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NEW-BRUNSWICK

RELIGIOUS AND LITERARY JOURNAL.

"Glory to God in the highest, and on Earth peace, good will toward men."

VOLUME I.

SAINT JOHN, SATURDAY, NOVEMBER 21, 1829.

NO. 44.

BIOGRAPHY.

ALFRED THE GREAT.

Born at Wantage, in Berkshire, A. D. 849.

Happy BRITANNIA!

Thy sons of glory many! ALFRED thine,
In whom the splendor of heroic war,
And more heroic peace, when govern'd well,
Combine; whose hallow'd name the virtuous saint,
And his own Muses love; the best of Kings!

THURSON.

If greatness of soul, persevering endeavour, illumined capacity, and a dignified exterior, be considered as qualifications deserving respectful attention, this truly great Prince has priority of claim.

The father of this royal youth being more fit for a Monk than a King, at the age of five years carried him to Rome, where the Pope anointed him with the royal unction. Ethelwolf, his father, dying in 858, the throne successively descended to Ethelbald and Ethelred. To the latter of these Alfred became prime minister, and, being made general too, was placed at the head of his armies.

At the decease of his brother Ethelred, he found himself, at the age of twenty-two, in the possession of a distracted kingdom. By the repeated attacks of the Danes, his people were so dispirited, that he was unable to withstand the invaders; and, laying aside the ensigns of royalty, he concealed himself in one of the cottages belonging to his herdsman. As he one day sat by the fire-side, trimming his bow and arrows, his hostess left in his care some cakes, which were placed on the hearth to bake. Alfred, however, was so absorbed in his employment as to suffer the cakes to be burned. When the woman returned she scolded him heartily, saying, "You can eat the cakes fast enough, though you would not take the trouble of looking after them."

He retired afterward to the Isle of Athelney,* in Somersetshire, where he built a fort for the security of himself, his family, and the few faithful adherents who resorted to him. When he had been about a year in this retreat, having been informed that some of his subjects had routed a great army of the Danes, killed their chiefs, and taken their magical standard, he issued letters, giving notice of his situation, and inviting his nobles to a consultation. Before their final determination, Alfred, putting on the habit of a hermit, went into the enemy's camp; where, without suspicion, he was every where admitted, and had the honour to play before their Princes. Having thus acquired an exact knowledge of the state of the enemy, he returned in great secrecy to his nobles, and directed them to collect their vassals, each man as great a force as possible, and to meet him at the general rendezvous, in Solwed, Wiltshire. This affair was transacted so secretly and expeditiously, that at the head of an army he approached the Danes before they had the least intelligence of his design. They were of course surprised, and eventually were completely defeated at a place now called Eddington. His gratitude after the acquisition of this victory is well described in the following lines:—

Lofter than the rest

Stood ALFRED. On one side the Queen appear'd,

Bearing her child, and on the other ODDENK;
While the vast host of Saxons all around
Intent stood listening. When the king his arm
Raised, and began:—

"Most gallant men!

One moment more: my words have not been fram'd
To self applause, nor hath my heart been taught
To see aught good but from the hands of God.
When speaking of your valour and your might,
I know you're but the instruments! On high
Dwells the great Ruler of all mortal things!
With him we have found favour. He it was
Who this deliverance wrought; who by his hand
Unseen made plain our path, and at this hour
Gives us to triumph! He it was who screen'd
Our heads in perils infinite! His arm
Fought on our side! Saxons, with me rejoice!
But to the God of Heaven be all the praise!"

COTTE.

Alfred on this occasion behaved also with the greatest liberality, giving up the kingdom of the East Angles to those of the Danes who embraced the Christian Religion.

Having now some respite, he put the nation into a state of defence, and increased his navy. London being likewise recovered from the Danes, he soon raised it into a flourishing city.

After fifty-six battles by land and sea, in all of which he was personally engaged, he struck terror into his enemies, and secured the peace of his dominions.

But although Alfred stands high as a hero of early times, he is most to be admired as a reformer of laws and manners, and the steady promoter of learning. He composed a body of statutes, instituted the trial by jury, and divided the kingdom into shires and tithings. He was so exact in his government, that robbery was unheard of, and valuable property might be left on the High Road, without danger of being meddled with. He also formed a Parliament, which met in London twice a year.

In his time learning was so low in England, that from the Thames to the Humber, as he says himself, hardly a man could be found who understood Latin.* To remedy this evil, he invited learned men from all parts, and endowed schools throughout his kingdom. If he were not the founder of the University of Oxford, it is certain that he raised it to a reputation which it never enjoyed before. He was himself a learned Prince;† and had he not been illustrious as a King, would doubtless have been famous as an Author. He divided the twenty-four hours into three equal parts; one devoted to the service of God, another to public affairs, and the third to refreshment.

To Alfred England is indebted for the foundation of her naval establishment; and he was the first, we are told, who sent out ships to make the discovery of a north-east passage.

The vigour of the Sovereign's genius pervaded every department of the state. He possessed the most inviolable regard to the liberties and constitutional rights of his people; and among other bequests to posterity, his last will contains the following sentiment, which, while it endears his memory to his country, will ever be considered as the best pledge of his being in reality a PATRIOT-KING:—"It is just that the English should for ever

remain as free as their own thoughts." The useful qualifications of this excellent Prince being duly considered, it will readily be believed that he died universally lamented. This calamitous event took place A. D. 900. He was buried in the cathedral at Winchester.

"His character," says Hume, "presents that model of perfection which philosophers have been fond of delimiting, rather as a fiction of their imagination, than in hopes of its real existence: so happily were all his virtues tempered together, so justly were they blended, and so powerfully did each prevent the other from exceeding its proper boundaries."

ANNIVERSARY.

RELIGIOUS TRACT SOCIETY.

[This society was first established in the year 1799, with a view to promote the circulation of such tracts—either original or compiled from larger compositions—as were best calculated to promote true religion and pure morality, without confining its exertions to any country or climate. As a proof of the extensive operations of the society, it has circulated since its establishment, not fewer than 130 millions of tracts, in forty-eight different languages.]

Western Meeting.—Thursday, May 7.

A Meeting was held to-day, at eleven o'clock, at Willis's Room, King-street, St. James's; the Marquis of Cholmondeley in the chair. In conformity with established usage, a prayer was offered up by the Rev. Mr. Sibthorpe.

The Chairman said, "The motives that have influenced me in giving my support to the Religious Tract Society, are founded upon a conviction that it is calculated to promote the interests of true religion. No means are more effectual for preventing the abuse of that inestimable blessing—education—than the publication of cheap religious treatises—the productions of the most distinguished writers. These tracts, ladies and gentlemen, are not by any means of a controversial character; they maintain the chief and fundamental doctrines of Christianity, as they have been received more or less extensively from the earliest ages of the Church of Christ. In these tracts the fall of man is inculcated; the Deity of Jesus Christ; the atonement by his blood; and the influence of the Holy Spirit. My conviction ever has been, that believing these constitute the doctrines of Christianity; that where they are received generally, there is Christianity; and where they are not to be found, there is Christianity absent also."

The Rev. Mr. Sibthorpe said, the present society had been formed for the purpose, not only of doing good substantively, but of being auxiliary to the benefits which other religious associations were conferring upon the Christian world. Those who heard him would become aware of some small portion of the value and importance of that Society, if they would only reflect for a moment upon the lamentable want of Christian instruction throughout the country at the time when the measures of that institution were brought first into operation. Another circumstance which called for the publication of religious tracts, arose from the effects which the labours of the Bible Society had begun to produce. Years ago there had commenced an excitement which ever since went on increasing. There was a commotion on subjects of that nature throughout the country, which naturally led people to make inquiries on religious subjects, and how important than was it when they inquired the nature of those religious sentiments which were occupying so much attention, that the means of answering their inquiries should be furnished through the medium of familiar expositions of the truths of the Gospel. Another necessity for the labours of the society arose from the immense extent of infidelity. Every hour brought them practical proof that the enemy of souls never slumbered, while proof no less strong came in from every quarter that the friends of

* While he resided in the Isle, the following circumstance occurred; which, while it convinces us of the extremities to which the great Alfred was reduced, will give a striking proof of his pious and benevolent disposition.—A beggar came to his little castle there, and requested alms; when his Queen informed him that they had only one small loaf remaining, which was insufficient for themselves and their friends, who were gone abroad in quest of food, though with little hope of success. The King replied, "Give the poor Christian the one half of the loaf." He that could feed five thousand men with five loaves and two fishes, can certainly make that half of the loaf suffice for more than our necessities. Accordingly the poor man was relieved; and this noble act of charity was soon recompensed by a providential store of fresh provisions with which his people returned.

† It is said that Alfred himself was not acquainted with the alphabet till he was a month or 12 years of age; when a book was put into his hand by accident. One day the Queen, his mother, having in her hands a book of Saxon Poems, beautifully written and illuminated, observed that her son's eye was drawn with its beauty, on which, addressing the four royal youths, "I will make a present of this book to him who shall learn to read it so soon." Alfred, who was the youngest, immediately took it, and applied to read with such assiduity, that in a very little time he both read and repeated it. He took it to the Queen, who, according to her promise, presented him with the book for his reward. He composed several works, it is said, and translated others from the Latin, particularly Boetius's Consolations of Philosophy.

Christianity often did. From these considerations he inferred that at the time of its establishment, there existed an absolute, positive, and impious necessity for a society of that nature. This society too possessed an advantage which it had not in common with any others; namely, that it brought together various denominations of Christians, for the holy purpose of diffusing Scriptural truths. A more admirable body of religious instruction was nowhere to be found, than the publications which that society embraced. They abounded with simple interesting narratives, suited to every state, to every degree of education, to every rank of intellect. They abounded with plain Christian truths, fit to build men up in Christian faith and holiness. He had little more to add, except to express his trust that the society would receive that support which the demands of the Christian world made necessary; its results singly were beautiful and effective, while in connection with other religious institutions it was productive of harmony and force.

Mr. Jones (the assistant-secretary) then read letters from Lord Gambier and Mountcashel, apologising for their absence from the meeting, and detailing the rise and progress of the society; the general result of which will be appreciated by the interesting fact mentioned in the first resolution.

The Rev. W. Marsh (of Colchester) said, that when he looked around him, and witnessed the effects which that society had produced, he could not express the wonder which filled his mind. He entreated them to remember in a good sense, as well as in a bad, "how great a matter a little fire kindleth." There were two individuals, the one in Iceland, the other not a hundred miles from the metropolis, whose example in the matter of those tracts, it might be highly advantageous to follow. They were each in the habit every year of publishing one tract for the benefit of their own people. Now to that he had not the slightest objection. He should be understood when he said, that in commerce of that nature he desired to see a perfectly free trade. The Rev. Gentleman then passed to several other topics, in the course of which he read a letter which he had received from Germany. It stated that a working blacksmith had been brought to a knowledge of Jesus Christ, through the agency of the religious tract society. He came for a Bible, the price of which was 1s. 4d; he declared his inability to pay that sum. He went home and had a shovel, and gave it for the Bible. The shovel now hangs up in the study of the writer of the letter in question. The smith soon afterwards paid another visit, bringing with him a pair of tongs, saying, that they too must be accepted, for that he had paid too little for his Bible. The reverend gentleman entreated all present to let this circumstance remain engraven on their hearts, and to think that they likewise had paid too little for their Bibles. He then moved—

That the circulation, since the year 1799, of one hundred and thirty millions of publications in forty-eight languages, demands the gratitude of all persons who are seeking the diffusion of religious truth in the world.

The Rev. John Hatchard (Vicar of St. John's Plymouth) seconded the resolution. He called the attention of the meeting to a circumstance that must of course be well known to them, that in the course of the present year the port of Plymouth had been visited by a body of Portuguese refugees. Soon after their arrival there, he received a letter from the Dowager Lady Grey, informing him, that she had sent by a ship, then in the harbour, a supply of Bibles for the use of those unhappy individuals; at the same time he received a great number of the tracts published by that society. He lost no time in distributing those publications amongst the refugees. After a time, a report was circulated that he was an agent of Don Miguel, and for a time was viewed with suspicion. (Laughter.) But when the Portuguese tracts were nothing more than expositions of the religion of our Lord and Saviour Jesus Christ, judges, priests, officers of high rank and renown in the army, soldiers, women, children, all received them with gratitude and joy.

The Rev. W. Jowett (of Malta) rose to move the next resolution. He said he should merely read it, and leaving others to descant on it, proceed to topics with which, from his connexion with the Mediterranean, he was of course better acquainted. He then read the resolution, as follows:—

That the progress of education, and the increase of readers among the lower classes of society, call on Christians to employ the press to a greater extent than hitherto, in order to check the circulation of injurious works, and advance the knowledge of pure and unadorned religion.

"I will now (said the reverend gentleman) call your attention to the state of the church of Christ in the east of Europe, and to our hopes and prospects respecting it. In less than five years no less than 60,000 tracts were distributed; indeed the greater part of them were sent forth in three years. They were in Italian, modern Greek, Armenian, and other languages; but even great as the number of 60,000 appears, the numerical amount would have been much greater had the works in question been as small as those which you usually distribute. The taste of the people to whose wishes we had to accommodate ourselves demanded works of greater bulk, thus it is that many of ours form substantial volumes. We are bound in an especial manner to bear in mind the strong claim which Greece has upon this country. Eight years ago, on this very week, so aptly called the religious week, I happened to be attending a meeting in this metropolis, when under circumstances the most unlooked for, the most fearful horrors were perpetrated at Constantinople. It was a period of general peace and tranquillity when that awful revolution broke out. Immediately on the breaking out of this revolution on Easter-day, while the patriarch and his priests in their dresses of ceremony were engaged in Divine worship, they were dragged from the place of prayer to a species of mock trial and were afterwards brought back to the chapel wherein they had been officiating, and hanged from a beam in the roof. From that period till the occurrence of recent important events, the revolution proceeded with unabated fury till blood touched blood. I saw the members of the college at Scio scattered; I saw the Greek, as bright eyed as the ancient Athenian; I saw him driven from his native home, and only a few of the members of that college reached Corfu in safety, to avail themselves of the advantage of British protection. I leave you to imagine the sufferings which youths in such circumstances must have endured. Soon after that, a population of 120,000 was carried off, 5,000 males slaughtered in cold blood, and the females carried into a captivity more dreadful than death itself, and finally they were sent as slaves into the various provinces of the Turkish empire. The end of all this has been, however, that the glory of God has been promoted, and that his peculiar providence in respect to the interest of his church was most especially made manifest on the occasion to which I am now alluding. When travelling in Greece I have seldom found any books in the houses of the priests, except, perhaps, a volume or two relating to the church services, to monastic rules, or to some abstruse branch of theology. In some places, I have found as many as fifty folio volumes, filled with accounts of miracles performed by the saints, and thirty with those of the Virgin Mary. I found, however, almost all the plays, novels, and romances, that in the present day contribute so large a portion both of French and English literature. Though I could say much more, I think I have made out a case sufficient to induce the Religious Tract Society to minister to the spiritual wants of the Greeks; and I beg to suggest that if the present society will but open a particular fund for the purpose, they will confer a lasting benefit upon the Christian church, and upon a very interesting portion of the human race." The reverend gentleman was frequently applauded during the delivery of his speech.

The Rev. J. Hughes, in seconding the resolution said that the institution of the Sunday School Society in the year seventeen hundred and eighty-five which, under the Divine blessing, had been the parent of much good might be said to be the foundation of this society. The Religious Tract Society, indeed, might be considered the mild dawn of the evening sky of the last century. When he stated that it was the cradle of the British and Foreign Bible Society, he pronounced upon it a high eulogium, and his reverend friend, Mr. Rowland Hill, near him if he had the opportunity of physical strength, would bear him out in what he had stated. In his opinion, justice had not been done to the usefulness of the society by the name which had been given to it, for it ought to be called the "British and Foreign" So-

ciety, and he was sure no jealousy would be felt in any quarter from this new denomination. It was *Bona fide* British and Foreign; an association, not of nominal Christians, but of the followers of God in Christ Jesus, labouring for the conversion of the infidel and the pagan.

The Rev. Dr. Steinkopff, foreign Secretary to the institution, said, it was in the parlour of Mr. Hughes, a gentleman whose name will be ever endeared to all Christians, that he and some other friends met for the first time upon the business of this society some years ago. They began with a prayer to the Lord, beseeching him to prosper their undertakings; and it would not be arrogance now to say that their humble petition had been granted. He could now look upon it as having diffused 130 millions of tracts, in not only the languages of Great Britain, but forty-eight different languages, as sending little messengers of peace in different directions, over the mountains and through the valleys of Switzerland, through Iceland, several parts of the Russian empire, Malta, Greece, and Palestine. (Applause.) And when one considered the good which even one of these little tracts might produce, the reflection was delightful. The late Mr. Leigh Richmond had stated, that from his own observation no less than thirty persons had been benefited by a single tract. How pleasing, then, from this fact, was the inference of the immense good which might be done by the diffusion of so many. He recollected when these tracts were first beginning to be circulated, there were as many as 30,000 or 40,000 French prisoners of war in the country. These tracts were sent in numbers to those poor captives, who, if it was only for the amusement which so many works in their own language afforded, read them with avidity, and received them with thankfulness. He should never forget one French officer, who had been taken prisoner in Portugal, but who afterwards called at his (Dr. S's) house. This gentleman, who had had a French Bible given him, and read it, confessed with emotion that he came to this country a disciple of Voltaire, but left it a true disciple of Christ Jesus. (Applause.) He should not longer detain the meeting, but would conclude by saying that he felt honoured by being allowed to take a share in this institution.

The resolution was agreed to.

[TO BE CONTINUED.]

REFLECTIONS ON THE 18th CHAPTER OF GENESIS.

[From Dr. A. Clarke's Commentary.]

This Chapter, though containing only the preliminaries to the awful catastrophe detailed in the next, affords us several lessons of useful and important information.

1. The hospitality and humanity of Abraham are worthy not only of our most serious regard, but also of our imitation. He sat in the door of his tent in the heat of the day, not only to enjoy the current of refreshing air, but that if he saw any wearied or exhausted travellers, he might invite them to rest and refresh themselves. Hospitality is ever becoming in one human being towards another: for every destitute man is a brother in distress, and demands our most prompt and affectionate assistance, according to that heavenly precept, *What ye would that men should do unto you, do even so unto them.* From this conduct of Abraham a divine precept is formed, *Be not forgetful to entertain strangers, for thereby some have entertained strangers unawares.*—Heb. xiii. 2.

2. Whatever is given on the ground of humanity and mercy, is given unto God, and is sure to meet with his approbation, and a suitable reward. While Abraham entertained his guests, God discovers himself, and reveals to him the counsels of his will, and renews the promise of a numerous posterity. Sarah, though naturally speaking past child-bearing, shall have a son: natural obstacles cannot hinder the purpose of God: nature is his instrument, and as it works not only by general laws, but also by any particular will of God, so it may accomplish that will, in any way he may chuse to direct. It is always difficult to credit God's promises when they relate to supernatural things; and still more so, when they have for their object, events that are contrary to the course of nature: but, as nothing is too hard for God; so, all things are possible to him that believeth. It is that faith alone, which is of the operation of God's spirit, that is capable of crediting supernatural

things: he who does not pray to be enabled to believe, or if he do, uses not the power when received, can never believe to the saving of the soul.

3. Abraham trusts much in God; and God reposes much confidence in Abraham. He knows that God is faithful and will fulfil his promises; and God knows that Abraham is faithful, and will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgement, ver. 19. No man lives unto himself; and God gives us neither spiritual nor temporal blessings for ourselves alone; our bread we are to divide with the hungry, and to help the stranger in distress. He who understands the way of God, should carefully instruct his household in that way; and he who is the father of a family, should pray to God to teach him, that he may teach his household: His ignorance of God and salvation can be no excuse for his neglecting his family—it is his indispensable duty to teach them; and God will teach him, if he earnestly seek it, that he may be able to discharge this duty to his family. Reader, if thy children or servants perish through thy neglect, God will judge thee for it in the great day.

4. The sin of Sodom and the cities of the plain was great and grievous—the measure of their iniquity was full, and God determined to destroy them.—Judgment is God's strange work, but though rarely done, it must be done sometimes, lest men should suppose that right and wrong, vice and virtue, were alike in the eye of God. And these judgments must be dispensed in such a way, as to show, they are not the results of natural causes, but come immediately from the incensed justice of the Most High.

5. Every man who loves God, loves his neighbour also, and he who loves his neighbour, will do all in his power to promote the well being both of his soul and body. Abraham cannot prevent the men of Sodom from sinning against God; but he can make prayer and intercession for their souls;—and plead, if not on arrest, yet in mitigation of judgment. He therefore intercedes for the transgressors, and God is well pleased with his intercessions.—These are the offspring of God's own love in the breast of his servant.

6. How true is that word—The energetic faithful prayer of the righteous man availeth much. Abraham draws near to God by affection and faith; and, in the most devout and humble manner, makes prayer and supplication; and every petition is answered on the spot. Nor does God cease to promise to show mercy, and Abraham ceases to intercede!—What encouragement does this hold out to them that fear God, to make prayer and intercession for their sinful neighbours and ungodly relatives? Faith in the Lord Jesus endues prayer with a species of omnipotence—whosoever a man asks of the Father in his name, he will do it. Prayer has been termed the gate of heaven; but without faith, that gate cannot be opened. He who prays as he should and believes as he ought, shall have the fulness of the blessing of the gospel of peace.

HISTORY.

WILLIAM THE CONQUEROR.

Reigned from 1066 to 1087.

William was a natural son of Robert VI. duke of Normandy. Harold being slain in battle, William marched to London, where he claimed the crown by the testament of King Edward the Confessor. On his way he was met by a large body of the men of Kent, each with a bough of a tree in his hand. This army was headed by Stigard, the archbishop, who made a speech to the Conqueror, in which he boldly demanded the preservation of their liberties, and let him know that they were resolved rather to die than to part with their laws and liberty.

William thought proper to grant their demands, and suffered them to retain their ancient customs.

Upon his coronation, he was sworn to govern by the laws of the realm; and though he introduced some new forms, yet he preserved the trials by juries. He instituted the courts of chancery and exchequer, but disarmed his English subjects, and forbid their having any light in their houses after eight o'clock at night, when a bell, was rung, called Curfew, or cover fire, at the sound of which all were obliged to put out their fires and candles. He obliged the Scots to preserve the peace they had broken, compelled

the Welsh to pay him tribute, refused himself to pay homage to the Pope, built the Tower of London, and had all public acts made in the Norman tongue. He caused all England to be surveyed, and the men numbered, in a work called Doomsday-book, which is still in being.

To curb the insolence of the French, who had invaded Normandy, and after that to reduce his son Robert, who appeared there in arms against him, he carried over with him an English army, and left his own troops at home. William, in a general engagement, had like to have been killed by his son; but Robert when he found he was engaged with his father, dutifully submitted to him, though he was victorious.

William invaded France, and taking Mantua in August 1087, he ordered it to be reduced to ashes; but approaching so near the flames, that the heat of the fire, together with the warmth of the season, throw him into a fever, which being increased by a fall from his horse, he died in a village near Roan, in the 61st year of his age, after a reign of 25 years in Normandy, and 21 in England, and was buried at Caen.

In this reign, Richard, the king's second son, was killed by a stag in the New Forest. There was a great fire in London, which consumed St. Paul's; and an earthquake, which happened on a Christmas Day.

WILLIAM II.

From 1087 to 1100.

William the Second, son of William the Conqueror, who was from the colour of his hair surnamed Rufus, or Red, succeeded; and at the same time his brother Robert succeeded to the duchy of Normandy. Robert resolved to assert his right to the Crown of England, and several of the Norman nobility espoused his cause; but William put an end to the rebellion, by defeating a body of troops in Kent, and soon after obliged his brother to conclude a peace. The two brothers then made war on their younger brother, Henry, whom they besieged in Mount St. Michael; where William, one morning riding out unattended, fell in with a party of Henry's soldiers, and endeavoured to force his way through them, but was dismounted, and a soldier was going to dispatch him, when he cried out, "Hold, fellow, I am the king of England." On this the man, dropping his sword, raised the monarch from the ground, and received from him the honour of knighthood. The brothers were soon reconciled; and William turned his arms against Scotland, and defeated the army of their King, Malcolm. Soon after, Robert de Mowbray, finding that the King had neglected to reward his services, joined with several other noblemen to set the crown on the head of Stephen, grandson to William the Conqueror, upon which the king marched into Yorkshire, reduced Bamborough Castle, took Mowbray prisoner, and put an end to the rebellion.

At length, as William was hunting in the New Forest, he was slain with an arrow shot by Walter Tyrrell, his particular favourite, who, aiming at a deer, struck the king full in the breast; and he immediately expired, on the 2d of August, 1100, aged 41, after a reign of 13 years, and was conveyed to Winchester in a collier's cart.

GENERAL INTELLIGENCE.

LONDON.

OCTOBER 8.—On Tuesday, a heavy fall of snow, which lasted for five hours, fell in the neighbourhood of Windsor.

Persons whose out-door occupations give them the means of judging, declare that the weather, was at no time so piercingly cold during the whole of last winter as it was yesterday morning.

The floods in France appear to have been on the same great scale with those in England and Scotland. According to the latest accounts from the departments a great deal of mischief has recently been done by inundations.

ADRIANOPLE, Sept. 14.—Peace was signed this morning by the Russian and Turkish Plenipotentiaries; commissioners will immediately go to inform Count Puskewitch of this happy event. Orders will also be sent to the Turkish commanders, to cease

hostilities. This news has not given pleasure to the inhabitants of Adrianople, who since the arrival of the Russians, have enjoyed tranquillity, and security, and fear, probably with reason, that when they withdraw, some re-action may ensue. Many families, Mahomedan as well as Christian, are preparing to leave the city on the retreat of the Russians, and to fix their residence in the Principalities, for which they are said to have obtained the permission of the Russian General in Chief. All property belonging to the Ottoman Government is now sending away northwards to Aidos and Siliatira. In the course of the war, the Porte has lost above 2,000 cannon and 200,000 muskets. The Turks have also sustained a great loss in fine stallions and mares, which will be a valuable addition to the Russian studs. It is said that for some time past there has been a formal suspension of arms at Shumla, and that it depended solely on the will of General Krassowsky to make himself master of the place.—*Allgemeine Zeitung*, October 5.

WARSAW, Sept. 26.

A despatch from General Count Diebitsch Sabalkinsky announces, that on the 14th inst. a definitive treaty of peace was signed at Adrianople between the Plenipotentiaries of His Majesty the Emperor and those of the Sultan.

SEPT. 28.—We have learned from an authentic source the following particulars of the circumstances which immediately preceded the conclusion of peace:—In order to remove, as far as possible, the objections which the Turkish Plenipotentiaries, charged with the negotiations at Adrianople, appeared latterly to oppose to the definitive conclusion of the treaty of peace, and in the well-founded apprehension that in case General Diebitsch should find that the time which he had positively fixed was suffered to elapse without effect, the inevitable consequence would be the advance of the army against the capital, M. Von Royer, Prussian Ambassador to the Porte, resolved, at the express desire of the Sultan, and the urgent request of the Ambassadors of England and France, to embark without delay for Lidosto, and thence to proceed to the Head Quarters of General Diebitsch to remove the difficulties. His exertions essentially contributed to the signing of the treaty of peace within the time given to the Porte.

VIENNA, Sept. 27

Simultaneous accounts from Bucharest and Scutaria announce the signing of peace between Russia and the Porte at Adrianople on the 14th Sept.

[From the *Moniteur*]

PARIS, Oct. 6.

"The Government has received from Constantinople news, dated the 16th of Sept., of the signature of peace between Russia and the Porte, at Adrianople, the 14th.

"It is affirmed that the two Powers have agreed upon the following conditions:—

"The ancient treaties, particularly that of Akermann, are re-established. The free passage of the Bosphorus and Dardanelles is assured to the ships of all Nations which shall not be at war with Russia or the Porte. The privileges and liberties stipulated by the treaty of Akermann for the inhabitants of the Principalities are confirmed, and more completely secured. Servia shall enjoy the same privileges and liberties. Six Districts which have been improperly separated from that Province by the Turks, shall be re-unioned to it. All the places on the left bank of the Danube shall belong to Wallachia and Moldavia, and shall be exempt from Turkish garrisons. Giurzevo shall be demolished. Poti, Anapa, and Akhalzik, ceded to Russia. The protocol of the 22d. of March is recognized, subject to negotiations with the Powers Parties to the treaty of London. All Christian subjects may emigrate with their property." (The remainder, respecting the indemnity, is a repetition of what was published in the *Moniteur* of the 5th.)

[From the *Messenger des Chambres*.—Second Edition.]

PARIS, Oct. 6.

"The *Allgemeine Zeitung* of the 2d of October has an article dated from Vienna, Sept. 27, stating that several commercial express had brought the news of the conclusion of peace on the 14th.

"The whole treaty is composed of three separate acts:—

- "1. The treaty of peace in 16 articles.
- "2. A convention in four articles, all the clauses of which are very much detailed.
- "3. A separate act for the principalities of Moldavia and Wallachia."

(The terms coincide with those above quoted from the *Moniteur*, with a few more details.)

"The Pruth shall continue to form the boundaries of the two empires of Europe. The indemnity of one million and a half of ducats for the losses of the merchants shall be paid in three instalments of half a million each; the first on the exchange of the ratifications of the treaty; the second in six months; and third in 12 months. One month after the payment of the first instalment the Russian troops shall evacuate Anrianoople, Kirkilissa, Lale, Bourgas, Midia, and Inia la. One month after the payment of the second instalment they shall repossess the Balkan; and one month after the payment of the last half million, they shall evacuate the remainder of Bulgaria and of Dabrudschia, with the exception of Silistria, and shall repossess the Danube.

"Silistria and the principalities shall be occupied by the Russian troops till the payment of the whole indemnity for the expenses of the war, fixed at 10,000,000 of Dutch ducats.

"Giurdzevo is to be delivered up to the Russian troops in 15 days after the signature of the treaty. The Turkish garrison to carry away its artillery and ammunition to Rudschuk. The inhabitants of Giurdzevo may also go to Rudschuk, with all their property. The Princes of Wallachia and Moldavia shall hold their dignity for life, and, except an annual tribute, shall have nothing to pay to the Porte.

"The *Moniteur* says, 'The king has just given orders for the detachment of his troops which was left in the Morea immediately to embark and return to France.'

(From the *Journal des De bats*.)

It is certain that the treaty of peace between Russia and Turkey was concluded without the concurrence of the English and French Ambassadors. They oppose it; and have ordered the French and English fleets to pass the Dardanelles. On the other hand the Sultan has requested the Russian General to come to his succour; he immediately marched upon Constantinople. This explains the contradictions upon the subject. Thus the treaty of peace is signed between Russia and Turkey. But is the war in the East terminated, we dare not affirm it.

State of Trade in Manchester.—We are extremely glad to state, that the improvement which we mentioned in our last has been fully maintained; and we are glad to say, it has been experienced most sensibly in a description of goods which most of all required it, namely, the inferior descriptions of hand-calicoes.—We hope the improved demand for cloth of this description will enable the manufactures to add a trifle to the very low wages which the weavers have of late received. The silk trade, too, has been extremely brisk this week; and the warehouses of the manufacturers have been almost entirely cleared of their stocks of saruets and Gros de Naples. Indeed the silk trade has been for some time in a healthy and promising state in the neighbourhood, and no want of employment has been experienced amongst the weavers.—*Manchester Guardian*.

The trade of Birmingham and its extensively manufacturing vicinity is far from brisk; although wages are low, the workmen mostly have employment. Manufactures have diverged into such numerous branches, that all are not depressed at the same time; and thus this part of the country suffers, probably, very much less than is painfully witnessed in many other of the manufacturing districts.—*Birmingham Journal*.

State of Trade in Yorkshire.—During the last month, more activity has prevailed in the woollen cloth trade than has been known in the month of September for several years past; and, at present, the demand for some kinds of woollen goods exceeds the supply. This, surely, is a state of things that will command remunerating prices. In the Bradford stuff market the demand is brisk, but the prices are lowering.—*Leeds Mercury*.

The Manchester Fine Spinners.—The turn out of the fine spinners, after having lasted six months, is,

we are happy to say, at an end, the men having on Monday last returned to work on the terms originally offered by their employers.—*Manchester Guardian*.

Boston, October 31.

THE STORM.—On Saturday we were visited by a north-east Storm of wind and rain, of unusual violence, which commenced at day break and continued until midnight. The Tide broke over many wharves, several of which, at the south part of the city, have sustained much damage. The Free Bridge leading to South Boston rendered impassable for carriages. We learn also, that the tide made a breach over the dyke, or causeway, running parallel with Boston neck, and that the water overflowed the adjoining meadow and burial ground and extended even to Washington street.

So high a tide we are informed has not been witnessed in this city for thirty or forty years.

The damage sustained by our shipping, is less than might have been expected, although we are not without apprehension for the safety of many inward bound vessels.

THE STORM AT SALEM.—We learn from the Salem Register, that the storm at that place was very severe and did some damage.

At Portsmouth, very little damage was sustained. At Newburyport, several vessels went ashore.

New York, Oct. 31.

The Storm, which has been pending over us for several days, burst forth last evening with great violence. It was very dark, and the rain fell in torrents. The blow was very heavy during the night, and the wind howls loudly and the rain falls briskly at this hour—1 o'clock. The swell was so high this morning that the ferry boats were nearly unmanageable.

The wharves are now overflowed, and on the east side the water is nearly up to Water-street. At 12 o'clock, in Front-street and Burling slip, the water was up to the hub of the cartmen's carts. The cellars are nearly all filled—boats are plying in Flymarket-street. The stores in Flymarket are covered to the depth of 12 inches.

The steam boat *Fulton*, arrived this morning from New London; she could proceed no farther in consequence of the gale. We have heard of no serious accident yet.

No communications from below this morning. Our news boat rowed up to the curb stone in front of 61 White Hall.

HIGHLY IMPORTANT IF TRUE.—Capt. Thompson, of the Atlantic, left Trepani, (Island of Sicily) on the 24th Sept. and informs, that there was a report in circulation, which was believed, that the British and French had taken possession of the forts upon the Dardanelles, and that the British fleet had passed through into the Black Sea. Capt. T. spoke, about 1st Oct. the British brig *Broomly*, from Smyrna for London, who confirmed the above report.

Mercantile Advertiser.

(From the *Frederickton Royal Gazette*, Nov. 17.)

On Saturday last we had about four inches of Snow on the ground, and our streets bear the marks of approaching winter. A considerable quantity of ice had formed in the river. This morning, however, we have had a heavy rain, and very little ice is to be seen except along the banks of the river.

A Coroner's Inquest was held here on Tuesday last, by *W. Taylor*, Esquire, on view of the body of *Jamer Docherty*, son of *Elizabeth Arnold*. The child was found lying on the floor beside its mother, but so dreadfully burnt that it only survived a few minutes after being discovered. It is not known by what means the child came into this condition, but it is painful to state, that the wretched mother was under the unhappy effects of *ARDENT SNUITS*; utterly insensible of what had happened. It is strongly suspected that she had made the child partake of the deadly draught. *Verdict*, That *James Docherty*, was found in the state above described. She has since been committed to Jail.

A melancholy and somewhat extraordinary occurrence took place at *Bectouche* in the County of *Kont*, on the morning of last Sunday week. Two

young men of sober and industrious habits, named *M'Intosh*, had been employed the previous day in rafting plank; and, as it is supposed, being very wet and weary, laid down at the close of day on the road side to rest, but melancholy to say, they never again arose. One of them, *Finsley M'Intosh*, has left a wife with two infants destitute of support, and an aged father and mother, discolorate for the loss of a dutiful and only son.—*Com*.

(From the *St. Andrews Herald*, Nov. 17.)

DARING BURGLARY AND ROBBERY.—On Wednesday evening last, a Burglary of a very daring description, took place in this Town. The shop of *Mr. James Hutchinson*, Watchmaker, situated in a dwelling house, immediately in the centre of the town, was feloniously entered. The night was beautifully clear and moonlight, and the villains effected their diabolical purpose from the Church-yard.—The window which looks into that sanctuary, was secured by a shutter outside, and fastened down by a nail inside.—the former was forced open; and the latter taken out, by passing the arm through a pane of glass which had been previously broken.—*Mr. H.* with his usual precaution, had removed the numerous watches from his window, the desire to obtain which, no doubt, instigated the perpetrators to commit the burglary. Being thus foiled in their object, they seized parts of two watches, which had been taken to pieces for the purpose of undergoing repairs, leaving the silver cases and also the caps behind them, one of which was marked "*Miah Lemon*, Liverpool, No 5945," the same being also cut on the plate of the watch, and with these, and a few other articles of minor value, they decamped.

HIGHWAY ROBBERY.—*Mary Ann*, an Indian woman, was stopped on the highway, between this Town and *Mr. Samuel Connich's*, by two men, and robbed of about 100 dollars in Bank paper, Notes of Hand, several rings were taken from her fingers, and the ear-rings torn out of her ears; the felonious conduct was accompanied with the most vile and degrading abuse.—No satisfied with rifling the poor women of all she was worth, they aggravated their crime by treating her in the most beastly and unmanly manner, inasmuch as our pen refuses to record the several wrongs which she suffered. The behaviour of these wretches calls aloud for the most strenuous exertions of the civil authorities, and we hope no pains will be spared to bring them to the bar of retribution. The above flagrant and high-handed crime took place on Tuesday last, since which time Handbills have been issued, signed by two Justices of the peace, and offered a reward of \$50 for the apprehension of the miscreants, and describing their persons.—One of them is said to be a short thick man, red face, black eyes, black hair, well looking, and had on at the time, a cap and white pea jacket; the other is represented as tall, dark complexion, and rather good looking, and wore a brown surtout.

THE ROGUES CAUGHT.—Yesterday three suspicious looking persons were taken up and searched by the proper authorities.—Two of them had on two shirts each, which they had stolen. *John Campbell*, Esq. identified two of the shirts as belonging to him, and *Mr. Peter Sime* claims the other two. These villains, we believe, are lately from *Saint John*, and it is very probable that they have assisted in some of the numerous depositions committed there. They are also supposed to be concerned in the robbery of the Indian woman *Mary Ann*, who has been sent for to appear on the examination, which will take place this day.

MISCELLANY.

HINTS TO PARENTS

The effect of another habit, or more properly, of a luxury, noticed by most writers on the subject of early discipline, has been in some degree over rated. The habitual use of a feather bed, or of a soft mattress it is maintained, may materially influence the development of the form. Such a couch, by the luxury and comfort it affords, fosters a disposition to indolence; by the undue warmth it generates, enervates the system; and by the position it imparts to the body, especially if the head be much raised,

may favor the formation of deformity of the back in children constitutionally predisposed to disease of the bones. The most desirable couch during childhood is a mattress stuffed with hair, bran, or dried moss. On this the body may enjoy refreshing and invigorating repose, without being exposed to the hazard of any evils just enumerated. Children, who sleep two in one bed, contract a habit of always lying on the same side of the body, which is calculated to favor the production of crooked spine. Similar bad effects resulting from sitting too much in one position as persons are apt to do who sit always on one side of the fire or in the same direction to the light. These habits induce their victims to lean on one side, and to retain their position until nature, by moulding the bones into new forms, renders them unable to recover their natural contour. From a knowledge of this fact, we are led to deprecate the custom, common in most schools, of assigning to each scholar a particular seat, or a seat in a particular spot of the school-room. The seat should be common to all, and occupied by all in succession. To the practice, also, of compelling the class to stand, while the children are repeating the lesson of the day, may often be traced pernicious results. Boys, when obliged to stand during any length of time, for this purpose are very apt to relieve the muscles that maintain the body erect, by balancing it on one leg sufficiently to afford relief, and attempt to maintain their equilibrium by passing the left hand round the back, and by drawing down the right elbow. Although it is undoubtedly proper that a child should be allowed to vary her position at will, when fatigued, yet she should not be permitted to habituate herself to the selection of an injurious or ungraceful attitude. To avoid the consequence we have been enumerating, the class may be allowed to sit whilst repeating the lesson, and each girl to rise in turn whilst repeating her part. The body whilst in motion, can be maintained erect for hours at a time, without the person experiencing inconvenience; to stand upright and motionless, even for the space of fifteen minutes, is productive of great fatigue.—*Daffin on the Spine.*

HARDSHIPS OF FEMALES IN GREAT BRITAIN.

[From Mr. Southey's Progress and Prospects of Society.]

Men are not disqualified by their engagements in trade, from being received in high society; but, from the moment that a well-born or well-educated woman employs her acquirements in obtaining for herself the means of subsistence, she loses her taste. The word is odious where it exists, as here, in exception to the general course of feeling, than where it is the established order, under which individuals are born, and to which, therefore, their habits and expectations are accommodated. How large is the number of those persons among you who, by birth, connections, profession or occupation, hold a respectable station in society deriving their means meantime mainly, if not entirely, from a life income, or depending for support on the yet more precarious tenure of their own exertion. The custom of the world in most cases,—the absolute necessity in many—of making an appearance correspondent with their station, compels them to live to the extent of their resources; and thus upon the death of the father of the family, or the more pitiable case of his hopeless disablement, those whom he may leave and who are dependent upon him, are at once reduced to distress and degradation. How large a portion of men in every profession are in this fearful predicament! Add to this, that commerce, in most of its branches, has been converted, by the greedy spirit of the age, from a regular business of patient industry into a game of hazard; insomuch that the safety of even the most honourable, upright, and careful merchant is no longer in his own keeping; but depends in a great degree, upon the conduct of others, against whose want of prudence or of principle he cannot insure, as he can against danger of the sea! Methinks it should make a living heart ache, to think, whenever this land of credit is shaken by a commercial earthquake, how many a goodly fabric of happiness is laid in ruins; and and to know how many women, who have been bred up among all the refinements of affluence, and with the expectation that their fortune was in no danger of any such reverse, are reduced to seek for themselves a scanty and precarious support,

by the exercise of those talents which had been cultivated for recreation or for display; and who, while they thus earn the bread of bitterness, have but too much cause for saying, with the son of Sirach, "O, death, acceptable is thy sentence unto the needy!" In your hardhearted society misfortune is not considered as affording any claim to respect,—scarcely to compassion. You have no convents, no religious communities in which such persons may be received and sheltered. Earth has no other asylum for them than in its own cold bosom.

And yet these are not the griefs under which the spirit gives way and the heart breaks. In such cases, such virtuous exertions are made, so much equanimity is manifested, so much goodness is seen, as to make it appear that He

"Who gives the burthen, gives the gift to bear."

Happy were it for us all if we bore prosperity as well and wisely as we endure an adverse fortune. The reason wherefore it is not so, I suppose to be, that the same disposition which in the one state ferments into pride, in the other is refined into fortitude; and that cases which eat the heart, are less injurious to our spiritual nature than vanities that inflate and corrupt it.

THE CAVILLER REPROVED.

A certain man went to a dervise, and proposed three questions. 1st, Why do they say that God is omnipotent? I do not see him in any place; show me where he is. 2dly, Why is man punished for crimes? since whatever he does proceeds from God: man has no free will, for he cannot do any thing contrary to the will of God; and if he had power, he would do every thing for his own good. 3dly, How can God punish Satan in hell fire, since he is formed of the element? and what impression can fire make on itself?

The dervise took up a large clod of earth, and struck him on the head with it. The man went to the cadi, and said "I proposed three questions to such a dervise, who flung such a clod of earth at me, as he made my head ache." The cadi, having sent for the dervise, asked—"Why did you throw a clod of earth at his head instead of answering his questions?" The dervise replied—"The clod of earth was an answer to his speech. He says he has a pain in his head: let him show me where it is, and I will make God visible to him. And why does he exhibit a complaint to you against me? Whatever I did was the act of God; I did not strike him without the will of God; and what power do I possess? And, as he is compounded of earth, how can he suffer pain from that element?" The man was confounded, and the cadi highly pleased with the dervise's answer.

A curious exhibition is now attracting the public at Agen, in France. Two Italians have a number of pigeons which are placed in cages, and from ten to twelve of the same colour are placed together. By dint of great patience and perseverance they have been taught several feats of the most varied nature and quite opposed to their usual habits. As soon as the cages are opened the pigeons ascend, mix together and fly away; but, on a signal, those of the same colour separate from the rest and fly away together, each flight entering the appropriate cage. Carpets of different colors are placed upon the ground, and nets being spread, each flight, on a given signal, goes to the carpet, or to the next point-out for it. A flight of pigeons is next let loose, and a sportsman having fired a shot over them, they instantly fly to him and enter his game bag. This bird, which never before has been seen to mix in martial exercise, upon this occasion, places itself before the gun which it about to be fired at and does not move when it is discharged; it even takes a lighted match in its beak, and perches itself upon a cannon, which it discharges by applying the match to the touch-hole.

LONGEVITY.

There is at present at Pinkell Cottage, near Newton Stewart, Wigtonshire, the seat of General the Hon. Sir Wm. Stewart, Alexander McCreedy, of Sorby, whose corporeal and mental faculties seem but little impaired by the wasting hand of time, al-

though he is at present in the 106th year of his age. This singular specimen of antiquity possesses such a youthful cheerfulness in conversation, and such a fondness for relating the manners and customs of the people of Galloway in the early part of his life, as to make him not only an amusing, but likewise a very instructive companion.

When he was a young man, about ninety years ago, he says, "there was not a spinning-wheel to be seen frae the brig-oud o' Dumfries to the brae o' Glannap, nor were the people of Galloway acquainted with dying any other colour than black, which was made into clothing (hodden grey) for haith laird and laidy, and was far afore the tittery worm-wab made now-a-days." The broad national bonnet was invariably worn by men of every station in this quarter then, except by the Earl of Galloway and Colonel Agnew, of Sheuchan: "they introduced the thriftless fashion of wearing hats in this country. Linnen sarks were only worn by the tap gentry; an' nano o' them had either neck or baw-hans." Looking-glasses were then so scarce, that gin a bonny lass wanted to see hersel, she had, like my joo Janet, either to keek into the draw-well, a cogfu' o' water, or a dub at dyke-sica."

This curious chronicler was born in the parish of Kirkcubright, in the beginning of 1714, and has always been a laborious and hard-working man. When he was 102 years of age, during the harvest season, he bound up the grain cut by four able sheavers; and to the present time, he cooks all his own victuals, casts his own peats, and manages all his own affairs, and can read the smallest edition of the Psalms of David, without the help of spectacles. Prior to this time, he was never out of Galloway except once, and then only a few days. His present journey from Sorby to Pinkell Cottage, was undertaken at the desire of Sir W. Stewart, who would have conveyed him in a carriage; but the old man preferred travelling on foot, and performed the last nine miles of his journey with great ease in about 4 hours.

The English have two instances on record of remarkable longevity, that of Henry Jenkins, a Yorkshire Fisherman, who died 1670, aged 169—and Thomas Parr; who died 1635, aged 152. The Russians appear to be longest lived of any people; as a proof of this, the following article from a Parisian Medical Journal will be sufficient.—Last year (1828) 604 individuals died between 100 and 105 years old 145 between 105 and 110; 105 between 110 and 115; 46 between 115 and 120; 16 between 125 and 130; 4 between 130 and 135; one at the age of 137; and one at 160.

FOR COLDS AND COUGHS.

Take half a pound of the heads of the large white poppy, without any of the seeds, the heads just ripe, and moderately dried; put them into three quarts of boiling water; let them boil gently till the liquor is reduced to one quart; squeeze the poppies well in a cloth, to drain out the liquor; boil the liquor again slowly, to one pint, and strain it, then add to it a pint of white wine vinegar, and one pound of raw sugar; let them boil gently to the consistence of a syrup; then add thereto spirit or elixir of vitriol, to make it gratefully acid.—The dose for adults is, one or two tea-spoonful, but never exceeding three, on going to bed. If the cough continues violent, two more may be taken the following morning. One dose sometimes cures, two generally, and it is never necessary to employ it more than thrice. For young children, one tea-spoonful is sufficient.—Many persons have been cured of coughs and colds by the above syrup.

God has many ways of preventing bad men from doing the mischief they design, he can either turn their hearts, or tie their hands. Saul, king of Israel, wished to kill David, but when he thought himself sure of his object, the fetters of restraint were suddenly put upon him. Saul of Tarsus attempted to destroy the faith of Christ, and he became one of its best champions.

Take heed that you do not fall into sin, and God will take care you shall not finally plunge into misery.

If you have an interest in Christ, and walk as he walked, your life will be gain to the world; and your death gain to yourself.

THE REMARKABLE CONVERSION OF A JEW.

[From Hilmer's Christian Journal; a German Periodical.]

"Be sure your sin will find you out."—NUM. xxxii. 23.

A respectable innkeeper in a village in Germany, had a very depraved, ungodly son. One day, an old sickly Jew, Eliezer, arrived in the inn, which stood at some distance from the village; and feeling himself very ill, begged to go to bed. While he was fast asleep, the young profligate conceived the hellish idea to murder him, and to rob him of his money; for the innkeeper, his father, with his mother, and all the servants were gone to the fair in the market-town. He inflicted upon him several stabs with a knife, whereby he lost his senses.— Though he was still breathing, yet the murderer thought he was going to die; took a ring from his finger, and the little money he found in his pockets, and threw the body on a dry dunghill behind the house; with the design to cover it as soon as possible. But he had scarcely gone back into the room, before he was seized with dreadful terrors. In a state of distraction, he ran out of the house, without minding either the body of the murdered Jew, left uncovered, or the deserted house, determined to travel with the utmost speed to the nearest seaport, a day's journey from his village, and there to engage as a sailor. Meanwhile the stabbed Jew, whose wounds were not mortal, recovered so far as to be able to move, with slow steps, to the village. He could not give any clear account how he had met with his accident, both from weakness, and because he had neither seen his murderer, nor the instrument by which he had received his wounds; for he had not recovered his senses till he had lain some time on the dunghill. He died on the following day; and the surgeon who examined the corpse declared, that though his wounds were not in themselves absolutely mortal, yet, in the present case, they had been the means of hastening his death.

The murderer, pushed on by tormenting fears, proceeded on his way. In a wood he found, on the edge of the road, a young Jew fast asleep. Suddenly another horrible idea came into his mind. He drew the knife, with which he had committed the murder, out of his own pocket; put it gently into the pocket of the sleeping Jew, and rapidly pursued his journey on a bye-path through the wood. He reached the seaport P. In the inn where he took up his lodging, his youthful appearance and handsome figure struck the daughter of the house; the affection soon became mutual; and when the father had given his consent, they were married, and remained in the house to assist the father in his business.

It so happened, that two soldiers were walking in the same road where the murderer had been. They found there a good looking young man sleeping; whom, from his dress and countenance, they supposed to be a Jew; it was no same who has been mentioned. "Why," said one of the soldiers to his companion, "we are both of us hungry and thirsty; may we not apply to the pocket of the sleeping Jew for a little money? As he is asleep, he will not refuse it." "The hint is good," (returned the other,) "for I am almost fainting from thirst, and I have not a farthing in my pocket." They now put a hand into the coat-pocket of drowsy Nathan (this was the name of the Jew) for money; but instead of a purse, they found and drew forth a large knife; and were terrified when they found it covered with gore; but soon recovered from their terror, by the hope of earning the reward, given to those who deliver into the hands of justice a man suspected of murder; they awakened the Jew, bound him; and, deaf to his questions and intreaties, conducted him into the town, where he was put into prison.

Here he remained in confinement for more than a year. In the first month, the state of idleness became quite a burden to him. He asked the jailor whether he could not give him books to read? "There is," (replied he,) "in the whole house but one book, probably left behind by a former prisoner." "What book?" asked the Jew. "I do not know it," was the answer of the ignorant jailor. "I never have read it; but on looking into it, I have found, that it contains, some histories, and also letters." "O!" cried the Jew, "give me that book; my book is better than this weariness." He gave it to him. The Jew was almost struck with horror,

when he read the title-page of the book; it was, *The New Testament of our Lord Jesus Christ.* He was about to return it; but he said to himself,—"What harm can it do me, if for once with my own eyes, I see what the Christians relate of their Jesus? I shall thereby be enabled to argue with Christians." He now began reading; he first read with secret reluctance; but the longer he read, the more his reluctance changed into alarm and distress of mind, which he could not account for.

The sermons of Jesus in the Gospels, seemed to him so full of wisdom; his actions so wonderful; his views so pure; his sayings so noble and so holy; that he felt himself struck with reverence for him, and was convinced, that not one of all the men that have lived here on earth, not even Moses or Abraham, was equal to him. From his early infancy he had heard his parents and teachers speak of Jesus of Nazareth, as an impostor. He now was amazed to see in every page, the humblest and meekest of all the sons of Abraham; nay, of all the children of Adam. He read the sermon on the mount; the last prayer of the divine high priest; and his last words with his disciples, overflowing with the most tender parting love. With silent tears in his eyes, he read the history of the passion and death of Jesus; and at his last words upon the cross, chiefly at that prayer, "Father, forgive them!" he began to weep bitterly. He could scarcely proceed; but his desire to know the conduct of the disciples after the death of their master, led him to read the Acts of the Apostles also: here the events of the day of Pentecost, and the effects of the sermon of that day, struck him with great power. But the conversion of a Saul into a Paul made the deepest impression upon his soul: this wonderful event was decisive: he exclaimed, with a loud voice, "As truly as the God of Abraham lives in heaven, Jesus of Nazareth is the Messiah, the Son of the living God!" And in the same state, he lifted up his hands, and prayed. "As truly as thou, O Jesus of Nazareth, art the true Prophet and Messiah, I will be thy disciple! Have mercy upon me! have mercy, as thou showedst mercy to the thief at thy right hand! pray for me, as thou prayedst for thy murderers—Father, forgive him!"

This son of Abraham, now in his heart a believer, longed with an increased desire for the day of his acquittal; of which, being conscious of his innocence, he had not the least doubt. This desire was not so much owing to his natural love of liberty, as to a wish to confess publicly, with the mouth, what he believed with his heart; and to be added, by baptism, to the followers of Jesus Christ. He spent his time every day in reading the New Testament, which now had become his dearest treasure; and he often perused from the beginning to the end, with increasing interest and joy. When examined before the court of justice, he defended himself with freedom, but modesty: even his judges confessed, that his conduct bespoke innocence: and the calmness he showed, when the bloody knife, found in his pocket, was produced, and his modest statement staggered the judges. As to the issue of the trial, the prisoner had no fear; quietly waiting for the day, when God himself would be pleased to make his innocence appear in some way or other. After having been in prison fifteen months, he received his sentence; by which he was condemned to be whipped publicly before the town-hall, on three successive days; and then to one year's hard labour. A tear dropped from his eyes when he heard the sentence; but he returned calm and resigned into prison.

The day of execution arrived: the prisoner had already been brought into the town-hall, to be undressed for the first whipping; when a message arrived from the court of magistrates at P., by which notice was given, that the real murderer of the Jew Eliezer had there been detected and brought into prison; and he had already confessed his crime.

Our prisoner was now sent back into prison, but shown into a better room; and in a week, he was restored to full liberty. The most respectable inhabitants of the town expressed their concern for his undeserved imprisonment, and their joy on his release. He replied, "Your interest in my case affects my heart; but I cannot accept your compassion, for by my imprisonment I have lost but little, and gained much." He inquired after a pious minister of the Gospel; the Rev. Mr. B. was recom-

mended to him as a holy man: to him he opened his heart; and related to him all that had befallen both in his outward and inner man, and most earnestly begged to be baptised, and admitted to the Lord's supper. Some weeks after, he was publicly baptised in the parish church, and then admitted to the holy sacrament.

The real murderer, who lived, under a false name with his father in law at P., to assist in the care of the inn, had, by some unguarded words, already excited some suspicion; when an event happened, in which he fully betrayed himself. Two strangers who had put up at the inn, talked about the murder, and all that since had followed, in the presence of a member of the court of magistrates. They mentioned the son of the innkeeper at M. as the supposed criminal; and just at the moment, the son-in-law of the man of the house entered into the room, one of the strangers in a jocosse manner, and without the least meaning, said, "That person is said to be in appearance exactly like this our young landlord." At these words, the young man turned pale; he trembled, attempted to speak and stammered. The magistrate, whose suspicion was roused, went out; and after consulting his friends, resolved to watch the young man during the day, and in the evening confine him, which was done.

At the first stage of his trial, the wretch contrived to evade the skill of his cross-examiners; but at last, the inward judge brought about, what his human judges had been unable to effect. Inward torments were so pictured in his face and in his whole conduct, that the judges had the courage to address him in these words; "Villain, dost thou dare longer to defy the heart-searching eyes of the Almighty? Thou standest before an open gulf; before it swallow thee up, in honour of truth, say, Yes!" Trembling in every limb, he said, "Yes;" and after having made an open confession of his crime, and every particular, he was sentenced to be whipped in the market-place on eight successive days, and to six years' hard labour.

Our convert Nathan had no sooner heard what had happened, than his heart was filled with sorrow and compassion for the criminal. He was not rejoiced to see the author of his past trouble brought to punishment; he only felt a strong desire after the salvation of his soul. He resolved to go to C—, and there to take lodgings for six years; in order to see the culprit every day, to bring him into the way of life, and to do him good for soul and body. For this he begged leave of the commander; which was granted to him, when he had explained his reasons. He got better food for the criminal, and aided in his cure and nursing, during an illness which befel him. On that occasion, he made his spiritual cure, the conversion of his soul, his chief concern. He instructed, he warned, he entreated the sick man to save his poor soul, by turning with a penitent heart to him, who pardoned and saved the murderer on the cross. His tears and entreaties were blest. It pleased the Lord, who receiveth sinners, to touch the hardened heart of the culprit; he sought for mercy, and found it. He melted in tears of the deepest repentance, under a prayer, offered up by his kind friend, and prayed afterwards himself with affecting fervour and devotion. The Lord answered the prayers of the contrite sinner, and spoke peace to his soul. He got well, and his conduct proved the sincerity of his conversion. His change into a new man was even observed by the commander; who more and more esteemed him for his peaceable, industrious, and obedient behaviour; and strove to make his condition as easy as he could. After the years of his punishment were over, he was set at liberty. His kind friend took him into his own lodging; where they staid together for some months, improving themselves by the word of truth, and strengthening themselves, by daily prayers, in faith, in love, and in perseverance in the grace they both had obtained. After having partaken together of the holy sacrament, Nathan went with his friend to the place where he before lived, and hastened to his wife, who presented to him his first-born son, whom she had brought into the world, during the first year of his confinement. The next day Nathan left them, and returned to his own home; where, after three or four months, he fell sick, and was removed into the kingdom of everlasting bliss and joy. On his sick bed, he often went to the name of his friend, with gratitude, fervently prayed, that the Lord would make him faithful unto the end, and

shining light to his family. This prayer was not in vain. His friend grew in grace: and was made the blessed instrument of turning his wife and her parents from the world and the service of sin, into the narrow path, which leadeth to life. He was the object of scorn to the worldly-minded; but of gratitude and praise to the true worshippers of God and Christ.

The preceding Narrative contains two or three incidents worthy of remark. We are struck with the wickedness of the innkeeper's son, not only in committing the murder, but in putting the instrument of death into the pocket of the sleeping Jew, and by this method bringing the imputation of guilt upon an innocent person. That this Jew should be so long imprisoned for the crime of another, and that his imprisonment should have been brought about by so much wickedness, not of his own, but on the part of others, appears mysterious: but every difficulty is removed, when we see all terminate in his conversion to God, and in a full manifestation of his innocency. This should teach us not to judge rashly of the conduct of Providence; for its most intricate and unaccountable dispensations frequently prove the most essential blessings; and, should we even have no key to them in this world, yet the specimens that we have already had of God's dealings, as well as the general tenor of Scripture promises, should fully satisfy us that they are needful for us, and designed to accomplish our present and everlasting welfare.

How easily is a guilty conscience detected! A word spoken in pleasantry produced such confusion, as led to suspicion, and ended in the detection of the guilty person. The power of an awakened conscience is very great. Let the stout-hearted sinner, who trusts his conscience with such awful secrets, tremble. At some unguarded moment, a word or a look may make manifest his guilt, and lead to his shame and confusion. Happy, however, is that man, who, confessing and forsaking his sins, finds mercy in this life, before he enters on a state of eternal misery, to reap the fruits of his misdoings.

Too many are encouraged in the commission of sin from a hope of secrecy; but how vain is this! God, the Judge of heaven and earth, is always present in every place, and nothing can be done without his knowledge; experience shows that divine Providence frequently brings to light, in the most unlooked-for way, the deepest secrets: often conscience will not allow the transgressor to depart this world until he has disclosed his wickedness; but should this not be the case, yet, let the secret sinner be assured that his sin shall find him out, if not in time, yet in eternity; and it can afford but small consolation to escape the shame which the presence of a few individuals would occasion earth, when it is known that his hidden iniquity must be exposed and punished before an assembled world.

The mercy of God is manifested through the whole of this narrative, and affords encouragement to every penitent: God is not willing that any should perish, but that all should come to the knowledge of the truth and be saved, and whensoever the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

PRECEPT AND PRACTICE.

The Rev. Mr. Ward, an eminent puritan, who fled from England during the reign of persecution, settled in Agawam, an Indian village, making the west part of Springfield, in Massachusetts. Mr. Ward was an exact scholar, a meek, benevolent, and charitable Christian; he used the Indians with justice and tenderness, and established one of the best towns on Connecticut river. He was free from hypocrisy, and stiff bigotry: his posterity are many, and have done their part in the pulpit, in the field, and at the bar, in the six states of New England, and generally have followed the charitable temper of their venerable ancestor. Mr. Ward, of Agawam, left his children an example worthy of imitation. The story is thus related:—

“Dr. Mather, of Boston, was constantly exhorting his hearers to entertain strangers, for by doing so, they might entertain angels. But it was remarked, that Dr. Mather himself never entertained strangers,

nor gave any relief to beggars. This report reached Mr. Ward, of Agawam, a *clum* of the doctor, while at the university. Ward said he hoped it was not true; but he resolved to discover the truth: therefore he set off for Boston on foot, 120 miles, and arrived at the door of Dr. Mather on Saturday evening whom most people were in bed, and knocked at the door, which the maid opened. Ward said, “I come from the country, to hear good Dr. Mather preach to-morrow: I am hungry and thirsty, without money, and I beg the good doctor will give me relief, and a bed in his house until the Sabbath is over.” The maid replied, “The doctor is in his study; it is Saturday night, and the Sabbath is begun, and we have no bed or victuals for ragged beggars,” and shut the door upon him. Mr. Ward again made use of the knocker; the maid went to the doctor, and told him there was a sturdy beggar beating at the door, who insisted on coming in, and staying there over the Sabbath. The doctor said, “Tell him to depart, or a constable shall conduct him to prison.” The maid obeyed the doctor's orders, but Mr. Ward said, “I will not leave the door until I have seen the doctor.” This tumult roused the doctor, with his black velvet cap upon his head, and he came to the door, and opened it, and said, “Thou country villain, how dare you knock at my door after the Sabbath has begun?” Mr. Ward replied, “Sir, I am a stranger, hungry, and moneyless: pray take me in until the holy Sabbath is past, so that I may hear one of your godly sermons.” The doctor said, “Vagrant go thy way, and trouble me no more; I will not break the Sabbath by giving thee food and lodging,” and then shut the door. He had scarcely reached his study, when Mr. Ward began to exercise the knocker with increased violence: not highly pleased, the doctor returned to the door, and said, “Wretched being, why dost thou trouble me thus; what wilt thou have?” “Entertainment in your house until Monday morning,” answered Ward. “You shall not,” said the doctor, “therefore go thy way.” “Well, sir,” says Ward, “as that point is settled, pray give me sixpence or a shilling, and a piece of bread and meat.” The doctor said, “I will give thee neither,” and again shut the door. Ward again thundered at the door; the doctor returned in great wrath, and said, “Thou art mad, or possessed with an evil spirit: what wilt thou have now?” “Since you, sir,” said Ward, “will not give lodgings, nor money, nor food, nor drink to me, I pray for your advice; will you direct me to a ———?” The doctor cried out, “Vagrant of all Vagrants! the curse of God will fall upon thee; dost thou, villain, suppose I am acquainted with such houses?” Ward replied, “I am hungry, weary, thirsty, moneyless, and almost naked; and Solomon, the wisest king of the Jews, tells me and you, that ——— will bring a man to a morsel of bread at the last.” Mather now guessed who he had to deal with, and cried, “*Tu es Wardonus, vel diabolus,*” (Thou must be Ward, or the devil). Ward laughed, the doctor took him in, and Mr. Ward preached for the doctor next day. This event had its due effect on the doctor; for ever after he became hospitable and charitable to all in want.

FLATTERY.—The coin most current among mankind, is flattery; the only benefit of which is, that by hearing ourselves praised for being what in reality we are not, we may acquire the knowledge of what we ought to be.

All the precepts of the doctrine of Christ seem to concentrate in this point, that eternity is the grand object we should have in view; consequently that the main business of life should be to prepare for it, and that we should esteem the favour of God our chief good.

Certainly it is heaven upon earth, for a man's mind to move in charity, rest in providence, and turn upon the poles of truth.

THE BOA CONSTRICTOR AND THE GOAT.

The *Cæsar*, a private ship, was hired at Batavia, to bring home the Chinese Embassy, and the officers and crew of the *Alceste*, after their unfortunate wreck in the Straits of Gaspar; besides them, it seems, she had two passengers of no ordinary description, the one an *Ourang-Outang*, the other a *Boa Snake*, of the species known by the name of *Constrictor*. The former arrived safely in England, the other died of a diseased stomach, between the Cape and St. Helena, having taken but two meals

from the time of his embarkation. The first of these meals was witnessed by more than 200 people; but there was something so horrid in the exhibition, that very few felt any inclination to attend the second. The snake was about 16 inches in circumference; he was confined in a large crib, or cage; the dreadful relation is in Mr. Mead's own words:

“The sliding door being opened, one of the goats was thrust in, and the door of the cage shut. The poor goat, as if instantly aware of all the horrors of its perilous situation, immediately began to utter the most piercing and distressing cries, butting instinctively, at the same time, with its head towards the serpent in self-defence. The snake, which at first appeared scarcely to notice the poor animal, soon began to stir a little, and turning his head in the direction of the goat, it at length fixed a deadly and malignant eye on the trembling victim, whose agony and terror seemed to increase; for, previously to the snake seizing his prey, it shook in every limb, but still continuing its unavailing show of attack, by butting at the serpent, who now became sufficiently animated to prepare for the banquet. The first operation was that of darting out his forked tongue, and, at the same time, raising a little his head; then suddenly seizing the goat by the fore leg with his mouth, and throwing him down, he was encircled in an instant in his horrid folds. So quick, indeed, and so instantaneous was the act, that it was impossible for the eye to follow the rapid convulsion of his elongated body. It was not a regular screw-like turn that was formed, but resembling rather a knot, one part of the body overlaying the other, as if to add weight to the muscular pressure, the more effectually to crush his object. During this time he continued to grasp with his mouth, though it appeared an unnecessary precaution, that part of the animal he at first seized. The poor goat in the mean time, continued its feeble and half-stifled cries for some minutes, but they soon became more and more faint, and at last it expired. The snake, however, retained it a considerable time in its grasp, after it was apparently motionless. He then began slowly and cautiously to unfold himself, till the goat fell dead from his monstrous embrace. When he began to prepare himself for the feast. Placing his mouth in the front of the head of the dead animal, he commenced by lubricating with his saliva that part of the goat; and then taking his muzzle into his mouth, which had, and indeed always has, the appearance of a raw lacerated wound, he sucked it in, as far as the horns would allow. These protuberances opposed some little difficulty, not so much from their extent, as from their points; however, they also, in a very short time, disappeared, that is to say, externally; but their progress was still to be traced very distinctly on the outside, threatening every moment to protrude through the skin. The victim had now descended as far as the shoulders; and it was an astonishing sight to observe the extraordinary action of the snake's muscles when stretched to such an unnatural extent, an extent which must have utterly destroyed all muscular power in any animal that was not, like itself, endowed with very peculiar faculties of expansion and action, at the same time; when his head and neck had no other appearance than that of a serpent's skin stuffed almost to bursting, still the workings of the muscles were evident; and his power of suction, as it is generally, but erroneously, called, unabated; it was, in fact, the effect of a contractile muscular power, assisted by two rows of strong hooked teeth. With all this he must be so formed as to be able to suspend, for a time, his respiration; for it is impossible to conceive that the process of breathing could be carried on while the mouth and throat were so completely stuffed and expanded by the body of the goat; and the lungs themselves (admitting the trachea to be ever so hard) compressed, as they must have been by its passage downwards. “The whole operation of completely gorging the goat occupied about two hours and twenty minutes, at the end of which time the tumefaction was confined to the middle part of the body, or stomach, the superior parts, which had been so much distended, having resumed their natural dimensions. He now coiled himself up again, and lay quietly in his usual torpid state for about three weeks or a month, when his meal appearing to be completely digested and dissolved, he was presented with another goat, which he devoured with equal facility.”

POETRY.

THE PROGRESS OF NOVEMBER.

BY A LADY.

[Taken from the Rev. Charles Moore's Treatise on Suicide.]

Now yellow Autumn's leafy ruins lie
In faded splendour on the desert plain;
Far from the noise of madd'ning crowds I fly
To wake in solitude the mystic strain:
A theme of import high I dare to sing,
While fate impels my hand to strike the trembling string
Bright on my harp the meteors gleam,
As glancing through the night they shine;
Now the winds howl, the ravens scream,
And yelling ghosts the chorus join:
Chimeras dire, from Fancy's deepest hell,
Fly o'er you hallow'd tower, and toll the passing bell.

November bears the dismal sound,
As slow advancing from the pole,
He leads the months their wintry round:
The blackning clouds attendant roll,
Where frowns a giant-band, the sons of care,
Dark thoughts, presages fell, and comfortless despair.

O'er Britain's isle they spread their wings,
And shades of death dismay the land;
November wide his mantle flings,
And lifting high his vengeful hand,
Hurls down the daemon spleen; with pow'rs combin'd
To check the springs of life, and crush th' effectu'd
mind.

Thus drear dominion he maintains,
Beneath a cold inclement sky;
While noxious fogs and drizzling rains
On Nature's sick'ning bosom lie:
The op'ning rose of youth untimely fades,
And hope's fair friendly light beams dimly through the
shades.

Now prowls abroad the ghastly fiend,
"Fell Suicide," whom Phrenzy bore;
His brows with writhing serpents twin'd,
His mantle steep in human gore:
The livid flames around his eye-balls play,
Stern Horror stalks before, and Death pursues his way.

Hark! is not that the fatal stroke?—
See, where the bleeding victim lies!
The bonds of social feeling broke,
Dismay'd, the frantic spirit flies:
Creation starts, and shrinking Nature views,
Appall'd, the blow which Heaven's first right subdues.

Behold, the weight of woes combin'd
A "woman" has the power to scorn,
Her infant race to shame consign'd,
A name disgrac'd, a fortune torn,
She meets resolv'd; and combating despair,
Supports alone the ills a "coward" durst not share.

On languor, luxury, and pride,
The subtle fiend employs his spell;
Where selfish sordid passions hide,
Where weak impatient spirits dwell,
Where thought oppressive from itself would fly,
And seek relief from time, in dark eternity.

Far from the scenes of guilty death
My wearied spirit seeks for rest,—
Why sudden stops my struggling breath?
Why throbs so strong my aching breast?
Hark! sounds of horror sweep the troubled glade,
Far, on a whirlwind borne, the fatal man is fled

I watch'd his flight, and saw him bear
To Saturn's orb the sullen band;
There winter cheers the ling'ring year,
And gloom eternal shades the land:
On a lone rock, far in a stormy main,
In cheerless prison pent, I heard the ghosts complain.

Some pow'r unseen denies my verse
The hallow'd veil of fate to rend,
Now sudden blasts the sounds disperse,
And Fancy's inspirations end:
While rushing winds in wild discordance jar,
And Winter calls the storms around his icy car.

THE JOURNAL.

FALL FLOODS.—The frequent and heavy rains, which have fallen for some time past, have raised the Rivers to a height which is unusual at this season

of the year; in consequence of which great quantities of hay have been carried away, or damaged.

A Gentleman from Queen's County, yesterday informed us, that in coming down the River he saw many stacks of hay, on the "Mistake," and on Grassy Islands, standing immersed several feet in the water, and the River had been $2\frac{1}{2}$ feet higher than it was at the time of his passing. From this circumstance it is evident, that the low Marshes through the country have been inundated, and that much loss of hay will be occasioned. This is more especially to be regretted, as the loss is likely to fall heaviest upon those who are least able to bear it, the poorer farmers being generally the persons who depend most upon the low wild Marshes. At Indian Town the water was so high as to cover the ends of the wharves. The rain of yesterday and the night previous, will check the falling of the Rivers, and will probably raise them higher than they had previously been.—City Gazette.

MEETING OF THE LEGISLATURE.—His Honor the President, by Proclamation, has summoned the General Assembly of this Province, to meet at Fredericton on the second Tuesday in January next, for the dispatch of business.

TRIAL OF PIRATES.—His Honor the President, has ordered a Court to be held at Fredericton, on Tuesday next the 24th inst. for the trial of Piracy and other offences committed on the High Seas, by virtue of His Majesty's Commission under the Great Seal of the United Kingdom, dated at Westminster, the 11th April, 1829.

The report copied from the New York Mercantile Advertiser, that the British and French had taken possession of the forts upon the Dardanelles, and that the British fleet had passed through into the Black Sea, has, in our view, the appearance of improbability.

MICKMAC GRAMMAR.—A Mr. Thomas Irwin, of Rollo Bay, Prince Edward Island, has lately sent to the Editor of the Free Press, in Halifax, a manuscript copy of a Grammar of the Mickmac Language, compiled by himself. He says, "It is a shame that so fine a language should be so little known where it is spoken;—a language that rivals and sometimes exceeds the languages of Greece and Rome." And he requests the Editor, after having read the Grammar, to make extracts from some of the most interesting parts for his paper, and to accompany them with his own remarks. Accordingly the Editor in two succeeding numbers of his paper has called the attention of the people of Nova-Scotia to the subject. The object intended, is to bring the present state of the Indians before the notice of the public, that more effectual means than any previously resorted to may be devised, for the improvement of their condition, and the cultivation of their minds. We are not aware, whether or not Mr. Irwin has invented characters for the purpose of expressing the Indian sounds; but if he has, it may throw some difficulty in the way of publishing parts of the Grammar in a News Paper. With a view of improving the condition of the Indians, the Legislature of Nova-Scotia, at their last Session, passed an Act, to prevent any white person from selling rum to an Indian. This Law if faithfully carried into effect, will greatly conduce to their improvement in every respect. Rum has been the bane of Indians, as well as of many white men, and until the pernicious habit of drinking ardent spirits be broken off, no general improvement can be expected. The same Act, provides also for the children of Indians to be sent to English Schools and instructed gratis. This opening if duly improved, must in due time have a favourable effect upon the character and morals of the Indians. We understand that the Law alluded to, was passed in consequence of the repeated application of CHARLES GLOBE, a sober, decent, intelligent Indian, who resides . . . and cultivates land on the Liverpool road, about twelve miles from Annapolis. He has two sons, and he has lately told us, that he intends as soon as possible to send one or both of them to an English School. We trust the Legislature of this Province at their coming Session, will take the condition of the Indians into their consideration.

The Transports, with the 81st Regiment, for Bermuda, (after being detained by the weather for upwards of a week,) sailed on Sunday last, together with a number of other vessels, among which were—ship Hugh Johnston, for Liverpool, Lark, Lancaster; Minerva, Plymouth; brig Hyllus, Wexford; Hannah, Chanco, Billow, and Hiram, Jamaica; Bethiah, Boston, &c.—The wind at the time was from the North West; but as it has blown fresh from South West since yesterday morning, accompanied to-day with rain, we fear they have got no great distance yet.—We understand that the Pilots are to conduct the Transports clear of the Bay. Observer.

Collect for the twenty-third Sunday after Trinity.

O God, our refuge and strength, who art the author of all godliness; do ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. Amen.

SHORTLY WILL BE PUBLISHED,

At the Office of the City Gazette,

THE SAINT JOHN ALMANAC,

OR NEW-BRUNSWICK FARMERS' CALENDAR,

For 1830.

VAST numbers of Almanacs have annually been imported from the United States, which although they contain some useful matter, yet, being calculated for a different Meridian, are not found applicable to many important purposes. In compliance with the suggestions of a number of persons, who have expressed their regret that a necessity for such importations should be thought to exist; and with a view to supersede the idea of such necessity, and to contribute in part towards rendering the Province independent of foreign supplies of that article, the present work has been undertaken.

Particular care has been taken in calculating the Astronomical Tables for the Meridian of SAINT JOHN: and it is thought that such a degree of accuracy has been attained, as will entitle them to confidence, and render them generally useful.

To the improvement of our rural and domestic concerns also, such a degree of attention has been given, as will it is hoped, obtain the approbation and patronage of the Agricultural community, and of the public generally. Oct. 7.

MARRIED,

On Tuesday the 10th inst. by the Rev. B. G. GRAY, DANIEL AYMAR, Esq. of Eastport, to MARY, second daughter of Mr. Jeremiah Drake, of this City.

At Baltimore, on the 3d instant, by the most Rev. James Whitfield, Archbishop of Baltimore, Jerome Napoleon Bonaparte, to Susan Mary, only daughter of the late Benjamin Williams, of that City.

AGENTS FOR THIS PAPER.

Fredericton, Mr. Asa Coy. Woodstock, Mr. Jeremiah Connell. Sheffield, Dr. J. W. Barker. Chatham, (Miramichi,) Mr. Robert Morrow. Newcastle, (ditto,) Mr. Edward Baker. Bathurst, Benjamin Dawson, Esq. Sussex Vale, Mr. George Hayward. Sackville, Rev. Mr. Busby. Moncton, William Wiley, Esq. Shepody, Mr. George Rogers. St. Andrews, Mr. G. Ruggles. St. Stephen's, Geo. S. Hill, Esq. Magaguadavic, Mr. Thomas Gard. Richibucto, J. W. Weldon, Esq.

NOVA-SCOTIA.

Halifax, Mr. John McNeil. Cumberland, Thos. Roach, Esquire. Newport, Mr. James Allison. Bridge Town, Mr. A. Henderson. Granville, Rev. A. Desbriay. Yarmouth, Mr. John Murray. Barrington, W. Sargent, Esq. Sydney, (Cape Breton) Joseph Noad, Esq. P. M.

PRINCE EDWARD ISLAND.

Charlotte Town, Mr. John Bowes.

CANADA.

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