



LEGISLATURE OF NEW-BRUNSWICK.

TO THE KING'S MOST EXCELLENT MAJESTY.

MAY IT PLEASE YOUR MAJESTY.
The House of Assembly of New-Brunswick, having had under their consideration the despatch of Your Majesty's Secretary of State for the Colonies, to His Honor the President, relative to a permanent appropriation being made by the Legislature of this Province, as a commutation for Quit Rents due Your Majesty from Your Majesty's faithful subjects resident therein, beg leave with sentiments of the most profound veneration and affection for Your Majesty's Person and Government, to address Your Majesty on the subject, as one in which all classes of Your Majesty's subjects in this Province are deeply interested.

Immediately on the despatch being laid before the House, the most prompt measures were adopted to ascertain the annual amount of Quit Rents reserved to the Crown, which they most humbly beg leave to represent to Your Majesty is only £2,258; and although the House are deeply impressed, with the most lively feelings of gratitude for the benevolent intentions which influenced Your Majesty's Government, in submitting the proposition to the Legislature, and which the House are convinced was adopted to relieve Your Majesty's loyal subjects of this Province, yet they most humbly venture to state to Your Majesty, that correct information could not have been in possession of Your Majesty's ministers as to the annual amount of Quit Rents, when the despatch from Sir George Murray was forwarded from the Colonial Department.

The House of Assembly, while they acknowledge the legal claim vested in Your Majesty by the reservations made in the various grants to Your Majesty's loyal subjects, of Quit Rents, beg leave most humbly to represent to Your Majesty, that in consequence of no demands having been heretofore made upon this Colony on account of such claims, it was universally believed that the reservations were made for no other purpose than as a proper acknowledgment of the Sovereignty of Your Majesty to the lands granted, and that therefore but few exceptions for dues to Your Majesty, have ever been made in the numerous transfers of property which have taken place in the Province since its settlement.

The House of Assembly would deem it unnecessary again to bring under Your Majesty's notice, the difficulties and privations endured by Your Majesty's most loyal subjects, the original settlers of the country, convinced as the House of Assembly are, that their peculiar circumstances, have always had from Your Majesty the greatest regard and consideration, were it not for the purpose of most humbly stating to Your Majesty, that the mode now adopted by Your Majesty's Government, in the granting of lands in this Province, subject to the Quit Rents, upon a small amount being paid in advance in lieu thereof, makes a distinction in favor of the new applicants, although the House of Assembly must express their deep acknowledgments to Your Majesty for the liberality displayed by Your Majesty's Government in this respect.

Without advertent to the difficulty and almost the impossibility of enforcing a collection of the Quit Rents due Your Majesty in an infant colony where all are poor; the great dissatisfaction that it would create among all classes of Your Majesty's subjects, impressed as they were with a firm belief under the circumstances previously brought under Your Majesty's notice, that no demand ever would be made, and the immense expenses that would be incurred by the Crown in attempting to make any collection, the House of Assembly most earnestly implore Your Majesty to take the matter into Your Majesty's most gracious consideration, and relieve Your Majesty's subjects in this Province from the operation of the Quit Rents, satisfied as the House of Assembly are, that by doing so, Your Majesty would be amply repaid, by the warmest affections, unbounded gratitude, and unshaken loyalty, of a devoted people.

COLIN CAMPBELL,
JOSEPH CUNARD,
JOHN R. PARTELOW.

A BILL

To provide for the Custom-House Establishment in New-Brunswick.

WHEREAS it is the inherent and essential right of the General Assembly of this Province to raise, apply and dispose of the whole amount of Duties, Taxes and Supplies, collected within same.

And whereas, The right claimed and exercised by the Imperial Parliament, to impose Duties upon Merchandise imported into this Province for the general regulation of Commerce, is sometimes necessary and expedient, and has not heretofore been questioned.

And whereas, duties are now imposed and collected at the several Custom Houses in this Province, by the means and powers of certain Acts of the Imperial Parliament, for the general regulation of Commerce.

And whereas, It is expedient that the Custom House Establishments in this Province, should in part be supported out of the Duties thus imposed and collected for the general regulation of Commerce—

WE, His Majesty's faithful and loyal subjects, the Assembly of New-Brunswick, in General Assembly convened, towards providing for the Custom House Establishments in this Province, have freely and voluntarily Resolved, to give and grant to the King's Most Excellent Majesty, the Sum, herein after mentioned, out of the Duties imposed and collected by the means and powers of any Act or Acts of the Imperial Parliament; and also the Tonnage Duty hereinafter mentioned, and do therefore pray Your Honor that it be enacted.

And be it enacted, by His Honor the President, by and with the advice and consent of the Council and Assembly, and by the authority aforesaid, That there be annually included in the estimate for the ordinary services, towards the support of the Custom House Establishments in this Province, Six Thousand Pounds sterling, the same to be applied by the President or Commander in Chief of the Province for the time being, and paid by warrant of the President or Commander in Chief, by and with the advice and consent of His Majesty's Council.

II. And be it further enacted, That the principal officers of His Majesty's Customs in this Province, shall within one month after each and every quarter day in every year, pay over to the Treasurer of the Province all sums collected by them for duties or tonnage on vessels, and for any other purpose whatsoever, under any and every Act or Acts of the Imperial

Parliament, now in force or hereafter to be made, for the imposition of such duties and tonnage. And the said principal Officers of the Customs shall, on each and every quarter day aforesaid, (or within one month after) render and exhibit to the said Treasurer, a true account of all duties and tonnage by them respectively collected, with a particular statement of all Merchandise upon which such duties were imposed, and of all vessels upon which tonnage may have been charged, for the information of the Legislature.

III. And be it further enacted, That no part of the monies hereafter to be paid by the principal Officers of the Customs into the Treasury of the Province, shall, on any pretence whatsoever, be applied for any other purpose than is in this Act provided, and for such other purposes as may hereafter be provided by the annual Acts of the General Assembly for applying the Public Revenue of the Province.

IV. And be it further enacted, That no further sum than is herein especially provided, shall ever be chargeable upon the Revenue of this Province, for the support of the Custom House Establishments within the same; whether derived from Duties or Tonnage imposed by Acts of the Imperial Parliament, or by Acts of the General Assembly.

V. And be it further enacted, That all the officers of His Majesty's Customs in the Province, shall, and they are hereby required to do, and perform all the duties which may be required of them, under and by virtue of any Act or Acts of the General Assembly for the regulation of Trade.

VI. And whereas the great additional charge in collecting the Revenues of the Province by the grants necessary for the support of the Custom House Establishments within the same, renders it necessary and expedient, that a small duty of Tonnage should be imposed upon all Ships and Vessels arriving within the Province, towards paying the charges of collecting the said Revenue.

Be it therefore further enacted, By the authority aforesaid, That there be, and is hereby granted to the King's Most Excellent Majesty, His Heirs and Successors, for the use of the Province, and towards paying the charges of collecting the Revenues of the same, a Duty of Four-pence per Ton (agreeably to the Register of such Ships or Vessels), upon all Vessels arriving within this Province, from any Port or place without the same, (except upon Coasters or Fishing Vessels) to be paid at the time of arrival of such Vessels in any Port or place in this Province, to the Treasurer of the same, or to any of his Deputies as the case may be, who are hereby authorized and required to demand and receive the same, and upon neglect or refusal of the Masters, or person having charge of any Ship or Vessel so arriving as aforesaid, within Twenty-four hours after such arrival, to pay the said Tonnage Duty, the same may be recovered by information of the said Treasurer or Deputy Treasurer as the case may be, upon due proof of such refusal or neglect, before any one of His Majesty's Justices of the Peace, in the County where such refusal or neglect shall take place, and levied by warrant of distress and sale of the Guns, Boats, Tackle, Apparel and Furniture of the Vessel liable to such Tonnage Duty, under the Hand and Seal of such Justice, directed to any Sheriff or Constable of the County, where the said ship shall have been imposed, rendering the overplus, after deducting Costs of such Distress and sale to the Master or person having charge of such Ship or Vessel.

VII. And be it further enacted, That this Act shall not go into operation until His Majesty's Royal approbation thereof be first had and declared.

HOUSE OF ASSEMBLY,
Monday 1st March, 1830.

Resolved, that the further consideration of the Bill be postponed until the next Session of the General Assembly, and one hundred Copies of it be printed for the use of the Legislature.

C. P. WETMORE, Clerk.

A Message from His Majesty's Council.

Mr. Bliss, Master in Chancery, informed the House that the Council had passed the following Resolution:

“COUNCIL CHAMBER,
2d March, 1830.

“On motion, Resolved, that the Journals of this House, from the first session thereof, be printed; and that in future the Journals of each Session be printed at the end thereof.

“And further Resolved, that the above be communicated to the House of Assembly, in order that they may make provision for carrying the same into effect.

VARIETIES.

FUTURE EXISTENCE.

[We insert this article in compliance with the request of a correspondent. Although perhaps a little too exclusively theological for a Newspaper, our readers will (we doubt not) agree with us in our admiration of its superior style and clearness of argument. It originally appeared in the *New York Observer*.]

The possibility of a future existence, perhaps none will deny—certainly none can disprove. That it is reasonable, is a position which the common sentiment of mankind, and pre-eminently of the wisest, has fully sanctioned; that it is desirable, seems ever to have been the conviction of the best; and that it is a solemn and momentous consideration is evident to every reflecting mind.

Future existence, to the eye of mere reason, is not necessarily identical with interminable existence. For aught we naturally know or are competent to discover, we might exist hereafter, and not be immortal; we might have a posthumous life in another world, without living any where for ever. Immortality is a superlative conception—rather it is absolutely inconceivable. It involves the overwhelming vastness of infinity. We speak of infinities as of finites, with equal facility and correctness. But who comprehends the thought of what is infinite? We say that Jehovah is infinite; that eternity, space, future existence are infinite; and we use the words with undoubted propriety, but what knowledge has the mind of these illimitable themes? The words of infinity, such as infinity itself, immensity, eternity, immortality, ubiquity, and others, are all positive words; but they are the representatives of negative thoughts.—When we conceive, or endeavour to conceive of infinity, as of immortal existence, all that our thought ever compasses is, that there is no end to the series, that the line of being is protracted, and protracted, and protracted without cessation, that we shall be and be and be, with no actual or possible termination of our being. Immortality appears to be an idea not indigenous to the human mind, but derived more or less remotely in every instance from revelation. “Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel.”

It is clear from reason, that reason alone can never ascertain any thing in respect to future existence. For the purposes of religion, conviction is indispensable. But how is conviction to be obtained, without adequate evidence? Conjecture is not knowledge; evidence is not demonstration; the facts of the invisible world, like facts in this, are independent of human opinion; the sentiment of the majority is not the oracle of heaven; universal suffrage, could it be obtained (as we know it cannot) would only prove the wishes of mankind; the cogitations of the ancients, in whatever form or fulness they have come down to us, can decide nothing; and if all these sources of influence, and all the streams that flow from them, were combined in one congruous result, it could not authenticate the fact of immortality, or any other fact of that unexplored interior. No aggregation of human opinion could approach the certainty of one divine testimony; no accumulation of finites could approximate an infinite; truth is the offspring, not of the thoughts of men, but of the lips of God.

The fact that God has given us a revelation, and a revelation so copious and definite in its statements, and a revelation so diffuse and luminous on the grand topic of future existence, is a sufficient proof of that we needed it.

A future existence is fully taught throughout the inspired volume, in the Old Testament as really as in the New. No one can doubt, however, that the degree of light which characterizes the New Testament, is superior to that of the Old. “Brethren, I write no new commandment upon you, but an old commandment which ye had from the beginning: the old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now shineth.” There is much light in the cloudless firmament of night, compared with the total darkness of a subterranean dungeon; but the light of a refracting atmosphere, the light of the stars and of the moon, single or combined, is comparative darkness to the splendours of noon: so the light of the New Testament dispensation, in its fulness and clearness, reveals not only all the proper objects of religion, but also the contrasted darkness of preceding dispensations.

The light which the New Testament sheds upon the futurity of our being, has dissipated all its shadows; and while its plenitude suffices for all the purposes of piety, and all the wishes of wisdom, its only deficiency is deliberated and defensible: it is deficient, totally deficient, in solutions to the questions of the curious, and sanctions to the theories of the proud. What man needs to know, in order to be wise and good and happy, the volume of God most amply discloses; what beside this he vainly asks or thinks, or wishes, it deigns not to resolve, it waits not to inquire, it notices only to reprove. Its testimonies are the basis of our faith; its promises, of our hope; its precepts, of our duty. “For the prophecy came not in old time by the will of men; but holy men of God spake as they were moved by the Holy Ghost.”

Suppose we knew the fact of future existence, we should incline to know also whether it was limited or endless. Suppose immortality were ascertained to us, the question occurs in every bosom, shall I be happy or miserable in that untried, unchanging state? A question how proper to be asked by man! how worthy to be answered by God! Whether man has originally asked the question or not, is disputable; that God has completely answered it, is sure. Our ignorance is guilty, because it is voluntary and unnecessary. God has turned author to instruct us in the grandest lessons of wisdom, and shall we neglect his issued volume? This is not the treatment which a friend deserves, or which a friend would manifest. “He that loveth me not, keepeth not my sayings.”

The instruction afforded in the New Testament on the subject of immortal existence, is abundant. That book of God expatiates on eternity. We might class its contents on this grand article, and divide and subdivide its classes till time would fail us, and attention languish or retire. And what better evidence could possibly be afforded us than the testimony of God? As a being, God is infinitely the greatest, and as a witness infinitely the best in the universe. He, whom ignorance cannot obscure, nor error mislead, nor evil contaminate—whose omniscience cannot be deceived, and whose perfect holiness cannot deceive others, whose thoughts are infallible, and whose words necessary truth, God is a witness whose testimony deserves the perfect credence of every human being. To believe what he says is safety, wisdom, salvation.

“The testimony of the Lord is sure, making wise the simple.” Ps. xix. 7. PHILODEMUS.

UNANIMITY OF JURIES.

On the question of the necessity of unanimity in juries on criminal trials, which has been so prominently brought before the public by the late proceedings at Cork, there has been sent us a very clever and ingenious pamphlet, published some years, entitled “Observations on the English Jury Laws in Criminal Cases, with respect to the distinction between Unanimous Verdicts and Verdicts by a Majority,” from which we shall make no apology for making some extracts. It is well known that different rules prevail in the different countries in which Jury trials exist, as to the requisites of their verdict. In Scotland, where the jury consist of 15, a bare majority of opinions is sufficient to decide their verdict. In France, where 12 compose the Jury two-thirds of the members, or eight, must concur in opinion to render valid a verdict of guilty. In England it is superfluous to mention that unanimity is requisite in all cases of condemnation. Each of these systems is defended by its respective partisans, and on its own separate grounds, and we shall not stop and discuss their merits. But unanimity being required in England, it behoves us to see, either that unanimity is obtained, or that, if there be doubt, the defendant should have the benefit of that doubt. The necessity of this rule is forcibly stated in the following passage:—

“It is the same case with an English Jury. Suppose the jury enclosed, and consequently excluded from all further information on the question of the murder. Three of this jury shall, we assume, be persuaded of the prisoner's innocence, and nine of his guilt. Were this in Scotland, or in France, the majority would be sufficient to condemn, and the number of that majority would be declared in court; but in England it is very different. The jury are not here twelve separate men: they are one body, whose collected opinion is to be declared by their foreman. There are, then, doubts in the mind of that body; and the prisoner has a right, a legal right to have those doubts of his guilt interpreted in his favour. If the three who think him innocent were to agree to a verdict of guilty, they would be perjured. They would become the executioners of an innocent man; for to them he would be innocent. It is otherwise with the nine. They think him guilty; but their opinion is not the opinion of the whole body. They are only the alternately preponderating weights in the scale of a single mind. It is not so much in one scale, and nothing (or what we count as nothing) in the other. The weights on either end of the beam are, in our argument, assumed to be of the same quality. They differ in amount, but neither of them are worthless. Each scale is attended to. The balance vibrates—there is doubt. If the light or scale be fixed to the beam, it is a jury of nine. If the proportion of the two, with regard to quantity alone, be considered, we divide truth into parcels that oppose one another: we have the decision by majority.

“Were this a mere case of probabilities, resolvable by the doctrine of chances—were it a life insurance that might be calculated from the tables of Dr. Price and Mr. Morgan, we might then say (supposing the jurors to be equally wise), that it was nine to three against the person accused; and we might reasonably conclude that, if there were a multitude of similar cases in each of which there were recorded a verdict of guilty, out of every 12, so convicted, there would be three innocent men who would suffer the sentence of the law. This is the unvarnished tale of what is to be feared, often happens in countries where the juries decide by majority; but there must be something very different, whatever that something may be, in the verdicts of our juries: for decision by majority is not the law of England. A Scotch jury literary says, ‘There are eight of us who think the prisoner guilty, and seven who believe him to be innocent; and the man is hanged upon this comparison of probabilities; but such a verdict would not be recorded in an English court; or if it were, it would be equivalent to no verdict.’

We would go further and say, that if there is not an almost instantaneous unanimity, the man should be acquitted. What is the meaning of the legal recommendation, that the prisoner is to have the advantage of “reasonable doubt?” And it is not to be presumed, when twelve sworn persons differ on a matter of fact, that there must be some reasonable doubt? The great principle on which the English law proceeds is, that the proof must be decisive, and consequently that the jurors cannot but be unanimous.—*London Times*.

INSANITY.—A Letter in the shape of a pamphlet, has been addressed by Sir Andrew Halliday to Lord Robert Seymour, with a report of the number of lunatics and idiots in England and Wales. It contains a series of returns, which Sir Andrew says are authentic and tolerably accurate; and which not only show that insanity, in all its forms, prevails to an alarming extent in England, but that the numbers of the afflicted have become more than tripled during the last 20 years. By one table it appears that the total number in confinement is 6100; of whom 2537 are in public asylums. In another table, the number of insane persons at large, or with relations is stated to be 7610. The average is about one to every thousand of the population. “The disease (he says) appears to be more prevalent in the agricultural districts than among the manufacturing population. It is also more frequent in our inland counties than in those that are bounded by the sea; and those who labour in mines are much less subject to its ravages than those who toil upon the surface of the earth.”

SELF EDUCATION.—Among the memoirs of self-educated men, in the Library of Entertaining Knowledge, the notice of Thomas Simpson, the celebrated mathematician, is particularly striking, and the following is a fitting sequel:—“We have remarked that the book from which Simpson acquired his first knowledge of fluxions was a work by Edmund Stone. Stone affords us another instance, of self-educated mathematicians. Neither the place nor the time of his birth, is exactly known; but he was probably a native of Argyleshire, and born a few years before the close of seventeenth century. He is spoken of as having reached an advanced age in 1768. The only account we have of his early life is contained in a letter, which is to be found prefixed to a French translation of one of his works, from his contemporary, the Chevalier Ramsay, who knew him. His father, Ramsay tells us, was gardener of the Duke of Argyle, who, walking one day in his garden, observed a Latin copy of Newton's Principia lying on the grass; and thinking it had been brought from his library, called some one to carry it back to its place. ‘Upon this,’ the narrative proceeds, ‘Stone who was then in his 18th year, claimed the book as his own. ‘Yours?’ replied the Duke, ‘do you understand Geometry, Latin and Newton?’ ‘I know a little of them,’ replied the young man. The Duke was surprised; and having a taste for the sciences, he entered into conversation with the young mathematician. He asked him several questions, and was astonished at the force, the accuracy, and the candor of his answers. ‘But how,’ said the Duke, ‘came you by the knowledge of all these things?’ Stone replied, ‘A servant taught me ten years since to read.—Does any one need to know any thing more than the twenty-four letters, in order to learn everything else that one wishes?’ The Duke's curiosity redoubled, he sat down on a

bank and requested a detail of the whole process by which he had become so learned. ‘I first learned to read,’ said Stone, ‘the masons were then at work upon your house. I approached them one day, and observed that the architect used a rule and compasses, and that he made calculations. I inquired what might be the meaning and use of these things, and I was informed that there was a science called arithmetic. I purchased a book of arithmetic, and learned it. I was told there was another science called geometry; I bought the necessary books and learned geometry. By reading, I found that there were good books in these two sciences in Latin; I bought a dictionary and learned Latin. I understood also, that there were good books in the same kind in French; I bought a dictionary, and I learned French. And this, Lord, is what I have done; it seems to me that we may learn everything when we know the twenty-four letters of the alphabet.

REMARKABLE CHARACTER.—A Mr. W. Huggins lately died in the workhouse at Oxford at the age of 74. Mr. Huggins was an excellent classical scholar. He was formerly a member of New College, but his interposition was so great that he was obliged to leave it, and he entered the Navy as a common seaman. While on ship-board, he gained money and respect, by instructing the young officers in the classics. He distinguished himself in an engagement with the enemy and had part of his right foot shot away, which rendered him lame the remainder of his life. On obtaining his discharge, he returned to Oxford, and entered as a Commoner of St. Edmund's Hall; but his excesses were such that he was compelled to leave the Hall. He then became usher to the late Professor Robertson, who at that time was Master of the Choristers' School, Christ Church. On the removal of Dr. Robertson, he engaged himself as classical usher to the late Rev. James Walton, with whom he continued many years, occasionally filling up his vacant hours by assisting young students in the University in preparing for examination. It is said he translated the whole of the Spectator into Latin. He afterwards became one of the almsmen of Christ Church; but, as age and infirmity crept upon him, his stipend being small, he was compelled to seek an asylum in the workhouse.

A VISIT TO THE DEAD SEA.

Riding on, we soon reached the embouchure of the river Jordan, bearing south-east, and caught a first broad view of the Dead Sea. The sea is discoloured by the waters of the Jordan for about hundred yards, and for at least four hundred feet the stream, the water tastes extremely salt and brackish. The south side is covered with a quantity of low shrubs, and about one hundred yards from the river, a low line of sand separates it from the barmens from the sea. Here, also, are a few trees, the greater part shrunk up and withered. We proceeded to the shore. The view from this point is singularly striking. The mountains of Moab to the east, and the continuation of the chain of Gilead to the west, form a basin. They appear generally speaking, to run parallel, are of the same character of soil, the western lower than the eastern chain, their forms much broken, affecting a conical, and running down in ridges, shivered and pointed, to the water. In some places they are off bluffly and unexpectedly, and are cloven by earthquakes or time into perpendicular precipices. The colour of the eastern range, somewhat interrupted here and there by deep valleys, is of a dun red, the symptoms of wood, and very little of herbage, are to be seen. Each of these valleys are traceable by their openings towards the sea, and almost every opening is consecrated, in some manner or other, the pages of scripture. On the west, the hills stand like a confused crowd of tumult, ploughed, and torn, and slashed by the action of inward fire, but with great resemblance to each other, and of a whitish, chalky soil, here and there greened over with a sickly herbage. A very near exemplification of the same appearances may be seen both in the neighbourhood of Solitara, at Naples, and close to the city of Sienna. No plains of any extent intervene between the mountains and the sea. The dry plains of Jericho stretch off, blank and waste to the north. We sat down for a time, in silent admiration, and gazed, strongly impressed by the sight, on the universal desolation which weighed like a curse on every thing around us. We were seated on a withered trunk which had been carried down the river, and afterwards rejected by the sea. Large fragments of a similar kind lay scattered around us, half buried in the slimy sand; beyond these were long crusts or shells of salt, glistening and cracking under the feet of our horses, that were wandering about in search of some sordid herbage, and finding none, had at last approached to where we were placed. A few sickly plants half smothered in the mud and salt of the frequent inundations, made a sort of wood. Near drooped one or two small knots of tulips, mixed with glaring yellow flowers; and we heard, from time to time, the melancholy song of a few lonesome birds on the stunted trees. After a short repose we stripped and rushed into the waters. They bore us up with gentle force as we advanced. We took precaution not to wet the head: the travellers who had preceded us had suffered from neglect in this respect. The water seemed tolerably clear until taken up in the hand when it looked oily, and resembled brandy, was first mixed with water. The general hue was dead, pallid green, approaching to blue; the bottom slippery and slimy, cleft and sunk into pits and holes. The slime on the shore assumed the appearance of stone. The sensation on leaving the water was disagreeable in the extreme. It did not, indeed, produce that contraction of the skin mentioned by most writers; but we felt, instead, a clammy, greasy feeling, not unlike honey half washed off. I saw an asphaltum floating on the surface of the sea; but picked up some particles (the largest not larger than an inch, and perfectly black) on the shore. The water tasted particularly salt, bitter and pungent, and left a strong, sharp, stinging sensation on the tongue, nose and eyes. The salt deposited on our head and skin was very considerably and unpleasant. The whole scene was one of utter desolation. Not a human being was visible in the neighbourhood; not a single symptom or vestige of man. The few straggling birds I have mentioned, and the fragments of a few shells in the sand were the only evidence of life. After an interval of about an hour we resumed our journey.—*New Monthly Magazine*.

THE ROYAL GAZETTE.
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