

POETRY.

THE BIRTH OF BURNS.

AN ODE.

The guardian spirit of the lyre
O'er Europe wing'd her way,
And bade the baby muse retire,

The goddess saw 'twas venial all—
The sycophantic strain,
That only knew to rise or fall,

'Twas now o'er Albyn's hill she soar'd,
And chanced to list the lay,
The soul of Independence pour'd,

Prophetic strains o'er that lone flower
His gentle spirit sung,—
Untimely nipt in luckless hour,

Spirit of Scotia's proudest lay!
This social circle greet;
May mutual love our bosoms sway,

And thou, late partner of his breast,
Accept from friends away,
The wish, that thou and thine be blest

BOSTON BARD.

LONDON, Sept. 26.

The preparations of France for war go on
as actively as if hostilities were already declared.
The fortifications, the levies of troops,

In the meantime, the state of affairs in the
East remains involved in doubt. The Ambassadors
of the Four Allied Powers at Constantinople

The Chairman of the City Lands Committee
having brought up the report relative to the fittings-up
of Guildhall on the day of the presentation of the freedom
of the City to Prince Albert,

A stir has been made in the City this week
by a written declaration put forth by some of the
Liverymen of London, of their intention to oppose
the election of Alderman Harmer as Lord Mayor,

"The paper in question," says the declaration,
"can only be appropriately described as a public nuisance,
and that of the most fearful character. It is a nuisance,
not as opposing Whig government or Tory government,
but all government whatever; it is a nuisance,
not as advocating any particular view of the constitution,

"The Queen is badly advised in appealing to
the good sense of the people; for if they exercised
their good sense, a throne would not exist
for three months in this country."—September 1, 1839.

"The abstract, the monstrous absurdity of
Royalty, can no longer be concealed from the public mind."
"To make Royalty any longer respectable, is out of the question; but to render
it for a short time longer endurable, it is necessary
for all these impositions to be instantly abolished."—November 12, 1837.

"It is absolute nonsense to conceal the fact,
that the absurd principles of the British constitution
can no longer be brought into action, if they were ever
made to act at all. The idea of three independent, coequal,
and hostile branches of the legislature, is absolutely nonsense."—December 30, 1838.

"In all countries Royalty is the same—a mass
of folly, falsehood, and fraud, maintained at an enormous
expense, much to the disgrace as well as to the injury of the people."—Sept. 15, 1839.

"We have always maintained that insurrection
or rebellion is inherently a right possessed by the people.
Resistance to authority, and even an armed resistance,
may be the first and most sacred duty of a citizen: it is,
however, a desperate remedy, and never to be resorted to
but upon probabilities of success."—November 10, 1839.

"Protestantism, Catholicism, Methodism, or any other
ism, is only a cant term to facilitate the impositions upon
the mind, and which impositions are always tricks to arrive
at the breeches-pocket."—September 1, 1839.

"Whatever creeds Revolution may teach, the
Christians are invariably found to be among the most
immoral of human beings. The moral virtues increase upon
receding from the Christian, and approaching Mohammedan
countries. An European does not reside in India a year
without becoming an Infidel. He sees the infinitely superior
morals and manners, habits and customs, of the natives;
he begins to reflect upon different faiths; he generalizes
his ideas, and very soon becomes of no faith at all. An
Englishman in India always observes, 'that India is not
in want of Christianity, but that Europe is terribly in want
of Heathenism.'"—

The declaration has received numerous signatures.
Alderman Harmer has since published an address to the
Aldermen, Common Council, and Livery in which he endeavours
to rebut the charges. He professes himself to be a warm
friend to the Church, the Throne, the laws and institutions
of the country. He disclaims the notion of being held
responsible for what appears in the Dispatch, as he is only
part proprietor; and the opinions there expressed, he says
are only set forth for discussion. In the mean time, his
friends have thought it necessary to exert themselves; and
a meeting of them was held last night to adopt all requisite
means for securing his election.

Mr. Alderman Pirie, who is much respected in the
City, will be put in Nomination, in conjunction with Mr.
Alderman Thomas Johnson, on Michaelmas Day next, for the
Mayoralty for the ensuing year.—Standard.

The Trafalgar, of 120 guns, now building in the
Woolwich Dock Yard, is in a very forward state; being so
far finished in the wood-work as to admit of receiving the
priming and first coat of paint on the upper-deck. The
first deck is also nearly finished; almost all that is required
to complete it being the large iron joints for connecting the
main-beams and sides to each other. The Trafalgar is
altogether in such a forward state that she might be launched
immediately; but there is no dock in the Woolwich yard
capable of receiving her. It is on this account alone that
there are only thirty shipwrights at present employed upon
her; and she will be launched in the end of the month of
February 1841, the moment the dock preparing for her
reception by Mr. Rolt, the contractor, is ready to receive
her. This dock, which is opposite the blacksmith's shop at
the east end of the yard, is in a very forward state. At
the west end of the Dock-yard, excavations have been going
on during the whole summer, for the purpose of making
a dock of still greater dimensions, designed by Mr. Walker,
engineer; and the foundation stone was laid on Tuesday,
by Mr. Walker himself.

The Lords of the Admiralty had promised to be present,
but they did not keep their appointment. The contractors
for this dock, Messrs. Grissell and Peto, of the Lambeth
Road, have had great difficulties to contend with in making
the excavations. At a few feet from the surface, they came
on a rich alluvial deposit, evidently the remains of a forest,
as the hazel and other nuts and clumps of trees were found
in a perfect state of preservation, and the leaves were in
many instances in layers six feet thick. Under these was
a considerable bed of concrete, like blue clay, all of which
had to be cut through before a safe gravel bottom could be
found. This has now been obtained, but not without great
interruption from powerful springs, rising in all directions;
and it has required the constant and unceasing exertion of
a fifty-horse power steam engine, pumping night and day
to enable the men to proceed with their labours. The
dimensions of this dock will be 300 feet at the base; and
as it will be constructed on an improved principle, it will
admit of vessels 400 feet in length on the upper-deck.
In making the excavations on Monday, the men came upon
a great number of hazel-nuts, quite black, with the kernel
completely gone, and a part of a tree sixteen inches in
diameter and upwards of ten feet long, presenting a singular
appearance, every fibre and pore in the wood being perfect,
and yet of such a pulpy nature that the spade went through
the whole as if it had been a piece of clay.

Ireland—Her Offences and their Cause.

"The principle of dispooping estates," says Mr.
Baron Foster, "is going on in Ireland wherever it can be
effected. If your lordships should ask me what becomes
of the surplus stock of population, it is a matter upon which
I have in my late journeys through Ireland endeavoured
to form an opinion, and conceive that in many instances they
wander about the country as mere mendicants; but that more
frequently they betake themselves to the nearest large towns,
and there occupy the most wretched hovels in the most
miserable outlets, in the vain hope of getting occasionally a
day's work. Though this expectation too often is unfounded,
it is the only course possible for them to take.—Their resort
to these towns produces such misery as it is impossible to describe."
Was there ever in the world such a state of affairs? The
dispooping of estates is going on wherever it can be
effected! That is to say, the people, who have committed
no offence except that of coming into existence at the
command of nature, are put to death wherever it can be
done—obliged, in the language of a committee of the
legislature, above quoted, "to die of want."—And the
functionary who makes this statement—one of the Queen's
judges—a man deeply imbued in the statistics of Ireland,
who has been

for the greatest part of his life employed in different
public capacities, which afforded him the best means of
becoming acquainted with the state of the population;—this
man, so circumstanced, does not know how or where the
ejected population perishes. He has been endeavouring
to form an opinion as to the situation of the national
mortgag; and at last he conceives that they perish
principally in the towns, after having "suffered such
misery as it is impossible to describe."

The offences for which this "indescribable
misery" is inflicted upon the Irish population are two.
First, and principally, the crime of being at all in existence
upon the soil of which their ancestors had been robbed
by confiscations, the enormous infamy of which cannot
be paralleled anywhere out of Ireland itself. Their second
offence was, that they were not able to do what was
physically impossible. The price of agricultural produce
had been reduced by the return of peace; and the wages
of labour, the only other commodity which the peasant
could command, had not advanced from the days of
Elizabeth to the accession of George III.; and are now,
according to Mr. Smith O'Brien, two shillings and sixpence
a week, upon an average of the whole year; or, according
to Inglis and Cobbet, about four-pence a day. The
rapacity of the landlord sets all such trifling considerations
out of the question, and calls for the same rent which
he used to receive when butter was £7 10s. a hundred
in the market of Cork. The wretched peasant was always,
and is now, content to retain for his own use the most
miserable subsistence by which his body and soul can be
kept in present partnership, and gives the landlord all
the rest. But the generous landlord is not content with
such an arrangement. His cry, like that of the horse-leech's
daughter, is "Give, Give."

Mr. Blackburne, a witness not unfriendly to the
landed Aristocracy of Ireland, and who is not without
the hope, and not perhaps without the chance, of being
some day or other the Tory Lord Chancellor of that
country; this gentleman informs us in the evidence given
by him before the House of Commons in 1824 (page 58)
that the disturbances of 1823, for the punishment of
which he himself presided as judge, were the consequence
of the fact that the landlords and clergy (of the established
church) continued to exact in peace, and after the fall
of every sort of produce, the rent and tithes which had
been promised during the war, and which of course were
as usual enormous and extravagant even under a system
of war prices.—Elsewhere in the same report, the same gentleman
says, "The spirit of insurrection which broke out in 1823,
proceeded from local causes, and the condition of the
lower orders, which is more miserable than can be described,
in consequence, along with other causes, of the rents,
which are perfectly exorbitant." In adding one more
extract here let us carry the evidence a little higher, and
proceed from an expectant judge to an actual one. Mr.
Baron Porter tells us, that "the proximate cause of all
the disturbances which have existed in Ireland of late
years, has been the extreme physical misery of the
peasantry, coupled with their being called upon for the
payment of different charges (the first and principal of
which is rent) which it is often perfectly impossible for
them to meet."—Monthly Chronicle.

HYMN OF THE UNIVERSE.

PARAPHRASED FROM GOETHE.

Roll, oh thou Sun! for ever roll,
Thou giant, rushing through the Heaven
Creation's wonder, nature's soul!
Thy golden wheels by angels driven;
The planets die without thy blaze,
And cherubim with star-dropt wing
Float in thy diamond-sparking rays,
Thou brightest emblem of thy King!

Roll, lovely Earth! and still roll on,
While ocean's azure beauty bound;
While one sweet star, the pearly moon,
Pursues thee through the blue profound;
And angels with delighted eyes
Behold thy tints of mount and stream,
From the high walls of paradise;
Swift whirling like a glorious dream.

Roll, Planets! on your dazzling road,
For ever sweeping round the sun:
What eye beheld when first ye glowed;
What eye shall see your courses done?
Roll in your solemn majesty,
Ye deathless splendours of the skies!
High altars from which angels see
The increase of creation rise.

Roll, Comets! and ye million Stars!
Ye that through boundless nature roam;
Ye monarchs on your flame-winged cars!
Tell us in what more glorious dome,
What orb to which your pomps are dim;
What kingdom but by angels trod—
Tell us where swells the eternal hymn
Around His throne—where dwells your God!

(From the London Spectator.)

DR. LANG'S RELIGION AND EDUCATION IN AMERICA.

FIRST NOTICE.

Although not devoid of the occasional unattractiveness
which results from a free use of statistics and a considerable
quantity of stuffing, this is both an informing and an
interesting volume. The statistics are applied and skillfully;
the liberal use of the documents of religious societies has
very probably an attraction for that large class of readers
who belong to the respective denominations. But Religion
and Education in America contains something more than
well selected extracts from original documents, or general
deductions from an accumulation of particular facts.
Dr. Lang has animated mere logical conclusions, by his
observations upon life and nature made during a tour
through America with a specific purpose; and in painting
the state of the religious world, he gives many incidental
sketches of men, manners, and the country.

Dr. Lang himself is an advocate after the
straitest sect for the "non-interference" of the State
with the Church; and the course he suggests to the
Kirk of Scotland would no doubt be effectual, though it
smacks more of enthusiasm than sobriety, for the good
Doctor actually proposes that she should abandon the
temporalities! Still, in despite of our author's zeal for
the Voluntary principle the positive statements of Maryatt
induced him to doubt how far it might succeed in the
peculiar circumstances of America. Accordingly, embarking
for the States with a view to "interest the American
Presbyterian Church" in the South Sea missions, he
determined to judge for himself during his professional
sojourn there; and the result answered his most sanguine
hopes. He found true religion not merely in a flourishing
but in an advancing state, and Popery, Unitarianism,
and some other heresies of the wild kind, decreasing
rapidly; the growth of Popery and its maintenance being,
in the opinion of the doctor, and of persons better qualified
to judge from their local knowledge,

entirely dependent on immigration, many persons
from the Continent of Europe with the bulk of the Irish
being Catholics.

Dr. Lang's volume consists of an historical
view of religion in America, both before the separation
from the Mother country, and the growth of the Voluntary
principle afterwards. It presents a general account of the
present state of religion, as regards the number of ministers
and of Church-accommodation, both positively and in
reference to the number of people; combined with which
are many curious particulars of the salaries of the clergy,
the economical management that prevails amongst the
different classes of congregations, and the general character
of the ministers. It next gives a sketch of the different
religious denominations in the United States; dwelling
long upon the character and condition of Unitarianism
and Popery. The Doctor also stoutly labours to defend
the Voluntary principle from the charge of leading to
Infidelity, which Captain Maryatt brought against it;
but he succeeds no further than to show that Infidels, who
are mostly of a "certain class of society," take shelter
amongst the Episcopalians of the High Church, or the
Unitarians, which serve the uses of an establishment
in America, and shelter the "nothing-at-all-ists"—public
opinion compelling a person to be of some church. A
sensible view of slavery and the colonization of Liberia
concludes the book.

One of the charges made by Captain Maryatt
was, that "with the exception of certain cases to be
found in Western Virginia, Kentucky, and Ohio, the
whole of the States to the Westward of the Alleghany
mountains, comprising more than two-thirds of America
may be said to be either in a state of neglect and
darkness, or professing the Catholic religion." To this
statement Dr. Lang replies, that even if it were true, the
new Western States must not be considered part of the
republic, but as a species of colony, and should be compared
with Canada, &c. The assertion, however, is altogether
"unfounded." From one of these new States Dr. Lang
produces the following list.

RELIGIOUS DENOMINATIONS IN ILLINOIS IN THE YEAR 1835.

- Methodist Episcopal Church—61 circuit preachers; 308 local preachers; 15,097 members.
Baptists—22 associations; 260 churches; 160 preachers; and 7,350 communicants.
Presbyterians—1 synod, containing 8 Presbyteries; 80 churches; 60 ministers; and 2,500.
Congregationalists—1 association or presbytery; 12 to 15 churches; number of ministers not known.
Methodist Protestants—22 ministers; number of members not known.
Cumberland Presbyterians—2 or 3 presbyteries; 12 or 15 preachers.
Covenanters and Seceders—4 or 5 churches.
Episcopal Church—1 bishop; 8 or 10 churches; 6 or 8 ministers.
Lutherans—Several congregations; besides smaller bodies of Moravians, Friends, Campbellites, Tunkers, and Mormons.
Roman Catholics—8 or 10 priests; with a population, however, estimated at not above 6,000 altogether, and consisting of old French villagers and Irish labourers on the Illinois Canal.

The statement of Maryatt however, may possibly admit of explanation without resorting to Dr. Lang's alternatives. The divine would have a spiritual idea of the word "church," and consider every congregation of the faithful with an appointed minister as coming under the category. The Captain's notion of a Church might be something which he could see: he was thinking of the visible church of bricks and mortar, or may-lap of stones; such as he beheld with his carnal sense in England and on the Continent.

The man of peace also beats the man of war hard upon his own ground in this account of the

WORKING OF THE STATE ESTABLISHMENT IN THE UNITED STATES.

The Americans however, are not altogether without some experience of the working of the establishment principle in their own country even at present. There is one department of the public service in the United States, in which the principle of a National Establishment—State salaries and State appointments—is still in force; and it seems somewhat remarkable that the circumstance should have been entirely overlooked by Captain Maryatt, especially when that department was his own. The President of the United States has still the appointment of all chaplains in the American navy and navy-yards. During the Presidency of Mr. Monroe, and towards the close of his Administration, one of these offices—the Chaplain of the Navy-yard at Washington—happening to fall vacant, Mr. Munroe recollected that the son of an old Revolutionary soldier, with whom he had been intimate in his youth, was residing about fifteen miles off, in the State of Maryland, in but indifferent circumstances; and forthwith appointed him to the Chaplaincy, which was worth about 1,200 dollars per annum; for as the President of the United States is not restricted on these occasions, like the Lord Chancellor of England, either to a particular church or a particular curriculum, he deemed it quite unnecessary to make any enquiry beforehand about qualification. The Chaplain-elect was a Maryland farmer; and though a respectable person in his way, he had never studied for the ministry, and had no wish to do so. On receiving his appointment therefore, he waited on the President, and representing the incongruity of the office with his own previous habits and education, respectfully tendered his resignation. This however the President would not accept; telling him he would only have to read the burial-service over the dead, and do such other clerical duty in the way of reading out of a book, as any man could do with the utmost facility, without professional study of any kind. The farmer however although an Episcopalian, and accustomed to read prayers could not be persuaded to turn a regular parson; but as he had a nephew a clerk in one of the public offices, who had no reluctance to qualify himself for the Chaplaincy, an exchange of appointments was negotiated, with the approbation of all concerned, and both were thereby retained in the family. There are only about twelve Chaplaincies in the American Navy altogether; and a clergyman who had had abundant opportunity of observing how these appointments were filled up, informed me he did not believe that more than five of the Chaplains had either been trained to the ministry in any way, or were at all qualified for it in any respect.

In all the States—whether new across the Alleghany, old and free on the Atlantic seaboard, or slave-holding in the South—Dr. Lang makes out a strong case in favour of the Voluntary system in its American workings, both as regards the accommodation offered to the people and the external signs of zeal in the respective congregations. Instead however of attempting to follow him through a series of proofs which could not be conveniently comprised in our columns,

and which persons who feel an interest in the subject would rather examine for themselves in the volume, we will draw upon his pages for more miscellaneous matter.

SACRED EDIFICES IN NEW ENGLAND.

Of the character and appearance of these places of worship, taking them altogether in town and country, I have no hesitation in asserting that they look as well and are just as creditable to the country as the great majority of those of Scotland. Many of the private houses in New England, even those of people of a respectable standing in society, are built of wood; and from being generally painted every year, and having trees surrounding them, they have a neat and gay appearance, which the traveller can scarcely fail to associate with a high degree of comfort and comparative independence. Many of the churches are also of this material, with neat spires or bell-towers; the walls painted white, and the window-blinds green. On passing a church of this description in a New England village, similar to hundreds I had seen throughout the country, I asked an intelligent American what such a building would cost in that part of the country? He replied, about 3,500 dollars; i. e. little more than £700. It must be recollected however, that these buildings, though less costly than either stone or brick buildings, do not last a quarter of the time. The real cost of church edifices is therefore much the same in New England as in Scotland; and in America churches are totally consumed by fire about a hundred times more frequently than in this country. This arises partly from the extreme cold of the American winter, and the consequent necessity of having them heated by internal fires; and partly from the extremely combustible nature of the American pine timber, which enters so largely into the construction of all their buildings. During the year 1835, about a fourth part of the whole city of Charleston was destroyed by fire, including four or five churches; but all these churches, with a single exception, had been rebuilt in a superior style previous to my visit during the present year. They were all of brick, stuccoed over, which is the usual style of building in Charleston.

VOLUNTARY BOSTON AND ENDOWED SCOTLAND COMPARED.

Deducting the whole motley company of Unitarians, Universalists, Christian Society people, Roman Catholics, Swedenborgians, and Restorationists, a large majority of whom would in all likelihood have either been Socialists or Nothing-at-all-ists, if they had been in England, and not in the chief city of a Puritan State in America, there are still thirty-four places of orthodox and highly evangelical Protestant worship in the city of Boston for a population of eighty thousand souls; that is, one such place of worship for every two thousand three hundred and fifty persons of the entire population. Now I will venture to affirm that there is not a single city of similar population, even in Scotland, better provided with orthodox places of worship and orthodox clergy, than this provision implies. Let Paisley or Dundee, for example, of both of which the population is nearly equal to that of Boston, be compared with the New England city, and I am confident the result will be highly favourable to the latter. In fact, the number of people in both of these Scotch towns, who go to no place of worship at all, and live in a state of practical heathenism, is notoriously and lamentably great, and far exceeds the sum total of all the heretics of Boston.

An Author.—John Darwin was charged with breaking a lamp in Lombard-street.—He said he had first applied to the policeman to take him into custody, in the hope of thereby procuring the temporary relief of food and shelter, but was refused; he broke the lamp, in the belief that it would then become the duty of the constable to arrest him. He was driven to this by a long series of necessities. He was a writer by profession, chiefly for the periodicals: for days and nights his pen was hardly out of his hand, yet for days and nights he obtained neither food nor shelter, his employers being too poor or too unprincipled to pay for his labour. Last week was one of unusually severe exertion, yet, on Saturday, he was turned off without an instalment. He could ask the presence of those who would speak to his exertions, and his desire to labour for his bread, and who could prove that his wretchedness was not the fruit of sloth. He had received for a long time only £2, due to him from the Queen of Portugal, with which he had purchased the clothes he wore and temporary sustenance. He was ordered to be taken care of in the Compter till Wednesday.—On Wednesday he was brought up again, and Mr. Alderman Gibbs presented him with a sovereign, saying, "I sincerely wish you, my poor fellow, more success in the world than you have hitherto had. Do not forget to let us know the result of your labours." The defendant (with difficulty) said—"May God in Heaven reward you," and left the justice-room.

Legal Knowledge.—A HORSE CASE.

William Hood, of Caroline-mews, Bedford-square, was, after an examination, ordered to nine months' imprisonment for having made a most vexatious defence to the action of the opposing creditor, which arose out of the sale to him by the insolvent of an unsound horse. In the course of the argument Mr. Woodroffe asked the insolvent whether he was not a "screw fence?" (A laugh.) Insolvent: "No, I am not." The Chief Commissioner: "I am very ignorant in these matters. Pray what is a 'screw fence?'" (Laughter.) Insolvent: "I don't know what it means." The Chief Commissioner: "Indeed! You said you were not a 'screw fence,' and now you say you do not know what it means?" Insolvent: "A 'screw fence' is a person who sells a horse as sound when it is unsound, and he is aware of the fact." Mr. Woodroffe said, an unsound horse was a "screw," and a screw seller was a person who obtained worthless characters to sell such animals, and they were consequently termed "screw fences?" (Laughter.) The learned counsel afforded no inconsiderable amusement by describing the three stages of unsoundness—"a piper, a whistler, and a bullman." He had obtained his information upon these subjects by reading all the advertisements for the sale of horses in the various newspapers, and then going to the different stables where they were to be seen, he made the acquaintance of nearly all the "chanters" in the metropolis. By the adoption of similar means, his learned friend might also acquire a species of knowledge which might be very useful to him in his professional capacity.

OLIVE OIL! OLIVE OIL!!
GALLONS FINE OLIVE OIL!
900 G (for burning) put in small packages suitable for private families; 7 csesa India Rubber BLACKING.
PETERS & TILLEY.
St. John, October 3, 1840. 4w