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(FOR THE PROVINCIAL WEALTHY.)

Lines

ON VISITING THE CEMETERY AT EARLY MORNING.

Why wake ye not, beloved one,
The morn is dawning calm and clear—
And sweetly, on the balmy air,
Is wafted song of birds.
Why haste ye not, with buoyant feet,
Gladly the Spring's return to greet?

What, loitering still, while o'er your beds,
Your narrow beds, the sunbeams play?
Will ye not wake, and with me stray
Through pleasant haunts of old?

Where Mayflowers with their charms disclose,
And violets, in perfume, with the rose.
Come, for the blushing May is here,
I marked her tripping o'er the glade,
And earth, in mantle green arrayed,
Smiled on her as she passed—
While, stealing through each quiet nook,
Its welcome murmured, low the brook.

Alas, ye heed me not; to you
In vain the balmy breath of morn,
In vain the charms the spring adorns,
They may not rouse ye more—
Through quiet dell, and shady grove,
Ye never would with me may rove.

And thou, dear, gentle child of song,
Whose sweet and artless notes beguiled
Full many a weary night,
Returning Spring "twixt awaits thy lay,
But silent is thy harp to-day.

And yet, methinks, had I the power,
As standing by your grave, I weep
To bid ye shake off death's dull sleep,
And wake to light and life,
I dare not summon you again
Life's ills and burden to sustain.

Yours is the Christian's hallowed rest,
And angels watch the unobscured clay,
But, far above, shall ye stay,
In the cold silent tomb,
Your Lord, himself, shall bid you rise,
And join your spirits in the skies.

M. E. H.

(FOR THE PROVINCIAL WEALTHY.)

On Dancing.

NO. III.

"Is there any harm in dancing?"

Dancing among the Heathen, as among
believers, was originally a religious service
and seems to have consisted in a measured
step or movement accompanied with songs of
praises to their Gods. Some ancient Authors
tell us that Jupiter first taught men to dance,
and that Apollo was the patron of the God
of Music, for which reason, a Greek Author,
Athenius, says: "dancing was esteemed a
thing becoming persons of honour and wisdom."

But without going into the age of fable; it
is remarkable that the first account we have
of ballroom worship had dancing connected
with it. It was the worship of the "golden calf"
made by Aaron. Exodus xxxiii. v. 19.
"And it came to pass, as soon as he came
nigh unto the camp, that he saw the calf, and
the dancing; and Moses anger waxed hot,
and he cast the tables of his hands, and
brake them beneath the mount." It is evident
that this dancing was intended as an act of
thanksgiving for their deliverance from
Egypt; and although with inconceivable absurdity
and wickedness, they attributed that deliv-
erance to the "molten calf"; for they
sacrificed therewith, and said, these be thy
gods O Israel, which have brought thee up
out of the land of Egypt," v. 8.

The dancing of Miriam and the women of
Israel had taken place only a short time
before, and it was doubtless in imitation of
that event, that the same people danced before
the "molten calf".

Dancing as practiced in the worship of
Jehovah appears always to have retained its
original simplicity, of measured movement
in circles; while the praises of God were sung;
accompanied with the sound of instrumental
Music; but dancing soon degenerated
amongst the Heathen to purposes of the
most abominable wickedness.

An instance of this is found Judges ix. 27.
And they went out into the fields, and
gathered their vineyards, and trode the
grapes, and made wine, and went into the
houses of their gods, and did eat and drink,
and cursed Abimelech.

The word "Hallelujah," made merry,
signifies dancing, revelling, merriments, and
the various orgies that characterized the religious
feasts of the heathen.

In after times, the Grecian mythology
assumed a systematic form; dancing was
every other act of dissipation received a
Patron in Bacchus, who was the god of
mirth and wine. To this god Bacchus; the
fabled giver of the vine; festivals were instituted
when every vice was indulged in and
every passion of the human mind allowed its
full scope. These Bacchanalian feasts were
celebrated with great splendour, and with
monstrous and unblushing indecency. Some-
times the worshippers would imitate the
poetical fictions concerning Bacchus; they
put on fawn-skins, fine lines, and mitres;
they carried the Thyrs, or sacred Pine, with
drums, pipes, flutes, and rattles; some imi-
tated *Silenus* the god of drinking, who was
said to be the precursor of Bacchus; others
imitated *Pan* the god of Shepherds, and the
Satyrs, or wild gods of the wilderness; men
were disguised as women, and women dis-
guised as men; and in many places, water
was poured on the heads, and a wild dance
performed; and the dances were of such an
indecent nature, as to excite the indignation
of the gods, and the wrath of heaven.

Upon these occasions wine was plentifully
distributed; and Plato says, that he had seen
the whole population of Athens drunk.

This dancing and other Bacchanalian
orgies, was introduced from Greece into Rome;
where for a time it was carried to an awful
excess, and where as a certain writer was
said, modesty was set aside and every
kind of vice found here its full satisfaction.
At length the Senate interdicted and inter-
dicted such assemblages. This took place
186 years before the birth of Christ.

It is indeed admitted that the modern Ball
is not sacred to any thing like the excess of

the Bacchanals of old; still it had its origin there; and it is made to differ not from any

difference in the human heart; but from the presence of the Bible; and from both the direct, and indirect influences of our holy Christianity.

Among the Heathen, dancing at their religious festivals in time, led to the practice, for amusement at private entertainments. The ancient Ball Room was similarly decorated with the modern; and the proceedings of the company also much alike. I shall here give Virgil's description of an ancient entertainment and the introduction to the dance—
The translation is by Pitt.

Soon as the banquet passed, to raise their souls,
With sparkling wine they crown the noisy bowls;
Then the wide hall the rolling orb bounds,
The palace rings, the vaulted dome resounds.
The music swells, and the lamps display,
From golden rods, and the beams of the sky.
Now *Dido* crowns the bowl of state with wine,
The bowl of *Beltus*, and the regal line;
Her hands aloft the shining goblet hold,
Ponderous with gems, and round with sculptured gold.
When silence was proclaimed, the royal fair,
Thus to the gods addressed her fervent prayer:
Alas! how long, who pleadst the stranger's cause:
Great guardian god of hospitable laws!
Oh grant this day to circle still with joy,
Through late posterity, to *Tyre* and *Troy*!
Be thou O *Bacchus*! god of mirth a guest,
And may my *Lionis*, *Tyre*, your feasts remove,
And show your guests benevolence and love.
She said, and on the beard in open view,
The first libation to the gods she threw;
She stropt the wine, and gave to *Beltus* brand;
Be now, obedient to the Queen's command;
At once the thirsty *Trojan* swill'd the whole,
Sunk the full gold, and drained the foaming bowl:
Then through the peers, with sparkling nodour crown'd,
The goblet circled, and the beams of heav'n rous'd.

The above would describe a modern entertainment except the prayer.—The Heathen thought amusements were acceptable to their Gods, therefore they offered prayer; The Bible teaches the professing Christian that such employment of his time is *sins*, therefore his conscience will not let him pray.

After these preliminaries, jugglery was introduced; also music and dancing. Probably because of the religious manner in which dancing was performed by the ancient Greeks, it was much celebrated and musical performances much honoured. It however was at entertainments, at the year religious feasts; that their once modest dances degenerated into wantonness. It is said "the Ionians delighted in wanton dances more than the rest of the Greeks; hence *Ionian motions*," because a proverb for wanton dancing was related to *Chios*, then, king of Argos, refused his daughter to Hippocides the Athenian, for his light and unbecoming dances and gestures.

In time dancing both in private, and at entertainments, became such a monstrous and unbecoming custom, that the Heathen themselves opposed it. Cicero says: "No man dances unless he is either drunk or mad, either in private, or at a modest and decent entertainment; dancing is the very last act of luxury and wantonness."

From the above, it is evident that while dancing once was connected with the worship of God, and as such was right and proper, yet dancing for amusement was entirely heathen in its origin, and therefore morally wrong.

With these facts before the mind, how can any one professing to believe the Bible, ask: Is there any harm in dancing? This is in plain English: Is there any harm for Christians to imitate the Heathen in their night revels and abominable wickedness? The words of Cicero quoted above ought to be an answer to this question. "No man dances unless he is drunk or mad." Dancing is the very last act of luxury and wantonness; and the inspired Apostle says, when referring to the same thing: For it is a shame even to speak of those things which are done of them in secret." Eph. v. 12.

(To be concluded next week.)

(FOR THE PROVINCIAL WEALTHY.)

The Lowly and the Loving.

THE LOWLY AND THE LOVING.

The most precious man can give to man
Is kind and lowly words. Not come again
Warm from the eye that sees
The world's light: the only error is
Neglect to do the little good we can.

Love has often far more influence than talent. The last appeals to the reason, the first to the affections: the last speaks to the intellect, but the first goes straight to the heart. "It is beautiful," exclaimed a Swedish author, "to believe ourselves loved, especially by those whom we love and value." Yes, it is beautiful, certainly; but was to us if we neglect the responsibility attached to it. When God permits us to win the regard of others, he places in our hands a sweet and powerful influence, which we should be very careful to use in his service. Human affection, sanctified by the divine blessing, may be made the instrument of much good; wanting that blessing, it is but a shining light without life or warmth.

The pious Jonathan Edwards describes a Christian as being like "a little flower as we see in the spring of the year; low and humble on the ground; opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture; diffusing around a sweet fragrance; standing peacefully and lowly in the midst of other flowers." The world may think nothing of this little flower, but nevertheless, it will be noticed in due season a sweet fragrance upon all who dwell within its lowly sphere.

It has been truly said, the amiable, the loving and the unselfish almost incessantly disseminate from evil and persuade to good all things, begin and send forth a good spirit in others, and render life the happier. We must never forget that we are all appointed to some station which we fill in this life by the wise Disposer of events, who knows what is suited to our various capacities and talents much better than we do ourselves.

and who would not have placed us there if he had not something for us to do. How few there are who live up to their own power of being useful! Earth is our dwelling place, where each has his or her appointed sphere of usefulness, their mission of love and duty, as they pass homeward to heaven.

A gentleman, travelling through a part of Wiltshire, where he had not been before for many years, could not help observing the peculiar neatness and even beauty of the little cottage gardens which he passed, and which he did not remember having noticed when he was there last.

"No," replied the friend who had accompanied him, "it has only been so within the last few years, since *Lord* has come to reside in the village. It is all owing to her."

"But how can one person keep all these gardens so scrupulously neat?"

"You must ask her," replied his friend, Mr. L.—, with a smile, and pausing as he spoke, to shake hands with a young and delicate-looking girl, plainly attired, and carrying in her hand a nosegay of flowers.

"Are they not beautiful?" asked she, holding them up. "Widow Green gave them to me, and she has plenty more. I was sure that they would grow, if she only tried. You cannot imagine how pretty they make her garden look."

"She had no garden, I think, when first you knew her," said Mr. L.—.

"No, I believe not. I do not know what she would do without one now; she was saying to herself this very morning; and that it was her greatest comfort."

"My friend is very anxious to understand how you have managed to introduce so many gardens into the village, and to keep them all in such good order. He thinks that it must be a great deal of trouble for one person."

"It is no trouble to me," replied Lucy, simply, and with a modest blush. "I have nothing to do but to superintend, and to speak a word of praise now and then, and accept all their little flower-offerings. I always was fond of flowers."

"But how did you contrive at first?"

"I almost forgot," said Mr. L.—, "I did much, and then she planted more flowers; and by and by they began to notice how pretty her garden looked, and to long to plant some also, and to come to me for seeds and cuttings. I do not think that I did much besides telling them the proper season for planting, and when it would be most likely to thrive the best. The little school-children went, hoping that I shall be pleased to see the garden looking neat and nice; and so I am. The gardens of the poor are a great comfort to them."

"Yes," said Mr. L.—, "it keeps them out of mischief. Many poor may be seen working in his little garden, with his children around him, and his wife sewing peacefully in the cottage porch, who used to go to the public house. Many a happy home has sprung from the love of flowers."

Just then an old man came tottering towards us, holding a stick in one hand and a flower-pot in the other.

"I have been looking out for you all day," said he to Lucy. "If you could spare a moment, I have so many things to ask and show you."

"Be sure I can," replied the girl, with a kind smile; and she led her old man, who went away with the old man, and left the two friends together.

"Well," said Mr. L.—, after a pause, "What do you think of our Lucy?"

"She appears to be very young, and does not look strong; but I was thinking of the power which one individual may exert for good over those around her."

"But Lucy not only teaches and encourages the poor, but she obtains other services of the political condition of Judaea. When we see the great Assyrian empire stretching itself over countries which varied so much in the degree of subjection in which they were placed, that some were almost slaves, others in a more nominal tribute, we understand the place held by Judaea in the days when Solomon had dominion over all the region on this side the river, over all the kings on this side the river. We know also the relation in which Judaea stood to Assyria when the overthrown monarch, who was a native of that place held by Judaea in the days when Solomon had dominion over all the region on this side the river, over all the kings on this side the river. 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master had promised to restore it, what David could not possibly conjecture...

So though man cannot raise the dead, yet God, who is infinitely wiser and stronger, can...

Obituary Notice.

ROBERT MILLER, OF TRURO. Bro. Robert Miller, of Truro, Nova Scotia, died of consumption, at South Holey Falls, March 7th, 1853, aged 25 years.

The Earnest Teacher.

The earnest teacher is one who is prompted by love. This is the secret of his earnestness—his love for his pupils...

Old Age.

None has a greater claim on our politeness, our indulgence, our respect. The mortal tottering on the verge of his last home, partakes already of an unearthly nature.

Success in Religion.

Success in religion depends on zeal—fervor. Cold preaching never does any good. Cold prayers are not answered.

The Mission Anniversary.

The Wesleyan Missionary Society never celebrated its Anniversary with a larger audience, or one more united, genial, or fervent...

Table with financial details: Receipts of the Wesleyan Missionary Society for the year ending December 31, 1852. Total Ordinary Receipts: 66,076 8 5.

The Expenditure of the year has been £110,237 0s 11d, being £4,955 1s 5d more than the income.

The Committee has been greatly encouraged and comforted in its arduous labours by the continued liberality of the friends of Missions.

A review of the financial proceedings of the Society during the year affords the Committee an encouraging hope for the future.

The following persons, in number twenty-three, have been sent out by the Society since the last anniversary: Mr. Ryland, to France; Mr. Barber, to Missions; Mr. Martin, to France; Mr. Cryer, to Madras; Mr. Webb, to Tonga; Mr. Bidyard, to Madras; Mr. Pritchard, to St. Vincent; Mr. Hetherington, to Madras; Mr. Chatterton, to Barbadoes; Mr. Phelps, to Jamaica; Mr. Mason, at Honduras; Mr. Squire, at Madras.

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Baltimore Correspondence.

DEAR DOCTOR, I have been somewhat inclined to give you one or more communications on the condition of the Methodist Church in Baltimore, and the influence of Methodism upon the community at large, compared with other churches. Whether I shall be able to carry into execution, such inclination or not, time must determine.

Baltimore is the third city in size and population in our Union. It is situated on a peninsula, bounded by the Chesapeake Bay to the east, the Patuxent River to the south, and the city of Washington to the west.

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Revival of Oil-Anointing.

Chambers' Journal has some interesting and curious statements from Professor Simpson, of Edinburgh, on the beneficial effects of oiling the body in consumptive and scrofulous cases, as also in scariatica. It appears that the workers in wool-mills are entirely exempted from these destructive diseases.

We quote so much of the article as relates to the cause of this effect, and the application of the discovery to practical medicine; as the attention of the medical faculty may be attracted to the subject, and thereby many persons be possibly saved from lingering disease or premature death.

The question now came to be, to ascertain the precise cause of this singular result of mill-work. Cotton-mills did not produce a similar effect, and workmen in certain departments of the wool-mills were found to be subject to the ordinary maladies of the country.

The application of this discovery to practical medicine, is calculated to be of important service, in so far as some of our most serious maladies are concerned. Consumption, as now understood, is supposed to arise from defective nutrition—there being in consumptive and scrofulous subjects a deficiency of fatty acid compared with albuminous matter; and to restore the equilibrium of the two elements, cod-oil, as is well known, has been in extensive use for the last ten or twelve years, and with singular effect.

The writer recommends active exercise with the application; and says, that oil may be applied to the human body at night without any disagreeable consequences. The oil to be well rubbed in.

The following extract is taken from a sermon delivered by the Rev. Dr. Adams, of New York: "Why is anything made public? but the belief that it will be of interest to others? Why is it announced that Isaac and Rebecca were married on a certain day last week, but on the supposition that it will give you pleasure to know it? And then lower down the sheet, under the startling head of death, your eyes run along with apprehension lest it fall on some well known name, and reads that the aged father, the young child, the beloved wife, the rich, the poor, the admired, the honoured, the beautiful are gone; and is it not taken for granted that even strangers will have a sigh for the afflicted, and a common response in sympathy to the incursions of a world's foe?"

Business advertisements! Waste paper! You know not what you say. Those ships are it for every harbour in the world, those fabrics which have arrived from every commercial mart on the earth, the cotton from Russia, the sugar from Georgia, the molasses from Louisiana—do they not preach to us at the corner of the streets, at the entering of the gates, in our docks, and in our custom houses and exchanges, sermons on the annual dependence of mankind?"

Religious Items. BAPTISM NOT NON-ESSENTIAL? We often hear people speaking of "non-essentials"; and perhaps this is more frequently said in reference to christian baptism than any other subject. "Well," says some, "perhaps you are right, but water baptism is non-essential." Is it? Then the Son of God said that which was useless when he gave the most important commission ever committed to men. "Teaching them to observe all things whatsoever I have commanded you."

General Intelligence.

New Brunswick. Several of our leading friends of Freedom have determined to mark their sense of the enterprise and public spirit of S. B. Baker, Esq., in establishing the "Barker House," by the presentation of some honorary testimonials. This and other liberal contributions have been already made, but it has been felt that in a matter of public concern and advantage, all who wish it should be allowed to contribute; the list will be left for a few days at the Central Bank, the Mayor's office, and the Royal Gazette office, where all of our citizens who feel disposed to unite in this expression of acknowledgment will have an opportunity to do so. The committee engaged in this undertaking are the Provincial Secretary, his Worship the Mayor, G. Bedford, Charles Macpherson, and John Simpson, Esq.—Head Quarters, Fredericton.

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Bridgetown Correspondence.

MR. EDITOR,—Perhaps it may not be altogether uninteresting to some of your readers, to know that a Bible class has been in operation here nearly a year; the Rev. M. Pickles very kindly offering his valuable services to all who were desirous of being more acquainted with the sacred volume. I am happy to inform you the class numbers now between 30 and 40, and the benefit derived from meeting in a friendly, social manner, to enquire into the origin, nature, and design of the Bible, is far greater than can be imagined by those who have never enjoyed this privilege.

The class is composed mostly of young persons, and they all seem to take a very lively interest in its continuance, and the facility with which they quote passages, to prove the existence, attributes, and power of the Divine Being, being a praiseworthy industry in research, and I have no doubt but that it will be a source of comfort in after life. It certainly must be a great blessing to any community to have its young members, frequently congregated together for the purpose of examining into the Holy Scriptures, and the general history of the Bible, as also to contrast those numerous passages of Scripture together which relate to the salvation of man as a fallen creature, through Jesus Christ.

I feel it a pleasing duty to perform in stating that the greatest harmony has existed in the class from its formation, and I trust it will continue to be productive of much lasting good. I remain, with respect, Yours, &c., Geo. C. M. Roberts, Secretary of the Class.

Wesleyan Missionary Society in St. Vincent.

THE Missionaries, stationed in the St. Vincent and Demerara, held their Anniversary Meeting in this Island, on Monday afternoon, March 20th. The meeting was appointed for the previous Friday evening, but owing to the inclemency of the weather, it was deemed advisable to defer it until Monday, at two o'clock p. m.

Shortly after the appointed hour, his Excellency the Lieutenant-Governor, attended by the several Missionaries, entered the spacious and commodious chapel, and took his seat on the platform in the presence of a large and highly respectable assemblage.

The Meeting being opened with prayer by the Rev. J. Biggs, the Rev. Wm. Bannister, Chairman of the District, informed the audience that his Excellency the Lieutenant-Governor had kindly and readily consented to preside on that occasion. His Excellency, being then conducted to the chair, addressed the meeting in a clear and distinct voice, expressive of his deep sense of the many obligations entailed upon the colonies by the indefatigable exertions of the Wesleyan Missionaries; and, though himself a zealous member of the Established Church, yet, as a Protestant, he felt it his duty to lend his aid wherever opportunity offered, in the furtherance of the Protestant faith.

In 1773, Baltimore was erected into the County Town, and the Courts and Records were removed thence from a small place called Joppa, which was until then the seat of Justice. In 1708, the Court House and 2000 inhabitants. The former, near where the present Court House stands, and the latter, on Jones's Falls, which then ran along and near the same neighborhood. In 1773, the first newspaper was commenced under the proprietorship of Mr. William Goddard, and styled the "Maryland Journal, and Baltimore Advertiser." In 1775, Baltimore contained 564 houses, and 5,934 inhabitants. In 1776, the Congress of the States removed from Philadelphia in consequence of its being possessed by the British Troops, to Baltimore, and assembled in a large building belonging to Mr. Jacob Fite, on the south east corner of Baltimore and Liberty Streets. This building is still standing, and even now is known as "Old Congress Hall." After the close of the War with Great Britain, trade and commerce increased so rapidly that more extended facilities for inland commerce were demanded. This led very soon to the projection of Turnpike Roads to Washington, Frederick, and Reisterstown; and likewise the establishment of lines of Stages and Packets. In 1796, the town having attained considerable elevation in political views, was selected to be a city under the Corporate title of the "Mayor and City Council of Baltimore." From that time to the present, Baltimore has rapidly increased in size, wealth, and population. In 1790, the population amounted to 13,503—in 1790, to 26,514—in 1810, to 35,588—in 1820, to 42,732—in 1830, to 52,025—in 1840, to 102,313—in 1850, to 109,054; of this number 140,666 were white, and 28,338 coloured; of this latter number, 25,442 were free, and 2,940 slaves. At the present time it is generally supposed that our population amounts to over 200,000. It is perhaps no city in our Union presents greater attractions, as a place of residence or business. The facilities for trade and manufactures are unsurpassed. Its beauty, location, and salubrity of climate, render it eminently desirable, either for trade or abode. The Baltimore and Ohio Railroad, just completed to the Ohio River, has put her in such close proximity to the Great West, as at this very early period betokens the most unexampled increase in her business, as well as her population. As laid out at present the city embraces an area of four miles square: of which at least two miles square is most compactly built upon, and the remaining portion comparatively speaking, but little was so. The streets are regularly laid out at right angles; and with few exceptions are of ample width. Baltimore Street at present the principal one, for retail business, is 86 feet wide. Other Streets range from 50 to 100 feet, and some are even of greater width. It is more than probable however, that at no very distant day, Baltimore Street, and the Streets running from the north Rail Depot, in an easterly direction to the Harbor, will become the seat of extensive wholesale operations. If this prediction prove to be correct, the retail business will be necessarily driven into Hanover, Sharp, and other Streets, running north and south, causing property in these localities to increase very greatly in value. In my next communication, I propose to pursue this subject somewhat further. Yours most sincerely, A. W. McLEOD, D. D. Halliday, N. N. 125, Hanover Street, Baltimore, Maryland, U. S. May 16th, 1853.

Far, Far Away.

Far, far away, where the sunlight is drifting Goldenly o'er glittering flowers...

Far, far away, where the egantine creepeth Stealily on the track of young spring...

Far, far away, where the sweet home of my childhood away...

Temperance.

This wise and efficient measure for suppressing intemperance is increasing in popularity every day...

The Maine Law.

Opposition elicits discussion; and the more thorough the principles of the Maine Law are discussed...

Planting Potatoes.

The Farmer and Artizan gives the following expeditious process of planting potatoes...

Caterpillars.

A correspondent reminds us that this is the season to destroy the nests of vermin that so disgrace our trees...

Honesty.

A Quaker passing through a market stopped at a stall, and enquired the price of citron...

Practical Instruction.

A gentleman, not long since, took up an apple to show a niece, sixteen years of age...

How to Hymn on the City.

Not in the solitude Alone may sanctify with heaven, or see Only in the savage wood...

Miscellaneous.

The Cricket in the Wall.

Mark! To the small voice of the cricket In the eaves of the wall...

Interesting Paragraphs.

Can Insects Talk.

A striking instance of the possession of a capability of spreading intelligence, and of a somewhat abstruse character...

The Sensitive Plant.

I found for the sensitive plant growing wild. It spreads very often over marshy ground...

Health for a Shilling.

We don't know who is the author of the following little bit of music. It is rather pretty, however...

Holloway's Pills.

EXTRAORDINARY CURE OF LOSS OF HEALTH DISORDERED STOMACH, INDIGESTION AND DEBILITY...

The Press in Russia.

Without including Poland, there are 156 newspapers, namely: 110 in the national language, 3 French, 3 English, 2 Polish, and 1 Lithuanian.

The Royal Insurance Company.

THE ROYAL INSURANCE COMPANY OF LIVERPOOL, ENGLAND. CAPITAL, Two Millions, Sterling.

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WESLEYAN BOOK ROOM.

WESLEYAN and the Public generally are respectfully invited to call at the Wesleyan Book Room...

RUSSIA SALVE.

RUSSIA SALVE CURE FOR ALL THE AFFECTIONS OF THE SKIN...

EVERY MOTHER WITH CHILDREN.

Should keep a supply of this medicine in the house...

AGENTS FOR THE SALE OF RUSSIA SALVE.

From whom the GENUINE ARTICLES can be had at Wholesale or Retail...

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