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NEW-BRUNSWICK RELIGIOUS AND LITERARY JOURNAL.

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

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SAINT JOHN, SATURDAY, FEBRUARY 13, 1830.

NO. 4.

DIVINITY.

ON INTEMPERANCE.

BY DR. BEECHER.

PROV. xxiii. 29-35.—Who hath woe? 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 moveth itself aright. At the last it biteth like a serpent, and stungeth like an adder. Thine eye shall behold strange women, and thine heart shall utter perverse things. Yea, 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, shalt 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.

This is a glowing description of the sin of intemperance. None but the pencil of inspiration, could have thrown upon the canvass so many and such vivid traits of the complicated evil, in so short a compass. It exhibits its woes and sorrows, contentions and babblings, and wounds and redness of eyes; its smiling deceptions in the beginning, and serpent bite in the end; the helplessness of its victims, like one cast upon the deep; the danger of destruction, like that of one who sleeps upon the top of a mast; the unavailing lamentations of the captive, and the giving up of hope and effort. "They have stricken me, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again:" again be stricken and beaten; again float upon the deep, and sleep upon the mast.

No sin has fewer apologies than intemperance. The suffrage of the world is against it; and yet there is no sin so naked in its character, and whose commencement and progress is indicated by so many signs concerning which there is among mankind such profound ignorance. All reprobate drunkenness; and yet not one of the thousands who fall into it, dreams of danger when he enters the way that leads to it.

The soldier, approaching the deadly breach, and seeing rank after rank of those who preceded him swept away, hesitates sometimes, and recoils from certain death. But men behold the effects upon others, of going in given courses, they see them begin, advance, and end, in confirmed intemperance, and unappalled rush heedlessly upon the same ruin.

A part of this heedlessness arises from the undefined nature of the crime in its early stages, and the ignorance of men, concerning what may be termed the experimental indications of its approach. Theft and falsehood are definite actions. But intemperance is a state of internal sensation, and the indications may exist long, and multiply, and the subject of them not be aware that they are the signs of intemperance. It is not infrequent, that men become irreclaimable in their habits, without suspicion of danger. Nothing, therefore, seems to be more important, than a description of this broad way, trodden by so many travellers, that the temperate, when they come in sight of it, may know their danger and pass by it and turn away.

What I shall deliver on this subject, has been projected for several years, has been delayed by indisposition, and the pressure of other labours, and is advanced now without personal or local reference.

Intemperance is the sin of our land, and, with our boundless prosperity, is coming in upon us like a flood; and if any thing shall defeat the hopes of the world, which hang upon our experiment of civil liberty, it is that river of fire, which is rolling through the land, destroying the vital air, and extending around an atmosphere of death.

It is proposed in this and the subsequent discourses, to consider the nature, the occasions, the signs, the evils, and the remedy of intemperance. In this discourse we shall consider

The nature and occasions of Intemperance.

The more common apprehension is, that nothing is intemperance, which does not supersede the regu-

lar operations of the mental faculties and the bodily organs. However much a man may consume of ardent spirit, if he can command his mind, his utterance, and his bodily members, he is not reputed intemperate. And yet, drinking within these limits, he may be intemperate in respect to inordinate desire, the quantity consumed, the expense incurred, the present effect on his health and temper, moral sensibilities, and what is more, in respect to the ultimate and inevitable results of bodily and mental imbecility, or sottish drunkenness.

God has made the human body to be sustained by food and sleep, and the mind to be invigorated by effort and the regular healthfulness of the moral system, and the cheering influence of his moral government. And whoever, to sustain the body, or invigorate the mind, or cheer the heart, applies habitually the stimulus of ardent spirits, does violence to the laws of his nature, puts the whole system into disorder, and is intemperate long before the intellect falters, or a muscle is unstrung.

The effect of ardent spirits on the brain, and the members of the body, is among the last effects of intemperance, and the least destructive part of the sin. It is the moral ruin which it works in the soul, that gives it the denomination of giant wickedness. If all who are intemperate, drank to insensibility, and on awaking, could arise from the debauch with intellect and heart uninjured, it would strip the crime of its most appalling evils. But among the woes which the scriptures denounce against this crime, one is "we unto them that are mighty to drink wine, and men of strength to consume strong drink." These are captains in the bands of intemperance, and will drink two generations of youths into the grave, before they go to lie down by their side. The Lord deliver us from strong-headed men, who can move the tongue when all are mute around them, and keep the eye open when all around them sleep, and can walk from the scene of riot, while their companions must be aided or wait until the morning.

It is a matter of undoubted certainty, that habitual tipping is worse than periodical drunkenness. The poor Indian, who, once a month, drinks himself dead all but simple breathing, will out live for years, the man who drinks little and often, and is not, perhaps, suspected of intemperance. The use of ardent spirits daily, as ministering to cheerfulness, or bodily vigor, ought to be regarded as intemperance. No person, probably, ever did, or ever will, receive ardent spirits into his system once a day, and fortify his constitution against its deleterious effects, or exercise such discretion and self-government, as that the quantity will not be increased, and bodily infirmities and mental imbecility be the result, and, in more than half the instances, imbrication. Nature may hold out long against this sapping and mining of the constitution, which daily tipping is carrying on; but, first or last, this foe of life will bring to the assault enemies of its own formation, before whose power the feeble and the mighty will be alike unable to stand.

All such occasional exhilaration of the spirits by intoxicating liquors, as produces levity and foolish jesting, and the loud laugh, is intemperance, whether we regard those precepts which require us to be sober minded, or the effect which such exhilaration and lightness has upon the cause of Christ, when witnessed in professors of religion. The cheerfulness of health, and excitement of industry, and social intercourse, is all which nature demands, or health or purity permits.

A resort to ardent spirits as a means of invigorating the intellect, or of pleasurable sensation, is also intemperance. It is a restraint upon nature, to exert, in a short time, those results of mind and feeling, which in her own unimpelled course would flow with less impetuosity, but in a more equable and healthful current. The mind has its limits of intellectual application, and the heart its limits of feeling, and the nervous system of healthful exhilaration, and whatever you gain through stimulus, by way of anticipation, is only so much intellectual and vital

power cut off at the latter end of life. It is this occult intemperance, of daily drinking, which generates a host of bodily infirmities and disease: loss of appetite—nausea at the stomach—disordered bile—obstructions of the liver—jaundice—dropsy—hoarseness of voice—coughs—consumptions—rheumatic pains—epilepsy—gout—colic—palsy—apoplexy—insanity—are the body-guards which attend intemperance, in the form of tipping, and where the odious name of drunkenness may perhaps be never applied.

A multitude of persons, who are not accounted drunkards, create disease, and shorten their days, by what they denominate a "prudent use of ardent spirits." Let it therefore be engraven upon the heart of every man, that the daily use of ardent spirits, in any form, or in any degree, is intemperance. Its effects are certain, and deeply injurious, though its results may be slow, and never be ascribed to the real cause. It is a war upon the human constitution, carried on ostensibly by an auxiliary but which never fails to substract more vital power than it imparts. Like the letting out of waters by little and little, the breach widens, till life itself is poured out. If all diseases which terminate in death, could speak out at the grave, or tell their origin upon the coffin-lid, we should witness the most appalling and unexpected disclosures. Happy the man, who avoids the appearance of evil, as not to shorten his days by what he may call the prudent use of ardent spirits.

But we approach now a state of experience, in which it is supposed generally that there is some criminal intemperance. I mean when the empire of reason is invaded, and weakness and folly bear rule; prompting to garrulity, or sullen silence; inspiring petulance, or anger, or insipid good humour, and silly conversation; pouring out oaths, and curses, or opening the storehouse of secrets, their own and others. And yet, by some, all these have been thought insufficient evidence to support the charge of drinking, and to justify a process of discipline before the church. The tongue must falter, and the feet must trip, before, in the estimation of some, professors of religion can be convicted of the crime of intemperance.

To a just and comprehensive knowledge, however, of the crime of intemperance, not only a definition is required, but a philosophical analysis of its mechanical effects upon the animal system.

To those who look only on the outward appearance, the triumphs of intemperance over conscience, and talents, and learning, and character, and interest, and family endearments, have appeared wonderful. But the wonder will cease, when we consider the raging desire which it enkindles, and the hand of torment which it lays, on every fibre of the body and faculty of the soul.

The stomach is the great organ of accelerated circulation of the blood, of elasticity to the animal spirits, of pleasurable or painful vibration to the nerves, of vigor to the mind, and of fullness to the cheerful affections of the soul. Here is the silver cord of life, and the golden bowl at the fountain, and the wheel at the cistern; and as these fulfil their duty, the muscular, and mental and moral powers act in unison, and fill the system with vigor and delight. But as these central energies are enfeebled, the strength of mind and body declines, and lassitude and depression, and melancholy, and sighing, succeed to the high beatings of health, and the light of life becomes as darkness.

Experience has decided, that any stimulus applied steadily to the stomach, which raises its muscular tone above the point at which it can be sustained by food and sleep, produces, when it has passed away, delay, a relaxation of the over-worked organ, proportioned to its preternatural excitement. The life-giving power of the stomach falls of course as much below the tone of cheerfulness and health, as it was injudiciously raised above it. If the experiment be repeated often, it produces an artificial tone

of stomach, essential to cheerfulness and muscular vigor, entirely above the power of the regular sustenance of nature to sustain, and creates a vacuum, which nothing can fill, but the destructive power which made it—and when protracted use has made the difference great, between the natural and this artificial tone, and habit has made it a second nature, the man is a drunkard, and, in ninety-nine instances in a hundred, is irretrievably undone. Whether his tongue falter, or his feet fail him or not, he will die of intemperance. By whatever name his disease may be called, it will be one of the legions which lie in wait about the path of intemperance, and which abused Heaven employs to execute wrath upon the guilty.

But of all the ways to hell, which the feet of deluded mortals tread, that of the intemperate is the most dreary and terrific. The demand for artificial stimulus to supply the deficiencies of healthful aliment, is like the rage of thirst, and the ravenous demand of famine. It is famine: for the artificial excitement has become as essential now to strength and cheerfulness, as simple nutrition once was. But nature, taught by habit to require what once she did not need demands gratification now with a decision inexorable as death, and to most men as irresistible. The denial is a living death. The stomach, the head, the heart, and arteries, and veins, and every muscle, and every nerve, feel the exhaustion, and the restless, unutterable wretchedness which puts out the light of life, and curtains the heavens, and carpets the earth with sackcloth. All these varieties of sinking nature, call upon the wretched man with trumpet tongue, to dispel this darkness, and raise the ebbing tide of life, by the application of the cause which produced these woes, and after a momentary alleviation will produce them again with deeper terrors, and more urgent importunity; for the repetition, at each time renders the darkness deeper, and the torments of self-denial more irresistible and intolerable.

At length, the excitability of nature flags, and stimulants of higher power, and in greater quantities, are required to rouse the impaired energies of life, until at length the whole process of dilatory murder, and worse than purgatorial suffering, having been passed over, the silver cord is loosed, the golden bowl is broken, the wheel at the cistern stops, and the dust returns to the earth as it was, and the spirit to God who gave it.

These sufferings, however, of animal nature, are not to be compared with the moral agonies which convulse the soul. It is an immortal being who sins, and suffers; and as his earthly house dissolves, he is approaching the judgement seat, in anticipation of a miserable eternity. He feels his captivity and in anguish of spirit clanks his chains and cries for help. Conscience thunders, remorse goads, and as the gulf opens before him, he recoils and trembles, and weeps, and prays, and resolves, and promises, and reforms, and "seeks it yet again,"—again resolves, and weeps, and prays, "seeks it yet again!" Wretched man, he has placed himself in the hands of a giant, who never pities, and never relaxes his iron gripe. He may struggle, but he is in chains. He may cry for release, but it comes not, and lost! may be inscribed upon the door posts of his dwelling.

In the mortal time these paroxysms of his dying mortal nature delude, and a fearful apathy, the harbinger of spiritual death, comes on. His resolution fails, and his mental energy, and his vigorous enterprise, and nervous irritation and depression ensue. The social affections lose their fullness and tenderness, and conscience loses its power, and the heart its sensibility, until all that was once lovely and of good report, retires and leaves the wretch abandoned to the appetites of a ruined animal. In this deplorable condition, reputation expires, business falters and becomes perplexed, and temptations to drink multiply as inclination to do so increases, and the power of resistance declines. And now the vortex roars, and the struggling victim buffets the fiery wave with feeble stroke, and warning supplication, until despair flashes upon his soul, and with an outcry that pierces the heavens, he ceases to strive, and disappears.

A sin so terrific should be detected in its origin and strangled in the cradle; but ordinarily, instead of this, the habit is fixed, and the hope of reformation is gone, before the subject has the least suspicion of danger. It is of vast importance therefore,

that the various occasions of intemperance should be clearly described, that those whose condition is not irretrievable, may perceive their danger, and escape; and that all who are free, may be warned off from those places of temptation and ruin. For the benefit of the young, especially, I propose to lay down a map of the way to destruction, and to rear a monument of warning upon every spot where a wayfaring man has been ensnared and destroyed.

The first occasion of intemperance which I shall mention, is found in the free and frequent use of ardent spirits in the family, as an incentive to appetite, an alleviation of lassitude, or an excitement to cheerfulness. In these reiterated indulgences, children are allowed to partake, and the tender organs of their stomachs are early perverted, and predisposed to habits of intemperance. No family, it is believed, accustomed to the daily use of ardent spirits, ever failed to plant the seeds of that dreadful disease, which sooner or later produced a harvest of woe. The material of so much temptation and mischief, ought not to be allowed a place in the family, except only as a medicine, and even then it would be safer in the hands of the apothecary, to be sent for like other medicine, when prescribed.

Ardent spirits, given as a matter of hospitality, is not unfrequently the occasion of intemperance. In this case the temptation is a stated inmate of the family. The utensils are present, and the occasions for their use are not unfrequent. And when there is no guest, the sight of the liquor, the state of the health, or even lassitude of spirits, may indicate the propriety of the "prudent use," until the prudent use becomes, by repetition, habitual use—and habitual use becomes irremediable intemperance. In this manner, doubtless, has many a father, and mother, and son, and daughter, been ruined forever.

Of the guests, also, who partake in this family hospitality, the number is not small, who become ensnared; especially among those whose profession calls them, to visit families often and many the same day. Instead of being regarded, therefore, as an act of hospitality, and a token of friendship, to invite our friends to drink, it ought to be regarded as an act of incivility, to place ourselves and them in circumstances of such high temptation.

Days of public convocation are extensively the occasions of excess which eventuate in intemperance. The means and temptations are ostentatiously multiplied, and multitudes go forth prepared and resolved to yield to temptation, while example and exhilarated feeling secure the ample fulfilment of their purpose. But when the habit is once acquired of drinking even "prudently," as it will be called, on all the days of public convocation which occur in a year, a desire will be soon formed of drinking at other times, until the healthful appetite of nature is superseded by the artificial thirst produced by ardent spirits.

Evening resorts for conversation, enlivened by the cheering bowl, have proved fatal to thousands. Though nothing shall be boisterous, and all shall seem only the "feast of reason, and the flow of soul," yet at the latter end it biteth like a serpent and stingeth like an adder: many a wretched man has shaken his chains and cried out in the anguish of his spirit, oh! that accursed resort of social drinking; there my hands were bound and my feet put in fetters; there I went a freeman and became a slave, a temperate man, and became a drunkard.

In the same class of high temptation are to be ranked all convivial associations for the purpose of drinking, with or without gambling, and late hours. There is nothing which young men of spirit fearless, than the exhilaration of drinking on such occasion; nor any thing which they are less able to resist, than the charge of cowardice when challenged to drink. But there is no one form of temptation before which more young men of promise have fallen into irretrievable ruin. The connection between such beginning and a fatal end is so manifest, and the presumptuous daring of Heaven is so great, that God in his righteous displeasure is accustomed to withdraw his protection and abandon the sinner to his own way.

Feeble health and mental depression are to be numbered among the occasions of intemperance. The vital spring, and muscular debility, and mental darkness, are for a short time alleviated by the application of stimulants. But the cause of this momentary alleviation is applied and repeated, un-

til the habit of excessive drinking is formed and has become irresistible.

Medical prescriptions have no doubt contributed to increase the number of the intemperate. Ardent spirits, administered in the form of bitters, or as the medium of other medicine, have let in the destroyer; and while the patient was seeking health at the hand of the physician, he was dealing out debility and death.

The distillation of ardent spirits fails not to raise up around the establishment a generation of drunkards. The cheapness of the article, and the ease with which families can provide themselves with large quantities, the product of their own labor, eventuate in frequent drinking, and wide spread intemperance.

The vending of ardent spirits, in places licensed or unlicensed, is a tremendous evil. Here, those who have to stated employment loiter away the day for a few potatoes of rum, and here those who have finished the toils of the day meet to spend a vacant hour; none content to be lookers on: all drink and none for any length of time drink temperately. Here too the children of a neighborhood, drawn in by enticements, associate for social drinking, and the exhibition of courage and premature manhood. And here the iron hand of the monster is fastened upon them, at a period when they ought not to have been beyond the reach of maternal observation.

The continued habit of dealing out ardent spirits, in various forms and mixtures, leads also to frequent tasting, and tasting to drinking, and drinking to tipping, and tipping to drunkenness.

A resort to ardent spirits as an alleviation of trouble, results often in habits of confirmed intemperance. The loss of friends, perplexities of business, or the wreck of property, bring upon the spirits the distractions of care and the pressure of sorrow; and, instead of casting their cares upon the Lord, they resort to the exhilarating draught, but, before, the occasion for it has ceased, the remedy itself has become a misery more intolerable than the disease. Before, the woes were temporary; now, they have multiplied and have become eternal.

Ardent spirits employed to invigorate the intellect, or restore exhausted nature under severe study, is often a fatal experiment. Mighty men have been cast down in this manner never to rise. The quickened circulation does for a time invigorate intellect and restore exhausted nature. But for the adventitious energy imparted, it exhausts the native energy of the soul, and induces that faintness of heart, and flagging of the spirits, which cry incessantly, "give, give," and never, but with expiring breath, say, it is enough.

The use of ardent spirits, employed as an auxiliary to labor, is among the most fatal, because the most common and least suspected, causes of intemperance. It is justified as innocent, it is insisted on as necessary: but no fact is more completely established by experience than that it is utterly useless, and ultimately injurious, beside all the fearful evils of habitual intemperance, to which it so often leads. *There is no nutrition in ardent spirit. All that it does, is, to concentrate the strength of the system for the time, beyond its capacity for regular exertion.* It is borrowing strength for an occasion, which will be needed for futurity, without any provision for payment, and with the certainty of ultimate bankruptcy.

The early settlers of New-England endured more hardship, and performed more labor, and carried through life more health and vigor, than appertains to the existing generations of laboring men. And they did it without the use of ardent spirits.

Let two men, of equal age and firmness of constitution, labor together through the summer, the one with and the other without the excitement of ardent spirits, and the latter will come out at the end with unimpaired vigor, while the other will be comparatively exhausted. Ships navigated as some now are without the habitual use of ardent spirits—and manufacturing establishments carried on without—and extended agricultural operations—all move on with better industry, more peace, more health, and a better income to the employers and the employed. The workmen are cheerful and vigorous, friendly and industrious, and their families are thrifty, well fed, well clothed and instructed; and instead of distress and poverty, and disappointment and contention—they are cheered with the full flow

of social affection, and often by the sustaining power of religion. But where ardent spirits is received as a daily auxiliary to labor, it is commonly taken at stated times—the habit soon creates a vacancy in the stomach, which indicates at length the hour of the day with as much accuracy as a clock. It will be taken besides, frequently, at other times, which will accelerate the destruction of nature's healthful tone, create artificial debility, and the necessity of artificial excitement to remove it; and when so much has been consumed as the economy of the employer can allow, the growing demand will be supplied by the evening and morning dram, from the wages of labour, until the appetite has become insatiable, and the habit of intemperance nearly universal—until the nervous excitability has obliterated the social sensibilities, and turned the family into a scene of babbling and woe—until voracious appetite has eaten up the children's bread, and abandoned them to ignorance and crime—until conscience has become callous, and fidelity and industry have disappeared, except as the result of eye service; and wanton wastefulness and contention, and reckless wretchedness characterize the establishment.

OF THE CHRISTIAN RELIGION.

BY THE RIGHT HONOURABLE JOSEPH ADDISON.

[Continued.]

SECTION 2d.

1st. What facts in the History of our Saviour might be taken notice of by Pagan Authors.

2d. What particular Acts are taken notice of, and by what Pagan Authors.

3d. How Celsus represented our Saviour's Miracles.

4th. The same representation made by them as by other Unbelievers proved reasonable.

5th. What facts in our Saviour's History not to be expected from Pagan writers.

1st. We come to consider what undoubted authorities are extant among Pagan writers; and here we must premise, that some parts of our Saviour's History may be reasonably expected from Pagans I mean such parts as might be known to those who lived at a distance from Judæa, as well as to those who were the followers and Eye-witnesses of Christ.

2d. Such particulars are most of these which follow, and which are all attested by some one or other of those Heathen Authors, who lived in or near the Age of our Saviour, and his Disciples.—“That Augustus Cæsar had ordered the whole Empire to be censured or taxed,” which brought our Saviour's reputed Parents to Bethlehem: This is mentioned by several Roman historians, as Tacitus, Suetonius, and Dion.—“That a great Light, or a New Star appeared in the East which directed the wise men to our Saviour.”—This is recorded by Chalcidius.—“That Herod, the King of Palestine, so often mentioned in the Roman History made a great slaughter of innocent Children, being so jealous of his successor, that he put to death his own Sons on that account. This Character of him is given by several Historians, and this cruel fact mentioned by Macrobius, a Heathen Author, who tells it as a known thing, without any mark of doubt upon it.—“That our Saviour had been in Egypt:” This Celsus, though he raises a monstrous story upon it, is so far from denying, that he tells us our Saviour learned the Arts of Magic in that Country.—“That Pontius Pilate was Governour of Judæa.”—“That our Saviour was brought in Judgment before him, and by him condemned and crucified.”—This is recorded by Tacitus.—“That many miraculous Cures, and Works out of the ordinary course of nature were wrought by him.”—This is confessed by Julian the Apostate, Porphyry, and Hierocles, all of them not only Pagans, but professed Enemies and Persecutors of Christianity. “That our Saviour foretold several things which came to pass according to his predictions.”—This was attested by Phelegon in his Annals, as we are assured by the learned Origen against Celsus.—“That at the time when our Saviour died, there was a miraculous Darkness, and a great Earthquake.”—This is recorded by the same Phelegon, the Italian, who was likewise a Pagan, and freedman to Adrian the Emperor.

We may here observe, that a native of Trallium which was not situate at so great a distance from

Palostine, might very probably be informed of such remarkable Events as had passed among the Jews in the Age immediately preceding his own times, since several of his Countrymen with whom he had conversed, might have received a confused report of our Saviour before his Crucifixion, and probably lived within the shake of the Earthquake, and the Shadow of the Eclipse, which are recorded by this author.—“That Christ was worshipped as a God among Christians; that they would rather suffer death than blaspheme him; that they received a Sacrament, and by it entered into a Vow of abstaining from Sin and Wickedness, conformable to the advice given by Saint Paul.—“That they had private assemblies of Worship, and used to join together in Hymns:” This is the account which Pliny the younger gives of Christianity in his days, about 70 years after the death of Christ, and which agrees in all its circumstances with the accounts we have in Holy Writ, of the first state of Christianity after the Crucifixion of our blessed Saviour.—“That Saint Peter, whose miracles are many of them recorded in Holy Writ, did many wonderful Works” is owned by Julian the apostate, who therefore represents him as a great Magician, and one who had in his possession a book of Magical Secrets left him by our Saviour.—“That the Devils or Evil Spirits were subject to them.”—We may learn from Porphyry, who objects to Christianity, that since Jesus had begun to be worshipped, Esculapius and the rest of the Gods did no more converse with men—Nay, Celsus himself affirms the same thing in effect, when he says, “that the power which seemed to reside in Christians, proceeded from the use of certain names, and the invocation of certain Demons.—Origen remarks on this Passage, that the Author doubtless hints at those Christians who put to flight evil spirits, and healed those who were possessed with them, a fact which had been often seen, and which he himself had seen, as he declares in another part of his discourse against Celsus.—But at the same time he assures us, that this miraculous power was exerted by the use of no other name but that of Jesus, to which were added several Passages in his history, but nothing like any invocation to Demons.

3d. Celsus was so hard set with the report of our Saviour's miracles, and the confident attestations concerning him, that though he often intimates he did not believe them to be true, yet knowing he might be silenced in such an answer provides himself with another retreat, when beaten out of this; namely, that our Saviour was a Magician.—Thus he compares the feeding of so many thousands at two different times with a few Loaves and Fishes, to the Magical feasts of those Egyptian impostors, who would present their spectators with visionary Entertainments that had in them neither substance nor reality; which by the way is to suppose, that a hungry and fainting multitude were filled by an apparition, or strengthened and refreshed with Shadows. He knew very well that there were so many Witnesses, and Actors, if I may call them such, in these two Miracles, that it was impossible to refute such multitudes, who had doubtless sufficiently spread the fame of them, and was therefore in this place forced to resort to the other solution, that it was done by Magic.—It was not enough to say that a Miracle which appeared to so many thousand Eye-witnesses was a forgery of Christ's Disciples, and therefore supposing them to be Eye-witnesses, he endeavours to shew how they might be deceived.

4th. The uncontroverted heathens, who were pressed by the many Authorities that confirmed our Saviour's miracles, as well as the unbelieving Jews, who had actually seen them, were driven to account for them after the same manner: for to work by Magic in the heathen way of speaking, was in the language of Jews to cast out Devils by Beelzebub the Prince of the Devils.—Our Saviour, who knew that unbelievers in all Ages would put this perverse interpretation on his Miracles, has branded the malignity of those men, who contrary to the dictates of their own hearts started such an unreasonable objection, as a Blasphemy against the Holy Ghost, and declared not only the guilt but the punishment of so black a Crime. At the same time he condescended to show the Vanity and emptiness of this Objection against his Miracles, by representing that they evidently tended to the destruction of those powers, to whose assistance the enemies of his doctrine then ascribed them. An argument which if duly weighed, renders the objection so very frivolous

and groundless, that we may venture to call it even blasphemy against common Sense.—Would Magic endeavour to draw off the minds of men from the worship which was paid to stocks and stones, to give them an abhorrence of those evil Spirits who rejoiced in the most cruel Sacrifices, and in offerings of the greatest impurity; and in short to call upon mankind to exert their whole strength in the love and adoration of that one being, from whom they derived their existence, and on whom only they were taught to depend—every moment for the happiness and continuance of it?—Was it the business of magic to humanize our natures with compassion, forgiveness, and all the instances of the most extensive charity? Would Evil Spirits contribute to make men sober, chaste, temperate, and in a word to produce that reformation, which was wrought in the moral world by those doctrines of our Saviour, that received their sanction from his miracles?—Nor is it possible to imagine that Evil Spirits would enter into a combination with our Saviour to cut off all their correspondence and intercourse with mankind and to prevent any for the future from addicting themselves to those rites and ceremonies which had done them so much honor. We see the early effect which Christianity had on the minds of men in this particular, by that number of Books which were filled with the secrets of Magic, and made a sacrifice to Christianity by the Converts mentioned in the Acts of the Apostles.

We have likewise an eminent instance of the inconsistency of our Religion with Magic, in the history of the famous Aquila. This person, who was a kinsman of the Emperor Trajan, and likewise a man of great learning, notwithstanding he had embraced Christianity, could not be brought off from the studies of Magic, by the repeated admonitions of his fellow-christians; so that at length they expelled him their Society, as rather choosing to lose the reputation of so considerable a Proselyte, than communicate with one who dealt in such dark and infernal practices. Besides we may observe that all the favorers of magic were the most profest and bitter enemies to the Christian Religion.—Not to mention Simon Magus, and many others I shall only take notice of those two great persecutors of Christianity Adrian, and Julian the Apostate, both of them initiated in the Mysteries of Divination, and skilled in all the depths of Magic. I shall only add, that Evil Spirits cannot be supposed to have concurred in the establishment of a Religion which triumphed over them, drove them out of the places they possessed and divested them of their influence on mankind nor would I mention this particular, though it be unanimously reported by all the ancient Christian Authors; did it not appear from the authorities above cited, that this was a fact confessed by Heathens themselves.

5th. We now see what a multitude of Pagan Testimonies may be produced for all these remarkable passages, which might have been expected from them; and indeed of several that, I believe do more than answer your expectation, as they were not subjects in their own nature so exposed to public notoriety.—It cannot be expected they should mention particulars, which were transacted amongst the Disciples only, or among some few even of the Disciples themselves; such as the Transfiguration.—The agony in the Garden, the appearance of Christ after his resurrection, and others of the like nature. It was impossible for a Heathen Author to relate these things, because if he had believed them, he would no longer have been a Heathen, and by that means his testimony would not have been thought of so much validity. Besides, his very report of facts so favorable to Christianity would have prompted men to say that he was probably tainted with their Doctrine.

We have a parallel case in Hecateus, a famous Greek historian, who had several passages in his Book conformable to the History of the Jewish Writers, which when quoted by Josephus, as a Confirmation of the Jewish History, when his heathen adversaries could give no other answer to it, they would need suppose that Hecateus was a Jew in his heart, though they had no other reason for it, but because his history gave greater authority to the Jewish than the Egyptian Records.

The sincere believer looks to Jesus, lives on his truth, longs for his immediate presence, trusts in his merits, and triumphs in his grace.

LADIES' DEPARTMENT.

EDUCATION, DRESS, AND DEPARTMENT OF FEMALES.

"It is unjust and dangerous to hold out false lights to young persons; for, finding that their guides have in one respect designedly led them astray, they may be led likewise to reject as untrue all else they have been taught; and so nothing but disappointment, error, and rebellion can be the consequence.

"Let girls, advancing to womanhood, be told the true state of the world with which they are to mingle. Let them know its real opinions on the subjects connected with themselves as women, companions, friends, relatives. Hide not from them what society thinks and expects on all these matters; but fail not to shew them, at the same time, where the fashions of the day would lead them wrong; where the laws of heaven and man's approving (though not always submitting) reason, would keep them right.

"Let religion and morality be the foundation of the female character. The artist may then adorn the structure without any danger to its safety.—When a girl is instructed on the great purposes of her existence; that she is an immortal being, as well as a mortal woman; you may, without fearing ill impressions, show her, that as we admire the beauty of the rose, as well as esteem its medicinal power, so her personal charms will be dear in the eyes of him whose heart is occupied by the graces of her yet more estimable mind. We may safely teach a well-educated girl that virtue ought to wear an inviting aspect; that it is due to her excellence to decorate her comely apparel. But we must never cease to remember that it is *virtus* we seek to adorn. It must not be a merely beautiful form; for that, if it possess not the charm of intelligence, the bond of rational tenderness, is a frame without a soul; a statue, which we look on and admire, pass away and forget it. We most impress upon the yet ingenuous maid, that while beauty attracts, its influence is transient, unless it presents itself as the harbinger of that good-sense and principle which can alone secure the affection of a husband, the esteem of friends, and the respect of the world. Show her that regularity of features and symmetry of form are not essentials in the composition of the woman whom the wise man would select as the partner of his life. Seek, as an example, some one of your less fair acquaintance, whose sweet disposition, gentle manners, and winning deportment render her the delight of her kindred, the dear solace of her husband. Shew your young and lovely pupil what use this amiable woman has made of her few talents; and then call on her to cultivate her more extraordinary endowments to the glory of her Creator, the honour of her parents, and to the maintenance of her own happiness in both worlds. To do this requires that her aims should be virtuous, and the means she employs to reach them, of the same nature."

There is graphic power, with great beauty of expression, in the following remarks on the history of dress:—

"When innocence left the world, astonished man blushed at his own and his partner's nakedness, and coverings were soon invented. For many an age the twisted foliage of trees, and the skins of beasts, were the only garments which clothed our ancestors. Decoration was unknown, excepting the wild flower, plucked from the luxuriant shrub, the shell from the beach, or the berry off the tree. Nature was then unsophisticated; and the lover needed no other attraction to his bride's embrace, than the peach-bloom on her cheek, the downcast softness of her consenting eye.

"In after times, when Avarice ploughed the earth and Ambition bestrode it, the gem and the silken fleece, the various products of the loom and the Tyrian mystery of dyes, all united to give embellishment to beauty, and splendour to majesty of mien. But even at that period, when the east and south laid their decorating riches at the feet of women, we see, by the sculptors yet remaining to us, that the dames of Greece (the then exemplars of the world) were true to the simple laws of just taste. The amply folding robe, cast round the harmonious form; the modest clasp and zone on the bosom; the braided hair, or the veiled head; these were the fashions alike of the wife of a Phocion and the mistress of an Alcibiades. A chastened taste ruled at their toilets;

and from that hour to this, the forms and modes of Greece have been those of the poet, the sculptor, and the painter.

"Rome, Queen of the world! the proud dietresses to Athenian and Spartan dames, disdained not to array herself in their dignified attire; and the statues of her virgins, her matrons, and her empresses, show, in every portico of her ancient streets, the graceful fashions of her Grecian province.

"The irruption of the Goths and Vandals made it needful for women to assume a more repulsive garb. The flowing robe, the easy shape, the soft, unfettered hair, gave place to skirts, shortened for flight or contest—to the hardened vest, and head buckled in gold or silver.

"Thence, by a natural descent, have we the iron bodice, stiff farthingale, and spiral coiffure of the middle ages. The Courts of Charlemagne, of our Edwards, Henries, and Elizabeth, all exhibit the figures of women as if in a stage of siege. Such lines of circumvallation and outworks—such impregnable bulwarks of whalebone, wood and steel; such impassable mazes of gold, silver, silk, and furbelows, met a man's view, that, before he had time to guess that it was a woman that he saw, she had passed from his sight; and he only formed a vague wish on the subject by hearing, from an interested father or brother, that the moving castle was one of the softer sex.

"When the arts of sculpture and painting, in their fine specimens from the chisels of Greece and the pencils of Italy, were brought into this country taste began to mould the dress of our female youth after their more graceful fashion. The health-destroying bodice was laid aside—brocades and whalebone disappeared; and the easy shape and flowing drapery again resumed the rights of nature and of grace. The bright hues of auburn, raven, or golden tresses adorned the head in native simplicity; putting to shame the few powerful *toupees* which lingered on the brow of prejudice and deformity.

"Thus, for a short time did the Graces indeed preside at the toilet of British beauty. But a strange caprice seems now to have dislodged these gentle handmaids. We see immodesty on one side, unveiling the too redundant bosom; on the other, deformity, once more drawing the steeled bodice upon the bruised ribs. Here stands affectation, distorting the form into a thousand unnatural shapes—and there, ill taste, loading it with grotesque ornaments, gathered (and mingled confusedly) from Grecian and Roman models, from Egypt, China, Turkey, and Hindostan. All nations are ransacked to equip a modern fine lady—and, after all, she may strike a cotemporary *beau* as a fine lady, but no son of nature could, at a glance, possibly find out that she meant to represent an elegant woman."

FEMALE AUTHORS.

From the Edinburgh Review.

Women, we fear, cannot do every thing; not even every thing they attempt. But what they can do, they do, for the most part, excellently—and much more frequently with an absolute and perfect success, than the aspirants of our rougher and more ambitious sex. They cannot, we think, represent naturally the fierce and sullen passions of men—nor their coarser vices—nor even scenes of actual business or contention—and the mixed motives, and strong and faulty characters, by which affairs of moment are usually conducted on the great theatre of the world. For much of this they are disqualified by the delicacy of their training and habits, and the still more disabling delicacy which pervades their conceptions and feelings; and from much they are excluded by their actual inexperience of the realities they might wish to describe—by their substantial and incurable ignorance of business—of the way in which serious affairs are actually managed—and the true nature of the agents and impulses that give movement and direction to the stronger currents of ordinary life. Perhaps they are also incapable of long moral and political investigations, where many complex and intermediate elements are to be taken into account, and a variety of opposite probabilities to be weighed before coming to a conclusion. They are generally too impatient to get at the ultimate results, to go well through with such discussions;—and either stop short at some imperfect view of the truth, or turn aside to repose in the shadow of some

plausible error. This, however, we are persuaded, arises entirely from their being seldom set on such tedious tasks. Their proper and natural business is the practical regulation of private life, in all its bearings, affections, and concerns; and the questions with which they have to deal in that most important department, though often of the utmost difficulty and nicety, involve, for the most part, but few elements; and may generally be better described as delicate than intricate; requiring for their solution rather a quick tact and fine perception than a patient or laborious examination. For the same reason, they rarely succeed in long works, even on subjects the best suited to their genius, their natural training rendering them equally averse to long doubt and long lab.

For all other intellectual efforts, however, either of the understanding or the fancy, and requiring a thorough knowledge either of man's strength or his weakness, we apprehend them to be, in all respects, as well qualified as their brethren of the stronger sex: while in their perceptions of grace, propriety, ridicule—their power of detecting artifice, hypocrisy, and affectation—the force and promptitude of their sympathy, and their capacity of noble and devoted attachment, and of the efforts and sacrifices it may require, they are, beyond all doubt, our superiors.

Their business, being, as we have said, with actual or social life, and the colours it receives from the conduct and dispositions of individuals, they unconsciously receive at a very early age, the finest perception of character and manners, and are almost as soon instinctively schooled in the deep and dangerous learning of feeling and emotion; while the very minuteness with which they make and mediate on these interesting observations, and the finer shades and variations of sentiments which are thus treasured and recorded, trains their whole faculties to a nicety and precision of operation, which often discloses itself to advantage in their application to studies of a very different character. When women, accordingly, have turned their minds—as they have too seldom—to the exposition or arrangement of any branch of knowledge, they have commonly exhibited, we think, a more beautiful accuracy, and a more uniform and complete justness of thinking, than their less discriminating brethren. There is a finish and completeness about every thing they put out of their hands, which indicates not only an inherent taste for elegance and neatness, but a habit of nice observation, and singular exactness of judgement.

It has been so little the fashion, at any time, to encourage women to write for publication, that it is more difficult than it should be, to prove these truths by examples. Yet there are enough, within the reach of a very careless and superficial glance over the open field of literature, to enable us to explain, at least, and illustrate, if not entirely to verify, our assertions. No man, we will venture to say, could have written the Letters of Madame de Sevigne, or the Novels of Miss Austin, or the Hymns and Early Lessons of Mrs. Barbauld, or the Conversations of Mrs. Harriet. These performances, too, are not only essentially and intensely feminine, but they are, in our judgement, decidedly more perfect than any masculine productions with which they can be brought into comparison. They accomplish more completely all the ends at which they aim, and are worked out with a gracefulness and felicity of execution which excludes all idea of failure, and entirely satisfies the expectations they may have raised. We might easily have added to these instances.—There are many parts of Miss Edgeworth's earlier stories, and of Miss Milford's sketches and descriptions, and not a little of Mrs. Opie's, that exhibit the same fine and penetrating spirit of observation, the same softness and delicacy of hand, and unerring truth of delineation, to which we have alluded us characterising the purer specimens of female art.

DRESS.—A young woman ought not to be praised for not being fond of dress, and spending but little time at her toilet, unless she be perfectly neat, and her dress adjusted with taste.

It is an excellent rule in dress not to be among the first to adopt a fashion, nor the last to abandon it.

We should not sanction an absurd, ungraceful, or indecent fashion, by adopting it.

The most foolish of all vanity is that of expensive dress, diamonds, jewels, and magnificent furniture. All finery is a sign of littleness.

MISCELLANY.

SCOTTISH CHARACTER.

The Scottish character cannot be treated as I have treated the English. In Scotland, no tribe predominates so greatly as the Saxon does in England. The Celt of the Highlands denominates as completely within his circle as the Pict or Northman in the Lowlands; and the national character is fast forming by the union of both. They must, therefore, be considered separately.*

The Picts, or Northmen, of the Lowlands, exist nearly pure on their eastern coast, and, I believe, considerably exceed in number the rest of the Lowland population.

The Lowlander is distinguished generally by a tall stature, and a rather sinewy frame, by complexion, irides, and hair rather light, and by the face being long, and the upper part of the head equally so in the horizontal direction.

In his walk, the Lowlander, being long-limbed, steps well out, having neither the lateral roll of the Englishman, nor the spring of the Highlander, but advancing directly, steadily, and firmly.

The mental faculties of the Lowlander are of a very high order, being sensibility, discrimination, prudence, &c.

The sensibility of the Lowlander is the foundation of some of his best and worst qualities—his benevolence as well as his pride and revenge.

The benevolence of the Lowlander, however, is so much under the control of prudence to be evidenced by acts that cost him aught pecuniary; but he will frequently sacrifice what costs him much more—his time, his exertions, and his interest, to the utmost extent of his ability. Many subordinate points in his character indicate the general exercise of this sentiment; as even the tone or chant of his language, which is in this respect remarkably distinguished from the briefer and gruffer tone of the Englishman, and the more gay and careless one of the Irishman; so is it indicated by the soft and plaintive melody of his music. More palpably still is it indicated by that pliability and suavity of manners by which he is distinguished from the English, and more nearly resembles the Irish. To the irritability, pride, and revenge, which spring from the same source, I have already alluded.

The discriminating powers of the Lowlander are equally evidenced by his success in abstract and philosophical enquiry, and by his shrewdness in the affairs of common life. In the former of these respects, Scotland—a nation of two millions—stands at least as high as England, a nation of twelve, or France, a nation of thirty; and, in regard to that education which enhances the reasoning powers of the rising race, Scotland takes precedence of every other nation. Unfortunately, in Scotland, pride and want of candour too often degrade knowledge into sophistry; and the shrewdness of common life is apt to degenerate into mean prying for the promotion of interest.

The prudence of the Lowlander is proverbial—perhaps excessive. On one hand, it gives rise to that love of accumulation in which the means is often mistaken for the end, that fear to do a good action lest some ill should come of it which is so absurd and contemptible, that narrow-minded suspicion which is a greater curse to the suspecter than the suspected, and that deference to fortune and interest which is so base and disgraceful; and, on the other hand, joined to the preceding qualities, it is the foundation of that industry, economy, and freedom from crime, by which Scotland is distinguished from England as well as Ireland.

Thus the best characteristic of the Lowlanders (and it is difficult to conceive a better) is their extraordinary discriminating power; their greatest defect is in imagination and passion.

Happily, most happily, these are supplied by the Celts of the Highlands, with whom the Lowlanders are rapidly blending in intermarriages of which the cross could scarcely have been more scientific-

* The tone, or chant, is vulgarly denominated brogue. Wherever there are various tribes in a nation, each is distinguished by this. The brogue of England is as distinguishable as that of Ireland; but it is far less musical than either it or the Scottish. The Scottish chant consists of many inflections, but falls upon the whole and may be represented, by a falling curve; the Irish, with as many inflections, by a rising curve; and the English by a series of equal and smaller curves.

ly chosen, and which are producing a race of the highest intellectual organization.

The Celts must now be briefly considered, in order to compare these with the Lowlanders, and both with the Saxon English and other tribes, and to understand the manner in which their united character dominates over these.

The Celts of the Highlands exist in greatest purity in their western parts, and equal perhaps in number to the rest of the Highland population, on which consequently they have generally bestowed their manners, their language, and their dress.

These Highlanders are of middle size, well formed and active, of brown complexion, grey irides, and dark hair, and of rather broad face, rather low but well marked forehead, and head long in the horizontal direction.

In his walk, the Highlander, owing to the strength of his limbs, advances with somewhat of a springing motion, which is easily distinguished.

The mental faculties of the Highlander are also of a high order, being sensibility, imagination, passion—the latter two being precisely those in which the Lowlander is deficient. The intellectual character, though directly opposed to that of the Englishman, is scarcely less homogeneous and simple. The character of the Lowlander stands, in some measure, between the two, conforming in that respect with his geographical position.

The sensibility of the Highlander is the foundation of that extreme irritability by which he is distinguished, and in a great measure also of that sentiment which is so remarkable, not merely in his language, his poetry, and his music, but as the basis of most of his actions in life.

The imagination of the Highlander creates his poetry,—that high imagining which his Highland mother gave to Byron, and which has now for ever blotted out nearly all the dull formalities of English poetry,—that genius too, equally high and wild, which wastes itself in the Northern Magazine, and which every month shows how unnecessary is the dull measure and the silly tag of verse. It creates also that spirit of adventure which carries the Highlander over every region of the earth.

The passion of the Highlander is equally evidenced in the devotedness of attachment and the fury of war—the invincibles of France beaten on the sands of Egypt, the ramparts of Spain scaled as if these were their native rocks, equally innocent of foes and fire, the line of Waterloo broken to the shout of "Scotland for ever!" But all Europe has witnessed their daring, and their enemies have paid them the tribute of admiration. It is unnecessary to say, that urbanity, warm-heartedness, and hospitality, strongly characterize the Scottish Highlander.

It must now be obvious why I have said, that no intermarriage or cross could have been more scientifically chosen than between the discrimination and prudence of the Northman, and the imagination and passion of the Celt, and how inevitably this is producing in Scotland a race of the very highest mental organization—a nation which, as Scott observes, is "proverbially patient of labour and prodigal of life."

Thus also is understood not merely the relation between these two characters—each needing the other's aid, and neither entirely dominating, but why unitedly they triumph over every other tribe, and very easily over the Saxon, as a moment's comparison will show.

Amid such a population, the broad, round, and ruddy face of the Englishman is discerned even by children in the street, as in the large trunk of the body, the deeper tone of voice arising from the extent of the vital cavities, the roll upon the centre of the stomach rather than of the head, the look of satisfaction with the state of the former rather than the latter, the absence of every trace of deep thought, &c. All these qualities, so opposite to those of the Scottish, enable their vulgar to hail the Englishman with as an unerring a certainty, and as satisfied a superiority, as constitutes a reason for the dislike, and even fear, with which they are sometimes received in England.

Amid the more active Scottish qualities, the shallow reasoning, or the want of reasoning, of the Englishman, would be despised, and his cold unimaginative, and unimpassioned character would be scorned; while the absence of all dash or spirit in his conversation, even when literary,—his choice of

words, and their loud, confident, and emphatical pronunciation, to express nothing—his fear to say any thing at all uncommon, or that had not been said before,—and his resource in strong, formal, slow and serious declarations of some matter of fact, as "the—very—extraordinary—satisfaction—which he received from the—most—uncommon—excellence—and really—admirable—style—of a dinner—at Lord —'s, where he had the honour of meeting," &c. &c.; or, if he be above this, in equally strong, formal, slow, and serious accounts of the qualities of a particular wine, the intermarriages of particular families, the amount of the fortune of each of their members, and such-like wretched trash—the "ne plus ultra" of observation and weak-mindedness; all these, despised, scorned, neglected, would in Scotland finally compel the English to merge in the Scottish character.*

How fortunate, however, the blending of this compound Scottish with the simpler English character, cannot for a moment be questioned. The more capacious forehead and calmer observation of the latter, become combined with the higher reasoning, imaginative and impassioned powers of the former. This is often exemplified in the Scottish cross with the Lowland Saxon; and that union of observation with the higher faculties which distinguish Sir Walter Scott, is a striking example of its benefits.

* Lest this representation should be deemed inaccurate, an unquestionable illustration may be taken from a truly English writer, Dr. Johnson "many of whose Ramblers," as Scott observes, "are little better than a sort of pageant, where trite and obvious maxims are made to swagger in lofty and mystic language, and get some credit because they are not easily understood." Boswell tells us, that he (Johnson) gave Sir Joshua Reynolds the following account of its (the Rambler's) getting its name: "What must be done, sir, will be done. When I was to begin publishing that paper, I was at a loss how to name it. I sat down at night upon my bedside, and resolved that I would not go to sleep till I had fixed its title. The Rambler seemed the best that occurred and I took it." This presents the usual number of words about a matter of no general, and of very little personal interest. Its amount is, that "he called it the Rambler, because it was the best title that occurred to him within the limited time which he was pleased to allow himself for the decision of this point!"—in other words, he called it the Rambler, because it pleased him to call it the Rambler.

NONAGENARIAN.—A paper published at Chagria, Ohio says, there is now residing in that place a Mrs. Woolsey, who is ninety-eight years of age; she still retains her physical strength and mental faculties, in the highest degree of perfection. She is able to read and sew without the aid of glasses; and four years since, then ninety-four, she spun the materials for thirty yds. of linen cloth. She arrived here a few weeks since, from Albany county, N. Y. having travelled over five hundred miles in a waggon in the short space of fourteen days, being on a visit to four of her children here, one of whom is 84 years old, and was among the first settlers of this region. Mrs. W. has always observed the most strict regimen in her habits, retiring at 8, and rising at 4 o'clock; devoting seven hours to sleep.

Men whose perceptions are languid and sluggish, who lament nothing but the loss of money, and feel nothing but a blow, often wonder why they are left friendless, though they have uniformly neglected all those acts of kindness by which one man cudears himself to another. We must not expect to reap where we have not sown.

We like those much better who endeavour to imitate us, than those who strive to equal us. Imitation is a sign of esteem, and admits inferiority; competition is a sign of envy, and is not to be satisfied with a bare equality.

Few things are impracticable in themselves. It is oftener from want of application that want of means that men fail of success.

The general remedy for those who are uneasy, without knowing the cause, is change of place; they are willing to believe that their pain is the consequence of some local inconvenience, and endeavour to fly from it like children from their shadows, and generally with the same success.

HEAVEN.—Heaven is certainly described in very grand and sublime language. It is called an inheritance, a paradise, a kingdom, a sacred palace of many bright mansions. We read of white robes, and crowns, and thrones, and golden harps; yet, tho' these figurative expressions convey bright ideas, they are not the best ideas of heaven. The immediate and glorious presence of our gracious Lord and Redeemer, gives the felicity of the saints above its peculiar character and chief excellency; to this, ancient patriarchs and prophets, apostles, and Christians of every age, have directed their eyes, the great object of their hopes, and the summit of their desires. Job say's, "I know that my Redeemer liveth, and tho' after my skin worms destroy this body, yet in my flesh shall I see God." David exclaims, "Whom have I in heaven but thee, and there is none upon earth I desire besides thee; my heart and my flesh faileth, but God is the strength of my heart and my portion for ever." How animating are the words of Jesus, "Father, I will that those whom thou hast given me, be with me where I am, to behold my glory." Paul felt an earnest desire to depart and be with Christ, which is far better than the highest station, or happiest lot on the earth. To be absent from the body is to be present with the Lord.

Do you ask what is it that sustains and comforts the soul of a saint in his departing moments? I reply, the promise and the pledges of a glorious inheritance; faith takes hold of the promise, and imparts fortitude and confidence to the soul; faith lifts her piercing eye, and looking beyond the dark valley, descries the fair realms of everlasting joy. The Holy Spirit is given as an earnest of our future celestial possession; this pledge, accompanying the promise, banishes fear and brightens the prospect of immortality. "We are confident, and willing, rather to be absent from the body, and to be present with the Lord." When a Christian leaves the world he does not go to a strange land; heaven is his country for he was born from above; heaven is that home to which he has been looking with ardent eyes and longing heart. There are his choicest treasures and best friends; there sits his Saviour throned in glory, with a smile on his face, ready to approve and receive him. "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Mark the perfect man, and behold the upright, for the end of that man is peace.

Hear the infant accents of a dying voice. I know in whom I have believed, and am persuaded he will keep me and bring me to his heavenly kingdom; I feel the bands of nature breaking, to give my disencumbered spirit freedom. God is my light and my salvation, whom shall I fear? Adieu, beloved friends, the time of my departure is at hand, ministering angels shall convey me home. O for the signal to to remove! Come, Lord Jesus, O come quickly.

Thornton.

Hannah More's opinion of the service of the Church.

Most sincerely attached to the Church myself, not as far as I am able to judge, from prejudice, but from a fixed and settled conviction, I regard its institutions with a veneration at once affectionate and rational. Never need a Christian, except when his own heart is strangely indisposed, fail to derive benefit from its ordinances and he may bless the overruling providence of God, that in this instance, the natural variability and inconstancy of human opinion is, as it were, fixed and settled, and hedged in by a stated service so pure, so evangelical, and which is enriched by such a large infusion of sacred scripture. If to many among us contemn the service as having been to us individually fruitless and unprofitable, let us enquire whether the blessings may not be withheld because we are not fervent in asking it. If we do not find a suitable humiliation in the Confession, a becoming earnestness in the Petitions, a congenial joy in the Adoration, and a corresponding gratitude in the Thanksgivings, it is because our hearts do not accompany our words: It is because we rest in the forms of godliness, and are contented to remain destitute of its powers. If we are not duly interested when the select portions of Scriptures are read to us, it is because we do not, as new born babes desire the sincere milk of the word that we may grow thereby. Perhaps there has not been, since the age of the apostles, a church upon earth in which the public worship was so solemn and yet so sublime, so full of fervour, at the same time so free from enthusiasm; so rich in the gold of christian antiquity, yet so astonishingly exempt from its

gross. That it has imperfections we do not deny: but what are they compared with its general excellence? They are as the spots on the sun's disk which a sharp observer may detect, but which neither diminish the warmth nor obscure the brightness.



Anecdote of King George III. at his Coronation.

After the anointing was over in the Abbey, and the crown put upon the king's head, with great shouting, the two archbishops came to hand him down from the throne to receive the sacrament. He told them he would not go to the Lord's Supper and partake of that ordinance with the crown upon his head; for he looked upon himself, when appearing before the King of kings, in no other character but as a humble Christian!—These were his very words. The bishops replied, that although there was no precedent for this it should be complied with. Immediately he put off his crown and laid it aside; he then desired the same should be done with respect to the queen. It was answered that her crown was so pinned on her head that it could not be taken off; to which the king replied, "Well, let it be reckoned a part of her dress, and in no other light." When I saw and heard this, says one, it warmed my heart to him; and I could not help thinking there would be something good found about him towards the Lord God of Israel.



TEN YEARS.—We are astonished when we contemplate the changes which have been effected within ten years! How rapidly the sweeping tide of time rolls on!—The morning of life passes off like a dream, and we look round in vain for the companions of our youthful days.—Where are the gay, the beautiful, the happy with whom we once sported in the buoyancy of youth and sprightliness of enjoyment! They were here; we knew them; we loved them; we sailed with them down time's sunny stream with pleasures fragile bark; but where are they now? Alas! they have gone before us; the whirlwind of death drove them rapidly onward, and they are now sailing upon eternity's wide shoreless sea! The scenes of our childhood, too fade away, and soon, not a vestige of them is left as a token that they have existed.—Time's stupendous wheel is ever rolling on. Ten years more, and where will we be? Our present friends, our present companions, will they still be here? No; that is improbable. The grave, perhaps will have swallowed them; or they may be scattered far away; strangers and in a strangeland. Ten years and the aspect of things to many, very many, will be changed. The pale, emaciated miser, that now bends over his heap of useless gold, (the wrecks of ruined families and the last remains of forlorn wretchedness,) where will he be? He and the beggar whom he drives from his door will have gone to their long homes; his wealth will have passed into other hands. Ten years, and the student that is now poring over volumes, and seeking with such aridity for knowledge, will have acquired, and perhaps have forgotten it. The lovely maiden, whose mind and person are just matured; she is beautiful, she is happy; pleasure beams in her countenance, and joy sparkles in her eye; with a light foot and lighter heart she steps upon life's slippery stage; but alas! ten years, and this lovely being will indeed be changed;—the bright, fascinating smile no longer plays upon her cheek; her laughing eye speaks a deeper of misery now, than ever it did of pleasure. Ten years, and what is now beautiful will have decayed, will have faded like the morning flower! Ten years and many that sport in the sunshine of prosperity, will be wrapped in misfortune's gloomiest shade. Ten years and the man of business will have settled "his final account," the fool will have grown wise, and the wise will have discovered his ignorance. The Atheist will have found out his mistake, and the Christian will have realized his hopes.



SUDDEN DEATH BY DRAWING THE CORK OF A BOTTLE.

On Sunday evening last, Mr. Chevell, the coroner, was sent for to hold an inquest at the Hoop Inn, Cambridge, (Eng.) on view of the body of Mr. Wm. Fuller, the head waiter there, (and who had filled that situation for a period of about 20 years,) whose death was occasioned by the following melancholy circumstance:—The deceased had gone into the wine cellar with a decanter, in order to fill it there, to prevent its being cloudy; and it appeared from the evidence, that whilst in the act of drawing the cork,

the bottle broke between his thighs, and the lower part of the bottle falling, the neck, with a splinter of the shoulder, remained, and from the consequent pressure between the two thighs, the splinter of the bottle entered his left thigh, and caused a wound through the femoral artery, which was followed by an immediate loss of a large quantity of blood. The deceased walked from the further end to the steps of the cellar, and there called out, "Mrs. Bird, I am dying!" A waiter heard him call out, and ran down stairs. Mr. Abbot, the surgeon, was in immediate attendance, but the wound was of such a shocking and fatal description, that life was quite extinct. The Jury returned their verdict—"That he died in consequence of a wound in the thigh, from the accidental breaking of the neck of a bottle in drawing a cork." Thus we find a fellow creature in good health, wounded by accident, immediate death ensuing, and an inquest held on his body, in the short space of an hour. It is a remarkable fact as connected with this unfortunate event, that the deceased had, on several occasions, expressed an earnest wish that whenever his death did occur, it might be of a sudden nature; and also that he might terminate his life upon the premises of the Inn, at which, he had so many years been a faithful servant.—*Cambridge Chron.*



Singular local changes in the relative situations of France, England, and Holland, occasioned by the Encroachments of the Sea.

The recent accidental discovery of a Chart of the British Channel, seen at Calais in 1798 by a Dutch Captain, said to be 850 years old, in the possession of a very respectable inhabitant who had been Mayor of that place, seems to have thrown a very strong light upon the ENCROACHMENTS OF THE SEA. This Chart, delineated on Parchment; extended on the East to Helligoland, on the North to Orfordness, and on the West to the present site of the Isle of Wight, which then formed a part of the main land of England.

The principal headlands, as they now exist, were correctly laid down. Between Dover and the opposite side of the coast of France, there was a space of three miles only; Calais must therefore, have been then situated in the interior. Not any entrance was described either into Dunkirk, Flushing, or Beerhaven. The Island of Goree being attached to the main land, of which it formed a part; there was not any passage to Rotterdam. Not any Flemish banks were laid down, the space occupied by them, and intermediately between them and the coast opposite, likewise constituting a portion of the main land. But in the North Sea the depth of water in this Chart corresponded with the present depth.—The Ulie, or Fly Island as it is now called was connected with the main land.

Such, and so extraordinary are the encroachments which the Sea appears to have made on this part of the coast; as in the space described the more prominent and elevated headlands are on the side of England, it would seem that, with a reference of three miles only, instead of seven leagues, forming what is called the Strait of Dover, the greater if not the entire loss of land, must have been on the side of France; the sea continuing to gain until it was stopped by the cliffs of Calais, and the elevated lands in the vicinity. The headlands, styled the Forlands, north and south, then existed as at present. That part of England therefore, cannot have sustained any material loss in the space of nearly nine centuries, since this chart was made; but towards Hampshire the depredation on the soil must have been considerable, if the Isle of Wight was then really connected with the main land.

Reasoning from the other data supplied by this ancient Chart, it is presumable that the opposite coasts of France, Flanders, and from Dieppe, perhaps to the farthest extremity of the latter country, must have been greatly deteriorated by these encroachments. Let the age of the chart be considered, and reflection be made at the same time on the constant ravages the sea is known to have more recently committed in different quarters, the above facts however extraordinary, will then not appear entirely void of probability.—*Spirit of the Magazines*, May 1810, p. 337. In the *Select Reviews* for 1810.



RAM MOHUN RAY.—(From a Correspondent.)—We are happy in being able to announce, from private letters, that this celebrated and accomplished Indian

scholar is likely to visit our country ere long in the capacity of Ambassador, it is said to the Court, from one of the Princes of Hindoostan. Most of our readers, conversant in the current events of India, will be familiar with the name, if not with the writings and merits of this extraordinary personage. Like his countrymen, excluded from all participation in the more lucrative, high and honourable situations in the State, and dependent on the accumulation of wealth solely for their rise and consequence in society, we cannot be surprised to find that the early education of the Hindoos should be confined to what may be considered sufficient for obtaining that object in the subordinate situations of office. Under these disadvantages, however, the drudgery and subserviency of a Baboo's career were but little stimulant to the mind and talents of such a man; he retired into private life many years ago, and has since devotedly indulged in his favourite literary pursuits. In theological discussions he particularly delights, having made our sacred writings his principal study, to effect which he has acquired a perfect knowledge of Hebrew, Greek, Arabic, and Latin. He writes English grammatically and eloquently, as his publications attest, and is conversant and intelligent on most subjects. He is a remarkably fine-looking man, about 50 years of age, about the middle size, stout, with open, pleasing countenance, fair complexion, like most Hindoos of caste; mild, gentlemanly, and unassuming in his manners; slow in delivery, but persuasive, forcible, and pointed in argument. Such is an outline of the distinguished native of Bengal who has been called from his far distant retirement, to represent, we are told, the illustrious house of Timor at St. James's. Without power, wealth, connexions, in the imperial city of Delhi, the character, talents, and learning of Ram Mohun Roy, have pointed him out as the fittest object for the head of an important mission. Whatever may be its object, the nomination does great credit to the discernment and liberality of the Shah and his advisers. There is no one of the present day from whom we have a right to expect so just and extensive information respecting the internal state of British India, and we doubt not that advantage will be taken of this enlightened patriot's residence amongst us, to obtain such useful and general knowledge of the people and country in that quarter of the globe, as may facilitate the discussions that are likely to take place during the ensuing Session of Parliament.

GENERAL INTELLIGENCE.

Our readers will recollect, that the last Mail from England, brought a Communication from His Excellency Sir HOWARD DOUGLAS to His Honor the President of the Province, apprising him, that strenuous exertions were making by Mr. McLANE the American Minister, to obtain the opening of the Ports of the West Indies to American Vessels. His Honor the President lost no time in communicating the same by Message to the House of Assembly. In consequence of which a Joint Committee of the Council and of the House were appointed to draw up an Address to His Majesty remonstrating against the measure. The following is a copy of the address:—

TO THE KING'S MOST EXCELLENT MAJESTY.

The Humble Petition of Your Majesty's Council, and House of Assembly of the Province of New-Brunswick, in General Session convened.

The Council and Assembly having heard with deep concern, that the American Minister at the Court of London had made, and was continuing to make, the most strenuous exertions to induce your Majesty's Government to rescind the Order in Council issued in 1826, by which vessels of the United States were excluded from His Majesty's West India Colonies; beg leave, with the most profound reverence and affection for Your Majesty's Person and Government, to address Your Majesty on a subject which so vitally affects the interests of Your Majesty's loyal North American Provinces.

Without adverting to the joy and exultation, which the passing of the Order in Council immediately produced in the North American Colonies; and the confidence in the wisdom and firmness of Your Majesty's Government, which it inspired among all classes of Your Majesty's faithful subjects resident therein; it was universally believed that the measure was a permanent one; and that no relaxation of the policy, that dictated that just and wise measure, would ever be made, especially in favour of a Government influenced in all its proceedings, by feelings of hostility to British Commerce.

The Council and Assembly beg leave to represent to Your Majesty, that in Your Majesty's North

American Colonies, large and expensive establishments have been formed for a vigorous prosecution of the Trade, which has increased to a degree beyond their most sanguine expectations, resulting in the satisfactory consequences of affording the West India Colonies, a constant supply of Lumber and other North American productions, uniformly, on such terms as totally to have dispelled the gloomy anticipations in which some of the West India proprietors indulged, at the time of the promulgation of the Order in Council, as to its probable injurious effect upon their interests.

If by sacrificing the British North American Colonies to the selfish policy of the United States, the West India Colonies could be supplied with the requisite articles of American produce, on terms somewhat less than those at which they can be obtained under the present British system, the American Minister might urge, with some degree of plausibility, the expediency of conceding to the wishes of his Government; but experience has proved that no such change would be produced thereby; but on the contrary, that the West Indies have been supplied as cheaply and as well by the North American Colonies, as they ever were by the Americans, and that the Trade now prosecuted (which is purely a British one, inasmuch as it is carried on in British vessels and produces a reciprocal exchange of commodities and a vast consumption of West India produce in the North American Colonies) has so greatly increased as to have become one of the most important markets for the productions of the West Indies.

So different was the nature of the Trade which existed between the United States and the British West Indies, when the vessels of the former were admitted into the ports of the latter, that sales were almost invariably made for cash, which was either carried to their own Country, or taken in American vessels to Foreign West India Islands, there to be invested & produce on more favorable terms, than such produce could be obtained in the Colony in which they respectively effected sales of their cargoes.

It has ceased to be a matter of doubt whether the United States will much longer require any of the productions of the British West Indies, their lately acquired Territory furnishing annually the like productions the cultivation of which is rapidly increasing, encouraged and fostered as it is, by the steady policy of the American Government.

The Council and Assembly, therefore, beg leave most humbly to implore Your Majesty to take this vitally important question into consideration, and to allow no deviations from the wise policy adopted by your Majesty's government, convinced as the Council and Assembly, are, that, to re-admit the United States to a participation in the West India trade, would throw out of employment a vast number of British vessels, involve in ruin a considerable and influential portion of your Majesty's North American subjects, blast the prospect of others, and destroy the confidence, and paralyze the exertions of all.

From the Royal Gazette, Feb. 10,

According to notice, the Anniversary Meeting of the Fredericton Bible Association was held in the County Court House, on Thursday evening last, Wm. Taylor, Esq. in the Chair. The business of the evening was commenced and concluded with appropriate hymns and prayer. The Secretary read a very interesting and comprehensive report of the proceedings of the past year, which was listened to with great satisfaction. It stated the amount in the Treasurer's hands to be £93: 0: 9. Since which the sum of £9: 4: 6, has been received from the Woodstock Branch, by Major Ketohum. The number of Bibles and Testaments issued during the preceding year is 357. The Report of the Parent Society states the receipt for the last year to be £26,259 10: 6; being an excess of £7,215: 12: 7 over the preceding year. The number of Bibles and Testaments issued from the Depository during the past year is 365,421; the number since its formation 6,035,947. We were happy to observe an unusual addition both with respect to the numbers and respectability of the persons present on this occasion. The Association, which has had its origin almost in obscurity among us, is rapidly acquiring general notice and support. Like many other institutions, formed for benevolent and useful purposes, it has had its opponents; but the little plant, under the DIVINE BLESSING, is gaining additional strength, and speedily advancing to maturity. It is the Bible—the unadul-

terated "Word of God," which it professes to circulate and distribute among those who may unfortunately be destitute of it. The great blessings which the Bible Society has already bestowed on the human family cannot be enumerated. We would invite all who value their religious enjoyments to aid it with their influence, their means, and their prayers; for which it has a just claim upon all Christians. The individual who can unfeelingly "shut up the bowels of compassion" against his brother in want, and thrust him away, refusing him pecuniary assistance; "how can the love of God dwell in him?"—Much less can that man, who, seeing it to be his duty, should refuse to supply his fellow creature with the "bread of life," enjoy that heaven born principle in his heart; nor can he be thought to shew a just sense of "the liberty wherewith Christ has made us free" who would leave his brethren in spiritual slavery and moral degradation. We have avowed ourselves the advocates of this Society; we recommend it to our readers, to whatever denomination he may belong. We do not support it from selfish views or from any peculiar tenets. Here the whole Christian world are, or should be agreed, however diversified in modes of faith or forms of worship. We view this, and all other societies formed on the same principle, as set in motion by the GREAT HEAD of the CHURCH, and we most fervently pray that all such institutions as have for their object the GLORY of GOD, and for their end the good of man, may not only meet with abundant success in this world, but be the means of "an eternal and great reward" to their pious and benevolent supporters in that better world, to which all our views should be ultimately directed. The collection amounted to £8: 3.

The Anniversary of the Wesleyan Missionary Society in Fredericton, was held in the Chapel on Monday evening, after preparatory sermons on the Sunday. The meeting was most numerously attended, and great interest excited on behalf of the Sacred cause which it was intended to support. The operations of the PARENT SOCIETY, as our readers are doubtless aware, embrace a vast field of Missionary labour, and have, through the blessings of the MOST MIGHTY, been attended with great success. The receipt for the last year amounted to 51,556: 15: 9. The Collections after the Sermons, and at the Meeting, amounted on this occasion to 207; indicating a progressive increase in the contributions of Fredericton to the funds of the Society.

DARING OUTRAGE.—On Monday afternoon, the 4th inst. between 4 and 5 o'clock, a very respectable young lady was returning home through Frankfort, near William-street, when she was accosted by a young man genteelly dressed, & who in a hurried manner informed her that her father, who had been for some months confined to the house by illness, was in a fit and dying. This shock deprived her of her recollection, and when she revived, she found herself in a carriage driving, rapidly and held by a person half masked who wore a cloak and cap, and was using means to restore her to her senses. The carriage at length stopped before a white or pale yellow house, and it is thought with a tree before the door. She was there lifted out and assured that that was her father's house and he would carry her in as soon as he got something from the carriage, believing her strength too much exhausted by fainting to walk. She immediately discovered the house not to be her father's, and while he was yet seeking in the coach, a hope of escape crossed her mind & she seemed endowed with supernatural strength—she darted off, and directly entered a dark alley or lane near by the house, which led her into another street, and having passed through several streets she found herself in Pearl-street, where she continued her flight until her strength became entirely exhausted and she fell senseless on the pavement of a respectable merchant, who kindly took her in and gave her parents information of her situation. Any information respecting the above will be received at No. 58 Water-street.—New-York Paper.

A junction of the Volga and the Moskva is about to be effected by means of a canal, which will unite the rivers Seistra and Istra, the first of which communicates by the Doubna with the Volga, and the second of which runs into the Moskva. The original idea of this junction was conceived by Peter I. The first stone of the first lock of the canal was laid in October 1827. The expense of the undertaking is estimated at 5,340,000 rubles.

POETRY.

THE BEREAVMENT.

Is there whose heart hath bled in silent woe,
O'er the pale wreck of all it lov'd below—
Watch'd the last tint from its fair mansion fly—
Passion's last languish warm the dying eye—
Mark'd the last smile on youth's bright features play,
As the lone spirit sped its dreary way—
Felt the fond grasp that death but stronger bound,
And gather'd grief from every object round ?
Gazed on the form which late enshrined a heart
His own had press'd,—for ever now to part—
Felt ev'ry stroke that closed the mortal chest,
Fix the keen iron deeper in his breast—
Sought the chill vault to breathe a last adieu,
In sighs more dear than rapture ever drew ?
Is there in youth, thus early doom'd to prove,
The desolation of dissever'd love ?
Plung'd, and at once, from transport to despair,
That knows no anodyne but heav'n and prayer ?
He, who he, can image half the pain
That racks a mourning husband's heart and brain.

Among the minor pieces in the first Edition of Dr. Beattie's poems, there is the following Epitaph, which is generally supposed to have been intended for himself:—

EPITAPH.

Escap'd the gloom of mortal life a soul
Here leaves its mould'ring tenement of clay ;
Safe, where no cares their 'whelming billows roll,
No doubts terrider, and no hopes betray.
Like thee I once have stamm'd the sea of life,
Like thee have languish'd after empty joys,
Like thee have labour'd in the stormy strife,
Been griev'd for trifles and amus'd with toys.
Yet for a while 'gainst passion's thoughtful blast
Let steady reason urge the struggling oar ;
Till thro' the murky gloom the morn, at last
Gives to the longing the blissful shore.
Forget my frailties, thou art also frail ;
Forgive my lapses, for thyself may' at fall ;
Nor read, unmov'd, my artless, tender tale ;
I was a friend, O Man ! to thee and all.

THE JOURNAL.

THE COUNTRY.—King-Street continues to exhibit a regular supply of Pork, Beef, and Flour and Meal of various kinds, of good quality and at moderate prices. On Monday a gentleman informed us, that he knew of flour to the amount of 1,000 barrels, which would come to market from one section of the country, and there is reason to expect that other sections will also furnish their quota. The aspect of Agricultural affairs is so changed for the better, that the hitherto sceptical, are now willing to believe, that perseverance only is necessary, to enable the country to support itself. The eyes and the expectations of all classes are now directed to the Farmers, upon their success the prosperity of the country is understood to depend.

Be therefore of good courage, Farmers, persevere and you will succeed,—you will yourselves attain to comfort respectability and independence, and you will greatly contribute to the independence and prosperity of your country.

On Monday last, the Treasurer of the New Brunswick Auxiliary Bible Society, received by Mail, from the Treasurer of the Branch Society at St. Stephen's the sum of £44 Currency;—since which time, a Bill of £150 Sterling has been remitted to the Parent Society.

Private letters received in town yesterday, mention that HERBERT CORNWALL, Esq. of His Majesty's Customs at Quebec, is appointed Comptroller at this Port, vice HENRY BOWYER SMITH, Esq. promoted to the Collectorship. Observer.

CORPORATION FUNDS.—It is now only about forty six years, since the ground upon which this City stands was a perfect wilderness; and the rapidity with which it has progressed from that wilderness state to its present degree of improvement, has frequently been matter of just surprise; and of cordial gratulation and complacency. And if the infant state of the Country, and the natural difficulties to be surmounted, be taken into the consideration, there are perhaps but few towns to be found in this part of the world, which in so short a space of time have attained to equal population and improvements. The erection however, of splendid public buildings, and the improvements on streets and o-

therwise, have not been achieved without great exertions, and without having imposed upon the original settlers and upon their successors, to the present day, heavy burdens in the shape of Taxes, &c. These taxes and burdens, though cheerfully borne, have had an effect, and by abstracting from the capital and earnings of individuals, have in their measure circumscribed their means, and thus have tended to retard individual prosperity.

Further improvements are yet found necessary, some of which are in progress, and others in contemplation, and judging by the measures adopted to carry them into effect, and to manage the financial concerns of the City, it would appear that the present generation design to complete the streets and to erect such public buildings and other conveniences, as may serve permanently to adorn and beautify the City;—and in that complete and finished state to leave those improvements as a patrimony to their successors, without any incumbrance in the shape of a public debt, upon them. There is certainly something noble and praise worthy in the design, but doubts have arisen in the minds of many persons, as to how far it may be consistent with a just regard to the well doing and convenience of the citizens of the present day. Although it is highly desirable, that public improvements and conveniences should be carried on with all prudent dispatch, yet the propriety of resorting to frequent taxation upon the present inhabitants for that purpose, is considered to be questionable, inasmuch as it imposes upon them increasing burdens for the completion of objects, which in the nature of things they cannot long enjoy, and the permanent benefits and conveniences of which will be enjoyed by future generations.

A gentleman who has given some attention to the subject, has suggested a method by which, if adopted, the foregoing objection may be obviated, public improvements promoted with all prudent facility, and the present citizens be saved from additional burdens of taxation.

The plan he proposes, is, for the Corporation to form a Fund, by borrowing from year to year, such sum or sums of money as the progress of public improvements may require, keeping ultimately within such limits as, that the regular annual income of the Corporation will be fully sufficient to pay the interest of the money thus loaned.

The stock thus created, not to be redeemable in a less period than twenty, forty, or any given number of years, and then to be optional with the Corporation to redeem the whole or any part thereof, or not, as may be found convenient, or eligible at the time.

Were a permanent Fund of the nature now spoken of, at the usual interest of six per cent., once formed, the gentleman alluded to is of opinion, that there would be no want of money to any amount the Corporation might desire. A measure of this kind would invite money from abroad for investment, by which the circulating capital of the City would be increased, and no possible inconvenience could arise to either the borrower or the lenders. The income of the Corporation arising chiefly from the rent of lands, may be expected to increase, but cannot under any circumstances depreciate in amount; and the stability of the funds will always afford such inducement for investment, that the Corporation creditor will never be at a loss, to realize his money should he be disposed so to do. By means like the foregoing, are funds created, and public improvements promoted in other Cities.

Should it be objected, that in consequence of such a measure, posterity will be encumbered with a heavy debt, the answer is—that great improvements have already been made, and paid for, which while they have afforded a temporary convenience and accommodation to the persons by whom they were accomplished, will confer a lasting benefit on their successors; and the improvements now in contemplation, and in the completion of which the funds now proposed to be created will be expended, will also be chiefly for the convenience and accommodation of future citizens; and as they may be expected to derive the greatest benefit, it cannot be unreasonable that they should have to discharge a part of the debt thus incurred.

The foregoing hints, upon a subject deemed to be of great importance, are respectfully submitted to the attentive consideration of the Corporation and of the Citizens generally.

City Gazette.

From the Royal Gazette.

As one additional proof among many of the constant regard of His Excellency Sir HOWARD DOUGLAS to every thing which concerns the interests of this Province, we have the honor of presenting our readers with the results of an Analysis of the water of the Springs in Sussex Vale by an eminent Chemist, which His Excellency has most obligingly communicated to His Honor the President for insertion in the Gazette.

Edinburgh, 25th August, 1829.

Upon taking the average of a considerable number of trials made with a bottle of the Water sent me from the Salt Springs in Sussex Vale, in the Province of New-Brunswick, I have ascertained the following facts with regard to it. It contains all the ingredients which are found in the water of the Ocean, and likewise a considerable quantity of Salt having lime for its base; I compared it with water brought from the Frith of Forth, and find it heavier than that from Leith. The specific gravity of this water compared to distilled at 60° is 1000, and those of the Sea water from Leith, and the City water, are as follows (as indicated by a delicate specific gravity bottle.)

That from New-Brunswick, 1,031 1-10;
Salt Water from Leith, 1,025 2-10;
City of Edinburgh Water, 1,000 8-10.

The water from Sussex Vale appears therefore to be more saturated with Salts than the Sea Water on the coast here. A thousand grains of the New-Brunswick water afforded 906 2-10 grains of pure water, and 88 8-10 grains of Salts.

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Thus the water from New-Brunswick contains nearly one thirtieth part of its weight of Salts.

With regard to the application of the water to Medical purposes, I may add, that in such cases as are benefited by sea water, the Spring in Sussex Vale must be of greater advantage, as it is much stronger and therefore the patient does not require to swallow so much water; and from the Salts of Lime which it contains it might be of service to those who have any debility in their bones, but in all its applications to medicine it would be advisable to boil the water down to one half or even to less. From the experiments I have performed with it, I am satisfied that the water from Sussex Vale, contains no deleterious ingredient.

JOHN DEUCHAR,
Lecturer on Chemistry.

To Sir HOWARD DOUGLAS, }
Esq. Esq. Esq. }

MARRIED,

On Tuesday, 2d inst. by the Rev. Dr. Burns, Mr. Thomas Spence, to Miss Ann Osborne, both of the Parish of Portland.

Same evening, by the same, Mr. William Lorimer, to Miss Catherine Cowan, both of this City.

At Chamcook, on the 13th ult. by the Rev. A. McLeon, Mr. Alex. Sims, to Miss Jane Coats, both of St. Andrews.

DIED,

On the 8th inst. at his residence, Golden Grove, after a lingering illness which he bore with christian fortitude, Mr. William Godsoe, Sen. in the 87th year of his age.

AGENTS FOR THIS PAPER.

Fredericton, Mr. J. T. Smith. Woodstock, Mr. Jeremiah Connell. Sheffield, Dr. J. W. Barker. Chatham, (Miramichi,) Mr. Robert Morrow. Newcastle, (ditto,) Mr. Edward Baker. Bathurst, Benjamin Dawson, Esq. Sussex Vale, Mr. George Hayward, Sackville, Rev. Mr. Busby. Moncton, William Wiley, Esq. Shepody, Mr. George Rogers. St. Andrews, Mr. G. Ruggles. St. Stephen's, Geo. S. Hill, Esq. Magaguadavic, Mr. Thomas Gard. Richibucto, J. W. Weldon, Esq.

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