

## POETRY.

The following whimsical Parody on BARRY CORNWALL'S Popular Song, is copied from "Fraser's Magazine":—

### A PARODY.—THE SEA.

The sea! the sea! Oh me! oh me!  
The Pail—be quick! I quail—I'm sick—  
I'm sick as I can be:  
I cannot sit, I cannot stand;  
I priethee, steward, lend a hand,  
To my cabin I'll go—to my berth will I lie,  
And like a cradled infant lie.  
I'm on the sea—I'm on the sea!  
I am where I would never be;  
With the smoke above, and the steam below,  
And sickness whereso'er I go:  
If a storm should come, no matter, I wot;  
To the bottom I'd go as soon as not.

I love, oh! how I love to ride  
In a neat post-chaise, with a couple of bays,  
And a pretty girl by my side:  
But, oh! to swing amidst fire and foam,  
And be steamed like a mealed potato at home:  
And to feel that no soul cares more for  
your woe  
Than the paddles that clatter as onward  
they go.  
The ocean's wave I ne'er moved o'er,  
But I loved my donkey more and more,  
And homeward flew to her bony back,  
Like a truant boy, or a madman's sack:  
And a mother she was, and is to me;  
For I was—an ass—to go to sea!

The fields were green, and blue the morn,  
And still as a mouse the little house  
Where I—where I was born;  
And my father whistled, my mother smiled,  
While my donkey brayed in accents mild:  
Nor ever was heard such an outcry of joy  
As welcomed to life the beautiful boy!  
I have lived, since then, in calm and strife,  
With my peaceful donkey and termagant wife;  
With a spur for the one, and a whip for  
the other,  
Yet ne'er have wished to change with  
another!  
And a proverb of old will apply well to me—  
"Who is born to be hang'd, will not die on  
the sea!"

### EMBLEMS.

BY JAMES MONTGOMERY.

An evening cloud, in brief suspense,  
Was hither driven and thither;  
It came, I know not whence;  
It went, I know not whither:  
I watched it changing with the wind,  
Size, semblance, shape, and hue,  
Fading and lessening, till behind  
It left no speck in heaven's blue.

Amidst the marshalled host of night,  
Shone a new star supremely bright:  
With marvelling eye, well pleased to err,  
I hailed the prodigy—anon  
It fell—it fell like Lucifer,  
A flash, a blaze, a train—'twas gone!  
And then I sought in vain its place,  
Throughout the infinite of space.

Cloud atoms—sparkles of a falling star,  
Dewdrops, or films of a gossamer, we are—  
What can the state beyond us be?  
Life?—death? Ah! no; a greater mystery  
What thought hath not conceived, ear  
heard, eye seen,

Perfect existence from a point begun;  
Part of what God's eternity hath been,  
Whole immortality belong to none  
But Him, the first, the last, the Only One.

## MISCELLANEOUS.

STATE OF THE BULK OF THE PEOPLE IN THE ANGLO-SAXON TIMES.

(From Keightley's History of England.)

The feature in the Anglo-Saxon system of society that appears the most singular to our modern notions is, the existence of a large body of the people in the condition which has been described as that of the villani, or chief cultivators of the soil,—that is to say, not subject to the control of any master who had a right to regard and use them as his absolute property, but yet so completely destitute of what we understand by freedom, that they had not the power of removing from the estate on which they were born, and were transferred with it on every change of proprietors, they and their services together, exactly in the same manner as any other portion of the stock, alive or dead, human or bestial, which happened to be accumulated on its surface. They were bound to the soil, and could no more uproot themselves and withdraw elsewhere than could the trees that were planted in it. This system seems to have been of great antiquity among the Teutonic nations. The kind of praelial slavery which Tacitus describes as existing among the Germans of his time is plainly nothing more than this villanage of the Anglo-Saxons. "The rest of their slaves," he says, after having noticed those that were freely sold like any other goods, "have not, like ours, particular employments in the family allotted them. Each is the master of a habitation and household of his own. The lord requires from him a certain quantity of grain, cattle, or cloth, as from a tenant; and so far only the subjection of the slave extends." It was natural enough for Tacitus to speak of this as a state of slavery; but it is probable that neither these Ger-

man villani nor their lords considered the matter in that light. Tacitus, whose acquaintance with the subject was evidently superficial enough, does not carry his delineation beyond these few general strokes, giving the mere outside view of the case; but to understand it fully it is necessary to look to it from other points. These Anglo-Saxon villani could not, indeed, withdraw themselves from the soil, to which they were said to be ascribed, nor could they withhold their services from whosoever might become by inheritance, by gift, by purchase, or in any other legal way, the lord of the manor. This is, in plain language, the whole amount of the obligation under which they lay. They were under the same obligation under which every modern tenant or lessee lies during the currency of his lease, with this difference only, that the latter, provided he continue to pay his rent, may withdraw his person to where he pleases. But his rent he is as strictly bound to continue to pay as the villan of old was to pay his yearly dues and to render the accustomed services. That these services were often of a menial or otherwise degrading description, or, more correctly, of what would now be considered so, does not affect the principle of the case; they were suited to the circumstances of the time, and no doubt the persons bound to perform them would not, in general, have agreed to any proposal of commuting them for money-rents. Thus, then, we repeat, was the obligation lying on the villan; he was bound to pay certain dues, and to render certain services to his lord, which there is no reason to suppose were usually felt to be any heavier burden than the payment of rent is felt to be by a tenant of the present day. But had he no rights as well as obligations? The soil, in truth, was as much his as he was the soil's. If he could not leave it, so neither could he be driven from it. It was his property to occupy, and cultivate, and reap the produce of it, as much as his services and dues were the property of his lord. The master could no more sell, or dispossess, or in any other way (except by divesting himself of the land) get rid of his villan than the villan could get rid of his master. There can be no doubt that even those of this class of persons who possessed the smallest tenements considered themselves better off, with all the services they had to render, than if they had been without both the services and the tenements. With our modern feelings, we think only of the villan as being born to a lifetime of hopeless bondage—he, and his children, and all his descendants after him; he, we may be sure, looked upon himself and them as born to the inheritance of a property of which no one could deprive them. Of what real advantage would it have been to the villan in that state of society to possess the liberty of transferring his person and his residence from one property or one part of the kingdom to another? If the law had allowed him such a liberty, the circumstances of the times would have made it, in general, almost impossible for him to exercise it. To whom could he have gone, or who would have received him, if he had left his natural lord? We have no reason to suppose that the services of the villans were in general accounted more than an equivalent for their holdings; or that, consequently, one lord would have usually been inclined to outbid another in a competition to obtain them. The case was most probably quite otherwise. These men were originally the military followers of their lord, who settled them upon his lands because they had a claim upon him for their services, and because, from the relation in which they stood to him, he was held to be bound to provide for them. The arrangement was indeed, to a certain extent, a beneficial and necessary one for him as well as for them; since, if they required the land to live upon, the land required them to cultivate it; but the circumstances of the case certainly would not have admitted of their interests being entirely sacrificed to those of their lord; and we may fairly presume that both parties shared, however unequally, in the advantages of the transaction. The former inhabitants would, no doubt, have been glad to remain to cultivate the ground; but although we may not suppose them, with some, to have been in every case altogether swept away to make room for their conquerors, it cannot be questioned that they were obliged to give place to the new comers to a very great extent. Had they not, the conquest of the country would have afforded no means of rewarding those by whom it was achieved.

Nothing has varied more than the notions that have been entertained in different ages and countries respecting what it is that constitutes the freedom

of a nation, or of a class of men. It is evident that freedom and slavery are not two conditions essentially and at all points opposed to each other, as they are commonly represented by the rhetoricians, but that the one rather melts by almost imperceptible gradations into the other, and that there is a considerable border space which may be indifferently, or, according to the point of view from which it is regarded, considered as either slavery or freedom. It is like the distinction between high and low, or between great and small, or any other qualities of a similar kind, which, although opposed in a sufficiently marked manner in their higher degrees, yet he, in fact, as it were, in the same continuous line, of which, notwithstanding the wide separation of the extremes, the middle portion must always be of debatable character, and assignable to either. Rigidly speaking, a nation or a class of persons is not entitled to call itself free so long as it lies under any restraint whatever from which it might be relieved, or is deprived of any right which it might be allowed to exercise without prejudice to the common safety and welfare. But even this point does not admit of being determined by any infallible and universal formula, in so many respects have the actual circumstances of one age and country differed from those of another; and such disagreement will there always be in the judgments and opinions of men as to these questions. Nor below the point thus fixed upon, although it may be denied that there is anything that can properly be called freedom, will it be affirmed that there is nothing but slavery. In fact, whatever freedom, or so-called freedom, has been hitherto enjoyed by men in political society, has probably been for the most part something inferior to what the above definition would consider to be freedom at all. Still it may be quite as properly spoken of under the name of freedom as under that of slavery; for in truth it is a mixture of the two. It will be naturally regarded in each case as slavery or freedom, according as the one or the other of these conditions is conceived to preponderate; and if there appear to be any considerable quantity of freedom at all present, it will be described as a state of freedom more or less complete. But yet different ages and countries, not to speak of different individuals, will not always demand the presence of the same elements to constitute freedom of any kind. Sometimes this prized possession will be conceived to consist in political privilege, sometimes in exemption from personal restraint, sometimes in mere security of person and property.

It was this last-mentioned and lowest kind of freedom which was enjoyed by the villans of the Anglo-Saxon period. They were subjected to many restrictions and burdens which we should now account of the most oppressive character; but still they were not to be held in a state of slavery, because, with all their privations, the law yet threw its full protection around both their persons and their property. It treated them as persons, and not as things. They were no man's property to do as he chose with. They were, it is true, inseparable from the soil of the estate on which they lived, and as a matter of necessity, therefore, when the estate received a new owner they received a new lord, a modern tenant in the same manner receives a new landlord whenever the farm which he rents is transferred from one proprietor to another, as it may be at any time, without any more right on his part to object or interfere than had the Saxon villan. But the villan could not himself be sold, as the theow might be; nor could any of the rights appertaining to his condition, such as they were, be disregarded with impunity, any more than those of the classes of persons that were higher in the social scale. He may have had no political rights, and even his social rights may have been extremely limited; but the slave, properly so called, had no rights of any kind. He was, at least in the original purity of the system, a mere item of his master's stock—a portion of his goods and chattels.

Two Quakers resident in Philadelphia applied to their society, as they do not go to law, to decide in the following difficulty:—A is uneasy about a ship that ought to have arrived, meets B, an usurer, and states his wish to have the vessel insured—the matter is agreed upon—A returns home, and receives a letter informing him of the loss of his ship. What shall he do? He is afraid that the policy is not filled, and, should B hear of the matter soon, it is all over with him; he therefore writes to B thus:—"Friend B, if thee hasn't filled up the policy, thee needsn't, for I've heard of the ship." "Oh, oh!" thinks B to himself, "cunning fellow—he wants to

do me out of the premium." So he writes thus to A:—"Friend A, thee be'est too late by half an hour, the policy is filled." A rubs his hands with delight—yet B refuses to pay. Well, what is the decision? The loss is divided between them. Perhaps this is even-handed justice, though unquestionably an odd decision.

**A JEWISH METHOD OF BRINGING BOYS UP PROFESSIONALLY.**—When the breakfast was cleared away, the merry old gentleman and the two boys played at a very curious and uncommon game, which was performed in this way:—The merry old gentleman, placing a snuff-box in one pocket of his trousers, a note-case in the other, and a watch in his waistcoat pocket, with a guard chain round his neck, and sticking a mock diamond pin in his shirt, buttoned his coat tight round him, and putting his spectacle-case and handkerchief in the pockets, trotted up and down the room with a stick, in imitation of the manner in which old gentlemen walk about the streets every hour in the day. Sometimes he stopped at the fire-place, and sometimes at the door, making believe that he was staring with all his might into shop-windows. At such times he would look constantly round him for fear of thieves, and slapping all his pockets in turn, to see that he hadn't lost anything, in such a very funny and natural manner, that Oliver laughed till the tears ran down his face. All this time the two boys followed him closely about, getting out of his sight so nimbly every time he turned round, that it was impossible to follow their motions. At last the Dodger trotted upon his toes, or ran upon his boot accidentally, while Charley Bates stumbled up against him behind; and in that one moment they took from him with the most extraordinary rapidity, snuff-box, note-case, watch-guard, chain, shirt-pin, pocket-handkerchief—even the spectacle-case. If the old gentleman felt a hand in any of the pockets, he cried out where it was, and then the game began all over again.

**A LONG NOSE.**—Napoleon used to say, "Strange as it may appear, when I want any good hearted work done, I choose a man, provided his education has been suitable, with a long nose. His breathing is bold and free, and his brain, as well as his lungs and heart, cool and clear. In my observation of men I have almost invariably found a long nose and a long head go together!"

**LITTLE PEOPLE.**—The littler folks be, the bigger they talk. You never seed a small man that didn't wear high heeled boots, and a high crowned hat, and that wasn't ready to fight almost any one, to show he was a man every inch of him.—Sam Slick.

Man in Vermont coming out with a learned horse—says he can talk—guess he will 'let his conversation be neigh, neigh."—American paper.

Fellow found dead drunk in the gutter—a little cold water brought him to—said he was like Goliath of Gath, slewed with a sling.—Id.

**DUFF'S WARE ROOMS,**  
KING-STREET, SAINT JOHN, N. B.  
29th July, 1837.

THE subscriber respectfully solicits the attention of his Customers to his present extensive stock of SILK, WOOLEN, LINEN, and COTTON GOODS, which, in order to make room for his Fall Importation, he is now **SELLING OFF** at the following prices:—  
8-4 MUSLIN DRESSES—8 yards, at 4s;  
7-8 fast colours Chintz patterns TWILLED CAMBRIC ditto—9 yards, 7s;  
Printed COTTONS, at 3d. per yard;  
Bombazettes, 7d.;  
Grey and White Shirtings, 4s.;  
3s. Merinos, 11d. per yard; 6-4 ditto, 2s. 1d.;  
Gros de Naples, at 2s. 4d.;  
Gauze Ribbons, 2d.;  
Very low priced Lustre ditto;  
Ladies' kid Gloves, 4d. per pair;  
White and coloured Cotton Hose, 7d. pair;  
Ladies' Leather Shoes, 1s. 10d.;  
Morocco ditto, 1s. 8d. per pair;  
Fast colour Buff French Gingham, 7d.;  
32 inch Regatta Shirting, at 8d.;  
Full size Regatta Shirts, at 3s. each;  
Foundation Muslin (20 yds.) 1s. 3d. pr piece;  
Summer Trouser Stuff, 1s.;  
Tolimet Vesting, 1s. per yard;  
Boy's Patent Leather Belts, 3d. each;  
Braces, 3d. per pair;  
4-4 Hemp Carpet, at 1s. 6d.  
A large stock of black and fashionable colours BROAD CLOTHS, at very low prices; stout Blue ditto, at 6s. 8d. per yard; all wool white and red Flannels, 9d.; silk pocket Handkerchiefs, 2s. 6d. each; common Cravats, 5d. each; silk Stocks, 1s.; Also, a large stock of Bordered Thibet, filled centre, and 8-4 Plaid Shawls; Real Chaly Dress Patterns; ladies' Muslim and Lace Capes; neck and bonnet Frills; Cuffs, &c. all below the usual prices.  
The subscriber further intimates that he has made his arrangements to sell in future exclusively for **Cash**, and reference to the above list of prices, and a comparison of the quality of his Goods with those of any other house in the town, will show that he is offering purchasers the full benefit of dealing on the ready money principle.  
P. DUFF.

## LETTERS.

Remaining in the Post Office, at Fredericton, 5th September, 1837.

**A**  
Mr. Wm. Armstrong, P. C. Amoretia, G. Archibald (2), Benjamin B. Armstrong, James Annand (2).

**B**  
J. W. Brown, Horatio Blizard, Mrs. Martha Ann Brown, George Blaney, Josiah Burt, George Brown, Mrs. Alicia Burton, Thos. Bell, Jean Bell, Chas. Bateman Michael Bornt, John B. Babain, Francis Babin, John Boyle, Thomas Banks, Wm. Boone, Converse Brown, Mary Buswell, James Bailey (2), James Bubar, James Blair, Duncan Buchanan, John Buchanan, Joseph Boggs, John Bubar, J. D. Berton, John Baytes, Patk. Brown.

**C**  
Pieri Carson, Sarah Coleman, John S. Cox, Daniel Campbell, James Campbell, Barnard Carrott, Mrs. Chandler, John Carter (2), W. Graham, John Camran (2), Edmund P. Cliff, Peter Cameron, Charles Coulless, Peggy Carragher, Andrew Carr, Andrew Craig, Seth Cates, John Clarke, Norman Campbell, John Cahill, Margaret Corcedon, Mrs. John Carter.

**D**  
Patrick Doyle, Edward Doyle, Thomas Davies, Asa Dow, Mrs. Mary Daggett, John Dinneen, Michael Dorrington, Charles Doran (2), Alexander Derrah, James Doran, (2), Mrs. Driscoll, Bartholomew Dawson, Robert Dougherty, Mrs. Dougherty Robert Duncan.

**E**  
Mary Eagan, James Evans, Francis Elliott, Edward Elkin, Jos. Esterbrook, David Esty, Pierce Eleward, John Elliott (2), John Eddy.

**F**  
Mary Farley, Jephtha Foster, John Field, Philip Forster, Jos. Foster, Thomas Francis, Indian Governor, Daniel Ford.

**G**  
Wm. Gwinn, James Gray, Richard Gallagher, Asa Gardon, Nelson Gardon, A. N. Gardon, Benjamin Griffith (3), Sydney Gates, Wm. Gould, Wm. Green, Wm. Graham, Alex. Gerow, Nehemiah Gilman, Samuel Gilman.

**H**  
Andrew Hay, Geo. Hamilton, Andrew Henry, Thomas Hartin, Joseph Hiseock.

**I**  
Miss Johnston (2), Mrs. Hannah Joslin, Charles Ingraham, Hugh Jenison.

**K**  
Wm. Kirk, Margaret Kelly, John Kinney, John Kerr, Thomas Kelly, Prince Kenny, Thomas Kinealy.

**L**  
Thomas Latherson, Alexander Larkey, John Longstaff, Andrew Lipsitt, J. W. Ladds (3), H. Lombard (3), David Lyons, Alex. Lyons, Dennis Leary, John Lawson, Isaac Laurence, John Little, James Loyard, John Lioder, W. P. Lethbridge, Isaac Lovely.

**M**  
Margaret M'Donald, Edwd. M'Bride, Patrick M'Bride, Patk. M'Grath, Andrew Montgomery, Isaac Maracey, Mrs. Mary Menzar, Mary M'Dermot, Nelson H. Martin, Wm. Moore, Cornelius T. Murphy, Charles M'Clintock, John M'Laughlin, Saml. Murphy, Edward Manning, Wm. McKay, James M'Donald, Eliza Morrell, Mattie M'Elhatten (2), Jeremiah Murphy, Donald M'Gilvory, James Miles, Joel Mungon, Joseph Martin, Archibald M'Dugald, Colin McKay, Saml. M'Gerihall, Moses M'Nally, Anthony McKay, Alexander Moody, Mattha. Manson, John Mahoney, Andrew Miller, Mathew M'Clain, James Mozielt, Austin M'Donald, Robt. M'Clulloch, Christopher Merrair, Bess. M'Lauchlan, Patk. M'Collesier, Alex. M'Cormack, Thomas Myles, Archibald M'Collum, Mrs. Francis M'Gwin, Rebecca M'Crea, Philip M'Cormack, Wm. M'Pheeley, Wm. M'Pherson, Lawrence M'Guinn, Arthur M'Cann, Edward M'Cool, Mrs. Martha Moran.

**N**  
Norris Norriss, Lawrence Neville, John Neville, John Norriss.

**O**  
Patk. O'Conner, Mary O'Donnell, Thomas O'Leary, John Osburn.

**P**  
Patk. Power, Amas Plumer, Thomas Purdy, Francis Pue, Wm. Payne, Mary Perley, Robt. Parson, Alex. Paule, Daniel Thos. Patterson, Mary J. Phillips, Mrs. Charity Peters, Thomas Piercy.

**Q**  
Ellen Quinn.

**R**  
James Ryan, Danl. Ross, John Ryan, John Ritchie, Newman Raymond, Sarah Robison, Aaron Robertson, John Rankin, Patk. Rider, Andrew Rourke, John Russell, Nicholas Ridout, John Riley, Elizabeth Robson, Wm. Rossi.

**S**  
Ranald Smith, Mrs. Shelswell, Lemon Stone, Saml. Sharp, Elijah Sisson, Mary Springer, Robt. Smith, Wm. Scott (2), Ranald Smith, Wm. A. Smith, Wm. Sweeney, James Shannon, John Sullivan, Nathan Smith, Andrew Soles, Abraham Sage, Alexander Scott, David Strangman, Alexander Seamon, T. T. Shaw, Thomas B. Smith (4).

**T**  
Stephen Tracy (2), David Tapley, Gain B. Taylor, Wm. Tovey, Ann Thompson, Johanna Thun, Benjamin, S. Taylor, John Treacy, Alexander Truscott, Thomas Turner.

**V**  
Wm. Vinter.

**W**  
Jeffery White, Wm. Watson, Mrs. Woodford, Wm. Wilson, Jacob Worman, Robt. Warner, George Weir, Thomas Winter, John Wade, Mary Wilson, James Wilson, Robt. Wilson.

**Y**  
John Young, James Yerxa, Elias Yerxa, Charles Yerxa.