

TALES OF A BARRISTER.

"I'll give him law to his heart's content, the scoundrel!" said Singleton, walking backward and forward, in a state of great excitement.

"Don't call harsh names, Mr. Singleton," said Solicitor Trueman, looking up from the mass of papers before him, and smiling in a quiet, benevolent way, that was peculiar to him.

"Every man should be known by his true name. Williams is a scoundrel, and so he ought to be called!" responded the client with increasing warmth.

"Did you ever do a reasonable thing in your life when you were angry?" asked Mr. Trueman, whose age and respectability gave him the license to speak thus freely to his young friend, for whom he was endeavouring to arrange some business difficulty with his former partner.

"I can't say that I ever did, Mr. Trueman—but now I have good reason for being angry; and the language I use in reference to Williams, is but the expression of a sober, rational conviction," replied Singleton, a little more calmly.

"Did you pronounce him a scoundrel before you received this reply to your last letter?" asked Mr. Trueman.

"No, I did not; but that letter confirmed my previously formed impression of his character."

"But I cannot find in that letter any evidence proving your late partner to be a dishonest man. He will not agree to your proposed mode of settlement, because he does not see it to be the most proper way."

"He won't agree to it, because it is an honest and equitable mode of settlement; that is all! He wants to overreach me, and is determined to do so, if he can!" responded Mr. Singleton, still excited.

"There you are decidedly wrong," said the lawyer. "You have both allowed yourselves to become angry, and are both unreasonable in the present case. Two angry men never can settle any business properly. You have unnecessarily increased the difficulties in the way of a speedy settlement, by writing Mr. Williams an angry letter, which he has responded to in the like unhappy temper. Now, if I am to settle this business for you, I must write all letters that pass to Mr. Williams in future."

"But how can you properly express my views and feelings?"

"That I do not wish to do, if your views and feelings are to remain as they now are—for any thing like an adjustment of the difficulties under such circumstances, I should consider hopeless," replied Mr. Trueman.

"Well, let me answer this letter, and after that, I promise that you shall have your own way."

"No, I shall consent to no such thing. It is the reply to that letter which is to modify the negotiation for a settlement in such a way as to bring success or failure; and I have no idea of allowing you, in the present state of your mind, to write such a one as will most assuredly defeat an amicable adjustment."

"Singleton refused for some time before making a reply. He had been forming in his mind a most cutting and bitter rejoinder to the letter just alluded to, and he was desirous that Mr. Williams should have the benefit of knowing that he thought him a 'tricky and deliberate scoundrel,' with other opinions of a similar character. He found it, therefore, impossible to make up his mind, to let the unimpassioned Mr. Trueman write this important epistle."

"Indeed, I must write this letter Mr. Trueman," he said. "There are some things that I want to say to him, which I know you won't write. You don't seem to consider the position in which he has placed me by that letter, nor what is obligatory upon me, as a man of honor. I never allow any man to reflect upon me, directly or indirectly, without a proper response."

"There is in the Bible," said Mr. Trueman, "a passage that is peculiarly applicable in the present case. It is this—'A soft answer turneth away wrath, but grievous words stir up anger.' I have found this precept, in a life that has numbered more than double your years, to be one that may be safely and honorably adopted in all cases. You blame Mr. Williams for writing you an angry letter, and are indignant at certain expressions contained therein. Now, is it any more right for you to write an angry letter, with cutting epithets than it is for him?"

"But Mr. Trueman—"

"I do assure you, my young friend," said the lawyer, interrupting him, "that I am acting in this case for your benefit, and not for my own; and, as your legal adviser you must submit to my judgment; or I cannot consent to go on."

"I'll promise not to use any harsh language, will you not consent to let me write the letter?" urged the client.

"You and I, in the present state of your mind, could not possibly come at the same conclusion in reference to what is harsh and what is mild," said Mr. Trueman; "therefore I cannot consent that you shall write one word of the proposed reply—I must write it."

"Well, I suppose, then, I shall have to submit. When will it be ready?"

"Come this afternoon, and I will give you the draft, which you will copy and sign."

In the afternoon, Mr. Singleton came and received the letter prepared by Mr. Trueman. It ran thus, after the date and formal address—

"I regret that my proposition did not meet your approbation. The mode of settlement which I suggested was the result of a careful consideration of our mutual interests. Be kind enough to suggest to Mr. Trueman, my lawyer, any plan which you think will lead to an early and amicable adjustment of our business. You may rely upon my consent to it, if it meets his approbation."

"Is it possible, Mr. Trueman, that you expect me to sign such a cringing letter as that?" said Mr. Singleton, throwing it down, and walking back and forth with great irritation of manner.

"Well, what is your objection to it?" replied Mr. Trueman, mildly, for he was prepared for such an exhibition of feeling.

"Objection! How can you ask such a question! Am I to go on my knees to him and beg him to do me justice? No! I'll sacrifice every shilling I have in the world first, the scoundrel!"

"You wish to have your business settled, do you not?" asked Mr. Trueman, looking steadily in the face.

"Of course I do—honorably settled."

"Well, let me hear what you mean by an honorable settlement."

"The young man hesitated a moment, and said—

"Why, I mean—"

"You mean a settlement in which your interest shall be equally considered with that of Mr. Williams."

"Yes, certainly, and that—"

"And that," continued Mr. Trueman, "Mr. Williams in the settlement shall consider and treat you as a gentleman?"

"Certainly I do; but that is more than he has done."

"Well, never mind. Let what is past go for as much as it is worth. The principal point of action is in the present."

"But I will never send that cringing letter, though."

"You mistake its whole tenor, I do assure you, Mr. Singleton. You have allowed your angry feelings to blind you. You certainly carefully considered before you adopted it, the proposed basis of a settlement, did you not?"

"Of course I did."

"So the letter which I have prepared for you states. Now, as an honest and honorable man, you are, I am sure, willing to grant to him the same privilege which you asked for yourself, viz.: that of proposing a plan of settlement. Your proposition does not seem to please him; now it is but fair that he should be invited to state how he wishes the settlement to be made—and in giving such an invitation, a gentleman should use gentlemanly language."

"But he doesn't deserve to be treated like a gentleman. In fact he has no claim to the title," said the young man.

"He has none, as you say, you profess to be a gentleman, and all gentlemen should prove by their actions and words that they are gentlemen."

"I can't say that I am convinced by what you say; but, as you seem to be bent on having it your own way, why, here let me copy the thing and sign it," said the young man, suddenly changing his manner.

"There, now," he added, passing across the table the brief letter he had copied, "I suppose he'll think me a low spirited fellow after he gets that; but he's mistaken. After all, over I'll take good care to tell him that it didn't contain my sentiments."

"Come to-morrow afternoon, and I think we'll have things in a pretty fair way," he said, looking up with his usual pleasant smile, as he finished the direction of the letter.

"Good morning Mr. Singleton," he said as that gentleman entered his office on the succeeding day.

"Good morning, sir," responded the young man. "Well, have you heard from the milk-and-water letter of yours? I can't call it mine."

"Yes, here is the answer. Take a seat, and I will read it to you," said the old gentleman.

"Well, let's hear it."

"Dear George: I have your kind and gentlemanly note of yesterday, in reply to my harsh, unreasonable, and ungentlemanly one of the day before. We have both been playing the fool; but you are ahead of me in becoming sane. I have examined, since I got your note, more carefully the tenor of your proposition for a settlement, and it meets my views precisely. My foolish anger kept me from seeing it before. Let our mutual friend, Mr. Trueman, arrange the matter according to the plan mentioned, and I shall most heartily acquiesce."

Yours, etc., THOMAS WILLIAMS."

"He never wrote that letter in the world!" exclaimed Singleton, starting on his feet.

"You know his writing, I presume," said Mr. Trueman, handing him the letter.

"His Thomas Williams' own hand, as I live!" ejaculated Singleton, on glancing at the letter. "My old friend, Thomas Williams, the best natured fellow in the world!" he continued, his feelings undergoing a sudden and entire revolution. "What a fool I have been."

"And how foolish I have been, too!" said Williams, advancing from an adjoining room, at the same time extending his hand towards Singleton.

"God bless you, my dear friend!" exclaimed Singleton, grasping his hand. "Why, what has been the matter with both?"

"My young friend," said old Mr. Trueman, one of the kindest hearted men in the world, rising and advancing towards them, "I have known you long, and have always esteemed you both. This pleasant meeting and reconciliation, you perceive, is of my arrangement. Now let me give you a precept that will make friends and keep friends. It has been my motto through life, and I don't know that I have an enemy in the world. It is—

"A soft answer turneth away wrath, but grievous words stir up anger."

[From the People's Press.]
ON GOVERNMENT.

Authority is viewed under the aspect alone of the restraints it prescribes; and in governments we still absolutely refuse to see the power which strengthens individual liberty. We perceive the necessity of a power which may restrain audacity and suppress injustice, and we are at the same time desirous to enjoy liberty in the fullest extent of which it is susceptible; that is to say, in the state in which it degenerates into license. This is a manifest contradiction. Whenever the powers are accumulated, political danger exists; let them be placed in the hands of the people, it is all over with liberty; and place them in the hands of a government, tyranny ensues. In an enlightened state, however, the rare union of extreme authority and extreme mildness may be found; but nothing good can be expected from authority in the hands of the people. In such a case fanaticism has too great a scope, and each individual enthusiastically jealous of his power, pushes it to excess. Every democracy plunges itself into the most imprudent enterprises; each individual acts as a sovereign, because all the citizens are so when legally united; but they recollect it too well when separated. It is on this account that every sensible man will shun a democratical, or what is still worse, an aristocratical government.

The constitution of democracies is subject to so many causes of agitation, that their tranquillity is a kind of constant miracle. Their delicate organization tends to disconnect the chain that should link together all the parts which naturally seek a separation. How can good order and harmony spring up where there is an internal tendency to disorder?—and how, where there is so much dissension, can concord prevail?

The people feel themselves not a little flattered by those who recommend to them to push liberty to its highest degree; but were they to proceed from enterprise to enterprise, they would annihilate this liberty of theirs, and the state would be dissolved. If the spirit of moderation could reside in a nation, that it is to say, if it knew how to estimate in the constitution the law which bounds its power, it would not be dangerous to live under its empire; but in its blind passion for liberty, it breaks through the boundary which separates the latter from licentiousness, and fancies it ex-ercises its legitimate rights alone, while it vexes the other bodies of the state.

A truth which no one will contest is that the national authority never ceases; every description of power emanates from the nation; but, at the same time, it is next to an impossibility that a very numerous nation should exercise in a body their supreme power.

Authority never becomes arbitrary when the nation attends carefully to the suppression of certain abuses; and an unrestrained power can never be suddenly established. It is the long slumber of the people which emboldens tyranny; but if the nation is watchful in the recollection of its prerogatives and in reclaiming them under a variety of circumstances, the depositaries of the public authority will never exceed the limits prescribed to them by the laws.

If all governments have the same aim, namely, the maintenance of the laws which are to restrain the passions of the citizens, there must be in every government, as a necessary consequence, a 'primum mobile'; that is to say, a power which shall assert the necessary subordination. The citizens of no state whatever have reserved to themselves the right of disobedience: from one end of the earth to the other, every nation has perceived how necessary it is that private passions should be subjected to the laws; and this aim exists in the mind the idea of an exact subordination, and consequently of a

supremacy and incontestable power in those who govern.

The word liberty cannot be other than relative, seeing that it would have no significant import if it were to be applied to all the private acts of individuals.

The freest nations have the most despotic laws; and in a republic there is at least as much restraint as in a monarchical government. Provided each part is not disunited from its whole, and does not find or think that it finds, its particular advantage in the weakness or ruin of the other parts, the government, by whatever name it may be called will unite all the qualities which are essential to it.

Governments therefore differ from each other, merely by the various combinations of which the same thing is susceptible; they diverge from, or approximate more or less near to, the degree of perfection which policy requires, according to the relations that subsist between the part which governs and that which is governed. T. S.

THE STUDY OF POLITICS.

The People form the Government, and for this reason, the general opinion in every state regulates the administration, which never clashes with impunity against the public voice, a voice that resists and opposes a usurpation of state to the proud will of the sovereign.

The most consummate minister always springs from the class of citizens, and can carry into the national council that expansion of mind alone which the nation has attained. Unless he be supposed to possess such an extraordinary genius as is exceedingly rare, he will have no other ideas than those which have been circulated around him.

This is every well-enlightened nation always governed. As a great number of men can, by their united efforts, raise the most ponderous masses, and erect obelisks, so the opinion of all, and the vigilance of all, direct and strike out in practice the more important truths of political economy. For when the subjects which interest the administration shall be publicly debated, they will be cleared up in a short time; the most intricate questions will become plain, axioms which the ignorance of some and the treachery of others can no longer obscure.

When people complain of the administration, they often accuse themselves; they confess that they have not bestowed on public affairs the attention they deserve, and the minister has, perhaps in the sequel reason to advance this great absurdity, that it is lawful for the minister alone to examine what interests the general order. The people having ceased to reflect, it becomes the minister, however unqualified for the task, to reflect for them.

When the sovereign or his council is not well informed, the nation must supply the limited ideas of the ministry; and this is what happens in those states over which a degree of political knowledge is diffused: the false ideas of ministers are rectified, a general clamour is raised, and the happy effects of a well-directed education among all the classes of citizens are perceived.

Every head of a society depends on the society, and is accountable to it, even in the most perfect governments. The good citizens are the true reformers of the state; they expect from a placeman a statement of his public conduct, because men, being rational beings, are calculated to know their own interests. They submit to be in some little degree deceived, because they are sensible that administrators are surrounded by tribes of mercenaries; but after having rejected these fractions, they discover the truth, which is destined to subsist eternally; and, what is still more astonishing, they pass sentence as posterity will do after them.

If laws were to be precise, clear, and simple, and if all the strength of human reason were to be manifested in a nervous style, the wisdom of institutions would be understood; and why has not eloquence applied itself to write with force and simplicity the sacred text of the laws?

When we consider that the laws ought to be read and understood by all men, and yet we know not were to find the national code, we are surprised at this culpable negligence; and the legislator has lost his noblest right, that of speaking to the heart of man.

The minds of the people become enlightened when an attempt is made to enlighten them, when an attention is paid to the efforts of the men of intelligence, who seek alone to propagate knowledge. The most ignorant people are at the same time the most wicked; stupidity is the parent of every disorder. We teach grammar and the catechism, yet we have neglected to teach the code of laws.

A GOOD TESTIMONY IN FAVOR OF WATER.

These comparative weak beverages, (French Wines,) the intoxicating strength of which is just no more in proportion to the fiery wines used in England, than the strength of an infant compared with that of a giant, are but poor and meagre drinks at best. Smollett thus writes of them, seventy years since:—

All the peasants who take wine for their ordinary drinks, are of diminutive size, in comparison with those who use milk and water; and it is commonly observed that when there is a scarcity of wine, the people are more healthy than in those seasons when it is abundant. The longer I live, the more I am convinced that wine and all fermented liquors are pernicious to the human constitution; and that, for the preservation of health, and proper exhilaration of the spirits, there is no beverage that can compare with simple water."

The Great Rock at Gibraltar.—Gibraltar is 7 or 8 miles in length, from north to south, and not half a mile wide in the widest part. It is every where precipitous, and in some parts perpendicular. Nature and art have combined to make it impregnable. The great works are on the western front. The other sides, from their steep, bid defiance to an attack. The name is formed from the Arabic words *Gebel at Tarik*, (the height, or rock of Tariq,) since Tariq Aben-Zacca, the general of the Caliph Waleed, at the time of the eruption of the Arabs in Spain (A. D. 711, and afterwards) landed at the foot of this rock, known as the Calpe of antiquity, where lies the town of Hercules. This town most likely owes its name to the story, that this rock, an corresponding African promontory, were called by Hercules, his pillars to indicate the termination here of his various adventures. The Theophrastus of this fortification costs the English, yearly, \$300,000; for it has a numerous garrison. It was taken from the Arabians by Ferdinand King of Castile, in 1302. These rocks it in 1333, and were finally deprived of it in 1302 by Henry IV. In the war of the Spanish succession, the Spaniards were obliged to surrender it, in August 4, 1704, to the British Admiral Rooke and Prince George of Darmstadt, then Imperial Field-Marshal and Viceroy of Catalonia, who appeared unexpectedly before this fortress in May of the same year. King Philip of Anjou caused it to be attacked upon the land side Oct. 12, 1704, with 10,000 men, at a point where the fortification is connected with the main land by a narrow sandy neck, so fortified by the English, that the Spaniards called the works the gate of fire. At the same time Gibraltar was blockaded from the sea by Admiral Poyes, with a fleet of 24 vessels.—Just when it was reduced to extremity, it received assistance from the English and Dutch fleet under Admiral Leake.—The blockade by land continued without any results till the conclusion of the peace of Utrecht, 1716. Since then England has omitted nothing to render this fortress absolutely impregnable. Indeed it is the bulwark of her Mediterranean trade. By it she prevents Russia from uniting her Northern and Southern fleets. Spain again besieged it, March 7, 1727, but raised the siege on the approach of Admiral Wager, with 11 ships of the line. She then offered two millions sterling for the delivery of the place, but in vain; and by a compact at Seville, 1729, she agreed to renounce all her claims on it. Still Spain endeavored to prevent all entrance to the fortification. In the war which broke out between England and Spain, in 1779, the last attempt was made for the recovery of Gibraltar. It was secured to England by the peace of 1783. Since then the efforts of the French and Spanish to take the place have been altogether futile. Gibraltar has a population of about 14,000, consisting of British Spaniards, Italian, Jews and Moors. The narrowest part of the Straits is fifteen miles.

THE EMPRESS JOSEPHINE.—"We lived together (said Napoleon) like honest citizens, in our mutual relations—and always retired together, till 1805 a period in which political events obliged me to change my habits, and to add the labors of the night to those of the day. This domestic regularity is the best guaranty for a good establishment. It insures the respectability of the wife, the dependence of the husband, and maintains the intimacy of feeling and good morals. If this be not the case, the smallest circumstances make people forget each other."

I was the object of her dearest attachment; and I am so convinced of it, (he added smiling) that I believe she would have left the rendezvous of love to come and find me. If I went into my carriage at midnight for a long journey, there to my surprise I found her, seated before me, and awaiting my arrival. If I attempted to dissuade her from accompanying me, she had so many good and affectionate reasons wherewith to 'oppose' me, that it was almost always necessary to yield. In a word, she always proved to me a happy and affectionate wife, and I have always preserved the tenderest recollections of her."

Montholon's History.

INVALUABLE REMEDIES.—An exchange paper says:—

To keep out of jail: pay your debts.

To be honest: pay your debts.

To be happy: be honest.

To please all: mind your own business.

To make money: advertise.

To do right: subscribe for a newspaper.

To have a good conscience: pay the printer.

