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*D. A. MacLellan*

# NEW-BRUNSWICK RELIGIOUS AND LITERARY JOURNAL.

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

VOLUME II.

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NO. 5.

## BIOGRAPHY.

*Memoir of the celebrated Mr. James Crichton generally designated "THE ADMIRABLE CRICHTON."*

In the preceding number of this work we introduced to the notice of our readers, some account of the Rev. Samuel Lee, now Professor of Arabic in the University of Cambridge. By Archdeacon Corbett, Mr. Lee has been compared to the much-celebrated James Crichton, who was, not without reason, considered as a prodigy of learning, and as the wonder of the age in which he lived; and it may be doubted, if another individual can be found, since the days of Crichton to the present hour, in the higher walks of learning, with whom the Professor could be so justly compared. As contemporaries with Mr. Lee, a few individuals may be discovered, a comparison with whom, would confer no disgrace on the learned Professor. But as those are alike raising their literary career of glory, we can only mark their progress in attainments, or, "on weak wings, from far pursue their flight." Several have already ascended high on the mountain of fame; but their likenesses cannot be taken until they become stationary, when death shall have put a period to their toils.

"These sons of glory please not till they set."

There is something remarkable in the manner in which these genes of literature and science rise above the intellectual horizon, to display their brilliancy before us, and sparkle in our sight. It is not, indeed, to be expected, that every age should teem with prodigies. Graces had long existed, before it produced a Homer or an Aristotle; and Rome, before it gave birth to Cæsar or Virgil. England had long been a nation, before a Newton or a Locke appeared. Between the days of Crichton and those of Lee, upwards of two hundred years have elapsed; and the world has produced but one Columbus to the present hour.

Mr. James Crichton, according to the generality of his biographers, was born in the year 1551; but Lord Buchan fixes the time of his activity in the month of August 1560. It is admitted by all, that this celebrated man was a native of Scotland; but although Perth has in general been considered as his birth-place, even this circumstance has been perplexed with conflicting opinions. Of his ancestors the accounts are equally diversified. Some assert that his father, Robert Crichton, commanded the army of Queen Mary at the battle of Langside; others state, with equal confidence, that he was Lord Advocate of Scotland from 1560 to 1573. His mother's name was Elizabeth Stewart, the only daughter of Sir James Stewart, of Beath, a descendant of Robert duke of Albany, the third son of King Robert the Second. Relying on his pedigree, the subject of this memoir was accustomed to boast, when he displayed his astonishing acquirements in foreign countries, of his lineal descent from the Scottish kings.

At what time Mr. James Crichton began his studies, we are not informed; neither have we any satisfactory accounts when those diversified powers of his mind, on which all Europe gazed with admiration, first appeared to excite attention. The primary rudiments of his grammatical education were received at Perth; after which he studied philosophy in the University of St. Andrew. In that University, his tutor was the celebrated John Ruthford, a professor, famous for his learning, and distinguished by four books, which he had written on Aristotle's Logic, and a commentary on his Poetics. But it is not to this professor alone, that the honour of forming this extraordinary character is to be ascribed. Manutius, who calls Crichton first cousin to the king, says, that he was educated with James I. under Buchanan, Hepburn, and Robertson, as well as under Rutherford. We can not doubt, from the favourable circumstances under which Crichton entered life, that the best masters were assigned him

that could be procured in every department of learning.

Under their tuition, and through the native vigour of his understanding, he has acquired a knowledge of ten different languages, and had run through the whole circle of the sciences, by the time he had attained the twentieth year of his age. Arduous, however, as these varied pursuits may seem to common minds, they occupied a part only of Crichton's attention. A portion of time was devoted to music, in the knowledge of which he made an astonishing proficiency. He learnt to play on various instruments; and improved himself, to the highest degree, in dancing, fencing, singing, and horsemanship.

Having made himself master of these various acquirements, he left his native land, and, proceeding to Paris, introduced himself to the literati of that city in the following manner. On his arrival he caused six placards to be fixed on the gates of the schools, halls, and colleges, belonging to the University, and on all the pillars and posts of the houses inhabited by men most renowned for literature and science, inviting all who thought themselves well versed in any art, to meet and dispute with him in the college of Navarre, on that day six weeks, by nine in the morning. In this challenge, which was according to the practice of the age, he declared himself ready to answer any question which should be proposed to him, on any art or science, in any of the twelve following languages, viz. Hebrew, Syriac, Arabic, Greek, Latin, Spanish, French, Italian, English, Dutch, Flemish, and Slavonian; and this either in prose or verse, at the choice of his antagonist.

Held as this challenge may appear, instead of devoting himself to the minute examination of the various articles contained in its comprehensive embrace upon the issue of which he had risked his reputation, his time was chiefly spent in hunting, hawking, tilting, vaulting, riding, tossing the pike, handling the musket, and such military feats and athletic exercises; and, when tired with these, the interim was filled up in domestic engagements, such as balls, concerts of music, vocal and instrumental, cards, dice, and tennis, together with such diversions as frequently occupy the mind of youth. A mode of conduct, apparently so inconsistent with the character he had assumed in his placards, the students of the University were at a loss how to interpret. And so provoked were they at the insolence of this daring foreigner, that, beneath the placard which was fixed on the gate at Navarre, they caused the following words to be written:—"If you would meet with this monster of perfection, to make search for him either in the tavern or the brothel is the readiest way to find him."

But notwithstanding this wild dissipation, when the appointed day arrived, Crichton appeared in the college of Navarre, and engaged in a disputation, which lasted from nine in the morning until six in the evening. And so well did he acquit himself, that the President, after expatiating on the many rare and excellent endowments which God had bestowed upon him, rose from his chair, and accompanied by four of the most eminent professors of the University, presented him with a diamond ring, and a purse full of gold, as a testimony of their high approbation. On what subjects these antagonists disputed, we have not been informed; neither is it known with certainty in what languages they addressed each other. We are only told that the interview ended amidst the reiterated acclamations and hurrahs of the spectators; and that this conquest obtained for him the appellation of "THE ADMIRABLE CRICHTON." It has been added, to the preceding account, that so little was he fatigued with the dispute, that he went to the Louvre, on the ensuing day, and engaging in a tilting match, an exercise then much in use, carried off the ring fifteen times successively, and broke as many lances, in the presence of some princes of the French court, and of

a great many ladies, whose applauses were deemed a glorious reward, by all the heroes of chivalry.

Of Crichton's exploits in Paris, the following account has been given by Mackenzie, and translated by Pennant, from the testimony of an author whom they consider as an eye-witness.

"There came to the college of Navarre, a young man of twenty years of age, who was perfectly well seen in all the sciences, as the most learned masters of the University acknowledged. In vocal and instrumental music, none could excel him; in painting and drawing colours, none could equal him. In military feats he was most expert; and could play with the sword so dexterously with both his hands, that no man could fight him. When he saw his enemy or antagonist, he would throw himself upon him at one jump of twenty or twenty-four foot distance. He was master of arts, and disputed with us in the schools of the college, on medicine, the civil and canon law, and theology. And, although we were above fifty in number, besides about three thousand who were present, so pointedly and learnedly he answered to all the questions which were proposed to him, that none but they who were present can believe it. He spoke Latin, Greek, and Hebrew, and other languages, most politely. He was likewise a most excellent horseman; and, truly, if a man should live a hundred years, without eating, drinking, or sleeping, he could not attain to this man's knowledge, which struck us with a panic fear, for he knew more than human nature can well bear. He overcame four of the doctors of the church; for in learning none could contest with him; and he was thought to be Antichrist."

Having thus obtained in Paris the victory for which he contended, Crichton next repaired to Rome, where he affixed a placard upon all the eminent places of the city, in the following terms:—"Nos Jacobus Crichtonus Scotus, cuiusque Rei propositæ ex improviso respondebimus." In a city which abounded with scholastic learning and wit, this challenge, bearing all the marks of presumption, soon became the subject of a pasquinade. Rome, it has been said, was at this time much infested with mountebanks, jugglers, and other empirics; and those who felt indignant at the placard of Crichton, endeavoured to ridicule him, by classifying him with the quacks. Designating him by the wuter gender, their pasquinade led to the following effect:—"And he that will see it, let him repair to the sign of the Falcon, and it shall be shewn." Boccacini, who was then at Rome, says that the appearance of this paper had such an effect upon him, that, with indignant feelings, he almost immediately left the city, where he had been so grossly insulted, in being compared to the impostors who could only amuse the vulgar. Mackenzie however, asserts, that instead of being discouraged, he appeared at the time and place appointed, and in the presence of the Pope, many Cardinals, Bishops, and Doctors of Divinity, and Professors of all the Sciences, displayed such wonderful proofs of his universal knowledge, that he excited a degree of astonishment equal to that which had marked his career in Paris.

From Rome, Crichton proceeded to Venice, in which place he appears to have been reduced to much distress; but whether this arose from any mental depression, from bodily indisposition, or from onlustrament of circumstances, is not clearly expressed. The reality of his distress he has stated in a poem, the principal design of which was, to obtain a favourable reception in the city; and mere particularly so, with Aldus Manutius, a celebrated critic. On presenting his verses, Manutius was struck with an agreeable surprise, at the comprehensiveness of thought, the display of intellect, and the brilliancy of genius, which they exhibited. And upon conversing with the author, he was so filled with admiration on finding him intimately acquainted with almost every subject, that he introduced him to the acquaintance of the principal men of learning and note in Venice.

This recommended, he contracted an intimate friendship with Manutius, Massa, Speronius, Donatus, and various others, to whom he presented several poems, in commendation of the university and city. Three of these odes are still preserved. After some time he was introduced to the Doge and Senate, in whose presence he delivered a speech, fraught with so much beauty and eloquence, and accompanied with such gracefulness of person and manners, that he received the thanks of that illustrious body; and nothing was talked about for some time, through the city, but this *rara avis in terris*,—this prodigy in nature. In this city, also, he held various disputations on theology, philosophy, and mathematics, with the most eminent professors, and before vast concourses of people. The talents which he displayed on these occasions, gave such publicity to his reputation, that multitudes repaired to Venice from distant parts, that they might have an opportunity of seeing and hearing a man, whose abilities were considered as almost super-human.

Adorned with all the laurels of literature which Venice could bestow, Crichton next removed to Padua, the university of which was, at this time, in high repute. On the day after his arrival, there was a general meeting of all the learned men which this place could boast; but on what occasion they were convened, we are not informed. The fame of Crichton, however, gained him an admission into this learned assembly, whom he immediately addressed in an extemporary poem, in praise of the city, of the university, and of the company that had honoured him with their presence. Having finished this introductory address to the admiration of all present, he disputed with the most celebrated professors, on various subjects of learning. It was during this debate, that he exposed the errors of Aristotle and his commentators, with so much solidity, acuteness, and modesty, that the admirers of this philosopher were astonished at his acquirements, and even filled with profound admiration. Before they separated, he delivered, extempore, an oration in praise of Ignorance, which he conducted with so much ingenuity, and expressed with such elegance, that his hearers were almost overwhelmed with amazement. This display of his learning and talents took place on the 14th of March, 1581, in the house of Jacobus Aloysius Cornelius.

As several persons of considerable rank, who were absent on the above memorable day, expressed their regret on this occasion, Crichton appointed another, to meet any opponents who might be disposed to encounter him; merely to comply with their earnest solicitations, and to afford them gratification. Whether this meeting ever took place seems rather uncertain. Manutius asserts, that some circumstances occurred which prevented it; but Imperialis observes, from information communicated by his father, who was present on the occasion, that Crichton was formidably opposed by Archangelus Mercenarius, a famous philosopher, but that the young foreigner was finally victorious, and obtained the plaudits of the auditors, and the approbation even of his antagonist.

[TO BE CONTINUED.]

## DIVINITY.

### ON INTERPERENCE.

BY DR. BECKER.

Prov. xxiii. 29—35.—Who hath we? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

They that tarry long at the wine; they that go to seek mixed wine.

Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it smelleth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eye shall behold strange women, and thine heart shall utter perverse things. Yes, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shall thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

### SERMON II.

In the preceding discourse I considered the nature and occasions of intemperance. In this I shall disclose some of the symptoms of this fearful malady, as they affect both the body and the mind, that every one, who is in any degree addicted to the sin, may be apprised of his danger, and save himself before it be too late.

In the early stages of intemperance reformation is practicable. The calamity is, that intemperance is a sin so deceitful, that most men go on to irremediable ruin, warned indeed by many indications, but unavailingly, because they understand not their voice.

It is of vast importance, therefore, that the symptoms of intemperance should be universally and familiarly known; the effects of the sin upon the body, and upon the mind, should be so described in all its stages, from the beginning to the end, that every one may see, and feel, and recognise these harbingers of death, as soon as they begin to show themselves upon him.

1. One of the early indications of intemperance may be found in the associations of time and place.

In the commencement of this evil habit, there are many who drink to excess only on particular days, such as days for military exhibition, the anniversary of our independence, the birth day of Washington, Christmas, new year's day, election, and others of the like nature. When any of these holidays arrive, and they come as often almost as saints' days in the calendar, they bring with them, to many, the insatiable desire of drinking, as well as a dispensation from the sin, as efficacious and quieting to the conscience, as papal indulgences.

There are some I am aware that have recommended the multiplication of holidays and public amusements, as a remedy for intemperance;—about as wise a prescription—as the multiplying gambling houses to supersede gambling, or the building of theatres, to correct the evils of the stage.

There are others who feel the desire of drinking stirred up within them by the associations of place. They could go from end to end of a day's journey without ardent spirits, were there no taverns on the road. But the very sight of these receptacles of pilgrims awakens the desire "just to step in and take something." And so powerful does this association become, that many will no more pass the tavern than they would pass a fortified place with the engines of death directed against them. There are in every city, town, and village, places of resort, which in like manner, as soon as the eye falls upon them, create the thirst of drinking, and many, who, coming to market or on business, pass near them, pay toll there as regularly as they do at the gates; and sometimes both when they come in and go out. In cities and their suburbs, there are hundreds of shops at which a large proportion of those who bring in produce step regularly to receive the customary beverage.

In every community you may observe particular persons also who can never meet without feeling the simultaneous desire of strong drink. What can be the reason of this? All men, when they meet, are not affected thus. It is not uncommon for men of similar employments to be drawn by association, when they meet, to the same topics of conversation:—physicians, upon the concerns of their profession; politicians, upon the events of the day;—and Christians, when they meet are drawn by a common interest to speak of the things of a common God. But this is upon the principle of a common interest in these subjects, which has an slight hold upon the thoughts and affections. Whoever then finds himself tempted on meeting his companion or friend to say, 'come and let us go and take something,' or to make it his first business to set out his decanter and glasses, ought to understand that he discloses his own inordinate attachment to ardent spirits, and accuses his friend of intemperance.

2. A disposition to multiply the circumstances which furnish the occasions and opportunities for drinking, may justly create alarm that the habit is begun.

When you find occasions for drinking in all the variations of the weather, because it is so hot or so cold—so wet or so dry—and in all the different states of the system—when you are vigorous, that you need not tire—and when tired, that your vigor may be restored, you have approached near to that state of intemperance in which you will drink in all states of the weather, and conditions of the body, and will drink with these pretexts, and drink without them, whenever their frequency may not suffice. In like manner if, on your farm, or in your store, or workshop, or on board your vessel, you love to multiply the catches and occasions of drinking, in the

forms of treats for new comers—for mistakes—for new articles of dress—or furniture—until in some places a man can scarcely wear an article of dress, or receive one of equipage or furniture, which has not been 'wet,' you may rely on it that all these usages, and rules, and laws, are devices to gratify an inordinate and dangerous love of strong drink; and though the master of the shop should not himself come down to such little measures, yet if he permits such things to be done, if he hears, and sees, and smiles, and sometimes sips a little of the forfeited beverage, his heart is in the thing, and he is under the influence of a dangerous love of that hilarity which is produced by strong drink.

3. Whoever finds the desire of drinking ardent spirits returning daily at stated times, is warned to deny himself instantly, if he intends to escape confirmed intemperance.

It is infallible evidence that you have already done violence to nature—that the undermining process is begun—that the over-worked organ begins to flag, and cry out for adventitious aid, with an importunity which, if indulged, will become more deep toned, and importunate, and irritable, until the power of self-denial is gone, and you are a ruined man. It is the vortex begun, which, if not checked, will become more capacious, and deep, and powerful, and lead, until the interests of time and eternity are engulfed.

It is here then—beside this commencing vortex—that I would take my stand, to warn of the heedless navigator from destruction. To all who do but heave in winds and waves, I would cry—"stand off!!"—and spread the sail, ply the oar, for death is here—and could I command the elements—the blackness of darkness should gather over this gate-way to hell—and loud thunders should utter voices—and loud fire should blaze—and the groans of uncharitable spirits should be heard—inspiring consternation and flight in all who came near. For this is the parting point between those who forsake danger and hide themselves, and the foolish who pass on and are punished. He who escapes this periodical threat of times and seasons, will not be a drinker, as he who comes within the reach of this powerful attraction will be sure to perish.

It may not be certain that every one will become a sot; but it is certain that every one will enfeeble his body, generate disease, and shorten his days. It may not be certain that every one will sacrifice his reputation, or squander his property, and die in the arms of poverty; but it is certain that a large proportion will come to poverty and infamy, of those who yield daily to the periodical appetite for ardent spirits. Here is the stepping place, and though beyond it men may struggle, and retard, and modify their progress, none, comparatively, who go by it, will return again to purity of enjoyment, and the sweets of temperate liberty. The servant has become the master, and with a rod of iron and a whip of scorpions, he will torment even before their time, the candidates for misery in a future state.

4. Another sign of intemperance may be found in the desire of concealment. When a man finds himself disposed to drink oftener, and more than he is willing to do before his family and the world, and begins to drink early and in secret places, he betrays a consciousness that he is disposed to drink more than to others will appear safe and proper, and what he suspects others may think, he ought to suppose, they have cause to think, and reform instantly. For now he has arrived at a period in the history of intemperance, where, if he does not stop, he will hasten on to ruin with accelerated movement. So long as the eye of friendship and a regard to public observation kept him within limits, there was some hope of reformation; but when he cuts this last cord, and launches out alone with his boat, and bottle, he has committed himself to mountain waves and furious winds, and probably will never return.

5. When a man allows himself to drink always in company so much as he may think he can bear without awakening in others the suspicion of insobriety, he will deceive himself, and no one beside. For abused nature herself will publish the excess in the bloated countenance, and flushed visage, and tainted breath, and inflamed eye; and were all these banners of intemperance struck, the man with his own tongue will reveal his shame. At first there will be something strange in his appearance or conduct, to awaken observation, and induce scrutiny.

until at length, with all his carefulness, in some unguarded moment, he will take more than he can bear. And now the secret is out, and these uncountable things are explained; these exposures will become more frequent, the unhappy man still dreaming that though he erred a little, he took such good care to conceal it, that no one knew it but himself. He will even talk when his tongue is palsied, to ward off suspicion, and thrust himself into company, to show that he is not drunk.

6. Those persons who find themselves for some cause always irritated when efforts are made to suppress intemperance, and moved by some instinctive impulse to make opposition, ought to examine instantly whether the love of ardent spirits is not the cause of it.

An aged country merchant, of an acute mind and sterling reputation, once said to me: "I never knew an attempt made to suppress intemperance, which was not opposed by some persons, from whom I should not have expected opposition; and I never failed to find, first or last, that these persons were themselves implicated in the sin." Temperate men seldom if ever oppose the reformation of intemperance.

(To be continued.)

OF THE CHRISTIAN RELIGION.

BY THE RIGHT HONOURABLE JOSEPH ADDISON.

SECTION 3d.

1st. Introduction to a second list of Pagan Authors who give testimony of our Saviour.

2d. A Passage, concerning our Saviour from a learned Atheist.

3d. His conversion from Paganism to Christianity makes his Evidence stronger than if he had continued a Pagan.

4th. Of another Atheist Philosopher converted to Christianity.

5th. Why their Conversion, instead of weakening, strengthens their evidence in defence of Christianity.

6th. Their belief in our Saviour's history, founded at first upon the principles of historical faith.

7th. Their testimony extended to all the particulars of our Saviour's history.

8th. As related by the four Evangelists.

1st. To this list of Heathen Writers, who make mention of our Saviour, or touch upon any particulars of his life, I shall add those Authors who were at first heathens, and afterwards converted to Christianity; upon which account, as I shall here shew, their testimonies are to be looked upon as the more authentic.—And in this list of evidences I shall confine myself to such learned Pagans as came over to Christianity in the three first Centuries, because those were the times in which men had the best means of informing themselves of the truth of our Saviour's history, and because among the great number of Philosophers who came in afterwards, under the reigns of Christian Emperors, there might be several who did it partly out of Worldly motives.

2d. Let us now suppose, that a learned heathen writer, who lived within 60 years of our Saviour's Crucifixion, after having shewn that false miracles were generally wrought in obscurity, and before few, or no witnesses, speaking of those which were wrought by our Saviour, has the following Passage:—"But his Works were seen by those who were healed, and by those who were raised from the dead. Nay these Persons who were thus healed and raised were seen not only at the time of their being healed and raised, but long afterwards.—Nay they were seen not only all the while our Saviour was upon Earth, but survived after his departure out of this World, nay some of them were living in our days."

3d. I dare say you would look upon this as a glorious attestation for the cause of Christianity had it come from the hand of a famous Athenian Philosopher.—These forementioned words however are actually the words of one who lived about 60 years after our Saviour's Crucifixion, and was a famous Philosopher in Athens; but it will be said, he was a Convert to Christianity.—Now consider this matter impartially, and see if his testimony is not much more valid for that reason. Had he continued a Pagan Philosopher would not the World have said, that he was not sincere in what he writ, or did not believe it, for if so, would not they have told us he would have embraced Christianity? This was indeed the case of this excellent man; he had so thor-

roughly examined the Truth of our Saviour's history, and the excellency of that Religion which he taught, and was so entirely convinced of both, that he became a Proselyte, and died a Martyr.

4th. Aristides, was an Athenian Philosopher, at the same time, famed for his learning and wisdom, but converted to Christianity.—As it cannot be questioned that he approved the apology of Quadratus, in which is the Passage just now cited, he joined with him in an apology of his own, to the same Emperor on the same subject. This apology, though now lost, was extant in the time of Ado Viennensis, A. D. 870, and highly esteemed by the most learned Athenians, as that Author witnessed.—It must have contained great arguments for the Truth of our Saviour's history, because in it he asserted the Divinity of our Saviour, which could not but engage him in the proof of his Miracles.

5th. I do allow that, generally speaking a man is not so acceptable and unquestioned an evidence in facts, which make for the advancement of his own Party.—But we must consider that, in the Case before us, the Persons to whom we appeal, were of an opposite party, till they were persuaded of the Truth of those very facts, which they report. They bear evidence to a History in defence of Christianity, the truth of which history was their motive to embrace Christianity.—They attest facts which they had heard while they were yet Heathens and had they not found reason to believe them, they would still have continued Heathens, and have made no mention of them in their Writings.

6th. When a Man is born under Christian Parents, and trained up in the profession of that Religion from a child, he generally guides himself by the Rules of Christian faith, in believing what is delivered of by the Evangelists; but the learned Pagans of Antiquity before they became Christians, were only guided by the common rules of Historical Faith.—That is, they examined the nature of the evidence which was to be met with in common fame, tradition and the Writings of those Persons who related them, together with the number, concurrence, variety, and private characters of those Persons; and being convinced upon all accounts that they had the same reason to believe the history of our Saviour, as that of any other Person, to which they themselves were not actually Eye-witnesses, they were bound by all the Rules of Historical Faith, and of right reason, to give credit to this history.—That they did accordingly, and in consequence of it published the same Truths themselves, suffered many afflictions, and very often death itself, in the assertion of them.—When I say, that an historical belief of the acts of our Saviour induced those learned Pagans to embrace his doctrine, I do not deny that there were many other motives, which conduced to it, as the excellency of his Precepts the fulfilling of Prophecies, the miracles of his Disciples, the irrefragable lives and magnanimous sufferings of their followers, with other considerations of the same nature; but whatever other collateral arguments, wrought more or less with Philosophers of that age, it is certain that a belief in the history of our Saviour was one motive with every new Convert, and that upon which all others turned, as being the very basis and foundation of Christianity.

7th. To this I must further add, that as we have already seen many particular facts which are recorded in holy Writ, attested by particular Pagan Authors, the testimony of those I am now going to produce, extends to the whole history of our Saviour and to that continued series of actions, which are related of him, and his Disciples in the books of the New Testament.

8th. This evidently appears from their Quotations out of the Evangelists, for the confirmation of any doctrine, or account of our blessed Saviour.—Nay a learned man of our Nation, who examined the Writings of the most ancient Fathers, in another view, refers to several passages in Irenæus, Tertullian, Clemens of Alexandria, Origen, and Cyprian, by which he plausibly shews that each of these early Writers ascribed to the four Evangelists, by name their respective histories; so that there is not the least room for doubting of their belief in the history of our Saviour as recorded in the Gospels.—I shall add, that three of the five Fathers here mentioned, and probably four, were Pagans converted to Christianity, as they were all of them very inquisitive and deep in the knowledge of heathen learning and philosophy.

LADIES' DEPARTMENT.

EDUCATION, DRESS, AND DEPARTMENT OF FEMALES.

Concluded.

The following observations, especially those on the wisdom of ladies husbanding their charms, and accommodating their dress and department to the changes of age, display excellent sense and fine taste.

"To preserve the health of the human form is the first object of consideration. With its health, we necessarily maintain its symmetry and improve its beauty.

"The foundation of a just proportion in all parts must be laid in infancy. A light dress, which gives freedom to the functions of life and action, is the best adapted to permit unobstructed growth; for thence the young fibres, uninterrupted by obstacles of art, will shoot harmoniously into the form which nature draw. The garb of childhood should in all respects be easy; not to impede its movements by ligatures on the chest, the loins, the legs, or arms. By this liberty, we shall see the muscles of the limbs gradually assume the fine swell and insertion which only unconstrained exercise can produce: the shape will sway gracefully on the firmly poised waist; the chest will rise in noble and healthy expansion; and the human figure will start forward at the blooming age of youth maturing into the full perfection of unsophisticated nature.

"The lovely form of woman, thus educated, or rather, thus left to the true bias of its original mould, puts on a variety of interesting characters. In one youthful figure, we see the lineaments of a wood-nymph; a form slight and elastic in all its parts: The shape is small by degrees and beautifully less, from the soft bosom to the slender waist! A foot light as that of her whose flying step scarcely brushed the 'wandering corn;' and limbs, whose agile grace moved in gay harmony with the turns of her swan-like neck and sparkling eyes.

"Another fair one appears with the chastened dignity of a vestal. Her proportions are of a less serial outline. As she draws near, we perceive that the contour of her figure is on a broader, a less flexible scale, than that of her more ethereal sister. Euphrosyne speaks in the one, Melpomene in the other.

"Between these two lie the whole range of female character in form. And in proportion as the figure approaches the one extreme or the other, we call it grave or gay, majestic or graceful. Not but that the same person may, by a happy combination of charms, unite these qualities in different degrees, as we sometimes see graceful majesty, and majestic grace. And certainly, without the commanding figure softens the amplitude of its contour with a gentle elegance, it may possess a sort of regal consequence, but it will be that of a heavy and harsh importance. But, unless the slight and airy form, full of youth and animal spirits, superadds to these attractions the grace of a restraining dignity, her vivacity will be deemed levity, and her activity the romping of a wild boyden.

"Young women must, therefore, when they present themselves to the world, not implicitly fashion their demeanours according to the levelling rules of the generality of school-governesses; but, considering the character of their own figures, allow their department, and select their dress, to follow and correct the bias of nature.

"There is a class of female contour which bears such faint marks of any positive character, that the best advice I can give to them who have it, is to assume that of the sedate.—Such an appearance is unobtrusive; it is amiable, and not only secure from animadversion, but likely to awaken respect and love. Indeed, in all cases, a modest reserve is essential to the perfection of feminine attraction.

"As it has been observed that, during the period of youth, different women wear a variety of characters, such as the gay, the grave, &c. when it is found that even this loveliest season of life places its objects in varying lights, how necessary does it seem that women should carry this idea yet farther by analogy, and recollect that she has a summer as well as a spring; an autumn, and a winter! As the aspect of the earth alters with the changes of the year, so does the appearance of a woman adapt itself to the time which passes over her. Like a rose in the garden, she buds, she blows, she fades, she dies.

"When the freshness of virgin youth vanishes; when Delia passes her teens, and hastily approaches

her thirtieth year, she may then consider herself in the noon of her day, but the sun which shines so brightly on her beauties, declines while he displays them, and a few short years, and the jocund step, the airy habit, the sportive manner, must all pass away with the flight of time. Before this happens, it would be well for her to remember that it is wiser to throw a shadow over her yet-unimpaired charms, than to hold them in the light till they are seen to decay.

"From this, my fair friends will easily apprehend that the most beautiful woman is not at forty what she was at twenty, nor at sixty what she was at forty. Each age has an appropriate style of figure and of pleasing; and it is the business of discernment and taste to discover and to maintain those advantages in their due seasons.

"The general characteristics of youth are, meek dignity, chastened sportiveness, and gentle seriousness.—Middle age has the privilege of preserving, unaltered, the graceful majesty and tender gravity which may have marked its earlier years. But the gay manners of the comic muse must, in the advance of life, be discreetly softened down to little more than cheerful amenity. Time marches on, and another change takes place. Amiable as the former characteristics may be they must give way to the sober, the venerable aspect with which age, experience, and "a soul commercing with the skies," ought to adorn the silver hairs of the Christian matron.

"Nature having maintained a harmony between the figure of woman and her years, it is decorous that the consistency should extend to the materials and fashion of her apparel. For youth to dress like age, is an instance of bad taste seldom seen. But age affecting the airy garments of youth, the transparent *Drapery of Coe*, and the sportiveness of a girl, is an anachronism as frequent as it is ridiculous.

"Virgin, bridal beauty, when she arrays herself with taste, obeys an end of her creation—that of increasing her charms in the eyes of some virtuous lover, or the husband of her bosom. She is approved. But, when the wrinkled fair, the hoary-headed matron attempts to equip herself for conquest, to awaken sentiments which, the bloom on her cheek gone, her rouge can never arouse; then, we cannot but deride her folly, or, in pity, counsel her rather to seek for charms, the mental graces of Madame de Sevigne, than the meretricious arts of Ninon de l'Enclos.

"The secret of preserving beauty lies in three things—Temperance, Exercise, Cleanliness. Under these few heads we shall find much good instruction. *Temperance* includes moderation at table, and in the enjoyment of what the world calls pleasure. A young beauty, were she fair as Hebe, and elegant as the Goddess of Love herself, would soon lose these charms by a course of inordinate eating, drinking, and late hours.

"I guess that my delicate young readers will stare at this last sentence, and wonder how it can be that any well bred woman should think it possible that pretty ladies could be guilty of either of the two first-mentioned excesses. But when I speak of *inordinate eating*, &c., I do not mean feasting like a glutton, or drinking to intoxication. My objection is not more against the quantity than the quality of the dishes which constitute the usual repasts of women of fashion. Their breakfast set forth not only tea and coffee, but chocolate and hot bread and butter. Both of these articles when taken constantly, are hostile to health and female delicacy. The heated groase, which is the principal ingredient, deranges the stomach, and, by creating or increasing bilious disorders, gradually overspreads the skin with a wan or yellowish hue. After this meal, a long and exhausting fast frequently succeeds, from ten in the morning till 6 or 7 in the evening, when dinner is served up, and the half-famished beauty sits down to sate a keen appetite with Cayenne soups, fish, French pastes steaming with garlic, roast and boiled meat, game, tarts, sweetmeats, ices, fruits, &c. &c. &c. How must the constitution suffer under the digestion of this *mélange*! How does the heated complexion bear witness to the combustion within! And, when we consider that the beverage she takes to dilute this mass of food, and to assuage the consequent fever in her stomach, is not merely water from the spring, but Champagne, Madeira, and other wines, foreign and domestic, you cannot wonder that I should warn the inexperienced cha-

acter against intemperance. The superabundance of aliment which she takes in at this time is not only destructive of beauty, but the period of such repletion is full of other dangers. By the means enumerated, the firm texture of the constitution is broken, and the principles of health, being in a manner decomposed, the finest parts fly off, and the dregs maintain the poor survivor of her herself, in a sad kind of artificial existence. Delicate proportion gives place either to miserable leanness or shapeless fat. The once fair skin assumes a pallid rigidity or a bloated redness, which the vain possessor would still regard as the roses of health and beauty.

"To repair these ravages, comes the aid of padding, to give shape where there is none; long stays to compass into form the chaos of flesh; and paints of all hues to rectify the disorder of the complexion. But useless are these attempts. Where dissipation, disease, and immoderation have wrecked the vessel of female charms, it is not in the power of Esculapius himself to re-fit the shattered bark; or of the Syrens, with all their songs and wiles, to conjure its battered sides from the rocks, and make it ride the seas in gallant trim again."

#### MISSIONARY INTELLIGENCE.

WESLEYAN MISSIONS IN CRYLON.—The communications from the brethren on the different stations in this important and interesting island are encouraging and justify the hope that at no very distant period the powerful and penetrating influence of the gospel will diffuse a light, and implant in the mind a rectitude of judgement, relative to the Creator and Saviour of the world which shall lead on to a wide and delightful extension of sacred truth among the benighted subjects of Buddhism and Capooism, or devil worship, and introduce them to those spiritual blessings and holy enjoyments which are only to be found in the gracious and glorious system of pure Christianity.—*Wesleyan Methodist Magazine for October.*

MADRAS.—Mr. Carver, Methodist missionary, says—"A holy influence seems to be increasing in Madras. The several congregations are increased in every place."

NEW-ZEALAND.—The situation of the missionaries in this island, is peculiarly uncomfortable, and even dangerous in consequence of the violent thievish character of the natives. They are such ingenious "mokers," that they may well, at the scoffers of this christian land to the blush.

BURMAN MISSION.—The A. B. Magazine for December, contains the Journal of Mr. Wade from June 20th, to December 31st, 1828, and that of Mr. Judson from Oct. 6, 1828, to Jan. 4, 1829. These Journals furnish a more minute account than has been heretofore published of the late conversions, baptisms, and ordination at Maulmying. Mr. Wade at the last dates, was engaged in something like circuit preaching in several of the neighbouring villages. In reference to Maulmying, he says "the revival is of the same stamp as those in America." In Letha Mahzoo (the upper part of Maulmying) God seems to have commenced a work, and at the suggestion of some of the people of that neighbourhood; the missionaries have erected a zayat, which is just completed. Three girls belonging to the native female school were baptised Aug. 4th. Their mothers at the time were very angry. Soon after one of the girls—"Me Aa came trembling one morning to Mrs. Wade, with the alarming news, that her mother had just arrived at the landing place, with the intention, doubtless, of taking her away by force; and what should she do? She was told to go and meet her mother, and pray as she went. But the poor girl need not have been alarmed. She had been incessantly praying for her mother ever since she had learnt to pray for herself; and God had heard her prayers, and softened her mother's heart." She drank in the truth from the lips of her daughter, and on the 6th Oct. followed her example.—*Zions Advocate.*

#### PALESTINE.

PALESTINE is a country, the memory of which is dear, not only to every descendant of Abraham, but also to every Christian. Situated in the midst of the old world, having Europe, Asia, and Africa, bordering on its sides; it was admirably suited to be a centre, from which the beams of Divine truth, shining forth, might enlighten the surrounding na-

tions. This was the land which God, in his gracious Providence, selected for the permanent residence of his ancient people the Jews, when he brought them forth from the land of their oppressors. Here, for about two thousand years, they were preserved as a nation; and, by the Oracles of God committed unto them, became a sacred light, amidst the moral darkness of an idolatrous world. This, too, was the highly-favoured land in which the incarnate Saviour proclaimed the glad tidings of salvation, and showed forth his mercy and glory in the redemption of the world.

A late pious Missionary, the Rev. Pliny Fisk, thus eloquently expresses his emotions on first beholding the city of David:—

"With slugs not easily described we entered Jerusalem. The scenes and events of four thousand years rushed upon our minds; events, in which heaven, and earth, and hell, have felt the deepest interest. This was the place selected by the Almighty for his dwelling, and here his glory was rendered visible. This was the "perfection of beauty," and the "glory of all lands." Here David sat and tuned his harp, and sang the praises of Jehovah. Hither the tribes came up to worship. Here enraptured prophets saw bright visions of the world above and received messages from on high for guilty man. Here our Lord and Saviour came in the form of a servant, and groaned, and wept, and poured out his soul unto death, to redeem us from sin, and save us from hell. Here, too, the wrath of an incensed God has been poured out upon his chosen people, and has laid waste his heritage."

For more than seventeen hundred years, Jerusalem has been trodden down of the Gentiles; and for six hundred years that city, and the land of Palestine, have been under the power of the Turks; and Mohammedanism has reigned unrivalled.

After the lapse of so many ages, it is high time for the Christian world to turn its attention to the inhabitants of that interesting country, and to stretch out the hand of mercy to them. Long have they sat in darkness, and in the region of the shadow of death; and whilst Divine light has been gradually spreading in Europe, in America, in some parts of Africa and Asia, Palestine has still continued enslaved by superstition, falsehood, and ignorance. The Mohammedan delusion yet overpreads that country; but surely the Lord will return and visit Zion, and the time, yea, the best time to favour her, shall come.

Some few Christian Missionaries have bent their steps toward Jerusalem, desirous of proclaiming, within her once hallowed walls, the glad tidings of salvation, through a crucified Redeemer, though for the present obliged to return and wait more favourable openings. The Committee of the Wesleyan Missions have also had it in their hearts to become partakers in the blessedness of sending the message of mercy, and have placed Palestine on their list of Missions; but, instead of the names of Missionaries, "Vacant for the present," has generally been entered on their Minutes.

Should the enquiry be made, by the thousands of Christians who read that Report, why Palestine is "vacant for the present; we reply, Not because there are not suitable persons to be found, who would willingly enter into that peculiar field of labour; for God has raised up Preachers among us, who are willing to enter upon it, whenever the Committee and the Conference call them to that work; not merely because the Committee have already ventured a vast expenditure, but because of insuperable local obstacles. If the funds continue to increase, as they have done of late, and if other difficulties be removed, they will enter on that important Mission with joy, and gratitude to God, cheerfully leaving the event of success in His hands, who will yet remember the land of his once highly-favored people. Surely a voice from Judea,—from the land of the Patriarchs, of the Prophets, and of the Apostles,—will be heard from one end of the nation to the other; and the people will arise, as with the heart of one man, to contribute the requisite funds, and earnestly to pray that every hindrance may be taken out of the way, and the Gospel of redeeming mercy be sent to the inhabitants of Palestine and Syria.

We submit an account of that once-highly favored city, Jerusalem, with a view of it from the Mount of Olives, representing—1. *The Mount of Olives*; 2. *The Mosque of Omar*, erected on the ruins of

the Temple: *The Wall of the City: 4. Modern Tower, &c.*—

"Probably there are no cities now existing more ancient than Jerusalem; and certainly there is not one where so many miracles have been wrought, and which will jar a more important interest in the annals of eternity. It is supposed to be the same city, of which Melchisedec was the King; for he was the king of Salem, as well as the priest of the most High God. After it was conquered by King David, it became the seat of the royal residence; and there Solomon built the Temple of God. After the death and resurrection of our Lord, Jerusalem was the place from whence the Gospel was carried forth, to the various parts of the world. About forty years after the death of Christ, the city was taken by the Romans, the walls were levelled with the ground, the magnificent temple was burned to ashes, and the city laid waste; and in that ruinous condition it remained for many years, till it was partly rebuilt by Helena, the mother of Constantine the first Christian Roman Emperor. From that period it passed into the power of various conquerors, till, in the year 1217, it fell into the hands of the Turks, who retain the possession of it to the present day.

The description given of the city, by Chateaubriand, is exceedingly striking:—

"When seen from the Mount of Olives, on the other side of the valley of Jehoshaphat; Jerusalem presents an enclosed plain, descending from west to east. An embattled wall, fortified with towers and a Gothic Castle, encompasses the city all around; enclosing, however, part of Mount Zion, which it formerly inclosed. In the western quarter, and in the centre of the city, the houses stand very close; but in the eastern part, along the brook Kedron, you perceive vacant spaces, among which is that which surrounds the Mosque, erected where the Temple of Solomon formerly stood.

Enter the city, you lose yourself among narrow paved streets, here going up hill, there down, from the inequality of the ground, and you walk among clouds of dust, or loose stones. Canvass stretched from house to house increases the gloom of this labyrinth. Bazars, roofed over, and fraught with infection, completely exclude the light from the desolate city. A few paltry shops expose nothing but wretchedness to view, and even those are frequently shut, from apprehension of the passage of a Cadi. Not a creature is to be seen in the streets, not a creature at the gates, except now and then a peasant gliding through the gloom, concealing under his garments the fruits of his labour, lest he should be robbed of his hard earnings by the rapacious soldier. The only noise heard from time to time in the city, is the galloping of the steed of the desert: it is the Janissary who brings the head of the Bosnia, or who returns from plundering the unhappy Fellah. Among the ruins of Jerusalem, two classes of independent people find in their religion sufficient fortitude to enable them to surmount such complicated horrors and wretchedness—[Monks and Jews: Of the latter he adds.]—

They are cut off from the rest of the inhabitants of this city. The particular objects of every species of degradation, these people bow their heads without murmuring; they endure every kind of insult without demanding justice; they sink beneath repeated blows without sighing; if their head be required, they present it to the scimitar. On the death of any member of this proscribed community, his companion goes at night, and enters him by stealth in the valley of Jehoshaphat, in the shadow of Solomon's Temple. Enter the abodes of these people, you will find them, amid the most abject wretchedness, instructing their children to read a mysterious book, which they in their turn will teach their offspring to read. What they did five thousand years ago, these people still continue to do. Seventeen times have they witnessed the destruction of Jerusalem, yet nothing can discourage them, nothing can prevent them from turning their faces towards Zion. To see the Jews scattered over the whole world, according to the word of God, must doubtless excite surprise. But, to be struck with supernatural astonishment, you must view them at Jerusalem; you must behold these rightful masters of Judea living as slaves and strangers in their own country; you must behold them expecting, under all oppressions, a king who is to deliver them. Crushed by the Cross that condemns them, skulking near the Tem-

ple, of which not one stone is left upon another, they continue in their deplorable infatuation. The Persians, the Greeks, the Romans, are swept from the earth; and a petty tribe, whose origin preceded that of those great nations, still exists unmixed among the ruins of its native land.

In its present state the city is but small, being about one mile in length, and half a mile in breadth; and the population about twenty thousand: So low is that city fallen, which was once the glory of the whole earth!"

How different is Mount Zion now, from what it was when David sung: *Beautiful for situation, the joy of the whole earth is Mount Zion!* We walk about her, but look in vain for her towers and bulwarks. God has forsaken the beloved city, and all her glory is departed. *She sits like a widow—she weepeth sore in the night, and her tears are on her cheeks.—How is the gold become dim, and the most fine gold changed!—How hath the Lord covered the daughter of Zion with a cloud in his anger!*

## COMMUNICATIONS.

### SUBJECT OF MISSIONS.

MR. EDITOR,—

To behold the triumphant conquests of our Adorable Redeemer over the powers of darkness, prejudice and infidelity, is one of the most desirable sights that can possibly engage the attention of man.

Every succeeding year presents to our view sufficient matter for congratulation, and great encouragement. God, is evidently at work—making bare his mighty arm among the people; and the inhabitants of the earth are learning righteousness.

That injurious persecuting spirit which has too long existed in christian lands is certainly giving way, and the time appears to be rapidly hastening when all shall be

—“Of one heart and soul,  
And only love possess the whole.”

The noble army of our blessed Emanuel is daily increasing, in numbers, influence, and philanthropy; and through the instrumentality of the prayers, the holy zeal, and the examples of the pious, may we not reasonably expect that the day is not far distant, when Christ will have the Heathen for his inheritance, and the uttermost parts of the earth for his possession.

The Spirit of the Lord is visibly preparing the way for the universal spread of the Gospel; urgent appeals are made to every professing Christian, from the four quarters of the world; to render them that assistance which justice itself might claim.

And thanks be to God, the Methodists (as well as many other denominations) feel it to be their indispensable duty, and their high privilege to use the utmost of their ability to satisfy the numerous powerful, and affecting solicitations that are increasingly brought before them.

With a sincere desire to aid this glorious object of Missionary enterprise, the Anniversary of the Wesleyan Branch Society was held in the new Chapel, Sheffield, on the 10th inst. In connexion with this meeting, the Rev. J. B. Strong, preached a well digested and appropriate discourse, to a large and attentive congregation, from 2d Thes. iii. chap. 1st verse; after which, several suitable and interesting speeches were delivered.

The amount collected, together with subscriptions obtained previous to, and since the meeting, in aid of the Mission funds, is about £42.

For the Religious and Literary Journal.

MR. EDITOR,

'a the "Royal Gazette" of the 3d instant, there is contained the pleasing intelligence of a Temperance Society lately formed at the seat of Government. These Societies as they exist in the American States, I have been accustomed to consider as highly beneficial to the cause of morality; and from a personal acquaintance with some well informed

persons who have witnessed their effects in that Country, I am well assured that they have in many instances prepared the way for the reception of vital religion. Of course I have hailed with pleasure their introduction into those Provinces, and was not a little surprised to find that the Editor of the Royal Gazette is upon principle as well as upon other grounds opposed to them. I have read with much attention his remarks upon the subject, but they have failed to convince me, that such associations are either "doubtful in their principles, equivocal in their sanctions, or questionable upon the ground of expediency."

After ceding that "the habit of drinking spirituous liquors as a part of ordinary diet is generally injurious to the body and the mind," and concurring with the advocates of temperance, in admitting "the authority of the physician," the Editor observes, "we regard the occasional use of them as not only innocent but salutary to the human system."

This moderate position, however plausible it may sound, is not when closely inspected, very clear or satisfactory. What are the occasions referred to? Not cases of sickness.—Here the Editor and the Advocates of Temperance are one in sentiment.—Not ordinary cases.—Here the Editor admits that Ardent Spirits are injurious. And why? Because, no doubt, when the body is in a perfectly healthful state, all stimulants of this description, must occasion first an over excitement, and then a reaction upon the system. There must then be some intermediate state of the constitution, in which such stimulants, are salutary but not medicinal, beneficial but not requisite, conducive to health, where health is perfect without them. What that state is, we have yet to learn, and so have some of the best medical practitioners of the day; and we would simply suggest for consideration, whether the true and only distinction between the effects of the constant and occasional use of such stimulants, where the constitution is in a healthy state, is not this.—*In the former case they are greatly and therefore obviously injurious;—in the latter they are slightly and therefore not obviously so, and the momentary glow and accession of strength which they occasion, is mistaken for an addition to the stock of general strength.*

"On principle," says the Editor, "we cannot join or advocate Temperance Societies," and why? "Because the same arguments might be adduced against every thing of a stimulating nature, as wine, beer, fire, &c."

That arguments of this fatal tendency should be seriously dreaded at the present season, does not by any means excite our surprise. If our Temperance men, have indeed any such sweeping clauses in their enactments, we earnestly pray they may suspend their operation, until the Sun enters Aries at least, or until our Indians furnish us with a more copious supply of Furs. Before however, we present our petition to this effect, we must be satisfied that their arguments have really this tendency. At present we are not so. Why must they demolish all stimulants, because they banish Ardent Spirits?—Are all stimulants equally infatuating? Are all equally injurious to our frame? Are not some unquestionably conducive to health? Are not some among the essentials of life? Is not food, even moderately taken, a stimulant? Is not air when breathed in its purity, a stimulant? Who ever dreamt when sipping the fine oxygen of our February skies, that his quickened pulse, were a fatal symptom of disease? Really we cannot at all accord with the learned Editor in supposing that the same objections lie against every stimulant. We apprehend the rise of no Antiphlogistic Phrophet as consequence of our Temperance Association; certainly not, while the Thermometer continues at 40 below the cipher. We are much more concerned

est a Fire-Temple should arise at the seat of Government, and Zoroaster make disciples in its classic halls.

But to proceed—"we candidly confess our doubts, says the Editor, whether all things considered, such societies are expedient. Voluntary vow in things morally indifferent are objectionable. The thousand societies of America are said to have reclaimed 700 drunkards, but how many hypocrites have they made?"

Is this, we would ask, a solid objection to a society formed for objects so extensive, and purposes, so benevolent?—We are constrained to say, we think it is not so—that some who join these societies may prove to be hypocrites, is certainly possible. What society is without them?—what society must not be annihilated, if such a possibility, were a sufficient objection to its formation?—Alas for our Missionary, alas for our Christian Knowledge, alas for our Bible Associations!—In the majority of cases, however we are disposed to think that our Temperance Societies will be found not to have made the hypocrite, but merely to have disclosed him. They will not originate, but merely bring to light, the latent hypocrisy of the heart—all this however, is as yet mere supposition. On the other hand it is a matter of fact, that 700 drunkards, have been reclaimed by their influence—and is this, whether viewed in a social or religious aspect, a matter of trifling moment? Is it of little consequence that 700 persons should have been restored, as good members of society, to exert their influence upon the rising generation? or that 700 immortal souls should have been rescued from the fatal sin of drunkenness? These results are not the full harvest, but the first fruits of such associations; but if they were their final and ultimate results, the result, not of a thousand but ten thousand societies, they are too important to be outweighed by the possibility that a few false brethren, may associate themselves with the genuine friends of Christianity.

That voluntary vows, unnecessarily assumed, and without any important end in view, are liable to objection, we can freely admit. But supposing such an end to exist, they are often desirable and expedient. Such vows were not without sanction of the highest kind under the Mosaic covenant. The Jews had their solemn vows, their common vows, their vows of dedication, and their vows of abstinence. The latter which approximates most nearly to the vow of a temperate man, is supposed by eminent critics to have been not of Divine, but Egyptian origin; yet strange to say, the Deity, so far from discouraging it, because it was possible that violation might ensue, was pleased to give some special injunctions respecting its observance.\*—And when He alludes to the family of Rechab, who had strictly kept their pledged faith, it is in terms of strong and unqualified commendation†—Nay, what is more important we find that one great Apostle, where an important object presented itself, actually assumed this vow and complied with its regulations‡—this, if we mistake not, was after his name was changed from Saul to Paul, after the beggarly elements were laid aside for Christian liberty, and the freedom of the Gospel fully apprehended—Now, St. Paul was a man of sound and judicious mind, and he acted in this instance from the dictates of that mind and the advice of his brother Apostles. He acted from prudential motives. It was not a matter of necessity, but of advice, not of Divine Revelation but of expediency—and why may not the advocates of temperance with so great an object before them, imitate his example? On another occasion we hear from the lips of this venerable Apostle, a sentiment which must awaken the admiration of every Christian.

"If meat, he says, make my Brother to offend, I will eat no flesh while the world standeth."\* Was not the eating meat, in itself, as morally indifferent, as the drinking potent liquors in moderation? Why may not the advocate of temperance say, "if ardent spirits make my Brother to offend, I will drink no ardent spirits, while the world standeth?" If meat may be relinquished from expediency and charity, a fortiori, may not ardent spirits?

It is in vain to say there are other means which might be sufficient, if employed. The fact is they are not employed. Neither magistrates, ministers, rulers or parents, do their duty in these respects; nor can the advocate of temperance compel them to do so—remind them of their solemn responsibilities—call loudly upon them—"lift up thy voice like a trumpet, and show the professing people of God, their transgressions;" but let not the wheel of Christianity stand still until they are pleased to listen, until they have ears to hear, and hearts to feel their obligations—rather let every lawful means be employed, and every effort made, to destroy the work of satan, and render the cause of Christ victorious. Rest assured whenever, those in authority, discharge these sacred duties, faithfully and effectually, the advocates of temperance will neither envy the Nazarite, his vow, nor the order of Le Trappe, their distinction.

I am, Mr. Editor,  
Your Obed't. Servant,  
SOBRIUS.

#### MISCELLANY.

##### THE MORAVIAN NEGRO SCHOOL.

A short time since a naval officer, on a visit to some friends in Edinburgh, mentioned that he had lately been in the West Indies, and had frequently visited the negro schools taught by the Moravian missionaries. He expressed himself much delighted with the intelligence and religious feelings exhibited by many of the children. While inspecting one of these schools in the island of Barbadoes, containing two hundred negro boys and girls, a sign was made by one of the children, (by holding up the hand,) intimating that he wished to speak to the master. On going up to the child, who was just eight years of age, the master inquired what was the matter—"Massa," (he replied, with a look of horror and indignation, (which the officer said he should never forget,) and pointing to a little boy of the same age, who sat beside him, "Massa, this boy says he does not believe in the resurrection," "This is very bad," said the master, "but do you, my little fellow, (addressing the young informer,) believe in the resurrection yourself?" "Yes, massa, Jesus says, 'I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and in another place, 'Because I live ye shall live also.'" The master added, "Can you prove it from the Old Testament also?" "Yes; for Job says, 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God.'"—And David says, in one of his psalms, 'I shall be satisfied when I awake with thy likeness.'" But are you sure these passages are in the Bible? Here is a Bible, point them out to us." The little boy instantly turned up all the passages, and read them aloud.—The officer examined several of the classes in the same school, and received answers from the greater part of these little captive negroes, which evinced a degree of intellect, and a knowledge of the word of God, which might make many a British child and British parent blush amid all the privileges of their own happy land of light and freedom.

**MEDICAL TESTIMONY.**—The following preamble and resolutions were adopted by the members of the Medical Society of Herkimer county, N. Y. at their annual meeting, Jan. 5, 1830.

Whereas, in the opinion of this Society, the use of ardent spirit is incompatible with the health and morals of the people; that it is one of the most fruitful sources of disease, more productive of phy-

sical and moral evil than any one cause in the world; we consider it our solemn duty, to bear our united testimony against the pernicious, demoralizing and ruinous practice of dram drinking.

*Resolved, therefore, unanimously,* That we ourselves will entirely abstain from the use of ardent or distilled spirit; that we will not allow it to be kept in our houses for the use of our families, and as physicians we will not prescribe it for the sick, unless we deem it indispensably necessary as a medicine.

*Resolved,* That in our opinion it is the imperious duty of every citizen, as he values the blessings of social life and domestic quiet; his own health and the health of others; the prosperity and peace of community; his present happiness and eternal welfare; to unite all his efforts, and by every possible means to discourage and discountenance the use of ardent spirit among all within the sphere of his usefulness.

From the London Atlas.

##### ROMAN CATHOLICS IN THE UNITED KINGDOM.

**Population.**—The aggregate number of Catholics in Great Britain is computed at nearly a million, scattered in various proportions through England, Scotland, and Wales. This computation, however, we should observe, is made by Catholics themselves, and, as the government returns have occasionally under-rated their numbers, it is not unlikely that in this statement they have endeavoured to compensate the deficiency. The counties in England containing the greatest number of Catholics, are Lancashire, Staffordshire, Warwickshire, Worcestershire, Cheshire, Northumberland, Durham, Norfolk, Suffolk, and Kent. The catholic population in the metropolis and its immediate neighbourhood has been estimated at about 200,000.

The catholic population of Ireland has for several years been a subject of contention, the Protestants insisting that it only reached four millions and a half, while the Catholics brought it up to six millions and a half, and latterly to seven millions. All these statements are more or less coloured by party prejudices, and subject to suspicion. In 1824, a Protestant census exhibits a total population of 6,604,487, of which 488,800, were stated to be Catholics, and 1,963,467, declared Protestants.

**Ecclesiastical Government.**—The catholic clergy are governed in England by four superiors, called vicars apostolic, who severally preside over London, western, midland, and northern districts; and in Scotland by three bishops, who preside over the eastern, western, and northern districts. The bishops are all deputed by the Pope, and exercise vicarial powers, revocable at pleasure. In Ireland, on the contrary, no bishop is removed at the mere will of the Pope; nor is any parish priest removable at the mere will of his bishop. To effect such a removal there must exist a canonical cause, an accuser, regular trial, sentence, and ratification. In Ireland, there are 58 catholic arch-bishops and bishops; 52 deans and archdeacons; about 1,500 parish priests; and 3,000 curates. The benefices are 984 in number, averaging nearly 6,000 souls each.

**Chapels.**—In Great Britain there are 456 catholic chapels, or congregations in addition to the private chapels of the nobility and gentry. In Lancashire there are 84; in Yorkshire, 74; in Wales, 6; and in Inverness-shire, 17. There are 25 in London and its vicinity, many of them (especially that in Moorfields) very elegant structures. In Ireland, there is a chapel in every parish: besides many chapels of ease in the principal towns, where chapels have rapidly increased during the last ten years.

All the performances of human art, at which we look with praise and wonder, are instances of the resistless force of human perseverance. When we compare the effect of a single stroke of the pickaxe, or of one impression of the spade with the general design and last result, the mind is overwhelmed with their disproportion; yet by these petty operations mountains are levelled, seas united, and boundaries set to the ocean.

Certain forms, which all people comply with, and certain arts, which all people aim at, hide the truth, and give a sort of general exterior resemblance to almost every body; by attention and sagacity, we must see through that veil before the real character can be discovered.

\* Numbers, 6th Chapt. † Jeremiah, 35, 18, 19. ‡ Acts, 21, 21, 27,—see also, Acts 19, 18.

\* 1 Cor. 8, 13.

IRISH CHARACTER.

Of the Irish Character, the great bias has been already described in the Celt—the Celt of Ireland being, in organization, mind, language, &c. only a little less pure than he of the Highlands. They are similarly distinguished by sensibility, imagination, and passion; and reputation on this subject is unnecessary.

Unfortunately, the domination of the Celt over Irish character is modified chiefly by that of Milesian, whose large and dark eye, high and sharp nose, thin lips, and linear mouth, declare his southern origin more surely than Irish history or Irish fable.

Consistently with this organization, the Milesian adds the vivacity and wit, the love of splendour and want of taste, the voluptuousness and license of the south, to the sensibility, imagination, and passion of the aboriginal population of Ireland. Owing to this, and illustrating it, Celtic music, which in the Highlands of Scotland, is wild, grand, and melancholy, has become, in Ireland, more gay and voluptuous.

It is scarcely possible, however, to conceive a cross capable of conferring so little benefit on either, as that of the Celt and Milesian.

The intellectual organization of the Irish people has thus more resemblance to that of the south, than to that of the north of Europe. It confers imagination and passion in a far higher degree than reasoning and judgment.

With such intellectual organization, it is easy to foresee the kind of moral character which must mark the nation. Such a people must naturally be much less distinguished in the discrimination of good and ill, and the calm and patient discharge of duty, than in the love of friends and the hatred of foes, or in the devotion, even unto death, to any cause which they may espouse.

How, to the guidance of a people possessing such capabilities, it is obvious that knowledge is peculiarly necessary. With principles of high activity, there must be knowledge to direct.

Unfortunately, however, these very capabilities, and that high activity, are at variance with patient investigation and the means of knowledge. Such qualities, indeed, act as it were by intuition, and no more break delay, than the electric spark in its passage through the air. The result must be necessarily brilliant and striking in the moral act in the physical illustration; but they may indifferently be good or ill; they may raise the torpid current of life and pleasure, or they may wither and destroy.

Among such a people, it is evident, that when owing to Saxon and Scandinavian intermarriages, calmer observation and reasoning powers are added to these high capabilities, so essential to all genius, the result must be such characters as Ireland has occasionally produced. It is not less evident, however, that such characters will be comparatively rare, and that the mass of the people will add fierce barbarity and superstitious bigotry to the grossest ignorance.

In Ireland, accordingly, when the crimes are excited by private or public hatreds, crimes at once the most brutal and the most cowardly are perpetrated without the slightest compunction; robberies, burnings, tortures, and assassinations, are the commonest means of vengeance; and we are warranted in saying, that no where in Europe may be seen such a complication of villany and crime.

To sum up this view of English, Scottish, and Irish character, I may observe, that sincerity and independence distinguish the English; intelligence and sagacity the Scottish; and a gay and gallant spirit the Irish. The best qualities, however, are apt to associate with bad ones. The independence of the English sometimes degenerates into coarseness and brutality; the sagacity of the Scottish into cunning and time-serving; and the gaiety of the Irish into fecklessness and faithlessness. Could we combine the independence of the English, with the sagacity of the Scottish, and the gallantry of the Irish, we should form almost a God. Could we, on the contrary, unite the brutality of the first, with the cunning of the second, and with the faithlessness of the third, we should form a demon.—*Blackwood's Magazine.*



A YEAR COMPARED TO A BOOK.

A year compared to a book. Every day is a leaf and every seventh leaf is the Sabbath. The last day

of every year finishes a volume, and every New-Year's day commences a new one. On one page of every leaf is written our opportunities for doing and getting good; and on the other our improvement of them. On one page God's dealings with us; on the other our behaviour towards him. On one page of every seventh leaf, the sermons we hear, the books we read, and the opportunities for retirement, and for mental and spiritual improvement; on the other the use we make of those opportunities. Some of our little readers have finished eight, some ten volumes, and perhaps some of our teachers eighteen or twenty. They are all arranged in the great universal library, waiting for the sound of the last trumpet when they will be brought forth and read before an assembled world.

What frightful and alarming records will then be exposed—blanks—blots—errors, and crimes of every sort, according to the size of the volumes. Which of us would not shudder to have our annual volumes audibly read, or even to look into them ourselves? We have now just completed another volume; it is already sealed, and added to those before in the library. No alteration can now be made. We cannot examine, erase, and revise it, as we do other books. What is written is written, and we must meet it at the last day as it now stands. All we can do is to regret what is wrong in the past, and amend it in the next volume, if we are spared to finish it.

I could not anticipate with composure the day when my books shall be read, were it not that in every page of the last few volumes I have written, "CHRIST CRUCIFIED." If our little readers are not able to comprehend the meaning of these words, they will do well to ask their parents or teachers, and get a friend to write them in the beginning of the volume for the present year, and endeavour to remember that "there is no name given under heaven, nor among men, whereby we can be saved, but JESUS CHRIST AND HIM CRUCIFIED."—*Youth's Companion.*

From the New England Farmer.

How various and wonderful is nature! How bountiful the God of nature in the provision which he has made for man and animals, adapted to all the variety of soil and climate! How minute and comprehensive is the science of agriculture, and how highly ought we to estimate an art upon which we are all dependent, and which requires so much sagacity, observation, labor, and study to bring to perfection.

And here I cannot but regret that so little provision is made in our systems of collegiate education for the acquisition of agricultural knowledge. Their object seems to be, to educate young men principally for the learned professions, in which a few only meet with that success which they anticipated, while a large number who have no patrimony, are placed in a precarious dependence upon the labor of others. How much more happy and useful would be the man of modest merit, who cannot take the kingdom of this world by violence, if his education enabled him to labor himself, or direct the labor of others in the most profitable manner, while he found in rural retirement that health, competence, and peace, which he who possesses has no reason to envy the cares of wealth, or the precarious honors which feed, but cannot satisfy ambition.

"Sure peace is his, a solid life, estranged  
To disappointment and fallacious hope;  
Rich in content, in nature's bounteous rich,  
In herbs and fruits; whatever greets the spring,  
When heaven descends in showers, or bends the bow  
When summer reddens, and when autumn beams."

In some parts of our country, schools have been instituted, in which the science of agriculture forms a part of their system of education. I wish to see, however, not mere boys but young men educated in this science, and reducing it to practice by the labor of their hands. A college on an extensive and fertile farm would be the best seat of the muses, and with a professor of agriculture who would not confine himself or his pupils to theory, would not need a gymnasium. Here might be a pasture farm where the most scientific mode of farming might be practised, and experiments tried for its improvement. Here, free from the vices of cities, towns, or villages, young men might be taught every thing requisite for the learned or practical professions, and the community would take a deep interest in the success of an institution the utility of which would be displayed to the eyes as well as to the ear, which would become the

nursery of scientific and practical farmers, and communicate that knowledge to the future lawyer, physician, and clergyman, which would render them still more respected and useful.

In striving gentlemen, to improve our estates and the industry of the community, let us not forget the mind. And as in this state we have commenced a system of public instruction may we aid with our best efforts, an object which is as much more important than agriculture and manufactures, as the mind is more important than the body.

While we are contemplating the operation of second causes, and the changes and productions of the seasons, may we be mindful of the great First Cause whose power is as necessary for the continuance as it was for the creation of all things. And whether we are cut down like the grass of the field, or gathered like a shock of corn fully ripe," may we be found faithful servants, who have not hid our talent in the earth, but so used it as to promote the benevolent purposes for which it was intrusted to our keeping.

*Judge Pitman's Address.*

CHEMISTRY.

"Science is not Science till revealed."

In all the changes which are produced by the accession or abstraction of heat or light; in all the changes which are produced by the combination of two bodies, and the formation of a new compound, chemical action appears. Considering then the multifarious changes to which the bodies in the material world are constantly subject; considering the diversified nature and endless variety of forms, which those bodies by every new change exhibit; and considering the astonishing results obtained by the most simple means, which appear in the compounds produced, it is obvious that the sphere of chemical action is wide and extensive, and, indeed, is only limited by the bounds of the material world itself. For, wherever the effects of light and heat are felt, few, or perhaps no kinds of matter, even those which seem the least susceptible of change, are exempted from their influence. In examining the nature, properties, and constitution of the atmosphere, the aid of chemistry is essentially requisite; in the extraction of metals from their ore, and in converting them to the numerous purposes, to which they are applied in civilized society, almost all the processes are chemical; in investigating the nature, fuelitious, and uses of vegetables, whether in the living or dead state, in acquiring a knowledge of the fluids and properties of animals; and in the application of many parts, both of vegetable and animal matter, to a thousand valuable purposes,—chemistry furnishes the principal means.

The application of chemistry, to the improvement of the arts of civilized life, opens a wide field of contemplation. In many of these arts, as in the manufacture of glass and porcelain, in tanning, soapmaking, dyeing, bleaching, baking brewing, distilling and in most of the culinary arts, almost all the processes depend on chemical principles; and it may be added, that there are numerous little processes in various branches of domestic economy, where even a slight knowledge of chemistry may often prove highly useful. But without extending farther on the utility and advantages of chemistry, that which has been already advanced, will afford abundant proof of the importance and universal application of the science.

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 quarters 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 it a pint of white wine vinegar, and one pound of raw sugar; let them boil gently to the consistency 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 three. For young children, one tea-spoonful is sufficient. Many persons have been cured of coughs and colds by this above syrup.



## POETRY.

From the Journal of Humanity.

## THE COURT OF DEATH.

Death, on a solemn night of state  
In all his pomp of terror sate,  
Th' attendants of his gloomy reign,  
Diseases dire, a ghastly train,  
Crowd the vast court. With hollow tone  
A voice thus thunder'd from the throne;—

"This night our minister we name,  
Let every servant speak his claim;  
Merit shall bear this ebon wand."  
All at the word, stretched forth their hand.

Fever, with burning heat possessed,  
Advanced, and for the wand addressed:—  
"I t' the weekly bills appeal,  
Let those express my fervent zeal;  
On every slight occasion, near,  
With violence I persevere."

Next Gov' appears with limping pace,  
Pleads how he shifts from place to place,  
From head to foot how swift he flies  
And every joint and sinew plies;  
Still working when he seems suppressed,  
A most tenacious stubborn guest.

A haggard spectre from the crew,  
Crawls forth, and thus asserts his due:—  
"Tis I, who taint the sweetest joy,  
And in 'ae shape of love destroy;  
My shank, sunk eyes, and noseless face,  
Prove my pretensions to the place."

Stone urged his ever-growing force;  
And next Consumption's meagre corse,  
With feeble voice, that scarce was heard,  
Broke with short coughs, his suit preferred:  
"Let none dispute my powerful sway;  
I gain, like Fabius by delay;  
Fatigue and weaken every foe  
By long attack, secure though slow."

Plague represents his rapid power,  
That taints a nation in an hour.  
And all in turn, a numerous host,  
Their fatal force and influence boast.  
Each spoke his claim, and hoped the wand.  
Now expectation bushed the band;  
When thus the monarch from the throne;  
"Merit was ever modest known.

What! as physician speak his right!  
None here! but their own toils requite.  
Let then INTemperance take the wand,  
Who fills with gold their zealous hand,  
You Fever, Gout, and all the rest,  
Whom many men as foes detest.  
Forego your claim; no more pretend;  
Intemperance is esteemed a friend—  
He shares their mirth, their social joys,  
And as a courted guest destroys;  
The charge on him must fastly fall,  
WHO FINDS EMPLOYMENT FOR YOU ALL."

## THE JOURNAL.

The proceedings of our Legislative body afford us peculiar satisfaction. The House of Assembly, unlike others to which we could refer, discovers a just sense of the purpose for which it is elected and convened. Instead of wasting their time in personal altercations and obstreperous contention, on matters of no public interest; or dealing out acrimonious invectives against the other branches of the Legislature, the members devote themselves with alacrity and diligence to the measures brought before them. The result is that within a comparatively short space they despatch much important business; securing the gratitude of their constituents, who find their several interests treated with prompt attention and proper regard; the respect of wise and good men, who cannot fail to approve a faithful and unostentatious fulfilment of duty; and—what may and shall be thought as a necessary consequence and as true an honor—the scorn and reproaches of a few factious and unruly declaimers, who, being destitute of the comforts which might be derived from a prudent management of their private affairs, are disappointed in their malignant cravings after the excitement of public discord and strife. We were the other day exceedingly amused with a paragraph from the pen of a

person of this description. We observed it in a paper which we have seldom occasion to name and which probably finds but a very limited number of readers, published in a district of a neighbouring Province. The object was to prove that New-Brunswick is not actually so contented as appearances indicate; and what proof do our readers imagine the sagacious writer was prepared to adduce? The proof was alleged to be found—not in the petitions of an aggrieved and neglected people, the complaints of an indignant press, the appeals or denunciations of an honest but overwhelmed minority;—not one of these proofs could be discovered but the convincing demonstration was to be found in—a letter from some unknown correspondent of the Editor of a certain other journal in a yet remoter district of the British possessions in North America! Happy indeed may New-Brunswick be accounted, when the disaffection which afflicts it becomes known to the patriots of the peninsula by no other means than the correspondence of their worthy compatriots of the lakes.

Royal Gazette.

James Smithson, of London, lately deceased, has left a will, in which, after making some small legacies, he leaves the whole of his property, about 120,000 pounds, to his nephew and to his children; but if he shall have no children, then the property is to go to the founding of an institution in the United States, at the city of Washington, to be called the Smithsonian Institution, for the increase and diffusion of knowledge among men.

VIRGINIA CONVENTION.—On the 30th ult. the following resolution was adopted in Convention, after a long and animated discussion, by a vote of 71 to 22:—

Resolved, That the Legislature have power to provide by law that no person shall be capable of holding or being elected to any post of profit, trust, or emolument, civil or military under the Government of this Commonwealth, who shall hereafter fight a duel, the probable issue of which may or might be the death of the challenger or challenged, or who shall be second to either party, or shall in any manner aid or assist in such duel, or shall be knowingly the bearer of such challenge or acceptance. But, no person shall be so disqualified by reason of his having heretofore fought such a duel, or sent or accepted such challenge, or been second in such duel, or been the bearer of such challenge or acceptance."

If a man should unfortunately have vices, he ought, at least, to be content with his own, and not adopt those of other people: the adoption of vice has ruined ten times more young men than their natural inclinations.

There are some people who entertain a sort of cowardly malice against particular relations, which they dare only express fully in their last wills: the man who can act under the influence of resentment to his latest breath, and carry his revenge beyond death and the grave, must prove an accomplished member of the society he is likely to join when he enters the world of spirits.

## MARRIED,

At Kingston, on the 10th inst. by the Rev. R. Wiggins, Mr. CHARLES DE FOREST, to Miss SUSAN, eldest daughter of Thomas Fairweather, Esq. of that place.

At Westfield, on the 25th January, by the Rev. G. L. Wiggins, Mr. GEORGE VAUGHAN, of Lancaster, to CATHERINE SMITH, daughter of Capt. Jas. Beattie, of Westfield.

On the 30th Jan. by the same, Mr. JOSEPH FRANCH to SARAH, daughter of Mr. Jonathan Purdy—all of Westfield.

At Halifax, on the 8th inst. by the Venerable Archdeacon Wilks, Lieutenant WILLIAM BARWELL, of H. M. ship Hussar, to MARTHA-ANN, daughter of the late Rev. Dr. Gray.

At Cornwallis, (N. S.) on the 23rd January, by the Rev. John Martin, the Rev. GEORGE STRATHERS, Minister of the Presbyterian Church, Horton, to MARY eldest daughter of the Rev. William Forsyth of Cornwallis.

## DIED,

On Tuesday morning, Mr. JOHN SINNOT, aged 19 years. On the 29th ult. at St. George, Mrs. EUNICE GREENLAW, relict of the late Mr. Ebenezer Greenlaw, aged about 75 years.

Suddenly at Sheffield, County of Sunbury, on Sunday last, Mr. DAVID BURPE, Junr. Mr. Burpe had for several years been an active and useful Deacon of the Congregational Church in Sheffield, and was Treasurer of the County. The correctness of his conduct through life, had secured to him the approbation and confidence of all with whom he had intercourse, and his extensive benevolence had at-

tached the gratitude and affections of the destitute.—He has left a widow and seven children to lament their loss, and his death is deeply regretted by a large circle of relatives and friends.

At London, on the 13th Nov. EGESIVS ROCKE, Esquire, Editor and part Proprietor of the London Courier, with which Journal he had been connected, with a short interval, for the last twenty years.

At Halifax, on the 5th of February, the Honorable JAMES STEWART, after a lingering illness, which he bore with patient submission to the Divine will. This valuable man had been upwards of thirty years a servant of the Public, in the several Offices of Solicitor-General, Member of His Majesty's Council, and Judge of the Supreme Court, which he filled with equal credit to himself, and advantage to the Province.

To his family his loss is irreparable. His friends will long dwell upon the memory of his various virtues with fond affection, and deeply regret the departure of one who felt for those to whom he was attached, a degree of disinterested friendship and sincere regard which is rarely met with in those who have been long involved in the struggles and contentions of this busy world. It is unnecessary to dwell upon the manner in which he discharged his public duties, his diligence, integrity—his impartiality and his humanity, are well known to the inhabitants of this Province, and they can best appreciate his worth and their loss.

Suddenly, on the 30th ult. at her residence in Warwick Parish, Mrs. SMITH, relict of the Honourable WILLIAM SMITH, many years President of His Majesty's Council for the Bermudas.

This excellent woman, after having enjoyed a larger portion of domestic happiness than falls to the ordinary lot of humanity, and lived to see her Great Grand Children spring up around her, in health and beauty, departed in the fulness of time without a struggle.

A sermon on the melancholy death of this Lady, was delivered by the Honorable and Venerable Archdeacon Spencer, which was highly appropriate, and concluded with a well deserved eulogium to the character of the deceased, from which we select the following:—"From this truth which is strong as the attestation of God himself can make it, must the mourners of the present hour derive a genuine comfort. The long life of our regretted Sister, which has been at the last so suddenly terminated, bore throughout its quiet tenor, the clearest indications of its acceptance with God, through faith in the merits and revealed word of our Divine Redeemer. In her the fruits of the Spirit were indeed manifest. Her's were "the love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law."—Her's was that charitable disposition which soothed the sorrows of the poor, whom she pitied and relieved, and pervaded her speech, her actions, her whole intercourse with society. The rank to which her husband had attained, never excited her to pride, nor withdrew her thoughts from the "one thing needful;" an earnest propitiation of the paths that lead to Salvation; a true and sympathizing companion to her Husband; a fond and vigilant mother; an indulgent mistress; a faithful and unshrinking friend; she yet preserved her earthly affections in that even and happy temperament that they never overpowered or weakened the love which she owed to her God and Saviour.—There was something in her meek and unaffected piety; in her constant but unobtrusive devotions, in the content, the joy, the heavenly-mindedness that graced her ordinary conversation, which was of a character truly primitive, and did more perhaps for establishing religion in her family than a thousand homilies.—Her duties are fulfilled—her trial is ended—her example is before you—full of years and of faith, after "a patient continuance in well-doing," she is "dead, and her life is hid with Christ in God."

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