

## POETRY.

### (Selected.) LOVE AND DEATH.

BY MRS. HEMANS.

By thy birth, so oft renew'd  
From the embers long subdued;  
By the life-gift in thy chain,  
Broken links to weave again;  
By thine infinite of woe,  
All we know not, all we know;  
If there be what dieth not,  
Thine, Affection! is its lot!

MIGHTY ones, Love and Death!  
Ye are the strong in this world of ours,  
Ye meet at the banquet, ye strive midst the flow'rs—  
Which hath the Conqueror's wreath?  
Thou art the victor, Love!  
Thou art the peerless, the crown'd, the free—  
The strength of the battle is given to thee,  
The spirit from above.  
Thou hast look'd on death and smiled!  
Thou hast buoy'd up the fragile and reed-like form  
Through the tide of the fight, through the rush of  
On field, and flood and wild. (the storm,  
Thou hast stood on the scaffold alone;  
Thou hast watch'd by the wheel through the tortu-  
rers' hour,  
And girt thy soul with a martyr's power,  
Till the conflict hath been won.  
No—thou art the victor, Death!  
Thou comest—and where is that which spoke  
From the depths of the eye, when the bright soul  
woke?  
—Gone with the fitting breath!  
Thou comest—and what is left  
Of all that loved us, to say if aught  
Yet loves, yet answers the burning thought  
Of the spirit form and left?  
Silence is where thou art!  
Silently thou must kindred meet;  
No glance to cheer, and no voice to greet;  
No bounding of heart to heart!  
Boast not thy victory, Death!  
It is but as the cloud's o'er the sunbeam's power—  
It is but as the winter's o'er leaf and flower,  
That slumber, the snow beneath.  
It is but as a tyrant's reign  
O'er the look and the voice, he bids be still;  
—But the sleepless thought and the fiery will  
Are not for him to chain.  
They shall soar his might above!  
And so with the root whence affection springs,  
Though buried, it is not of mortal things—  
Thou art the victor, Love!

### MEMOIR OF Robert Raikes, Esq.

THERE are few individuals who have left behind them a name more secure, or more deserving of immortality, than that of ROBERT RAIKES; nor is there one that will descend to posterity associated with more unflinching honors. Howard has acquired deathless renown by visiting hospitals, gaols, and lazarettos; Hanway has secured a niche in the temple of fame by his regard for the outcasts of society; and Fox, as the founder of the Sunday School Society, is enrolled among the philanthropists of his country. A station not less conspicuous, and not less honorable, is assigned to the subject of this memoir, the elevation of whose character has arisen solely from the benevolence of those principles by which he was actuated. Already have the effects of his exertions attracted the attention of his countrymen, and contemporaries throughout the world; and, without the blast of the trumpet, or the roar of the cannon, they will command the admiration of future generations, unaccompanied with the groans of the dying, and untainted with the stains of blood.

Mr. Raikes was born in the city of Gloucester on the 14th of September, 1736; but of his parentage, family connexions, education, and the events of his early years, very little is known. It is, however, but fair to infer, from the wise and generous actions which marked his mature age, that his youth was not wasted in idleness and dissipation. Having acquired a knowledge of the printing business, and being engaged in trade, this benevolent man, instead of devoting all his time and talents to the acquirement of ease and fortune, directed his attention to the condition of the wretched among his fellow creatures, and exerted himself to mitigate their sufferings, by relieving their necessities.

Actuated by these views and feelings, we learn from the European Magazine for 1788, vol. xiv. p. 315, that "The first object which demanded his notice was the miserable state of the county Bridewell, within the city of Gloucester, which being part of the county gaol, the persons committed by the magistrate, out of sessions, for petty offences, were associated, through necessity, with felons of the worst description, with little or no means of subsistence from labor; with little, if any, allowance from the county; without either meat, drink, or clothing; dependant, chiefly, on the precarious charity of such as visited the prison, whether brought thither by business, curiosity, or compassion.

"To relieve these miserable and forlorn wretches, and to render their situation supportable at least, Mr. Raikes employed his pen, his influence, and his property to procure them the necessities of life; and finding that ignorance was generally the principal cause of those enormities which brought them to become objects of his notice, he determined, if possible, to procure them some moral and religious instruction. In this he succeeded, by means of bounties and encouragement given to such of the prisoners as were able to read; and these, by being directed to proper books, improved both themselves and their fellow prisoners, and afforded him great encouragement to persevere in the benevolent design. He then procured for them a supply of work, to preclude every excuse and temptation to idleness."

The affinity being thus rendered obvious between vice and ignorance, it was natural

for a mind constituted like that of Mr. Raikes, and habituated to serious reflection, to trace this moral malady up to its primitive source. He discovered that, in early life, the education of those whom he found the inmates of gaols had been totally neglected; that no instruction had been imparted to their minds, of the duties which they owed either to their neighbors, or to their God; and, as a natural consequence, he was led to infer, that succeeding generations, if trained up in equal ignorance, would, in all probability, prove equally vicious. On looking around him, he, however, perceived that the children of the poor were engaged in labor at a very tender age, which left them no time to receive instruction during the days devoted to employment, and Sunday appeared to have been interdicted by common consent. The barriers which thus encircled him on every side, left apparently no space in which his benevolence could operate; but its native energy soon discovered an ample field. He saw that Sunday was devoted to wickedness, and very rationally concluded, that if this could be repressed, by teaching the children on that sacred day their duties to God and man, no law, either human or divine, would be violated, and that the community would be amply compensated for the sacrifice of public opinion.

Having reached these conclusions, Mr. Raikes began to carry his plans into operation towards the close of the year 1781, or in the beginning of 1782. The trial continued nearly one year, towards the termination of which, on finding success attending this enterprise, the following paragraph, which seems to be the first that was ever printed respecting Sunday Schools, was inserted in the Gloucester Journal of November 3d, 1783:

"Some of the clergy in different parts of this county, bent upon attempting a reform among the children of the lower class, are establishing Sunday Schools for rendering the Lord's-day subservient to the ends of instruction, which has hitherto been prostituted to bad purposes. Farmers, and other inhabitants of the towns and villages, complain that they receive more injury in their property on the Sabbath, than all the week besides: this in a great measure proceeds from the lawless state of the younger class, who are allowed to run wild on that day, free from every restraint. To remedy this evil, persons duly qualified are employed to instruct those that cannot read; and those that may have learnt to read, are taught the catechism, and conducted to church. By thus keeping their minds engaged, the day passes profitably, and not disagreeably. In those parishes, where this plan has been adopted, we are assured that the behaviour of the children is greatly civilized. The barbarous ignorance in which they had before lived, being in some degree dispelled, they begin to give proofs that those persons are mistaken who consider the lower orders of mankind incapable of improvement, and therefore think an attempt to reclaim them impracticable, or at least not worth the trouble."

It is understood that the first Sunday School, appearing in any thing like a parochial character, was established in the beautiful vale of Shepscombe, in the Parish of Painswick, about seven miles from Gloucester, under the patronage of a benevolent Gentleman of the name of Webb, who then resided at Eborworth House in that Parish. The Shepscombe School was certainly formed about the same time to which Mr. Raikes refers the origin of the Gloucester Schools, and was soon followed by one of the same description in the town of Painswick; in which, as well as Shepscombe, the establishment, supported by voluntary contribution, has ever since continued in active and useful operation.

From the Gloucester Journal, of which Mr. Raikes was himself the proprietor and publisher, the preceding paragraph soon found its way into the London and some provincial papers; and from the novelty of the subject, it excited no small share of public attention. The thunderbolt men of sect and party saw the Sabbath violated, and launched their anathemas against the innovator; those who could merely read and write, perceived the rites of their castes invaded; while those who snored in aristocratic ignorance, predicted convulsions that would unhinge the civilized world. The more enlightened, however, saw the subject in a very different light. They perceived that it put into the hands of the community a powerful engine, possessing an energy which baffled all calculation, from its obvious capability of being rendered of universal application.

In this state of public feeling, numerous letters were addressed to Mr. Raikes, containing a due proportion of censure, of applause, and of sincere inquiry. Among those who appeared to have been actuated by a spirit of benevolence was a Colonel Townley, a gentleman of Lancashire, who having seen the anonymous paragraph, addressed a letter to the mayor of Gloucester, requesting all the information he could communicate on a subject which seemed fraught with such momentous consequences. The Mayor, on receiving Colonel Townley's letter, immediately handed it to Mr. Raikes, who, in reply, furnished the following interesting particulars respecting the occasion, origin, and character of Sunday Schools:

Gloucester, Nov. 25, 1783.  
SIR,—My friend, the mayor, has just communicated to me the letter which you have honored him with, inquiring into the nature of the Sunday Schools. The beginning of this scheme was entirely owing to accident. Some business leading me one morning into the suburbs of the city, where the lowest of the people (who are principally employed in the pin-manufactory) chiefly reside, I was struck with concern at seeing a group of children, wretchedly ragged, at play in the street. I asked an inhabitant whether those children belonged to that part of the town, and lamented their misery and idleness. 'Ah! Sir,' said the woman to whom I was speaking, 'could you take a view of this part of the town on a Sunday, you would be shocked indeed, for then the street is filled with multitudes of these wretches, who, released on that day from employment, spend their time in noise and riot, playing at

chuck, and cursing and swearing in a manner so horrid, as to convey to any serious mind an idea of hell rather than any other place. We have a worthy clergyman, the Rev. Thomas Stock, said she, 'minister of our parish, who has put some of them to school; but upon the Sabbath, they are all given up to follow their inclinations without restraint, as their parents, totally abandoned themselves, have no idea of instilling into the minds of their children principles to which they themselves are entire strangers.'

"This conversation suggested to me, that it would be at least a harmless attempt, if it were productive of no good, should some little plan be formed to check this deplorable profanation of the Sabbath. I then inquired of the woman if there were any decent well-disposed women in the neighbourhood, who kept schools for teaching to read. I presently was directed to four. To these I applied, and made an agreement with them, to receive as many children as I should send upon the Sunday, whom they were to instruct in reading, and in the church catechism. For this I engaged to pay them each a shilling for their day's employment. The women seemed pleased with the proposal. I then waited on the clergyman before mentioned, and imparted to him my plan. He was so much satisfied with the idea, that he engaged to lend his assistance, by going round to the schools on a Sunday afternoon, to examine the progress that was made, and to enforce order and decorum among such a set of little heathens.

"This, sir, was the commencement of the plan. It is now about three years since we began, and I could wish you were here to make inquiry into the effect. A woman who lives in a lane where I had fixed a school, told me some time ago that the place was quite a heaven upon Sundays, compared to what it used to be. The numbers who have learned to read and say their catechism, are so great, that I am astonished at it. Upon the Sunday afternoon the mistresses take their scholars to church, a place into which neither they nor their ancestors ever entered with a view to the glory of God. But what is yet more extraordinary, within this month, these little ragamuffins have, in great numbers, taken it into their heads to frequent the early morning prayers, which are held every morning at the cathedral, at seven o'clock. I believe there were near fifty this morning. They assemble at the house of one of the mistresses, and walk before her to church, two and two, in as much order as a company of soldiers. I am generally at church, and after service they all come round me to make their bow, and, if any animosities have arisen, to make their complaint. The great principle I inculcate is, to be kind and good natured to each other; not to provoke one another; to be dutiful to their parents; not to offend God by cursing and swearing; and such little plain precepts as all may comprehend. As my profession is that of a printer, I have printed a little book, which I give amongst them: and some friends of mine, subscribers to the Society for promoting Christian Knowledge, sometimes make me a present of a parcel of Bibles, Testaments, &c. which I distribute as rewards to the deserving. The success that has attended this scheme has induced one or two of my friends to adopt the plan, and set up Sunday Schools in other parts of the city, and now a whole parish has taken up the object, so that I flatter myself, in time, the good effects will appear so conspicuous that the plan will be generally adopted.

"The number of children at present engaged on the Sabbath is between two and three hundred, and they are increasing every week, as the benefit is universally seen. I have endeavored to engage the clergy of my acquaintance that reside in their parishes. One has entered into the scheme with great fervor; and it was in order to excite others to follow the example, that I inserted in my paper the paragraph which I suppose you saw copied into the London papers. I cannot express to you the pleasure I often receive in discovering genius and innate good dispositions, among this little multitude. It is botanizing in human nature. I have often, too, the satisfaction of receiving thanks from parents, for the reformation they perceive in their children.—Often have I given them kind admonitions, which I always do in the mildest and gentlest manner. The going among them, ding their little kindnesses, distributing trifling rewards, and ingratiating myself with them, I hear, have given me an ascendancy greater than I ever could have imagined; for I am told by their mistresses that they are very much afraid of my displeasure. If you ever pass through Gloucester, I shall be happy to pay my respects to you, and to show you the effects of this effort at civilization. If the glory of God be promoted in any, even the smallest degree, society must reap some benefit. If good seed be sown in the mind at an early period of human life, though it shows itself not again for many years, it may please God, at some future period, to cause it to spring up, and to bring forth a plenteous harvest.

"With regard to the rules adopted, I only require that they come to the school on Sunday as clean as possible. Many were at first deterred because they wanted decent clothing; but I could not undertake to supply this defect. I argue, therefore, if you can loiter about, without shoes, and in a ragged coat, you may as well come to school, and learn what may tend to your good, in that garb. I reject none on that footing. All that I require are clean hands, clean face, and the hair combed; if you have no clean shirt, come in that which you have on. The want of decent apparel, at first, kept great numbers at a distance; but they now begin to grow wiser, and all are pressing to learn. I have had the good luck to procure places for some that were deserving, which has been of great use. You will understand, that these children are from six years old to twelve or fourteen.

Boys and Girls above this age, who have been totally undisciplined, are generally too refractory for this government. A reformation in society seems to me only practicable by establishing notions of duty, and practical habits of order and decorum, at an early age. But whether am I running? I am ashamed to see how much I have trespassed on your patience; but I thought the most com-

plete idea of Sunday Schools was to be conveyed to you by telling what first suggested the thought. The same sentiments would have arisen in your mind, had they happened to have been called forth, as they were suggested to me.

"I have no doubt that you will find great improvement to be made on this plan. The minds of men have taken great hold on that prejudice that we are to do nothing on the Sabbath-day which may be deemed labor, and therefore we are to be excused from all application of mind as well as body. The rooting out this prejudice is the point I aim at as my favorite object. Our Saviour takes particular pains to manifest that whatever tended to promote the health and happiness of our fellow-creatures, were sacrifices peculiarly acceptable on that day.

"I do not think I have written so long a letter for some years. But you will excuse me; my heart is warm in the cause. I think this is the kind of reformation most requisite in this kingdom. Let our patriots employ themselves in rescuing their countrymen from that despotism which tyrannical passions, and vicious inclinations, exercise over them; and they will find that true liberty and national welfare are more essentially promoted than by any reform in parliament.

"As often as I have attempted to conclude, some new idea has arisen. This is strange, as I am writing to a person whom I never have, and perhaps never may see; but I have felt that we think alike; I shall therefore only add my ardent wishes that your views of promoting the happiness of society may be attended with every possible success, conscious that your own internal enjoyment will thereby be considerably advanced.—I have the honor to be, sir, yours, &c.

With the preceding letter, which details with such admirable simplicity the birth and infancy of this noble institution, Colonel Townley was so highly delighted, that at his request it was published in the Gentleman's Magazine for 1784, by which means the subject of Sunday Schools was brought into public notice, and a knowledge of the methods that had been adopted for their establishment, diffused throughout the kingdom. The publicity thus given to the plan procured for Mr. Raikes a number of applications from various quarters, soliciting further information on the regulations of the institution, to which he most readily furnished suitable replies. From among these the following, though in some respects resembling the preceding, can hardly fail to gratify our readers. It was written in answer to an inquiry from Bradford, in Yorkshire, and is dated Gloucester, June 5, 1784:—

"Having found four persons who had been accustomed to instruct children in reading, I engaged to pay the sum they required for receiving and instructing such children as I should send to them every Sunday. The children were to come soon after ten in the morning, and stay till twelve; they were then to go home, and return at one; and after reading a lesson, they were to be conducted to church. After church they were to be employed in repeating the catechism till half past five, and then to be dismissed with an injunction to go home without making a noise, and by no means to play in the street. This was the general outline of the regulation.

"With regard to the parents, I went round to remonstrate with them on the melancholy consequences that must ensue from so fatal a neglect of their children's morals. They alleged that their poverty rendered them incapable of cleaning and clothing their children fit to appear either at school or at church; but this objection was obviated by a remark, that if they were clad in a garb fit to appear in the streets, I should not think it improper for a school calculated to admit the poorest and most neglected. All that I required were clean faces, clean hands, and the hair combed. In other respects they were to come as their circumstances would admit. Many children began to show talents for learning, and a desire to be taught. Little rewards, such as books, combs, shoes, or some articles of apparel, were distributed among the most diligent; this excited an emulation. One or two clergymen gave their assistance, by going round to schools on the Sunday afternoon, to hear the children in their catechism; this was of great consequence.

"Another clergyman hears them in their catechism once a quarter publicly in the church, and rewards their good behaviour with some little gratuity. 'They are frequently admonished to refrain from swearing; and certain boys, who are distinguished by their decent behaviour, are appointed to superintend the conduct of the rest, and make report of those that swear, call names, or interrupt the comfort of the other boys in their neighbourhood. When quarrels have arisen, the aggressor is compelled to ask pardon, and the offended is enjoined to forgive. The happiness that must arise to all from a kind, good-natured behaviour, is often inculcated.

"This mode of treatment has produced a wonderful change in the manners of these little savages. I cannot give a more striking instance than I received the other day from Mr. Church, a considerable manufacturer of hemp and flax, who employs great numbers of these children. I asked him whether he perceived any alteration in the poor children he employed.—'Sir,' says he, 'the change could not have been more extraordinary, in my opinion, had they been transformed from the shape of wolves and tigers to that of men. In temper, disposition, and manners, they could hardly be said to differ from the brute creation. But since the establishment of the Sunday Schools, they have seemed anxious to show that they are not the ignorant, illiterate creatures, they were before. When they have seen a superior come, and kindly instruct and admonish them, and sometimes reward their good behaviour, they are anxious to gain his friendship and good opinion. They are also, become more tractable and obedient, and less quarrelsome and revengeful. In short, I never conceived that a reformation so singular, could have been effected amongst the set of untutored beings I employed.'

"From this little sketch of the reformation which has taken place, there is reason to hope that a general establishment of Sunday Schools would, in time, make some change in the morals of the lower class. At least it might, in some measure, prevent them from growing worse, which at present seems but too apparent. I am sir, &c.

R. RAIKES.  
In 1784 the plan was adopted by several manufacturing towns in Yorkshire; in Leeds, about 1800 poor children were speedily collected. In Stockport a spacious building was completed, for the purpose of a Sunday School, 134 feet long, and 57 feet wide. Other places followed these laudable examples, and Sunday Schools soon started up in various districts throughout the kingdom.

Early in 1785 the sensation reached London; and under the auspices of Mr. William Fox, the Sunday School Society was called into existence at the close of the year. From that period to the present, these schools have been gradually increasing, and from extending throughout Europe, they have found their way into every quarter of the globe. In their early stages they had to encounter some formidable opposition; but so apparent has been their

\* The number of Sabbath Schools in the United States has been estimated at 5,901; teachers, 52,663; scholars, 349,202. With regard to some of these children this is the only means of education with which they are favoured; and all of them probably thus receive instruction which they would not otherwise enjoy.—Boston Athenaeum.

utility, that most of their enemies are either become silent, or have been converted into friends.

For nearly thirty years Mr. Raikes lived to witness the growing extension of Sunday Schools, and to reflect with thankfulness on the blessings of Providence, which had thus attended his early endeavours. About three years prior to his death he was visited by the celebrated Joseph Lancaster, who, of that interview, speaks as follows:

"I was naturally desirous of gaining information and instruction from a venerable man of seventy-two, who had in a series of years superintended the education of 3000 children, who had been actively engaged in visiting both the city and the county prisons, whereby he had gained an ample opportunity of knowing if any of the scholars were brought in as prisoners, and who, on appealing to his memory, which, although at an advanced age, was strong and lively, could answer—

'None.' Mr. Lancaster adds, that when Mr. Raikes was first revolving the subject of Sunday Schools in his thoughts, the word TRY was so powerfully impressed upon his mind, as to decide him at once to action; and he remarked to Mr. Lancaster—'I can never pass by the spot where the word 'TRY' came so powerfully into my mind, without lifting up my hands and heart to heaven in gratitude to God, for having put such a thought into my heart.'

From 1809 to 1811, the health of Mr. Raikes was visibly on the decline; and he was occasionally visited with symptoms that indicated an approaching dissolution. On the evening of the 5th of April, 1811, he experienced an oppression on the chest. A physician was immediately called in; but he soon declared that his case was hopeless; and in a little more than half an hour he breathed his last, in his native city of Gloucester, in the 75th year of his age. His mortal remains were buried in the ancient church of St. Mary de Crypt, Gloucester, and on a monument, subjoined to an epitaph on his parents, the following inscription appears:—

Also,  
ROBERT  
Their Eldest Son,  
By whom the Sabbath Schools were first instituted in this Place;  
and were also,  
By his successful exertion and assiduity,  
Recommended to others.  
He died on the 5th of April,  
In the year of our Salvation 1811.  
In the year of his Age 75.

While the names of warriors who have fought for their country, and spread devastation through the territories they have ravished and desolated, are recorded on splendid public monuments, this humble inscription is all that distinguishes the grave of this virtuous philanthropist and friend of mankind. But the most durable monument to the memory of Mr. Raikes, may be found in the numerous Sunday Schools now in active operation; which in England and Ireland alone contain upwards of a million of children, and above ninety thousand gratuitous teachers; and the best tribute of respect we can render to his memory is, a persevering imitation of the bright example he has set before us and bequeathed to posterity.

Assistant Commissary General's Office,  
St. John, N. B. 30th March 1830.  
SEALED Tenders will be received at this Office until Tuesday the 11th of May next, at noon, from persons disposed to enter into Contract to supply for the use of His Majesty's Troops in this Province, the following Articles, viz:—

St. Andrews	50
Fredericton	800
St. John	15

WOOD, Cords - 50  
COAL, Chaldrons 350  
For such quantities of best PORPOISE OIL and COTTON WICK, as may be required for one year from the 25th June next, at St. John and Fredericton, to be issued to the Troops in detail by the Contractors.

For such quantities of FRESH BEEF as may be required for one year from the 25th June next, for the Troops and Departments in the Garrisons of St. John, Fredericton and Saint Andrews.

For supplying into the Commissariat Stores at St. John, on or before the 24th June next, sixteen Barrels of Prime Mess Irish Pork, warranted to keep good and sweet until the 24th June, 1831.

For the BAKING of BREAD for one year from the 25th June next, for the Garrison of Saint John, from Flour to be furnished from the King's Stores; the Bread must be raised with Brewer's Yeast, and the Contractor's Bake House to be at all hours liable to be inspected by a Commissariat Officer.

The rate of fresh Beef, Salt Pork, Wood, Coal, Oil, and Cotton Wick, to be expressed in the Tenders in British Sterling, in words at length; and payment will be made in British Silver Money, or if the amount due upon any of these Supplies exceeds one hundred pounds sterling, it will be at the option of the Commissariat to pay in Bills of Exchange at the rate of one hundred pounds for every one hundred and one pound ten shillings due upon the Contract.

It is to be distinctly understood that the Beef to be supplied is to be of the best marketable quality of Ox or Heifer Beef.

That no Crooked or Rotten Wood, or any other than the best quality that is brought to market, the Cord to be English measure, viz: four feet high, four feet in width, and eight feet long. The Coal to be of the best quality of Liverpool or Newcastle—and none other will be received.

No Tender will be noticed, unless accompanied by a letter addressed to the Senior Commissariat Officer at St. John, signed by two respectable persons offering to become bound with the party tendering for the faithful performance of the Contract.

The Tenders to be written upon the back, "Tenders for Wood, Coal, &c." as the case may be. Persons tendering, or Agents for them, are particularly requested to attend at this Office, on the 11th May next, at twelve o'clock.

Terms of the Contracts may be seen and every information obtained, on application to the Commissariat Office, at the respective Posts throughout the Command.

## THE ROYAL GAZETTE.

TERMS—16s. per Annum, exclusive of Postage.

AGENTS FOR THE ROYAL GAZETTE.

SAINT JOHN, SAINT ANDREWS, DORCHESTER, KENT, MIRAMICHI, KENT, (COUNTY OF YORK) WOODSTOCK, and NORTHAMPTON, SHEFFIELD, GAGETOWN, KINGSTON, HAMPTON,	Mr. Peter Duff, Mr. George Miller, E. B. Chandler, Esq., W. Weldon, Esq., Edward Baker, Esq., Geo. Moorhouse, Esq., Mr. Jeremiah Connell, James Tilley, Esq., Doctor Barker, Mr. Wm. F. Bonnell, Junr., Mr. Asa Davidson, Mr. Samuel Hallett, Jr.
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