

THE WEEKLY OBSERVER, PUBLISHED ON TUESDAYS, BY DONALD A. CAMELTON.

Office—In Mr. HAYFIELD'S brick building, west side of the Market-Square, St. John, N. B. Terms—City Subscribers, &c. 15s. per annum; Country do. (by mail) 17s. 6d. ditto; Country do. (not by mail) 15s. ditto; (half to be paid in advance.)

PRINTING, in its various branches, executed with neatness and despatch, on very moderate terms.

Weekly Almanack. JULY—1831. Table with columns for Days, Rises, Sets, Moon, Full, Sea.

THE GARLAND.

SEASONS OF PRAYER. To prayer, to prayer—for the morning breaks, And earth in her Alicker's smile awakes;

To prayer—for the glorious sun is gone, And the gathering darkness of night comes on; Like a curtain from God's kind hand it flows,

To prayer—for the day that God has blest, Comes tranquilly on with its welcome rest; It speaks of creation's early bloom;

There are smiles and tears in the mother's eyes, For her new born infant beside her lies; Oh, hour of bliss! when the heart overflows

There are smiles and tears in that gathering band, Where the heart is pined with the trembling hand; What trying thoughts in her bosom swell,

Kneel down by the dying sinner's side, And pray for his soul through him who died; Large drops of anguish are thick on his brow;

Kneel down at the couch of departing faith, And hear the last words the believer saith; He has hidden a secret to his earthly friends;

A voice to sustain, to soothe and to cheer, It commands the spirit to God who gave; It lifts the thoughts from the dust and grave;

Awake, awake, and gird up thy strength, To join that holy band at length; To him one unceasing love displays,

Whom the powers of nature unceasingly praise— To him thy heart and thy lungs be given, For a life of Prayer is a life in Heaven.

MISCELLANEA.

IMMUTABILITY OF THE LAW OF TITHES. (From the Quarterly Journal of Agriculture.) The divine right of tithes, like that of kings, has at length silently given way to the progress of opinion

On whatever pretence, then, the right to a tenth part of the produce of the country was at first obtained, and however unwise the laws may be held to be which confirm the claim, the right to the property is now in the Church, as an incorporated body, and by laws as valid and as ancient as those by which any property in this country is inherited or possessed.

Such are the rights of all the Reformed churches of Europe; and we believe that in no other but in that of England have the clergy presumed to claim their civil possessions by any other tenure than that of the civil law. The canon law, on which the clergy of the English Church have claimed their civil possessions, was burned by the hands of Luther, and never admitted at all by the followers of Calvin. The Church of England, then, holds its privileges and possessions under the sanction of law; and the same power which gave these rights, or which permits the exercise of them, may, if it shall seem just and for the common good, restrain them, regulate them, or take them away.

But although, as we have said, there is not another Reformed church in Europe which has dared to arrogate to itself rights and an existence independent of the civil power, we find persons amongst ourselves silly enough to listen to pretensions nothing short of the exploded jus divinum. They speak of the Church as of something independent of the civil power, and as possessing rights beyond the reach of the law! They speak of alliances between Church and State, not perceiving that this is a form of expression which either means nothing or must lead to false pretensions. No alliance can be recognized of this nature, but the alliance between the governors on the one hand, and faithful subjects on the other. Such pretended alliances have hitherto produced only evil to the human race. Alliances—unhallowed leagues, let them be termed liberty, against the right of man and the liberty of conscience! But it is plain that the most zealous advocates of the rights of the Church can place them upon no surer foundation than upon charters of the Crown confirmed by Acts of Parliament.

Granting the rights thus established to the utmost limit to which any legal right can extend, it is obvious that there is yet another right, as much founded on reason and the rights of man in society, as the right of the Church to title; and that is, the right of every succeeding generation of men to govern itself. If this law of titles is a legal law—and we shall endeavor to show that it is a very bad one—then we shall endeavor to show that it is a very bad one, and we shall endeavor to show that it is a very bad one.

REFORM—VOTE BY BALLOT. "As to the mode of voting, although for many years I have thought, as many able and excellent men still do, that ballot would be the one most likely to secure a pure election, yet a longer experience, more numerous observations, and maturer reflection, have led me, ultimately, to a different conclusion, and I am decidedly in favor of the old open way of viva voce suffrage. The principal grounds on which I have formed this opinion, I will endeavor to state concisely. In the first place, then, history shows us, that ballot, as a state engine, must inevitably prove destructive in time to the independence of the commonwealth. For instance, the Athenians, decidedly the purest and best informed population which ever formed a community, successively banished, or put to death, by ballot, the wisest, best, and most patriotic of their citizens, and the liberties of Athens were no more. In the next place, voting by ballot opens such a temptation to lying, and, consequently, to a loss of the feeling which makes man respect himself, that I think no direct influence, however powerful, or for a time successful, could produce that dastardly meanness of soul, which the habit of appearing to take one side, and secretly supporting the other, cannot fail to create. Besides, under the system of ballot, the most self-devised disinterestedness, and the most hypocritical selfishness, would not only be indistinguishable from, but in all likelihood would actually be mistaken for, each other. You may give a people free institutions, but it is their own dauntless spirit which alone can carry into effect and preserve them. Who that has witnessed a contested election for a county, or great city, can have failed to observe the proud spirit of freedom with which many a voter has given his voice to the candidate of his choice, in opposition to powerful solicitation? And can any possible imagined pervasion of undue influence be put in competition with the moral effect which such unflinching discharges of public duty inevitably produce on the feelings of society? I think not. I also think that the elections of late years, even in places where much more of that sort of influence which the advocates of ballot tell us they want to guard against, prevails, than in counties or large towns, have by no means been such as to induce us to exchange our old manly open way of voting, for the cowardly shelter of a secret suffrage."

JAMAICA. Copy of a Despatch from Lord Goderich to the Earl of Liverpool, on the subject of a complaint by Mr. Whitehouse, Methodist Minister, against the treatment of some Slaves by Messrs. Betty and Bridges, Magistrates, for attending the Wesleyan Chapel. "Colonial Office, Downing-street, Dec. 11th, 1831. My Lord—Since writing my despatch, dated the 9th inst., in the case of the complaint by Mr. Whitehouse against Messrs. Betty and Bridges, I have received from Dr. James Townley, the Secretary as I understand of the Wesleyan Methodist Society, a letter, dated the 8th instant, with various enclosed copies of which I have the honor to transmit for your Lordship's information.

My Lord—Since writing my despatch, dated the 9th inst., in the case of the complaint by Mr. Whitehouse against Messrs. Betty and Bridges, I have received from Dr. James Townley, the Secretary as I understand of the Wesleyan Methodist Society, a letter, dated the 8th instant, with various enclosed copies of which I have the honor to transmit for your Lordship's information.

Table with columns for Counties, Boroughs, Burghs, and total numbers for England, Wales, and Scotland.

VAN DIEMAN'S LAND.

The accounts lately received from Van Dieman's Land are at once calculated to awaken astonishment and regret. It appears that the entire of the aboriginal inhabitants have been suddenly placed under the ban of the colony, and that measures are in the course of execution, for the purpose of surrounding, capturing, and disposing of at pleasure, all the descendants of that race, which held undisturbed possession of the territory before the establishment of a British settlement. From the proclamation of the Governor, it appears that he looks forward with confidence to the success of this daring scheme, and considers that the capture of the poor Aborigines will greatly tend to elevate them in the scale of civilized life. We confess, however, that our minds revolt from this separate removal for the evils which are alleged to result from the neighborhood of these barbarians. Let it be remembered that the land was theirs, before we knew of the existence of their country; let it be remembered that we have not dealt by them as we were bound to do from a regard to the laws of God, as well as the feelings of humanity. We have gradually encroached upon their hospitality, and what was at first conceded to us as a favour, has since been claimed as a right. We have extended our settlement from time to time, and instead of honoring that the entire of the aboriginal partakers of the blessings of Christianity and the benefits of civilization, we have gradually driven them back into the interior, till the sense of unmerited injury and the desperation of actual famine, converted them into troublesome, or perhaps, even dangerous neighbors. A little reflection, mingled with right feelings of our duty towards the unhappy race, might even have convinced the Colonial Government of its error, and induced it to adopt such measures as might have converted the natives into friends, and held forth a bright contrast between the mild and beneficent genius of Christianity, and the savage horrors of Paganism. But, alas! for professing Christian Britain, our conduct has been such as to arm against us every feeling of human nature in the breasts of these untutored and warlike barbarians. Among the measures which have been adopted against them, we know, on unauthenticated authority, that proclamations have been made, warning the Aborigines not to approach, under penalty of death, within certain boundaries, arbitrarily fixed, as the limits of the British territory. And we have known individuals from Van Dieman's Land who have acknowledged that it was impossible for the unlettered people to know of the existence of such a law except by experience; in other words, by discovering that on passing certain undetermined boundaries, they were liable to be shot at like wild beasts! Shall we be told of the retaliations of the Aborigines? We ask, can it be a matter of surprise if under a mil-

dening sense of wrong, they should give way to their natural feelings of ungoverned revenge? But, independent of the severity and injustice of the public laws, as it regards the natives, that severity and injustice has (as we are informed) often times been augmented by the unfeeling and wanton cruelty of some of the settlers themselves. In truth, we greatly fear that there is a load of guilt lying at the door of this country in regard to these poor people, to which we would do well to give heed. It is no slight offence in the sight of God to violate his holy laws of justice or humanity. It is no trivial crime for the strong to trample on the weak, and for lawless power to oppress those who possess not the means of resistance. But the offence is doubly aggravated when its tendency is still further to lead to idolatry, and to fortify the idolator in the practice of his abominations. That the Aborigines of Van Dieman's Land are capable of civilization and improvement is a fact which will hardly be disputed. But we can also state it as the deliberate opinion of the late excellent Governor Sir Thomas Brisbane, that the children of these barbarians were quite as apt scholars as any children he had seen in England or Scotland. Surely the Christianus of Great Britain very, to not allow their benevolent regard against slavery, to exhaust itself exclusively upon the injured children of Africa. The natives of Van Dieman's Land also claim their regard. The attempt to enslave them is in appearance the most daring scheme which has been proposed, since the present Lord Chancellor Brougham, in his work on colonial policy, recommended the same measure to be adopted towards the emancipated negroes of St. Domingo. In the capture that is proposed many lives must be lost, even if the measure should succeed. But whatever may be the result, we treat the natives, and the slaves of the empire, with the means of arresting the attention of the British public, and causing their slumbering justice and benevolence, to go forth in good earnest in behalf of a race of our fellow creatures, who have hitherto experienced at our hands little but injury and oppression. It may be well for us to remember, that there was a period in the history of the world, when the people of Great Britain were also hunted down and enslaved by invaders, and that in such a case as this we can see full well the atrocity of that conduct, which in other circumstances, and in reference to persons a distance away, we are apt to impute without remorse.—London Courier.

QUEEN MARY'S MARRIAGE.—The following description of the marriage of Mary, Queen of Scots, to the French Prince Francis, is extracted from Bell's History of this celebrated woman.

The marriage for which so many preparations had thus been made, was solemnized in the church of Notre Dame, the ceremony being performed by the Cardinal of Bourson, Archbishop of Rouen. Upon this occasion, the festivities were graced by the presence of all the most illustrious personages of the court of France; and when Francis, taking the ring from his finger presented it to the archbishop, who, pronouncing the benediction, placed it on the young queen's finger, the vaulted roof of the cathedral rung with congratulations, and the multitude without rent the air with joyful shouts. The spectacle was altogether one of the most imposing which, even in that age of spectacles, had been seen in Paris. The procession, upon leaving the church, proceeded to the palace of the archbishop, where a magnificent collation was prepared,—largely, as it moved along being proclaimed among the people, in the name of the King and Queen of Scots. In the afternoon, the royal party returned to the palace of the Tuilleries—Catherine de Medici and Mary sitting together in the same palanquin, and a cardinal walking on each side. Henry and Francis followed on horseback, with a long line of princes and princesses in their train. The chronicle of these nuptials is unable to conceal his rapture, when he beheld the young queen, in which the prince had been prepared for their reception. Its whole appearance he tells us, "was light and beautiful as Elysium." During supper, which was served upon a marble table in the great hall, the king's banquets of "one hundred gentlemen" poured forth delicious strains of music. The members of the court, amidst the pomp of robes, and the prices of the blood performed the duty of servants.—The Duke of Guise acting as master of the ceremonies. The banquet being concluded, a series of the most magnificent masks and mummings prepared for the occasion, was introduced. In the pagant, twelve artificial cherubs, painted in the mechanism, covered with cloth of gold, and ridden by the young heirs of noble houses, attracted a great attention. They were succeeded by six galleys, which sailed into the hall, each rich as Cleopatra's barge, and bearing on its deck two seats, the one filled by a young cavalier, who as he advanced, carried off from among the spectators, and gently placed in the vacant chair the lady of his love. A splendid tournament concluded these rejoicings.

During the whole of these solemnities, every eye was fixed on the youthful Mary; and inspired by those feelings which beauty seldom fails to excite, every heart offered up prayers for her future welfare and happiness. She was now at that age when feminine loveliness is perhaps most attractive. It is not to be supposed, indeed, that in her sixteenth year, her charms had ripened into that full blown maturity which they afterwards attained; but they were, on this account, the more fascinating. Some have conjectured that Mary's beauty has been extolled far beyond its real merit; and it cannot be denied that many vague and erroneous notions exist regarding it. But that her countenance possessed in appearance a degree of the something which constitutes beauty as sufficiently attested by the unanimous declaration of all contemporary writers. It is only, however, by carefully searching to gather hints scattered here and there, that any accurate idea can be formed of the lineaments of a countenance which has long ceased to exist, unless in the fancy of the enthusiast. Generally speaking, Mary's features were more Grecian than Roman, though without the insipidity that would have attended them, had they been exactly regular. Her nose exceeded a little the Grecian proportion in length. Her hair was very nearly of the same colour as James V's, namely yellow, or auburn, and, like his, clustered in luxuriant ringlets. Her eyes, which some writers, misled by the thousand blundering portraits of her scattered every where, conceive to have been gray, or blue or hazel,—were of a chestnut colour,—darker, yet matching well with her auburn hair. Her brow was high, open and prominent. Her lips were full and expressive, as the lips of the Statues generally were; and she had a small dimple in her chin. Her complexion was clear, and very fair, without a great deal of colour in her cheeks. Her mother was a woman of large stature, and Mary was also above the common size. Her person was finely proportioned and her carriage exceedingly graceful and dignified.

NATIVES OF INDIA.—Learned men who write in India begin by talking of the sun, and they tell us that its verdant rays make the natives indolent; but, notwithstanding all this, the farmers are at least as industrious as those of Europe, and their women more so. They owe their poverty to their government, and neither to their indolence nor the sun. The women of some castes go through every labor the same as the men; they manage every thing; and the men hardly ever venture to disobey their orders. It is they who buy and sell, and lend and borrow; and though the man comes to the cuthery to have his rent settled, he always receives his instructions before leaving home. If he gives up any point of them, however trifling, he is sure to incur her resentment. She orders him to stay at home next day; and she sallies

forth herself, in great indignation, denouncing the whole tribe of rascals. On her arrival at the cuthery, she goes on for near an hour with a very animated speech, which she had very probably begun some hours before, at the time of leaving her own home; the substance of it is, that they are a set of rascals for imposing upon her poor simple husband. If she gets what she asks, she goes away in a good humour; but if not, she delivers another philippic, not in a small female voice, but in that of a boatswain; for, by her practice, she is louder and coarser than a man. She returns to her unfortunate husband, and probably does not confine herself entirely to logical arguments.—Sir Thomas Munro's Life by Mr. Gleig.

THEOPHRASTUS.

(From the "Family Classical Library," No. 16.) This philosopher, the son of a fuller, and originally named Pyrramus, was born at Eretria, in Lesbos, about 315 years before the Christian era. Having devoted himself to the study of philosophy under Plato to be acquired the friendship and esteem both of his master and Aristotle, who were not slow in perceiving, and duly appreciating, the splendor of his eloquence, he became the successor in the Lyceum, and he retained the brilliancy of his genius, that, in a short time, the number of his auditors amounted to two thousand. His reputation now rapidly increased, and not only was he crossed by the Athenians, but kings and princes were desirous of his friendship; and Cassander and Ptolemy, two of the most powerful of the successors of Alexander, honored him with their esteem. To his care we are indebted for the works of Aristotle, which that great philosopher, when dying, entrusted to him. Theophrastus died, oppressed with years and infirmities, in the 107th year of his age, B. C. 288, lamenting the shortness of life, and complaining of the partiality of nature in granting longevity to the crow and to the star, but not to man. He composed many books; and Diogenes has enumerated the titles of above two hundred treatises, which he wrote with great elegance and copiousness. The Characters of Theophrastus bear evident marks of a vigorous and original mind. Although versed in scholastic disputations, their author never neglected the study of human nature. The actions of men furnished him with ample materials for observation, and to instruct them was his aim. Happy in the choice of his subject, he faithfully represents those vices and weaknesses of the human character which are equally applicable to the present time as to the remote ages in which they are written. This excellent work will continue to be read and admired until the affections and passions of our common nature cease to interest.

QUEEN MARY'S MARRIAGE.—The following description of the marriage of Mary, Queen of Scots, to the French Prince Francis, is extracted from Bell's History of this celebrated woman.

The marriage for which so many preparations had thus been made, was solemnized in the church of Notre Dame, the ceremony being performed by the Cardinal of Bourson, Archbishop of Rouen. Upon this occasion, the festivities were graced by the presence of all the most illustrious personages of the court of France; and when Francis, taking the ring from his finger presented it to the archbishop, who, pronouncing the benediction, placed it on the young queen's finger, the vaulted roof of the cathedral rung with congratulations, and the multitude without rent the air with joyful shouts. The spectacle was altogether one of the most imposing which, even in that age of spectacles, had been seen in Paris. The procession, upon leaving the church, proceeded to the palace of the archbishop, where a magnificent collation was prepared,—largely, as it moved along being proclaimed among the people, in the name of the King and Queen of Scots. In the afternoon, the royal party returned to the palace of the Tuilleries—Catherine de Medici and Mary sitting together in the same palanquin, and a cardinal walking on each side. Henry and Francis followed on horseback, with a long line of princes and princesses in their train. The chronicle of these nuptials is unable to conceal his rapture, when he beheld the young queen, in which the prince had been prepared for their reception. Its whole appearance he tells us, "was light and beautiful as Elysium." During supper, which was served upon a marble table in the great hall, the king's banquets of "one hundred gentlemen" poured forth delicious strains of music. The members of the court, amidst the pomp of robes, and the prices of the blood performed the duty of servants.—The Duke of Guise acting as master of the ceremonies. The banquet being concluded, a series of the most magnificent masks and mummings prepared for the occasion, was introduced. In the pagant, twelve artificial cherubs, painted in the mechanism, covered with cloth of gold, and ridden by the young heirs of noble houses, attracted a great attention. They were succeeded by six galleys, which sailed into the hall, each rich as Cleopatra's barge, and bearing on its deck two seats, the one filled by a young cavalier, who as he advanced, carried off from among the spectators, and gently placed in the vacant chair the lady of his love. A splendid tournament concluded these rejoicings.

During the whole of these solemnities, every eye was fixed on the youthful Mary; and inspired by those feelings which beauty seldom fails to excite, every heart offered up prayers for her future welfare and happiness. She was now at that age when feminine loveliness is perhaps most attractive. It is not to be supposed, indeed, that in her sixteenth year, her charms had ripened into that full blown maturity which they afterwards attained; but they were, on this account, the more fascinating. Some have conjectured that Mary's beauty has been extolled far beyond its real merit; and it cannot be denied that many vague and erroneous notions exist regarding it. But that her countenance possessed in appearance a degree of the something which constitutes beauty as sufficiently attested by the unanimous declaration of all contemporary writers. It is only, however, by carefully searching to gather hints scattered here and there, that any accurate idea can be formed of the lineaments of a countenance which has long ceased to exist, unless in the fancy of the enthusiast. Generally speaking, Mary's features were more Grecian than Roman, though without the insipidity that would have attended them, had they been exactly regular. Her nose exceeded a little the Grecian proportion in length. Her hair was very nearly of the same colour as James V's, namely yellow, or auburn, and, like his, clustered in luxuriant ringlets. Her eyes, which some writers, misled by the thousand blundering portraits of her scattered every where, conceive to have been gray, or blue or hazel,—were of a chestnut colour,—darker, yet matching well with her auburn hair. Her brow was high, open and prominent. Her lips were full and expressive, as the lips of the Statues generally were; and she had a small dimple in her chin. Her complexion was clear, and very fair, without a great deal of colour in her cheeks. Her mother was a woman of large stature, and Mary was also above the common size. Her person was finely proportioned and her carriage exceedingly graceful and dignified.

NATIVES OF INDIA.—Learned men who write in India begin by talking of the sun, and they tell us that its verdant rays make the natives indolent; but, notwithstanding all this, the farmers are at least as industrious as those of Europe, and their women more so. They owe their poverty to their government, and neither to their indolence nor the sun. The women of some castes go through every labor the same as the men; they manage every thing; and the men hardly ever venture to disobey their orders. It is they who buy and sell, and lend and borrow; and though the man comes to the cuthery to have his rent settled, he always receives his instructions before leaving home. If he gives up any point of them, however trifling, he is sure to incur her resentment. She orders him to stay at home next day; and she sallies

forth herself, in great indignation, denouncing the whole tribe of rascals. On her arrival at the cuthery, she goes on for near an hour with a very animated speech, which she had very probably begun some hours before, at the time of leaving her own home; the substance of it is, that they are a set of rascals for imposing upon her poor simple husband. If she gets what she asks, she goes away in a good humour; but if not, she delivers another philippic, not in a small female voice, but in that of a boatswain; for, by her practice, she is louder and coarser than a man. She returns to her unfortunate husband, and probably does not confine herself entirely to logical arguments.—Sir Thomas Munro's Life by Mr. Gleig.

THE NEW LONDON BRIDGE.—This fine structure is now open to the passenger, on the payment of a trifle, which is applied to the relief of the workmen who may sustain accidental injuries. The footways on both sides are paved with large blocks of granite, and the parapets raised to the height of four feet.—Looking over this convenient breast-high wall, the passenger may enjoy a splendid prospect. The view to the east down the river is more extensive than upon the old bridge. We behold the Custom-house, the Decks, the Tower, and a forest of masts, forming what the Emperor Alexander of Russia called the garden of England; a thousand pennants floating on the breeze, while the colours of all the trading nations of the world do homage to English commerce. In the back ground rise the hills of Kent—in short, a more exquisite picture of national greatness cannot meet the gaze of Britain or foreigner. The approach to the bridge forms a grand rise upon arches, and led to a spacious opening. The end of the bridge next the city is not so farward with respect to the works of the Southwark end. The great undertaking which must delay the foundation of approaches to the bridge on the City side, is the immense sewer which is to open into the river below the bridge. A vast number of workmen are now employed upon the excavation. The ground has been opened on the east of the site of St. Michael's Church, and the plan is to tunnel the sewer at the depth of 36 feet under houses, as we have been informed, nearly as far as St. Paul's. The sewer will receive the smaller streets drainage, and carry the whole to one common discharge. Digging for the sewer the men have cut through a stratum of fine red gravel, 20 feet thick, and below that they have a stratum of clay and sand to the depth of eight or ten feet. The sand, with the horns of a ram, was thrown up on Monday, and handed out for the inspection of the curious. The horns, and the bone which crossed the brains of the animal, were perfect in form, but pulpy.

In this part the season has just approached its final close. We no longer hear its busy hum along the quays, around the passengers' shops, or to and from the Queen's and Brokers' offices. Tuesday evening the Quaker Trader, Ripley, left her moorings at the quay, and sailed out of the harbour next morning for Prince Edward's Island, with 123 emigrants, Mr. Bolivar, Bellord, proceeded yesterday morning for Quebec with 187 passengers. The Pandora, Baldwin, is to sail this morning for Pictou, Nova Scotia, with her full complement of passengers—about 102. For St. John's, Newfoundland, we have to report the large ship Francis Mary, Grenk, with 129 passengers; the 1-vulnerable, Phelan, 88; Maria, Mosher, 129; the Three Sisters, Grandy, 108; the Amo, Robinson, 150. We may here remark that the proportion of children on board these vessels was unusually small. The word is extremely favourable to quantity and quality, and it is, therefore, presumed that the vessels will at once proceed to sea without long, if any, delay at passage.—Waterford Mirror.

NEW YORK—137 YEARS AGO.—When we look at this State with its 2,000,000 inhabitants, its immense wealth and commerce, its vast mind and physical energies, and compare it with what it was 137 years ago, a period which in many countries has only brought increasing poverty and wretchedness; the transformation is so great that it seems more like a dream than a real reality. We have before us an Act of the General Assembly of the Province of New York passed in 1694, directing a levy of 170 men, to defend the "frontiers in the city and county of Albany;" and imposing a tax of £2,500 upon the people of the Province for their maintenance and support. No doubt the whole Province reared with the note of preparation, in order to meet this extraordinary demand upon its resources; the expense of the expedition being equal to one half of the annual revenue of this city. Six years previous, the assessment of property in the several counties, amounted to £78,281. The present assessed value of property in the city is not less than 100,000,000. The first mention of a Printer's residence in New York, occurs in 1694, the date of the decree; but whether it was printed here or in the mother country, we have not the means of knowing.—Journal of Commerce.

Table showing population of Albany from 1794 to 1830, with columns for Years and Inhabitants.

The increase during the last five years has been more than one-half of its whole population in 1825, to wit: 82,422—an increase which has scarcely a parallel in the United States in so short a period. In 1790, the whole population of the city was less than 3,000. In King's time there were 40 shops trading to Albany. In 1828, there were 250 vessels, exclusive of 66 oyster and fruit boats, plying wharves, viz: 153 by the season, and 305 by the day; including 16 steam-boats that belonged to this city and the city of New-York. The whole amount raised as going from and returning to the city in these vessels in 1828, was 277,914 tons. There are also now several thousand rans-boats, each carrying greater loads than the largest ships in King's time. The city is the seventh in the U. States, and covers an area of 8,000 acres. State-street is 1,100 feet long, and ascends 190 feet from the river to the Capitol.

CHARACTER.—In society, character is the first, second, and the ultimate quality. A man's views, and who has not lost his character; while he has lost his character, whatever be his position, is ruined, as to all moral and useful purposes. Every individual will follow a man's success like his shadow; but they will be powerless, if he is true to himself, and relies on his native energies to bear or live them down. Virtues may be misapplied, but they are virtues some as they are in vain, will an indolence man be called an idler; a sensible man a fool; a prudent man a spendthrift; a persevering man a changing; or an honest man a knave. The qualities are inherent, and cannot be removed by words, except by a man's own consent, at the same time all excellencies, once detected, ought to be punished as criminals, unworthy of the benefits of the society, of which however powerless, they endeavor to be the post and base.