the functions of life and action, is the only one adapted to permit perfect unobstructed growth—the young fibres, unconstrained by obstacles imposed by art, will shoot forth harmoniously into the form which nature intended. The garments of children should be in every respect easy, so as not to impede the freedom of their movements by bands or ligatures upon the chests, the loins, or legs, or arms. With such liberty, the muscles of the trunk and limbs will gradually assume the fine swell and development, which nothing short of unconstrained exercise can ever produce. The body will turn easily and gracefully upon its firmly poised base—the chest will rise in noble and healthy expanse, and the whole figure will assume that perfectness of form with which beauty, usefulness and health are so intimately connected.—*Journal of Health.*

Observation of the Sabbath in Brazil.—The sabbath is observed by some Brazilian families with great propriety and decorum. I have never seen a more pleasing or edifying sight than one of these families going to church on Sunday morning: first the father and mother, dressed with that attention which respect for the day dictated; then their children, of different ages, attired with equal care, having each their prayer book or breviary in their hand; last followed the domestic slaves, male and female, dressed with similar neatness particularly the female negroes. I have sometimes counted groups of twelve or fourteen persons of this description, proceeding to their parish churches; and I believe there is no Brazilian family which does not think worship on that day indispensably requisite, either public or domestic.—*Walsh's Brazil.*