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NEC REGE, NEC POPULO, SED UTROQUE.

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SATURDAY, OCTOBER 1, 1831.

### VENETIAN BARCORAL—MOONLIGHT.

O speed thee, Ninetta,  
The night is so fair,  
In our boat let us hasten,  
To puff the cool air;  
For oh! it is soothing  
Along the bright sea  
All silvered with moonbeams  
To float silently.

How blissful the soft hour!  
The moonbeams how bright!  
Oh! smiling Laguna,  
I'm mad with delight!  
Come, come, my sweet Nina,  
I'll be the pilot,  
And meet the cool breezes,  
That sigh o'er the tide.

"WHY STAND YE IDLE."  
BY BISHOP HEBER.

The god of glory walks his round,  
From day to day, from year to year,  
And waxes each with awful sound,  
"No longer stand ye idle here."

"Ye whose young cheeks are rosy bright,  
Whose hands are strong, whose hearts  
Are clear,  
Waste not of hope the morning light!  
Ah fools! why stand ye idle here?"

"Oh, as the griefs ye would assuage  
That wait on life's declining year,  
Secure a blossom for your age,  
And work your Maker's blessing here!"

"And ye whose locks of scanty gray  
Foretell your latest travel near,  
How swiftly fades your worthless day!  
Why stand ye yet so idle here?"

"One hour remains—there is but one!  
But many a shriek and many a tear,  
Through endless years the guilt must moan,  
Of moments lost and wasted here!"

Oh Thou by all thy works ador'd,  
To whom the sinner's soul is dear,  
Recall us to thy vineyard, Lord!  
And grant us grace to praise thee here!"

To the Editor of the Morning Chronicle.

### CHOLERA MORBUS.

Some weeks since there appeared in your paper Observations on the Origin, History, and Progress of the Spasmodic Cholera, a new pestilence now unhappily raging in Poland, written in connection with a similar communication which recently appeared in *The Englishman's Magazine*; and as the further discussion of this subject appears to me well calculated to elucidate the origin and progress of contagious and epidemic diseases, and may prove, at the present emergency, of public advantage, I hope you will find room for what follows:—

The present pestilence bears, in many respects a strong analogy to the great pestilence of the 14th century. Mazarin, the French historian, in his "life of Philippe de Valois," states that it was general throughout France in the year 1349; and the learned Dr. Meade states that it commenced in the kingdom of Cathay, to the northward of China.

Athanasius Kircher, the Jesuit, in his *Chronology of remarkable plagues (Scrutinium Phys. Med. Contagione Luisique Pestis dicitur)* records that during the pontificate of Clement the sixth, Charles the Fourth being then Emperor, a cruel pestilence raged, which destroyed two thirds of the human race. Villanus, the historian of Florence, says also, that it commenced in Upper Asia, in Cathay, in 1345, from a most filthy smelling vapour, supposed to proceed from a certain fiery body, which either fell down from the atmosphere, or was ejected from the earth. That this vapour, like a fire consumed all that stood in its way, animals, houses, trees, &c., for the space of fifteen days journey all around; and some most filthy little beasts, furnished with feet and tails, as also worms, and a small sort of snakes, in a numberless multitude, fell at the same time from the atmosphere upon the earth, the stench and putrefaction from which infected the very air, and all the regions circumjacent. A pestilence having arisen from thence, spread around; depopulating the whole of Asia, and afterwards Egypt, Greece and Italy. Thence it passed into Spain, France, and England, and at length into Germany. In the city of Florence, alone, Villanus says there perished 60,000; but Anthony says 100,000. Many strange prodigies, are said to have preceded this plague in Asia, such as horrible openings and gulfs in the earth, exhaling a poisonous vapour, &c.—*Kircheri Scrut. &c.* p. 247.

Now the present pestilence, according to Sir, to your history, entered Moscow, attended or preceded by dense swarms of small green flies; and those "filthy little beasts," in that of the 14th century, appear to me to have been no other than the rat-tailed larva of a bee-like species of fly, which inhabit dung-hills and cess-pools, and are known to entomologists under the name of *Chironia tenax* (Kirby's Ent.) and described by all writers on insects as being the most disgusting in appearance of all created things; and that these larva do sometimes appear in the most extraordinary multitudes, I can myself vouch, for about the year 1790, being then a Pupil at the High School of Edinburgh, I witnessed such an irruption which proceeded from the back of the north angle of the New College there. They came out of some dark vaults that were connected with common sewers, and the dissecting-rooms of the University. These larva, in countless myriads proceeded down the Horse Wind, an alley leading into the Cowgate, and passed along that last street until they reached nearly to the South Bridge, and then turned suddenly to the left, and ascended towards the north by a rising street, entered into Hunter's square by the Iron Church, where the gazing multitude soon destroyed the head of the column with sticks and stones, and by treat-

ing them down. They resembled an army on its march, three or four abreast; and as their procession was a quarter of a mile in length, and continued for at least three days, their numbers must have exceeded many myriads of millions. I have no doubt there was many persons now living (the present Dr. Monro in the number) must remember this very strange phenomenon.

In an Essay on the Plague by Sir A. B. Faulkner, is to be found the case of a private soldier, who, while standing centry at the great gate of the city of Valetta (Malta,) was fatally stung in the foot by some insect, proceeding from a cart laden with the bodies of victims of pestilence on their way to be interred. This fact is known to be authentic; and, in further illustration of the opinion "that insects generally are the incubators or active agents, commissioned by Divine Providence to disseminate pestilence and contagions amongst mankind," it is recorded in Kirby's Entomology, that in India, while the mangoes are getting ripe, which is at the time of the greatest heats in that scorching climate, there come swarms of very minute black flies, which fly into the eyes, and are exceedingly troublesome to strangers. This species is called the "Eye-fly." But at this season the eyes are attacked by a disease, supposed to be occasioned by eating the mangoes, but more probably (says Mr. K.) the result of the irritation produced by the fly in question; which, however, they admit, carries the infection from one person to another.

Hence, I presume, we must admit, that there seems to be but little chance of keeping away the present pestilence (Spasmodic Cholera) from this Island, merely by the enforcement of Quarantine Laws, for *Nisi Dominus custodiet urbem, frustra tibi custodes*, seems to be a truth in this case not to be disputed. The Prophet Joel says, that insects are the ministers of Divine vengeance. They proved to be so in Egypt, at the Court of Pharaoh; in Syria, in the person of Herod Agrippa; in Africa, in the case of Queen Pheictima; in the Desert, in the case of the Children of Israel disobedient to Jehovah; and in Rome, in the case of Sylla the Dictator. Let us therefore be prepared to suffer this Divine vengeance, should it assail us, for I much fear that come it will. I remain, Sir, your obedient servant,  
ADAM NEALE, M. D.,  
Retired Physician to the Forces.  
London, June 6, 1831.

ANECDOTE OF A POLISH ENVOY.—The German historians relate that, in the year 1103, a battle ensued at Breslau, between Henry V. emperor of Germany, and Boleslas III. king of Poland, in which the latter had so much the worst, that he sent an ambassador to the emperor, with overtures of peace. The name of this ambassador was Scrobinius. Henry received him very haughtily, and gave him to understand that the Poles must not expect any peace from him, unless they submitted to his conditions and became tributary. At the same time he led him to his treasury to exhibit his wealth; and, pointing to the gold, told him these were the weapons with which he would reduce the Poles to subjection. To this the ambassador made no answer, but taking a ring from his finger, threw it into the heap, saying with a smile, "There is something to augment the store!" A battle ensued, in which the Germans were completely routed, and the emperor then gladly accepted the offer of peace, which was afterwards strongly cemented by the marriage of Boleslas with Henry's sister.—*Fletcher's History of Poland.*

QUANTITY OF SOFT METALS RAISED IN ENGLAND. Duty performed by Steam Engines.—According to the tables of the produce of the soft metals raised in Great Britain, as given in a new work entitled "Records of Mining," the quantity raised in a year is as follows: Copper, 12,635 tons; lead, 47,000 tons, and tin, 5,316 tons. The same paper, in examining the question of the amount of improvement which has taken place at various times in steam engines, shows that as much power is now obtained from one bushel of coal, as in the earliest periods was to be had from seven bushels.

The following extract from a table, showing the average duty reported in each year of all the engines working, and the average duty of the best engines at each period, gives the improved results after an interval of fifteen years:—

Years.	Engines working.	Average duty of the whole.	Average duty of best engines.
1813	24	19,456,000	26,400,000 tons
1828	54	37,100,000	75,763,000 "

Napoleon in his Youth.—It cannot be denied that Napoleon in his youth was a charming young man; his look, and particularly the sweet expression which he so well knew how to give his face when doing an action of kindness, always gave that impression. His anger was indeed terrible, and although accustomed to it, I never regarded his fine face when in anger, without experiencing a sort of shudder; when animated, his smile was equally captivating, and the disdainful play of his mouth made one tremble. And to all this, a forehead worthy the crown of a world, and hands of which the most captivating coquette might feel proud, & the soft white skin which covered muscles of brass and bones of diamond. All this did not make him proud when a child, or presumptuous when he grew up a fine and elegant young man.—From the Memoirs of the Dutchess d'Abrantes just published in Paris.

Best form for Steam Vessels.—According to the results of recently made enquiries, into the power of least resistance for Steam boats, it appears that the greatest velocity, fourteen miles an hour, was acquired by a boat modelled nearly like the bowl of a spoon, with a very raking cut-water rising up in a uniform curve, and all the curves upon the bottom regular, and without ab-

rupt angles. But other forms had superior properties at lower velocities: in other words, the power of least resistance at a high velocity, was not that of least resistance at a low one.

On Mephitic Air in Ships.—Extract of a letter dated H. M. S. Alfred, 26th May, 1831.—It being necessary to air the magazine before getting in the powder, we placed two stoves in it, which were kept burning for a whole day, then removed, and the magazine shut up. About three days after, upon its being re-opened, and a party of men sent down to work, in a short space of time three of them were hauled up in a state of insensibility; two wind sails were now put down, and after they had remained some time, the gunner went down with two men, but soon one of them was hauled up senseless, and the gunner himself just reached the upper deck when he fell down in the same state. There was some difficulty as to the next proceedings, for we could not try to purify by fire, several cases of rockets being already there, when one of the officers luckily thought of "Fisher's Watering Engine"—the suction hose of which was pointed out of the bow port, and the other into the magazine; nor had it been worked above four hours when the air was found perfectly pure. The use of this engine, which can be easily worked by two men, is highly serviceable for ventilating ships in any cases where wind-sails cannot be had recourse to with advantage; for instance, when battered down in a gale of wind.—*United Service Journal, August, 1831.*

Artificial Port Wine.—The Russians make their port wine thus—Cider three quarts, French brandy one quart, gum kino one drachm. And the French restaurateurs imitate successfully old hock by the following mixture: Cider three quarts, French brandy one quart, alcoholized nitric ether one drachm.

To restore Wine which is becoming Sour.—Take dry walnuts, in the proportion of one to every gallon of wine, and burn them over a charcoal fire; when they are well lighted throw them into the wine, & bung it up; in 48 hours the acidity will have been corrected.—*Journal des Connaissances.*

For the Kingston Chronicle.

CONCLUDED FROM THE CHRONICLE OF 10TH ULT.

The Editor of the Christian Sentinel has given his readers a biographical notice of Robert Hall, a celebrated non-church and state preacher. Has he nothing better to treat his readers with? Can he not be more profitably employed than in piping the praises of a eulogist of "such Deists as Priestley and Wolstoncraft, &c." at the expense of the dearest rights of every enlightened and honest Briton? Permit me to offer an extract from an English periodical concerning the same Robert Hall.

"May I be permitted, through the medium of your Magazine, to express both the surprise and pain which I feel on seeing the pages of a certain publication, avowedly 'conducted by members of the Established Church,' devoted, month after month, to the dissemination of dissenting principles? I allude to the insertion, in the *Christian Observer*, of sermons of the late Robert Hall of Bristol; a man avowedly opposed to the Church of England. Has it been forgotten by those professed 'Members of the Established Church,' that Mr. Hall wrote and published the 'Apology for the Freedom of the Press,' in which he reviles, with unchristian sarcasm, and even impugns the moral conduct of such men as Pitt, Horsley, &c., while he commends such Deists as Priestley, Wolstoncraft, &c. And when the *Christian Guardian*, another professed 'Church of England Magazine,' took the liberty of reviewing that Pamphlet, and to point out the impropriety of republishing it, the contemptuous language used by Mr. Hall and his coadjutors in disseminating the principles of civil and religious anarchy, clearly showed the spirit he (Mr. H.) was of. In a *Leicester Journal*, Feb. 15, 1822, appeared a letter from Mr. Hall to the Editor of the *Christian Guardian*, in which letter he applies that periodical such terms as 'falsehood,' 'malignity,' 'gothic barbarity,' 'repulsive meanness,' &c. Such is the language of a person held up by the Christian Observer as a model of a Minister of the Gospel of Christ, and as a pattern of Christian excellency.

"What had the Christian Guardian done to provoke the ungovernable ire of Robert Hall? It contained a cool and able review of his mischievous production, and in that review exhibited the inconsistency and evil tendency of such publication as Hall's 'Apology.' And for discharging a conscientious duty to the reading public, and to the religious public especially, the editor must be subjected to the frowns of Robert Hall! A tolerably good specimen of the 'civil and religious liberty' which this country would enjoy under the dominion of such men as Hall and his fraternity."—*Christian Remembrancer for July, 1831.*

I suppose it was Dr. Priestley's *Importance of Free Enquiry*, in which he threatened to explode the constitution of Church and State by means of Soginian infidelity, that attracted Mr. Hall towards him as a brother in the faith of democracy and anarchy. And hence it is plain that those worthies imagine the absolute prostitution of the press to the unrestrained dissemination of every thing that the infernal ingenuity of unprincipled men can invent, a tolerable idea of which may be gathered from that unparalleled vehicle of filth and rascality, the *Colonial Advocate*—for the whole term of its existence, (and now Lieutenant General to the Christian *Guardian*) as essential to civil and religious liberty.

But suppose the people are excited to that point of impious frenzy which the writer in Bell's *Life in London* deems requisite for them to "count and reckon" with that old prostitute the church, and the immaculate and excellent Egerton would call her, what kind of reckoning is it to be?—would any thing short of proscription, plunder and massacre, as in the good time of the Protectorship, satisfy the patriotic hearts of those pious prompters who infuse will, and motive, and opinion, and feeling into the people? The bloody times of the reign of terror and proscription in France are still fresh in the memory of many, and the sober among them naturally enough recall them to mind on hearing threats of this kind held out, and the people taunted and insulted under the apprehension that they will not be wrought up to the due point of savage ferocity against the clergy by the time that the intended reckoning comes. And we are to suppose that this is one of the contemplated measures of reform! that this is a means of quieting that high wrought excitement which has pervaded the whole United Kingdom! that this is the sum and substance of "civil and religious liberty," the "rights and dictates of the consciences" of "all denominations of Christians," except the sufferers!

Egerton has taken very great pains to collect the evil deeds of the church, in the West Indies and elsewhere, and to interlard them with the most opprobrious and insulting language that his evil genius could suggest. The accounts from the West Indies I regard with great suspicion. 1. Because I have been informed by an officer who was in that part of the world at the time an insurrection of the blacks was stopped at the point of explosion, who declared his belief that they had been instigated to it. The officer is well known on the Rideau Canal. 2. Because the account comes from the avowed political enemies of the Church, namely, those who are seeking to destroy the constitution of the empire. 3. Because I have the means of knowing to a certainty almost, the conduct of some of the Wesleyan Missionaries to Canada, who have manifested a spirit towards the Church, worthy of Egerton himself. One P—pe, and perhaps two, tried every means of getting into the service of the Church in this Diocese, but they failed. To gratify their spite on a failure, they left no arts of annoyance untried upon certain persons, and boasted that they had "saith to remove Mountains!" One of them said one day to a young Churchman, and of his own mere motion and choice too, that he loved and venerated the Church of England, that she was his mother, and had nursed him in her lap. Within the same week he told another young man who knew nothing about the Church, that she was the very whore of Babylon and the mother of all abominations. This his holiness did with a view to gain a convert; but the young man soon after happening to see the young churchman to whom P—pe had spoken of his mother in such terms of filial piety, told him what a filthy church he had the misfortune to belong to. Who told you so? says the other. Mr. P—pe, he replied. On which the young churchman related what had passed with him, which so wrought upon the other that he refused to turn Methodist.

The other anecdote which I shall relate is concerning one CATHARUS, which I happen to have on good authority, having learnt it from one who saw and heard it. Catharus held a love feast one morning, near a church. The Clergyman who officiated at that place was persuaded to go in, which he did to gratify some of his neighbours. To amuse them, Catharus told his experience, and called on his people to tell theirs for his amusement. This they seemed backward to do, with the exception of a few silly fellows, who knew neither religion, propriety, nor modesty. Catharus seemed displeased at their backwardness, and said with a peculiarity of expression and significant side motion of his head towards the Clergyman, that "Mr. Wesley had laid it down as a fixed rule, that their experience meetings should be kept secret, because that the Lord's people felt intimidated when any of the Devil's people were present, and therefore in future he should take care on like occasions to have the Devil's people shut out, so that the Lord's people might have liberty and free their minds." This the Clergyman tells as a good story. I heard him relate it when I was once in Montreal. Now, if such good and praiseworthy men have been sent to the West Indies, which is not at all improbable, what reliance is there to be placed on their accusations of the national Clergy? Or if they are animated with the lying and slandering spirit of Egerton and his reckless hardness in "speaking it out," even under repeated calls to clear up his malicious falsehoods, who is to believe them at so great a distance? I beg to remark that I relate these facts as illustrative of the spirit that arrays itself against their insulted and injured woe; and I have no doubt that much of their boasted zeal and piety in Great Britain consists in such dirty electioneering arts to deceive the people and induce them into the sin of schism against the Church and conspiracy to overthrow both Church and State.

But admitting that abuses have been perpetrated by the national clergy, does that prove them useless and pernicious, as Egerton tells us they are? The Jewish Clergy were far worse at various times than ever ours were since the Reformation. Why did not the people "count and reckon" with them on the modern plan? Why did there not arise in the Jewish Church such good and zealous men as Egerton and William

Lyon Mackenzie, and Dr. Baldwin, poor man &c. and erect an all-denomination religious liberty association for the purpose of purifying the Church by destroying both it and the state? Or can any reasonable man believe that the Yankee democratic plan of religious liberty and trying their sectarian strength at elections and in their Legislative bodies, and in as many opposite and hostile factions as the will of the people can bring into the field of competition, would be more conducive to the real interests of Society and good government than has been the case in England since the Reformation? Which is more Bible like, one church in a country, or one thousand churches? One thousand! that is a great many: who could invent names for them all, and furnish them all with powers to marry every body? But remember, kind reader, religious liberty and all-denomination equality would murder the government that would dare to interfere with the rights and dictates of the people's consciences, even though every single individual should claim to be an independent Church, and demand the rights of marrying himself and his neighbours. This is a new way to build up a catholic and infallible church, and universal liberty and equal rights all over the world.

In the *Guardian* of Aug. 13, Egerton has given a long article to prove the propriety and usefulness of ministers "of all denominations" interfering with the politics of the country; and as if conscious of taking some new position, he begins thus: "Many of our readers will perhaps be startled at the hearing of this article. Let not this, however, deter any of them from a careful perusal of it—for under formidable appearances are sometimes concealed the richest treasures," &c. I for one will promise not to be startled at any thing the fellow may advance, since his character for a brazen-faced liar is so well established. No man who has watched him for some time past can change his code of bye laws and expedients as often as there was a prospect of gaining some dirty end by it: for the chief article of his hypocritical creed is, that the will of the people is to be followed implicitly in every thing, let it change as often as it may. I should not be at all surprised to meet him with a turban upon his head, if a colony of Turks should come into this province. He is perfectly at home professing any thing, and disseminating any falsehood. And when he turns to "congratulate the Editor of the Watchman and the people of Upper Canada on this NOBLE resolution" of commencing hostilities against the British Constitution in aid of democracy and anarchy, (for which Ezra expects a liberal remuneration by means of the public money paid to his supporters,) he deserts no principle, for he professes to hold none: he declares that the will and opinion of the people are the sole arbiters in every thing; and therefore it is, as I suppose, that he and his Lieutenant General the brutal and traitorous advocate "cut and dry" in concave dark and midnight caucus whatever the people are to will and believe. But if it is right and good for forty or fifty different kinds of sectarian teachers to be pulling and hauling at the politics of the country, and interfering at elections, and cramming their own creatures into the Assembly and other public places where they may exercise sectarian influence over politics, and respectively trying their strength in the Legislature, as they lately did in Massachusetts. I cannot conceive the sin and abomination of "cut and dry" in concave dark and midnight caucus whatever the people are to will and believe. But if it is right and good for forty or fifty different kinds of sectarian teachers to be pulling and hauling at the politics of the country, and interfering at elections, and cramming their own creatures into the Assembly and other public places where they may exercise sectarian influence over politics, and respectively trying their strength in the Legislature, as they lately did in Massachusetts. 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