

South's Corner.

THE BOAT AND THE DONKEY.

The fisherman's boat was drawn half up into the sand by the river-side, while the other half was in the water—it was not any other way fastened, and would have been safe enough, if no one had meddled with it.

The miller procured a lawyer on his side who assured him that the owner of the boat was the party that must pay the damages.

The lawyers used their skill and eloquence in stating the case: the one contended that if the boat had been properly made fast, it could not have been set free by the donkey, and no loss could have been the result; the other was quite as confident in asserting that if the donkey had not taken the unwarranted liberty of stepping into the boat, the boat would have remained steady enough in its place, and no inconvenience would have arisen.

LONDON CITY MISSION.—The 13th Annual Meeting was held on the 4th of last month, Lord KINNAIRD in the chair. The year's receipts amounted to £16,137. 9. 2, which is an increase of more than two thousand pounds upon the ordinary receipts of the previous year; and there was a balance in hand, but that could not pay more than 6 weeks' expenditure, the Mission having increased the number of its agents from 136 to 201, and the demands upon its funds being now such as to require £18,000 for the year, to maintain the ground at present occupied.

One of the localities to which the operations of this Mission extend is thus described: One court, Plumtree-ree court, entered either from Shoe-lane or from Holborne (a few yards each of St. Andrew's Church) had only thirty houses in it, but they contained 153 families, three or four families living often in the same room; of the 175 children (under fourteen) resident there, not more than thirty attended any school until the Mission

ary recently established a Ragged School; for more than half a century this court had received no regular or systematic visitation.

To this locality reference is made in the following extract from an address by Lord ASHLEY:

I am here to bear my testimony to the very great debt which the public owes to you, and to your missionaries, for having developed to the world a state of things, of which the nineteenth-century of the educated and easy part of this great metropolis were just as ignorant as they are of what is going on upon the left horn of the moon. ("Hear," and a laugh.) Why, talk of journeying to Timbuctoo, or penetrating into the interior of New Holland! I will venture to say, that your missionaries have made discoveries quite as curious, and to us ten times more interesting, than were ever made by all the travellers that have roamed over the habitable globe. ("Hear, hear.") They have proved to us that there are thousands and tens of thousands living in the courts and alleys of this great metropolis, in a condition disgusting to every sense, and ten times more fearful when contemplated in a spiritual aspect. ("Hear, hear.") For years and years these people continued to live and to multiply, and yet their existence was just as much unknown as are the inhabitants of many an undiscovered island at the present moment; and I dare say, there may be, even in this present assembly, very many persons who may not know that within half an hour's walk of their own comfortable dwellings there are thousands and thousands of human beings who would furnish ten times more occupation for all their curiosity, all their intelligence, all their zeal and all their prayers, than if they were to wander over all the plains of Tartary, and all the deserts of north and south Africa. ("Hear.") That is a state of things which has been brought to our knowledge by the exertions of the City Missionaries. They have proved to us the mischief, they have shown to us the danger, they have in no slight measure developed to us the remedy, and it is our own fault, and it will be our most unpardonable sin, if we do not, by God's blessing, go forth to the conflict. ("Hear, hear.") Now take another branch of their operations—and I at least am bound to speak of that with more than ordinary gratitude; take what they have done for that peculiar class of schools called Ragged Schools. It is needless here to discuss what was the origin of Ragged Schools; the fact is, that they have now acquired so much favour that people and places contend for their origin just as the seven cities disputed the birth-place of Homer. ("Hear.") We cannot tell where they were born; by God's blessing they exist—but that blessing they will still go forward, but whenever you enter a Ragged School, remember this—we are indebted for nine-tenths of them to the humble, the pious, the earnest City Missionary. ("Hear, hear.") Why, reference has been made to Plumtree-court; I know Plumtree-court, I know it by sight, I know it by smell (a laugh); nobody who has been into Plumtree-court will ever forget it. A Ragged School has been opened in Plumtree-court; I am to have the honour of taking the chair at its first public Meeting. ("Hear.") I mention it to state that it was at the solicitation of your Missionary that Plumtree-court was brought to my notice, and that it is at his request I am to have that honour. ("Hear.") I wish you would all go to Plumtree-court, you would see the prime source of nineteen-twentieths of these mischiefs. You would see the disgusting sanitary condition in which thousands are allowed to grovel. ("Hear.") You would see a Ragged School held in a locality so abundant in filth that if you chose to plant yourself in the nearest dunghill you would be in clover and surrounded with perfume compared with the spot in which those children are to be educated. ("Hear, hear.") But the cause is so great, it would be better that we should be seated upon that dunghill, engaged in that undertaking, than reclining upon any damask sofas or chairs that ever were made by the art and skill of Gillois or Dowbiggin. ("Cheers.") There is also in your agents a very singular and peculiar fitness for the work to which they are called. If politicians were allowed to use their expression in respect of Mr. Pitt, that he was "a heaven born Minister," I think we may say without profanation that your missionaries are heaven-born agents. ("Hear.") The very Report would show to you that they are no ordinary men in capacity, or intelligence, or zeal; but it does so happen that having these qualifications they add to them one more—personal, practical, and minute experience of the habits, the manners, and, so to speak, the natural history of the people they have to deal with. For this must be borne in mind, although these people are "men of like passions with us,"—although they have the same hopes and are destined to the same ends, long habit and long neglect have given them peculiarities of character, of manner, and disposition, which it is absolutely necessary that you should understand before you attempt to do them any sort of good, or hold with them any sort of intercourse. ("Hear.") Now these men are admirably fitted for the work they have undertaken, and I am quite astonished that the Committee of the London City Mission should have been able to find so large a body of such persons. I can consider it nothing but a special mark of God's blessing upon this undertaking, that they should have found 231 such men, when I really should have thought a few years ago that there was not one man in the whole metropolis fit for such a work. ("Hear, hear.")

The Hon. and Rev. BAPTIST NORTH, advertising to the satisfaction which had been expressed at the influence exercised by the Mission in promoting the peace of the city, expressed his concurrence, not unmingled, however, with some apprehension—lest a notion should go abroad that it was the direct object of the Society to be a sort of subsidiary moral police, and to preserve the order of the com-

munity. He pointed out the effect which this would have in shaking the confidence of those classes whom their labours were designed to reach; and with regard to its effect upon the supporters of the mission, he spoke thus: "Though the operations of the Committee might not be directly affected by the view which we in this assembly may take of those operations, yet there are two ways in which we might, in some measure, injure them by keeping lower objects in view than those which the Committee look at. I believe in the first place, that the large contributions which have been made to this Society, and which I cannot but expect will continue to enlarge till the whole contemplated object is realized, have arisen mainly from the feeling that numbers had had, that it was essential to save the souls of the lost, and that God had manifestly given his blessing to these efforts. If we should come to view the Society in another light, and should think of it only as a subsidiary police, or as some moral influence for repressing any specific crime, our interest in it would necessarily be lowered. Besides which, who can tell how many of those spiritual blessings which have descended upon the labours of these good men, have resulted from the tens of thousands of prayers which God's people have put up that those blessings might descend? Now our prayers depend in their fervency upon the view we take of the end to be accomplished. We wish for the peace of our country; we rejoice in thinking that while there is convulsion and doubt elsewhere, so remarkable a spectacle of the result of our institutions, and of the numbers of the friends of order, has been exhibited in this country; but that alone would not animate us to intense and persevering supplication. It is when our attention is fixed upon the misery of thousands in this city close to us, their struggle to live in this world, and their hopelessness for the next, that we feel animated to those prayers which bring down a blessing from God. ("Hear, hear.") Let those prayers continue. ("Hear.") And if we would offer them for the spiritual welfare of any who are unhappy and lost in any part of the world, surely our first sympathies are for those who are our fellow-citizens in this great metropolis—they are our neighbours, within a walk of us, but for whom we have done and can do so little, and therefore we ought the more earnestly to commend these missionary instructors to the blessing of God in our prayers. If not, when that day comes which is not far from any of us, when we shall stand before our final Judge, it will be no comfortable meeting with these myriads, when we think that we did nothing for them, said nothing to them, aided them not in their misery, and turned with coldness away from the few harder and better spirits who were willing to plunge into these depths, to bring them out from thence. ("Hear, hear.") It seems but a little part of the duty to which God calls us, to aid these evangelists in their labours, and follow with benevolent interest those visits of mercy, through which any of our fellow-citizens may be reclaimed to the happiness, of which God has given us so large a portion, and may share with us at last in those eternal blessings which will speedily make them forget the conflicts and the privations of time. ("Cheers.")

SAILORS' HOME AND DESTITUTE SAILORS' ASYLUM.—The Annual Meeting of these Institutions was held on the 6th of May last, Admiral BOWLES in the chair. Two separate reports were read, the one for the HOME, the other for the ASYLUM. St. Paul's Church for seamen had been consecrated in July last, in the presence of His Royal Highness Prince Albert; it contains 500 seats, all free, and communicates with the Sailors' Home. A Depository for books and tracts had been opened immediately opposite to the Home; 4,932 seamen had passed through the institution during the year, of which number, 1,604 were old or returned boarders; 128 large ships had been manned from the Sailors' Home, during the year, and £26,282 had been received and disbursed by the cashier who has in charge the institution. This branch of operations had brought to light many gratifying instances of filial duty and brotherly affection, in the remittances which were made to members of Seamen's families. The Society had lost its President, the late Admiral Sir Robert Stopford; Admiral Bowles was selected to become his successor, to which the gallant officer kindly consented.—The Asylum has now been in operation 21 years, during which the wants of 26,505 human beings had been relieved, and instruction had been given to them in the Gospel of the Lord Jesus. The course pursued in it was this: when a sailor was admitted within the house, his person was cleansed from outward defilement, plain and clean clothes were put on him; a frugal meal was given to him. This was succeeded by the hour of instruction and prayer, and the words of eternal life fell with peculiar freshness and beauty on a mind too long accustomed to blasphemy and ribaldry. That he might not abuse this charity, he was not allowed to remain for more than 6 weeks in the Asylum, nor for so long a period, if he had been negligent in looking out for employment; nor was he admitted, unless he had been at sea within 12 months. In the course of the last year, 1,157 had by this means been preserved from a time from extreme want, and perhaps from aggravated crime.

The Meeting was addressed by the Bishop of Norwich, Revs. James Ralph, C. Gribble, J. Craig, and W. Holderness, and by Captains A. Chapman, Harcourt, and Maude.—The following is part of an address by the Rev. C. Gribble, Chaplain of the Sailors' Church: "A few months ago, on visiting the Destitute Sailors' Asylum, we found the men seated at their evening meal; and observing that one of them seemed much depressed in spirit he sat down near him, and spoke kindly to him, with a view of eliciting the cause of his trouble. The poor fellow burst into tears, and told him that, about twenty-four hours before, he had landed from his vessel, then having £13, the earnings of a long and tedious voyage. Happily he sent £2 to his wife,

With the remaining eleven, however, he proceeded to one of the ordinary lodging houses in the neighbourhood, and there he was entrapped. He became, it appeared, entirely intoxicated, and for many hours ran riot in every kind of debauchery and sin. On the morning of the day on which he (the Rev. C. Gribble) spoke to him he had found himself penniless; and when the fumes of the liquor had passed away, and conscience began to do its work, remorse preyed upon the poor miserable man's heart with an intensity which was aggravated by the recollection that he had not only disgraced himself, but had also injured his wife in thus squandering his money. Let the Meeting observe, in passing, how this illustrated the principle of, as well as enforced the necessity for, such an Institution as the Sailors' Home. Humanly speaking, if this man had been acquainted with such an Institution as the Sailors' Home—an Institution for boarding and lodging sailors,—he might have been led there, and, being brought under its influence, he would, in all probability, have been saved from the loss and misery which he endured. But to proceed with his narrative. There was but little occasion to point out to the man his miserable condition, for he appeared to feel that more than could be described; but when, in speaking to him of his soul, he directed him to Christ as the only way of salvation, and exhorted him to a higher kind of repentance than that remorse which the consequences of sin had produced, his words appeared at once to convey to the sinner's mind a degree of comfort. What, humanly speaking, would have been the position of that poor man, had there not existed such an Institution as the Destitute Sailors' Asylum? True, it might be said that, as a matter of strict right, he had no claim to relief; but they should all bear in mind that if the Lord dealt with themselves simply on the ground of justice, they would be where no hope could visit them. This man was found in his deep distress; the Asylum met his wants; he was cared for, and instructed in the way of salvation. Though the mischief that had been done could not then be undone, he was directed to Jesus as the Refuge of his soul.

RELIGION AND POLITICS, not to be sundered.—From a speech by Lord John Russell, on the Removal of Jewish Disabilities' Bill, on the 4th. of May, in the House of Commons: the theory well stated; the application very questionable. "I will find points of principle and points of practice on which it is desirable that I should make a comment. Let me address myself to them; and in so doing let me remove the misapprehension which still appears to prevail, that it was any part of my argument that religion had nothing to do with politics, or that we ought not to be guided by religious feeling in conducting the legislation of a nation. Sir, my opinion is quite the contrary. My opinion is, that religion ought to influence us in the smallest domestic affairs, and in our highest legislative measures. So far from thinking that religion has nothing to do with politics, I believe that Christian principle is the basis of legislation. I believe that it was Christian principle that guided in this country our greatest representatives—that it was Christian principle, for example, that inspired William Wilberforce, and those who acted with him, to that attempt which resulted in the destruction of the abominable slave-trade—and to speak of no particular law, but of the general spirit of institutions, my belief is, that whereas ancient republics and states not under the influence of Christianity, as they became more civilized, became more loose in their systems, more demoralised in their principles, and more corrupt and debased in their practices, so, under national rule which has Christianity to enlighten and to guide it, as nations become more civilized they will, solely as they are so guided, become more pure, become more ready to acknowledge, and to be directed by, the influence of a Divine and holy law. ("Cheering.") Holding these opinions, it cannot be my view, that "religion has nothing to do with politics," or that "Christianity ought to be kept out of systems of legislation." But what I do maintain is, that you cannot by special declarations—by words introduced into an oath—by forms and statutes imposing disqualification—obtain that Christianity which you seek for in your legislation. The object is not to be gained in that way. I proved this on a former occasion by adducing the cases of notorious disbelievers in Christianity who had sat in this House. But if your object is attained in this way, why not carry the principle further? Why not insist upon a declaration from a Member on entering this House, that he is not swayed by factious or party bias—that he is not actuated by personal or by corrupt motive, but that his sole aim and object is the good of his country? If a declaration is good for anything, one declaration is as good as another. ("Hear.") And what I content for is, that although your exclusion may be valid as a negative, it is utterly useless as creating an affirmative. You may, by a declaration, exclude the Jews; but neither by declaration nor by exclusion, can you create a belief in Christianity. ("Loud cheers.") That is altogether beyond you—it is far beyond the limits of your legislative power. ("Renewed cheers.") And yet, Sir, I cannot but think that the want of a due sense of the importance of this distinction has run through nearly every speech that has been delivered on the question. It is said, "You are anxious to abolish Christianity; you are striving to unchristianize the Parliament." Why, if a declaration of this sort produced the effect of creating Christianity; I admit there would be great force in the argument; but as I know that the words of exclusion can have no such effect,—that while we declare that the Legislature shall not be Jewish, we are utterly powerless to declare that it shall be Christian,—why, I say, that the declaration is of no effect whatever.

MILITARY COLONISATION AT HUDSON'S BAY.—It being the intention of Government to establish a military colony at Port Garry, Hudson's Bay, on a similar

principle to that in New Zealand, the secretary of war has issued the following conditions, upon which military pensioners will be enrolled for service in that colony:—"The candidates must not exceed forty-five years of age, be five feet six inches in height, of a robust frame, and medically approved of. No objection will be made to married men having families, provided the number of children does not exceed three. The pensioners will be enrolled to serve seven years, will receive pay at the rate of 1s 3d per day for a private, 1s 6d for a corporal, and 1s 10d for a sergeant, in addition to their pensions, to commence from the period they are called on to leave their homes till they embark, with a free conveyance for themselves and families, at the public expense. A free passage to Fort Garry, with rations on the voyage, will be given them. Previous to their quitting England, an advance of two months' pension, and a further advance of one month's pension for each child will be given to purchase an outfit for the voyage. On arriving at Fort Garry, each pensioner will be provided with quarters in or near the Fort, and will be also entitled to a temporary grant of land, not exceeding 20 acres for a private, 30 to a corporal, and 40 to a sergeant, and a description fit for tillage, and within two miles of the Fort. Advances of money will be made for the purchase of furniture, &c., but these advances will be deducted from the pension. The pensioner, during the first year of service, will receive pay from the Hudson's Bay Company at the rate of 7s per week (if a private), and of 3s a week during the following year, in return for which he will be liable to be employed during the first year three days in each week, and six days in each month during the second year, either in public works, or in drilling militia, or in such duty as the governor shall direct. Corporals and sergeants will receive an extra remuneration at the rate of 1s per week for the former, and 2s for the latter, during the first year, and half the amount during the second year. The men are also to attend military exercise, without pay, twelve days in each year, and on every Sunday for muster at church parade. At the termination of the seven years, for which the enrolment is made, the land is to become the absolute property of the pensioner, but the company can reclaim the land within six years by paying to the pensioner the present value of it, or giving a grant of land of treble the extent at a greater distance from the fort. Medical attendance will be provided at the expense of the Company, and if wounded or disabled in the execution of their duty, they will be entitled to additional pension.

THE MEDIUM OF EXCHANGE AT HUDSON'S BAY.—Trade is carried on by the natives by means of a standard valuation called in some parts of the country a castor. This is to obviate the necessity of circulating money, of which there is little or none excepting in the colony of Red River. Thus an Indian arrives at the fort with a bundle of furs, with which he proceeds into the Indian trading room. There the trader separates the furs into different lots, and valuing each at the standard valuation, adds the amount together, and tells the Indian (who has been gazing all the time at the procedure with great interest and anxiety) that he has got fifty or sixty castors; at the same time he hands the Indian fifty or sixty little bits of wood in lieu of cash, so that the latter may know, by returning these in payment of the goods for which he really exchanges his skins, how fast his funds are decreasing. The Indian then proceeds to look round upon the piles of cloth, powder horns, guns, blankets, knives, &c. with which the shop is filled; and after a good while makes up his mind to have a small blanket. This being given him, the trader tells him that the price is six castors; the purchaser hands back six of his little bits of wood, and proceeds to select something else. In this way he goes on till all his wooden cash is expended; and then, packing up his goods, departs to show his treasures to his wife, and another Indian takes his place. The value of a castor is from one to two shillings. The natives generally visit the establishments of the Company twice a year:—Once in October, when they bring in the produce of their autumn hunts, and again in March when they come in with that of the great winter hunt. The number of castors that an Indian makes in a winter hunt varies from fifty to two hundred, according to his perseverance and activity, and the part of the country in which he hunts. The largest amount I ever heard of was made by a man called Piaguta-Kiscum, who brought in furs on one occasion to the value of two hundred and sixty castors. The poor fellow was soon afterwards poisoned by his relatives, who were jealous of his superior abilities as a hunter, and envied him for the favour shown him by the white men.—Ballantyne's Hudson's Bay.

Mutual Life Assurance. SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY, HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW.

THE Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE. The whole profits are secured to the Policy holders by the Mutual System on which the Society is established, and their allocation to the Members is made on fair, simple, and popular principles. It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, of more than three years standing. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles. For further particulars, with tables of Premiums, apply to R. M. HARRISON, Agent for Canada. Quebec, August, 1845.

FALL AND WINTER CLOTHING. THE Subscriber begs to thank the Military and Gentry of Quebec and the public generally, for their very liberal support with which he has been favoured since he commenced business, and he confidently hopes by a constant attention to his business, to meet with a continuance of their patronage. The Subscriber also invites an inspection of his stock of Double Milled West of England KERSEY CLOTHS, BEAVERS, DOES, KINS, CASSIMERES, VESTINGS, &c., &c., having just received per "DOUGLAS," from London, a general assortment of those articles, all of the very best quality and latest fashion, which he will make up in his usual style, at moderate charge. H. KNIGHT, 12, Palace Street, Quebec, 13th Oct., 1847.

REMOVAL. THE subscriber most respectfully informs the public, that he has removed to those large and spacious premises No. 2, ST. JOHN STREET, opposite to the Grocery Store of Mr. George Hall, and being about to make extensive alterations in the front building, the business will be carried on in the workshops in rear, where all orders will be carefully and punctually attended to. THOS. ANDREWS, Tin and Copper Smith. Quebec, 11th May, 1848.

A FRENCH GOVERNESS is required for a Finishing School in Canada West, to whom a salary will be given according to qualifications. Letters of application, stating terms, &c. addressed to Mrs. POPE, PRINCE STREET, KINGSTON, will be attended to. 20th April, 1848.

A BUILDING LOT FOR SALE, IN ST. JOACHIM STREET, ST. JOHN'S SUMMERS. Inquire of the Rev. C. L. F. HARNELL.

REED & MEAKINS, Cabinet Makers, ST. DENIS STREET, MONTREAL.

FAMILY RESIDENCE AND FARM, To be Let or sold, BEAUTIFULLY SITUATED AT RIVER ST. FRANCIS, Military between Sherbrooke and Lennoxville. THE HOUSE comprises every convenience for a Gentle Family: 3 Sitting Rooms, Nursery, Pantries, 2 Kitchens, 8 Bed Rooms, Dressing Room; ample Cellarage, Bath and Store Rooms, &c.; 2 large Barns, double Stables, Coach-House; and very complete Out-buildings. THE FARM consists of a good Frame Cottage and Dairy, and 196 acres of excellent Land—100 cleared; good Sugar; chief part well fenced, and in a high state of cultivation—1 1/2 miles from the terminus of the St. Lawrence and Atlantic Railroad, and 2 1/2 from Bishop's College. Terms easy—price moderate. The above offers many advantages to a purchaser, (as property must rapidly rise in value directly the Railroad is opened,) at a small present outlay. Address, post paid, G. F. BOWEN, Esq., Sherbrooke.

ICE. THE Subscriber is prepared to supply Families and Inn-keepers with ICE delivered at their residences. For particulars apply to J. MESSON. Quebec, 10th May, 1848.

FOR SALE AT THE BOOK-STORE OF G. STANLEY, No. 4, St. Ann Street, Quebec, AND R. & A. MILLER, St. Francois Xavier Street Montreal. H. W. W. S. Intended, principally, as a supplement to the Psalms in common use in the Church of England, as contained in the Prayer-Book. Selected and Arranged by THE REV. CHARLES BANCROFT, M. A., (Now Rector of St. John's, C. E.) Price in cloth 1s. 6d. plain leather 1s. 9d. best 2s. A liberal reduction will be made, if a quantity be ordered.

NOTICE. THE BRITANNIA LIFE ASSURANCE COMPANY having reduced their rate of Premiums, the subscriber is prepared to receive proposals according to the new scale. R. PENISTON, Agent. India Wharf, October, 1846.

The Berean, EDITED BY A CLERGYMAN OF THE CHURCH OF ENGLAND, Is published every THURSDAY Morning, at 2 1/2 CENTS PER COPY. Printer, Bookbinder and Stationer, 4, AVENUE STREET.

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