

POETRY.

From "The New Diadem."

THE INDIAN SUMMER.

WHAT is there sadd'ning in the autumn leaves?
Have they that "green and yellow melancholy,"
That the sweet poet spake of?—Had he seen
Our variegated woods, when first the frost
Turns into beauty all October's charms—
When the dread fever quits us—when the storms
Of the wild Equinox, with all its wet,
Has left the land, as the first deluge left it,
With a bright bow of many colours hung
Upon the forest tops—he had not sighed.

The moon stays longest for the hunter now.
The trees cast down their foliage, and the birch
And busy squirrel hoards his winter store:
While man enjoys the breeze that sweeps along
The bright blue sky above, and that bends
Magnificently all the forest's pride,
Or whispers through the evergreens, and asks,
"What is there sadd'ning in the autumn leaves?"

MISCELLANY.

(From the Genesee Farmer.)

ON THE CULTURE OF TEA.

In a late number of the Chinese Repository is an interesting account of a journey performed by G. I. Gordon, attached to the English factory at Canton, and that indefatigable missionary, Mr Gutzlaff, to the tea hills in the interior, which produce the celebrated black teas, known in commerce as Ankoys teas. Their journal furnishes some interesting details of Chinese agriculture, and the manner in which they husband all their resources, to meet the wants of their millions of population. The country through which they passed, swarmed with inhabitants, and though what in other countries would be termed second rate land, exhibited the highest degree of cultivation. Rice, the sweet potato and sugar-cane, were the principal articles of sustenance. Wheat and corn are scarcely known there, they occupying too much land, in proportion to their productive properties, when compared with rice.

In one part of their journey, the travellers were obliged to ascend a rugged barren mountain; yet even there, there was not a spot, where a vegetable could take root, that was not occupied by at least a dwarf pine, planted for the purpose of yielding firewood, and a kind of turpentine; and wherever a nook presented an opportunity of gaining a few square yards of level country by terracing, no labor seems to have been spared, to redeem such spots for the culture of rice.

On their arrival in the neighborhood where the tea-plant was cultivated, they found that no ground suitable for other purposes was devoted to it.—The plant is a small shrub, planted generally in rows about four and a half feet apart, with leaves from three-fourths of an inch, to two inches in length, and growing to an average height of three feet, with bushy tops very close. The hills where the tea-plants grow, are too high for rice and cane. On these hills hoar frosts are common during the winter months, and snow falls to the depth of 3 or 4 inches. The plant is never injured by the most severe cold experienced there, and thrives from ten to twenty years. The tea-plant has its enemies, among which is a worm which makes its way into the pith and converts both stem and branches into tubes.

The ground around the plants is kept light and loose by hoeing, and no leaves are taken from the plant until they are three or four years old; after that, the leaves are usually gathered four or five times a year.—The cultivation and gathering

of the leaves is performed by the families; but the curing of the leaf is an art that requires some skill, and persons are employed for that purpose, who are paid at the rate of one dollar a pecul (133½ lbs.) of fresh leaves, which yield one fifth of their weight of dry tea. The price on the spot for the best qualities, is twenty-three dollars per pecul, or about 17 cents per lb. The process of curing, consists in roasting and drying the leaves over a gentle fire, the operation for the best kinds being repeated 7 or 8 times. Any desired quantity of seed was offered our travellers; and indeed, throughout the journey they were hospitably treated, and received every information freely which the natives could give.

That the culture of tea, as an article of profit, could ever enter into competition with cotton, so long as that article is in such demand abroad, is not to be expected; still, as large regions in the southern or middle states are admirably adapted to the culture of tea, it is to be wished that such favourable opportunities for its introduction, and, if possible, naturalization should not be overlooked. The perfect familiarity of Mr Gutzlaff with the language, his acquaintance with their customs, his skill in medicine, and the confidence the Chinese themselves feel, that he only wishes their good, have given him facilities for access to the interior of that secluded country, that few have ever enjoyed, and we trust that some of the enterprising shipmasters who frequent that country, will avail themselves of the opportunity, and be the means, of giving us another article in our already extended list of resources.

INDIA RUBBER HATS.—A manufacturer has lately succeeded in making very good hats from India rubber. They are very light, weighing about four ounces, and so elastic that they may be folded like a handkerchief, may be crushed into any shape, and will immediately return to their original form, without being injured in the smallest degree.

THE HON. MRS. NORTON.—We have heard from good authority, that a reconciliation was last week effected between the Hon. Mrs. Norton and her husband, and that the happy pair are again taking up house in London.—*London paper, March 23.*

A Lady, by the name of Jeannette Taylor, living in London, has published a most valuable work, called "Navigation with Luni-solar tables," which is pronounced an effort of the highest mathematical genius. The king of the Netherlands has sent her a beautiful gold medal.

COLUMN FOR YOUNG PEOPLE.

Under this head we shall occasionally print a column on "Money Matters," from a little work lately published by the London "Society for the Diffusion of Useful Knowledge."

Those who are engaged in conducting, or in patronizing or promoting education, should consider it a matter of no small moment to instil betimes just notions on subjects with which all must in after life be practically conversant, and in which, no class of men, from the highest to the lowest, can, be safely left in ignorance or in error.

MONEY.

WHAT a useful thing is money! If there were no such thing as money, we should be much at a loss to get any thing we might want. The shoemaker, for instance, who might want bread, and meat, and beer, for his family, would have nothing to give in exchange but shoes. He must go to the baker, and ot-

for him a pair of shoes for as much bread as they are worth: and he must do the same thing if he went to the butcher for meat, or to the brewer for beer.

But the baker might happen not to want shoes just then, though he might want a hat. Then the shoemaker must find out some hatter who wanted shoes, and get a hat from him, and then exchange the hat with the baker for bread.

All this would be very troublesome. But by the use of money, this trouble is saved. Any one who has money may get for it just what he may chance to want. The baker is always willing to part with his bread for money; because he knows that he may exchange that for shoes, or for a hat, or for firing, or any thing that he is in want of. What time and trouble it must have cost men to exchange one thing for another, before money was in use!

We are cautioned in Scripture against the too great love of money. It is, indeed, a foolish and wicked thing to set your heart on money, or on any thing in this present world. Some set their hearts on drinking, and some on fine clothes. All these things are apt to draw off our thoughts from God. Therefore our Lord Jesus Christ tells us to "lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt;" and teaches us not to be careful and anxious "what we shall eat, and what we shall drink, how we shall be clothed," but to "seek first the kingdom of God and his righteousness."

The only kind of poverty that nothing can cure, is covetousness; because reasonable wants may be relieved, but the wants of avarice, never. A man who possesses nothing may possibly become rich, some time or other; but a covetous man, however much he may get, will always be, in reality, poor; because he is afraid to use what he has, and is always anxiously craving for more. And, what is worse, such a man "lays up for himself treasure upon earth" only, and "is not rich towards God." Our Lord had good reason, therefore, for warning us to "take heed and beware of covetousness."

But we ought to be thankful for all the good things which Providence gives us, and to be careful to make a right use of them. The best use of wealth, and what gives most delight to a true Christian, is to relieve good people when they are in want.

For this purpose, money is of the greatest use: for a poor man may chance to be in want of something which I may not have to spare. But if I give him money, he can get just what he wants for that: whether bread, or clothes, or coals, or books.

When there was a great famine in Judæa, in the time of the Apostle Paul, the Greek Christians thought fit to relieve "the poor saints, (that is, Christians,) that were in Judæa*." But it would have been a great trouble to send corn to such a distance; and besides, they themselves might not have had corn to spare. But they made a collection of money, which takes little room; and Paul carried it to Judæa; and with this money the poor people could buy corn wherever it was to be had.

* See Acts v.

AGENTS

FOR THE BEE.

Charlottetown, P. E. I.—Mr. DENNIS REDDEN.
Miramichi—Rev. JOHN McCURDY.
St. John, N. B.—Mr. A. R. TRURO.
Halifax—Messrs. A. & W. MCKINLAY.
Truro—Mr. CHARLES BLANCHARD.
Antigonish—Mr. ROBERT PURVIS.
Guysboro'—ROBERT HARTSHORNE, Esq.
Tatmagouche—MR. JAMES CAMPBELL.
Wallace—DANIEL MCFARLANE, Esq.
Arichat—JOHN S. BALLAINE, Esq.