

# The Weekly Observer

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## THE WEEKLY OBSERVER.

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ness and dispatch, on very moderate terms.

## Weekly Almanack.

| October—1834. | SUN    | MOON  | FULL        |
|---------------|--------|-------|-------------|
|               | Rises. | Sets. | MOON.       |
| 1 WEDNESDAY   | 6 13   | 5 47  | 3 52 10 11  |
| 2 THURSDAY    | 6 15   | 5 45  | sets. 10 52 |
| 3 FRIDAY      | 6 16   | 5 43  | 6 26 11 52  |
| 4 SATURDAY    | 6 18   | 5 42  | 6 55 ev. 11 |
| 5 SUNDAY      | 6 19   | 5 41  | 6 27 0 31   |
| 6 MONDAY      | 6 21   | 5 39  | 8 4 1 31    |
| 7 TUESDAY     | 6 22   | 5 38  | 8 48 2 21   |

New Moon 2d day, 11h. 21m. evening.

## NEW-BRUNSWICK FIRE INSURANCE COMPANY.

Office open every day, (Sundays excepted) from 11  
to 12 o'clock.  
JOHN M. WILSON, President.  
Committee for September.  
R. F. HAZEL, JAMES ANSLAY, JOHN HARRISON.  
All Communications, by Mail, must be post paid.

## The Canard.

## ODE ON NEGRO EMANCIPATION.

By JOHN MORRIS.  
Proudly on Crow's tented fold  
The lion flag of England hold  
As proudly gleamed its crimson fold  
O'er the dim heights of Waterloo:  
But other lines shall greet the brave—  
Sing now, that we have free—the slave.  
The ocean plain, where Nelson bled,  
Fair commerce plies with peaceful oar,  
Drops o'er Britain's elms to shed  
The catholic spirit of every shore:  
To-day across the Atlantic sea,  
Shout—shout ye, that the slave is free!  
And eloquence in rushing streams  
Has flowed our hills and valleys along,  
Or kindled yet no loftier dreams:  
The glowing bursts of glorious song  
Let both their noblest burthen pour,  
To tell that slavery is no more.  
Bright science through each field of space  
Has urged her mist-dispelling car,  
Cov' nature's hidden vein to trace,  
To watch each world, and count each star—  
Yet stay, thou proud philosophy,  
First stop to bid mankind be free.  
And freedom has been long our own,  
With all her soft and generous train,  
To rid the thrones of the tyrant,  
And send the captive to the plain:  
Ye heirs of ancient Rome and Greece,  
Vow—vow—oh! could it be?—are free.  
Al! for the tale the slave could speak,  
Al! for the shame of Britain's sway,  
On Afric sands the maddened shriek,  
"North Indian suns the burning day;  
Ye sounds of guilt—ye st. his of gore—  
Away! for slavery is no more.  
Mid the drear haunts of love and strife,  
The Ministers of peace shall stand,  
And pour the willing words of life  
Around a parched and thirsty land:  
Wells, spring beneath the fanning tree,  
Rise—happy homes, and altars free.  
Ye isles, that court the tropic rays,  
That o'er the ocean's supine breast,  
Ye fathers beware, ye fathers boys,  
In more than the "blue nose" the best:  
Wait on each side your eternal stain,  
Till every land has rent the chain.  
Oh! England, empire's home and head,  
First in each art of peace and power,  
Midst the billow ebb to tread,  
Mighty to rule the battle-brood,  
But mightiest to relieve and save,  
Rejoice that thou hast freed the slave!

## SYMBOIS.

In youth, the heart is like the bird,  
The humming-bird of eastern bowers,  
That over takes the traveller's word  
Feeds dying, on the dew of flowers.  
In manhood, 'tis the Eagle bold,  
That soars upward to the clouds, the sky—  
That scans the rock and mountain-hold,  
Except to build on, or to die.  
The sparkler of the woods is caught,  
The Eagle's bosom pierce ere long;  
What bird shall soar for age be sought?  
What bird its emblem be in song?  
The Morning-bird its likeness be,  
That hath no make of its own;  
That sings its relative gloe—  
The bird of Melancholy's tone.

## Miscellaneous.

The following extract from a Treatise on General  
Health, written in London on the decline of the  
Pestilence in that city, (in 1831-32.) may not be un-  
acceptable to our readers at the present crisis.

## CHOLERA MORBUS, EPIDEMIC CHOLERA, SPASMODIC CHOLERA, CAUSES, CONSEQUENCES, AND CURE.

On the Nature of the Atmospheric Air, the Generation  
of Pestilential Diseases, and the two active principles  
of God and Evil.  
The constituent principles of the atmospheric air, are  
not generally known, as that it contains two opposite  
qualities, one promotive of life, and the other destruc-  
tive of life. These two opposite qualities are vitality  
and putrefaction, and the active co-operation and op-  
posing disunion of these two opposite qualities of the  
air, we trace in and through all natural bodies, work-  
ing apparently good and evil effects. By the agency  
of the lungs, the human body partakes of these two  
qualities of the air, and the life is maintained by the  
vital quality in the blood, according to Moses, who  
says, "For the life of the flesh is in the blood!"  
When any thing is taken into the body by eating or  
drinking, or from the air, that opposes or diminishes  
the vitality of the blood, and increases the putrefac-  
tive quality therein, a conflict is generated, partial  
or general, when partial, the conflict shows itself by  
inflammation in a particular part; if external, it is vi-  
sible of internal, in some organic part, it is invisible;  
and when general, the conflict shows itself in  
and over the whole frame; and, however various the  
names given to diseases, and however numerous the  
various remedies, the diseases have but one origin,

and that is the inflammatory conflict, as stated, be-  
tween the vital and putrefactive quality in the blood,  
upon which hangs the tenure of life. It is upon this  
conflict that the God of nature preserves the creature  
in successive existence, and prevents the putrefactive  
quality extending to a general destruction by the sim-  
ple compound qualities or principles of salt and water,  
which would supersede the whole host of artificial  
medicines, if duly applied.

The above two opposite qualities of vitality and  
putrefaction in the air, and existing also in the blood,  
containing the natural life of the body, or natural hu-  
manity, are also found in the soul, the spiritual hu-  
manity, being both in the body in this life; for in  
the spiritual life, as in the natural life, there are  
equally two opposing qualities, good and evil. As in  
your natural humanity, against putrefaction you apply  
all the means you know of to preserve vitality; so in  
your spiritual humanity, against evil you apply all the  
means you have had revealed to you, or that you  
know of, to preserve good. Hence you arrive at this  
sublime conclusion, that natural and revealed religion  
have for their end, the Almighty Creator, God  
of Scripture, and one foundation and one end, and  
that it is to maintain natural life for the perpetuation of  
spiritual life. And from this conclusion you learn  
how much every human being fears part of the ele-  
ments, natural and spiritual, in him and with them.  
And that the great Creator rules and governs all these  
elements, in general as well as in particular, by two  
opposing qualities, vitality and putrefaction, naturally  
and spiritually, in the name of good and evil, and  
without these two qualities, there could have been no  
creation of the natural world. And these principles  
continue perpetually created from each other, as from  
the putrefaction of the old seed and new seed, and the  
seed to produce new food and new seed, and in this  
manner is every thing created, upheld, sustained, and  
kept moving on in everlasting succession, to the end  
for which they are and were created by the divine  
love and wisdom of God, for the divine order by  
which he governs the world.

You are forbid to arraign the wisdom and justice of  
God in the course requiring the natural means to pre-  
serve vitality opposed by putrefaction in pestilential  
diseases, and you are not to impugn and blaspheme  
God's spiritual means revealed in Scripture, to pre-  
serve good opposed by evil. If the destructive quali-  
ty of putrefaction be opposed in due time, the natural  
vitality may be preserved, but if the pestilence, as the  
present epidemic cholera, be neglected, the body is  
lost, and all the destructive quality of intellectual evil  
is opposed and corrected in due time, the spiritual  
life may be preserved; but if neglected, and evil rules  
and acts, the soul is lost. And as particulars are sub-  
ject to general, you are taught by the Scriptures of  
the means revealed to preserve spiritual life, that when  
a pestilence prevails, as the present cholera, you ought  
to be equally, if not more anxious for your spiritual  
life rather than your natural life, for if this last fall  
under the pestilence, or any disease, and the party  
having previously applied the means to preserve his  
spiritual life, the loss of his natural life may be un-  
timely, but he, being prepared, it is so far a blessing,  
but if not, it is an eternal loss. Mankind are there-  
fore taught of God, to watch; signifying to be pre-  
pared for the inevitable change of the natural for a  
spiritual body, whether it be by pestilence, common dis-  
ease, or any other means. You may conclude, from the  
general laws of the natural elements, whether pes-  
tilential air, producing epidemic diseases, as plague,  
cholera, fevers, &c. &c., or a general famine, or light-  
ning, storms, and tempests. The greater powers of  
the elements destroying, as it were, partially, as by  
accident, the lesser powers or individuals, in exercising  
and maintaining their own sublime divine order.

The above divine caution, to watch, is, therefore,  
an imperative duty for your own individual  
cholera, so near in affinity to plague, takes away a  
man before he can make his will or say his prayers, as  
do apoplexies, &c. and accidents. You may conclude,  
from what I have stated, how great a counteracting  
power and self-defending principle does man possess  
against all possible injuries to his body and soul in  
this natural state. How great a gift has he re-  
ceived in the Word of God and the natural preserva-  
tive virtues of water, salt, and herbs, to insure his  
true happiness, if he do but apply the means in due  
time.

Pestilential disease, in its cause and nature, is very  
obscure and intricate, because sometimes it seems lo-  
cal and partial, at other times, contagious and not con-  
tagious. Epidemic disease proceeds more from pes-  
tilential air than from food taken in, being invisible  
and imperceptible to the feelings or senses, the  
parties infected are at a loss to account for the cause  
of their taking a disorder.

The atmosphere air, passing, as above stated, the  
two qualities of life and death, these are, nevertheless,  
so combined and blended one within the other, as to  
form a natural healthy state, producing generation  
and fructification, supporting life in every animate  
thing; but from some occult cause, during hot sum-  
mers, in the air become partially separated, their com-  
ponents, from stagnant pools, foul air ascending from sub-  
terranean caverns, or mines of coal or other minerals,  
or earthquakes, or the effluvia from dead carcasses,  
or other putrid matter, or the filth from human indus-  
try in close and populous places. In these states of  
the air, the measure of putrescence overcomes the vi-  
tal quality, and thus a partial separation takes place,  
and the putrefactive quality may fly off in currents and  
streams, affecting the human race as it travels, and  
under the name of miasma; and a stream may al-  
so pass over to distant places, when its portion is in  
degree much greater than usual; and as no man can  
find out and perceive the precise origin of pestilential  
disease, you may conjecture in what manner epidemic  
cholera may be widely spread from pestilential air,  
be communicable; for if this air pass over a garden,  
you find a blight appears partially across, like a stream,  
here and there destroying the fruit trees within its  
breadth, and no wider, and the other parts of the gar-  
den are not affected and remain so, the trees being  
fixed to the soil; but with mankind, such of them  
who lived within the stream of the pestilential air,  
having locomotivity from one place to another, with  
their clothing, goods, and merchandise, and travelling  
to places out of the stream of diseased air, may com-  
municate to distant pure places the epidemic disease,  
and thus convey the pestilence of epidemic cholera,  
or plague, to those who might otherwise have escaped  
the miasma if the first infected persons had, like the  
blighted trees, been fixed to the soil.

In answer to an objection, "If the present cholera  
be contagious from the effluvia of the sick how hap-  
pens it that all who breathe in their chamber are not  
infected, when in a large family some have taken the  
disease, and the rest have escaped?" I answer, if you  
consider the several branches of a tree as one family,  
you shall find only some branches destroyed by blight;  
this proves that pestilential air is not like a ware of  
the sea, one united body that overflows all within  
its breadth, but is rather like lightning, zig-zag, or in  
divided streams, that kill some and wound others;  
and several more persons who escape exactly the  
same effects you find in some times. The persons killed  
and wounded in epidemic cholera, yet all who have  
been in company at the same time, all within the  
same tent, or in the same room, may have had something  
about their persons to attract, more or less, the vir-  
tue fluid, as some from cholera may have equally sud-  
denly attracted with the pestilential air, hence by bodily

disposition and contact, pestilential air is contagi-  
ous, as from the effluvia of the infected bodies un-  
der any circumstances, in a putrefactive  
state from any cause that has diminished the vital  
quality in the blood, from the quantity required to re-  
sist contagion, when those who have this vital quality  
fortified by temperance and a substantial diet escape  
the cholera effluvia, or having about their persons  
protectives against contagion.

If I should be asked, "Why pestilential air only,  
and not the effluvia of cholera from the body of an  
infected person, should cause and propagate this pe-  
stilential disease rather than the plague or any other pes-  
tilence?" I answer, That sometimes one disease pro-  
pagates another, and from affinity of epidemic cholera  
with plague this may appear to be the case.  
Each disease originates from pestilential air, which  
in long dry seasons corrupts the river and pond waters.  
If the Asiatic Cholera Spasmodica be a new disease,  
never known before 1817, and was only produced, and  
infected persons from the pestilential air, and not by  
contagion, it may be asked, How is it that pestilential  
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