

Poetry.

THE CURSE OF CANAAN.

Is, then, the curse accomplish'd? has the last Of Canaan's fated expiations pass'd? No! 'neath another name, a nobler clime, The sons of Canaan, for their father's crime, Still bend their bow, lowly with suppliant knees To each grim form of idolatry; Still mad for war, yet doom'd to cover At every moment to superior power; Still forced to fall beneath a burning sun, Without our aid when the day is done, Heirs of the shrunken bow and swollen lip, The race of Canaan tremble at the whip. But is their doom eternal?—is there not One ray of hope in their unhappy lot? Must they forever rue the fatal crime Of one forefather in the olden time? And while the nations of the earth are glad At man's redemption, must they still be sad? I will not—dare not think it. I have heard My blessed Redeemer's compassionate word— "Come unto me, ye who are heavily laden, Ye overburden'd sinners and be free! Ye of the toiling hand and grieving breast, Come unto me, and I will give you rest! Come unto me, ye who sincerely mourn, Or for your father's sin, or for your own, Though they be red like scarlet, yet will I Efface the bloody and the fatal dye, And as the snow, or as the wool is white, Shall be to you past transgressions in my sight!" It is a blessed promise—then to Him, With thy crash'd spirit and thy fetter'd limb, Come, ransom'd child of Canaan—there is now No fatal mark on thy regenerate brow To bid thee shun thy Saviour's presence. He Reduc'd thy curse upon the cursed tree, He bore the burden of thy father's guilt, And when the nails pierc'd him and his blood was spilt, And thy and ruin swell'd that bitter cry When shading Nature saw her Maker die, Then let it be our destiny to pour The halm of hope on Africa's burning shore, To lead with holy earnestness in train The slavish fetter and the mortal chain. So that, released, and purified from all Which held their bodies and their souls in thrall, With us who led them on their glorious way, May be their portion in the latter day— With us who hope the heavenly crown to swell Of Enoch, Noah, and of Israel—Rev. R. W. ESSINGTON, M.A., Seatonian Poem.

"The same explanation applies to the ever-burning lamp of the Rosicrucians, held in the hand of a figure armed with a mace, with which he dashes the lamp to atoms, on the entry of any person into the secret vault." "Most undoubtedly, Herbert," said Thompson; "for in this instance, the legend describes the figure as raising the hand at the first step of the intruder, preparing to strike as he draws nearer and nearer, and at last, when almost within reach, the secret springs on which he is walking, dash down the armed hand of the figure, and the lamp and the secret perish in darkness." "The tales of natural magic," said Herbert, "remind me of the legends of one of the James's of Scotland, in the subterraneous cavern of Haldon Hill." "I hardly know to what legend you allude," replied Latham. "The one in which the king enters a long hall, where an hundred knights stand on either side, each with his armour on, and his horse ready caparisoned by his side. At the end of the hall stand a lance and sword. All is silence, the knights stand as statues, and their war-horses do not seem to breathe. The whole chain depends upon which is performed first, the bugle blown, or the sword drawn from its scabbard. The king seizes the bugle; the effect is, that the whole melts into darkness, and the chain is gone." "As you have led the way to traditions of the northern part of our island," said Latham, "one form, if not the original one of the legend which Scott has worked up in his Marjoram, will not be out of place. I allude to the encounter of Marjoram with De Witton, under the guise of the spectral champion of the Pictish camp." "Your old monk's book would have been a treasure to Sir Walter Scott," said Herbert. "That he would duly have appreciated its contents, no one can doubt," replied Latham; "but he was so well read in the later forms of the legends, that he would have found in its pages, that though apparently unknown to him, he required but little of its aid."

THE SOUTH SEA ISLANDS.

About twenty years had elapsed from the time that Columbus discovered America, when Vasco Nunez de Balboa beheld from a mountain in the isthmus of Darien the immense expanse of the ocean spreading out before him towards the noonday sun. He was not aware that his eyes were directed to a sea which stretches round the whole circumference of the globe, and contains, between the Cape of Good Hope and the shores whereon he stood, a multitude of islands, some of them equal to the mightiest kingdoms of the Old World, and one at least not inferior in extent to the whole of Europe. In truth, no scene could be more magnificent, whether as it respected the actual vision, or as it afforded scope to the fancy of an aspiring voyager. The various regions which lie scattered over its bosom possess all the advantages of a rich soil and a genial atmosphere, displaying at once the full beauty of spring combined with the luxuriance of autumn. Tufted groves mingle their foliage with the brilliant enamel of the meadows; while a perfume of exquisite sweetness embalms the air, which is constantly refreshed by delightful breezes from the ocean. The spontaneous productions of the earth exempt the inhabitants from all painful labour; the bread-tree yields a plentiful supply of food without demanding any severe return of care or toil; and the surrounding waters, rendered smooth by coral reefs, offer a great variety of fish, which can be obtained by means so simple as to resemble sport rather than an irksome drudgery. It will nevertheless be acknowledged, without the hand of man, the finest scenes of nature are imperfect. Even under the most propitious climates, and with the richest mould, if mind has not been exerted to improve or direct their energies, the result is unsatisfactory; often offensive to the eye and disappointing to the hopes. Wherever the human being, the lord of this portion of creation, has neglected to interpose his industry, the vegetable and animal tribes remain destitute of the excellence which they are capable of attaining; they even languish and decay though enjoying every physical advantage. In most parts of the world unvisited by the arts of civilized life impenetrable woods cover the surface; the trees are seen mutilated by the storm, or rotting on the ground; the fertile plain is encumbered with noxious weeds, or soaked with stagnant water; and everything that seems to grow is suffocated by an exuberant vegetation. But as soon as the colonist from an enlightened country appears in such desolate regions, he eradicates the useless plants and supplies their place with others fitted to give nourishment to himself and to the domestic animals whose service he employs. By removing all that is broken down and decayed, he relieves the air from putrefying effluvia; by opening a passage for the motionless waters, he gives to them an increasing limpidity, rendering them beneficial to all the tenants of his new abode; while the earth by receiving the kindly influence of the atmosphere becomes dry, and has its face soon covered with a lively verdure. The rays of the vertical sun no sooner begin to parch the surface of his field or vineyard, than he diffuses over them the refreshing water of the passing brook, and preserves the powers of vegetation. How beautiful and beneficent does nature become when improved by industry of man, and what happy changes are produced by the arts of civilized life! The contrast now stated still meets the eye of the mariner, according as he happens to visit the wilds of New Zealand, or to approach the gentler shores of Otaheite, the fairest isle in the South Sea."

THE CLERK AND THE IMAGE.

In the city of Rome stood an image: its posture was erect, with the right hand extended: on the middle finger of the outstretched hand was written "STRIKE HERE." Years and years had the image stood there, and no one knew the secret of the inscription. Many wise men from every land came and looked at the statue, and many were the solutions of the mystery attempted by them: each man was satisfied with his own conclusion, but no one else agreed with him. Among the many that attempted to unravel the mystery of the figure was a certain priest. As he looked at the image, he noticed that when the sun shone on the figure, the shadow of the outstretched finger was discernible on the ground at some distance from the statue. He marked the spot, and waited until the night was come; at midnight he began to dig where the shadow ceased: for three feet he found nothing but earth and stones: he renewed his labour, and felt his spade strike something hard: he continued his work with greater zeal, and found a trap door, which he soon cleared, and proceeded to open. Below the door, a flight of marble steps descended into the earth, and a bright light streamed upward from below. Casting down his spade, the priest descended; at the foot of the stairs he entered a vast hall: a number of men habited in costly apparel, and sitting in solemn silence, occupied the centre: around, and on every side, were riches innumerable; piles of gold and enamelled vases; rich and glittering robes, and heaps of jewels of the brightest hue. The hall was lighted by one jewel alone; a carbuncle so bright, so dazzling, that the priest could hardly bear to gaze upon it, where it stood in a corner of the hall. At the opposite end of the hall stood an armed archer, his bow was strung, and the arrow fitted to the string, and he seemed to take aim at the carbuncle; his brow blazed with reflected light, and on it was written, "I am that I am; my shaft is inevitable: ye glittering jewels cannot escape its stroke."

Beyond the great hall appeared another chamber, into which the priest, amazed at what he saw, entered. It was fitted as a bed-chamber, couches of every kind ornamented it, and many beautiful women, arrayed in robes as costly as those worn in the great hall, occupied the chamber. Here too all was mute: the beautiful damsels sat in silence. Still the priest went onward. There were rooms after rooms, stables filled with horses and asses, and granaries stored with abundant forage. He placed his hand on the horses, they were cold, lifeless stone. Servants stood round about, their lips were closed—all was silent as the grave: and yet what was there wanting—what but life? "I have seen to-day what no man will believe," said the priest, as he re-entered the great hall; "let me take something whereby to prove the credit of my story."

As he thus spake to himself, he saw some vases and jewel-hatted knives on a marble table beside him; he raised his hand, he clasped them, he placed them in the bosom of his garment—all was dark. The archer had shot with his arrow; the carbuncle was broken into a thousand pieces—a thick darkness covered the place; hour after hour he wandered about the halls and passages—all was dark—all was cold—all was desolate; the stairs seemed to have fled, he found no opening, and he laid him down and died a miserable death, amid the heaps of gold and jewels, his only companions the lifeless images of stone.—His secret died with him.

"Speaker in his Fairy Queen, seems to have had some such tale as this in his eye, in his scene in the House of Riches," remarked Herbert. "You allude to the fiend watching Sir Guyon, and hoping that he will be tempted to snatch some of the treasures of the subterranean palace, so freely displayed to his view." "Sir Guyon fares better than your priest," replied Herbert; "he resists the temptation and escapes the threatened doom; as the poet says— 'T'was the fiend his gashing teeth did grate And grieved so long to lack his greedy prey; For so he wended, that so glorious bait Would tempt his guest to take thereof assay; Had he so done, he had his sin atoned away, More light than Calver in the falcon's tail.'"

"Pope Sylvester, I presume," said Thompson, "was a clever mechanic, and a good astronomer, as far as knowledge extended in his day." "Perfectly so," and hence all the wondrous tales of his magic," rejoined Latham. "Born in France, and mutually of an acute mind, he proceeded to Spain, to gain, in the Saracenic university of Seville, some little of the eastern sciences. Arithmetic and astronomy, or, as Malmesbury calls the last, astrology, were then flourishing in Spain, and when introduced by him into his native country, soon gained him the reputation of a magician." "Frat Bacon experienced in this country," remarked Herbert, "that a knowledge of mechanics sufficient to create automations, of acoustics to regulate the transmission of sounds through long concealed pipes, and of astronomy to attempt some predictions of the weather from planetary movements, was quite enough to ensure him the name of magician among our rude ancestors." "One of the magic arts attributed to Gerbert," remarked Latham, "clearly indicates that a knowledge of mechanism was the source of his reputation in his case.—Malmesbury tells us that Gerbert framed a bridge, beyond which were golden balls of a mass of brass, the riders of gold, richly glittering with jewels and embroidery. A party attempted to pass the bridge, in order to steal the treasures on the further side. As the first step on the bridge, it rose gradually in the air, and stood perpendicularly on one end, a brazen man rose from beneath, and he struck the water with a mass of brass, the sky was overshadowed, and all was thick darkness." "Setting aside the darkness," said Thompson, "the result of accident, or an addition of the chthonic, a little clever mechanism will account for the moveable bridge of Gerbert."

apostate race. We may therefore deprecate and denounce war itself, as the most horrid and atrocious evil, consistently with the obedience and honour due to our rulers, and the most ardent prayers for the success of their measures, as far as they tend to the protection and welfare of our beloved country.—But we must also maintain, that all the blood shed in war is murder, chargeable on them whose criminal projects and policies render such dreadful methods of resisting them necessary; and that it will certainly be required at their hands, on which side soever the victims were slaughtered.—Rev Thomas Scott.

CHRISTIAN ENERGY. If we should plead with a Magdalene out of whom have been cast seven devils, or a Peter that hath thrice denied his Lord, or a Paul who hath made havoc of the Church—there is material for a substantive and vivid character, there is energy for a life above the world. Conformed to the likeness of their Lord, the examples of all living men are more to them than the gaudy shifting clouds of an evening; moving along the path of the cross all the soft and silken customs of life as threads of idle gossamer. There is about them a moral weight, and an onward force, and a clear definite outline of character before which every thing gives way. They hurry all before them, as if by the spell of absolute dominion. They have about them a dignity borrowed from the grandeur of the end for which they live. Poverty and plainness, solitude and a self-denying life, in them no man dare despise; may all men feel that these harder features are more in keeping with the loftiness of their moral choice, than the nice proprieties or the effeminate softness of the world. And yet, it is not most true that such characters as these we deem rather to be gazed after than followed; as objects rather to admire than to imitate? Do we not deal with each other, eye and with our own consciences, as if the devotion of the Apostles was as miraculous as the casting out of devils? Do we not look along the lives of holy men, who, through the darkest ages of the Church, shone with unearthly splendour, and speak of them as we do of strange fires which more on no discoverable law; wild and eccentric lights, of most commanding grandeur, but perilous to follow? And what do we thereby confess, but that the Divine laws, which ordered that spiritual world are but feebly felt and faintly understood by us; that the powers of some lower system have absorbed us in their circles; and that we are hurried along by some inferior forces which bear us visibly away from their luminous paths and destinies, we know not whither nor why?—Archdeacon Manning.

THE GOSPEL. Were I called upon to embody and delineate the spirit of the religion of the Gospel, I would not dip my pencil in the black dye of melancholy, to paint a dark and dismal figure, with clouded countenance and gloomy brow; clothed in sable and having his hands; with a downcast look and a mournful step, as if the world were one wide burial-ground, and he pathway continually among graves; and the only light that gleamed upon that path was the ghastly light that glimmers in the charnel house; and the only sounds that met her ear were the shriek of the death struggle, and the chant of the funeral dirge. No, I would dip my pencil in the loveliest hues of heaven, to paint a bright and beautiful spirit from the skies, with the love of God sparkling on her countenance, and the glory of God beaming on her brow; clothed in garments of light, and crowned with a wreath of amaranth; with a smile of such sweet serenity, as would tell that all within was peace—the peace of God; and an aspect of holy gladness, caught from every sight of beauty and every sound of melody, of which a benevolent Creator has made our earth so full; with a buoyant step, becoming a traveller to the skies; and an upward look, raised rejoicingly to Him, who is all her hope, and all her happiness, and to which she returns from whence she came, and to which she is returning.—Rev. Hugh White, A.M.

FAITH THE GROUND OF STEDFASTNESS. Nothing can secure us against the inconstancy of our own tempers and opinions, variable as the forms of every earthly fashion, but a steady regard to Him who is alone for ever unchangeable. The Christian "walks by faith, not by sight;" he endures as seeing Him who is invisible." He has been cheered with a view of that glorious city which terminates the long avenue of earthly labours; and when faint and wearied in his pilgrimage, he can ascend some neighbouring eminence, and refresh his exhausted spirits by contemplating its lustre, the events of this life, indeed, sometimes seem strange to him; but amidst all the elemental war around, he knows that the laws of nature remain unaltered, that the dominion of wisdom and order is not subverted. He sees a heavenly hand leading every event to its destined issue, and touching the secret spring of every dispensation. The afflictions which befall him, he knows that he has merited, and trusts that the mercy of his God will turn them to his correction and improvement. The sorrows which may sometimes assail those who are dear to him, he beholds, indeed, with the deepest sensibility, yet without dismay; for he has learned that "whom the Lord loveth he chasteneth;" he remembers who they were "of whom the world was not worthy." He sees that violence and confusion have taken possession of this world, and that each in his turn, during his sojourn here, must suffer something from the general disorder; but he is well assured that "the Lord's hand is not shortened, neither His ear heavy;" that "His eyes see over the righteous, and His ears are open to their prayers."—Boydell's Theological Essays.

STRENGTH OF THE CHURCH. Israel is an impregnable castle, not by reason of the nature of the place or situation, nor in regard of the great store of men and munition in it; but because he that keeps it doth neither slumber nor sleep. Many a time have they fought against me from my youth up, may Israel now say: many a time have they afflicted me from my youth up, yet they have not prevailed against me. There can be no state, society, kingdom, or common-wealth, so strongly built and fenced, but if the floods of sedition arise, and the raging tempest of foreign forces beat upon it, it may be ruined, because it is founded upon sand, that is, men who are but sand and dust; but let the floods of persecution arise, and the wind of heresy blow never so furiously upon the Church, yet it will stand because it is built upon the rock Christ Jesus.—Dr. Daniel Featley.

ABHORRENCE OF EVIL. If thy hatred of evil be right, know it will begin at home; as we feel aversions and abhorrences most when the things are nearest us. It is not the upright nature of holiness, to hate sin in others, and to hug it, or spare it, in itself, whether the same kind of sin, or any other; for if this abhorrence be right, it is against all sin, the whole as natural contraries are, and it is most against it, where nearest to itself. It is the true vice of zeal, kindled by the love of God, that burns up sin, but first that which is nearest it as a fire in the heart, does, and so reaches what is farther off. But if thy zeal fly most abroad upon others, it is an unruly, disorder'd, wildfire crackling and squibbling up and down, good for nothing but to set houses and towns on fire.—Archbishop Leighton.

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Farm for Sale. FOR SALE, the South-East quarter of Lot No. 17, in the 4th Concession of the Township of Hamilton; 40 Acres of which are cleared. The Land is well watered, and in a high state of cultivation. For terms of payment, &c. enquire of the Subscriber on the premises. THOMAS CROSSAN. Hamilton, 12th June, 1845. 414-17

LANDS FOR SALE, ON REASONABLE TERMS. District of Simcoe. Lot 4, 1st Con. East of Hurontario Street, Mulmur, 200 acres. " 15, 7th " " " " " 200 " W. half 10, 4th " " " " " 100 " W. half 7, 3rd Con. Southern division, Orillia, 100 " W. half 7, 3rd " " " " " 100 " E. half 14, W. half 22, 5th Con. " " " 200 " W. half 13 and 14, 7th Con. " " " do 200 " W. half 7, 6th Con., E. half 7, 7th Con. Vespra, 200 " Western District. E. half 7, 7th Con. N. of Egremont Road, Warwick, 100 " 25, 7th Con. " " " " " 200 " Victoria District. W. parts 18 and 19, 11th Con. " " " " " 200 " Middle District. S. half 7, and N. half 11, 10th Con. " " " " " 200 " Lot 1, 6th Con. " " " " " " " 200

The above Lands will be sold at moderate prices, and on terms to suit the purchaser. Apply (if by letter, post-paid) to ALEX. CAMPBELL, Napanee, M. D., 25th March, 1846. MR. P. MARCH RESPECTFULLY announces that he has entered into arrangements for publishing immediately A Splendid Mezzotint Engraving OF THE REV. DR. M'CAUL, Vice President of King's College, Toronto. From the Painting executed for the Principal and Masters of Upper Canada College, (to whom the Engraving is by permission, respectfully dedicated,) and which has been pronounced by competent judges to be an excellent likeness of the Reverend and Learned Gentleman. The Portrait was taken about two years ago; and previous to its being placed in the hands of the engraver, some material improvements were made. The price will be 20s. for Proofs, and 12s. 6d. for Prints; and great care will be taken to secure perfect copies to subscribers. The Portrait will be of the same size and style as that of the Governor General recently engraved; and by the same Engraver, Mr. Warner, and published by H. W. ROWSELL, Booksellers and Printers to the University of King's College, Toronto. 478-17

Engraved District Maps. TO BE Published, a complete ATLAS OF CANADA WEST, in Districts, showing every Lot, Farm, River, Creek, Post, Town, Village, Post Office, Church, &c., in each Township; exhibiting a Bird's-eye view of all Traveled Roads, distinguishing the Concession Lines and bearings, Plans, Mail Routes, and especially Engraved upon Copper Plates, (about 2 by 3 feet), forming a Register of all Improvements in the Country, upon a scale of 2 1/2 miles to one inch—considerably larger than Bouche's, and embracing more information than contained in any other Map—and drawn by eminent Surveyors. Plate 1—The Western District, with Chart. Plate 2—London, Talbot, and Brock Districts. Plate 3—The Huron Tract. The Home, Simcoe, Niagara, Midland, Newcastle, and other Districts, will follow in another, every two months. Price to Subscribers, 10s. each plate, who will receive Proof impressions. Subscribers names will be received by the Engraver, J. ELLIS & Co., 8, King Street, Toronto, (from 15, Broad Street, Bank of England, London), and at the Office of this Paper. Toronto, Oct. 1, 1846. 480-17

St. George's Church. TO BE DISPOSED OF, on accommodating terms, the large square CORNER PEW, near the Altar, capable of comfortably accommodating one person. It may be safely asserted, that this Pew is more conveniently and eligibly situated than any other in the Church, and is only offered for sale in consequence of the removal of the proprietor from the West end of the City. 67 Apply at "The Herald" Office, 36 1/2 Yonge Street. Toronto, 4th August, 1846. 472-17

T. BILTON, MERCHANT TAILOR, No. 2, WELLINGTON BUILDINGS, KING STREET, TORONTO. [LATE T. J. PRESTON.] NOTICE. I S hereby given, that D'ARCY E. BOULTON, Esq., of Cobourg, Canada West, is sole Agent for the general management, superintending, and sale of all Lots in the Province registered in the name of JACQUES ADRIAN FERRIER BARBIER, Trustee of EUPHRASIE BARBIER; and that no sales will be made, or payments upon mortgages acknowledged, that are not effected personally with Madame Barbier, or this her Agent, Mr. Boulton. And all mortgages, or persons indebted to the parties in the above trusts, are hereby notified, that they are authorized to collect and receive the same. New York, February 14, 1845. 388-17

Leaded Windows, Garden Glasses, &c. THE Subscriber is prepared to furnish LEADED LIGHTS for Church and Cottage Windows, and HAND-GLASS for Gardens, of any shape or pattern, at the lowest possible rate. WM. GILLEY, 466-17. Cobourg, June 16, 1846.

CARD. THE business heretofore carried on at Cobourg by D. E. Boulton, Esq., Barrister, Solicitor in Chancery, Bankruptcy, &c., will for the future be conducted in the name of the undersigned who have entered into co-partnership. D. E. BOULTON. JAMES COCKBURN. Cobourg, July 7th, 1846.

WOOL. THE highest market price will be paid in Cash for WOOL at the Ontario Mills Woollen Factory, Cobourg, by the Subscriber. S. E. MACKENZIE. Cobourg, June 12, 1845.

Home District Mutual Fire Company. OFFICE—NEW STREET, OPPOSITE NEWGATE STREET, TORONTO. INSURES Dwellings, Houses, Warehouses, Buildings in general, Merchandise, Household Furniture, Mills, Manufactory, &c. DIRECTORS. John McMurrich, John Desj., James Beatty, Charles Thompson, John Eastwood, Benjamin Thorne, James Lesslie, B. W. Warren, Capt. J. Emsley, J. H. PAICE, Esq., President. J. RAINE, Secretary. All losses promptly adjusted. Letters by mail must be post-paid. July 5, 1843. 371-17

THE PHENIX FIRE ASSURANCE COMPANY. APPLICATIONS for Insurance by this Company are requested to be made to the undersigned, who is also authorized to receive premiums for the renewal of policies. Toronto, July 1, 1841. MOFFATTS, MURRAY & CO.

BRITISH AMERICA FIRE & LIFE & MARINE ASSURANCE COMPANY. INCORPORATED BY ACT OF PARLIAMENT. AGENT AT COBURG—ROBERT HENRY, Esq. 353-17. November, 1844. FAMILY LIBRARY. BOUND IN 100 VOLUMES HALF MUSLIN. BY F. & J. O'NEILL, OF LONDON. PUBLISHED BY THE GENERAL PROTESTANT BRITISH SUNDAY SCHOOLS UNIONS OF NEW YORK. Comprising 167 Books—of which 56 are by English Authors not named, 13 by Mrs. Gamerton, 7 by Charlotte Elizabeth, 2 by Mrs. Sherwood, 2 by the Author of the Week, 2 by the Author of Recollections of a Beloved Sister, 6 from the Catalogue of the Society for Promoting Christian Knowledge, 20 portraits of Burns's Books, 15 being one each by Bradley, Gilpin, B. H. Draper, Mrs. Preston, Mrs. Taylor, Seale, Bowles, Bishop and Whittier, Trimmer, C. B. Matthews, George and Elizabeth, and also one each by the Author of the Raven and Whittier, Grandfather Gregory, Little May, Military Blacksmith, and a Clergyman, and a Lieutenant R.N. 23 by American Authors. For Sale at the Depository of the Church Society of Toronto. Sept. 3, 1846. The Church Society of Toronto. TERMS.—FIFTY SHILLINGS per annum. Post Master, THE SHILLINGS per annum. Payments to be made yearly, or at least yearly in advance. The names in Greek British and Ireland are, Thirties Shillings per annum. Six Pence sterling per annum, payable in advance. Payments to be received, or any orders, instructions communicated to the Publishers, by Mr. Samuel Rowell, 31, Chesapeake, London.