

YOUTH'S CORNER.

BATTLE WITH AN AFRICAN LION.

A LETTER from French Algiers gives us the particulars of a battle between a detachment of French soldiers, and a huge lion, one of those kings of the forest that range through the mountains and plains of Africa. In clearing the Arabs from around Oued Zerga, last June, the French soldiers discovered this monstrous lion in friendly intercourse with the natives. His female companion, and a numerous progeny, occupied a natural fort in one of the neighbouring hills, from whence, as a general purveyor for the whole community, he sallied forth daily to visit the Arab village, where every attention was paid to him, and his wants duly cared for. His visits created no uneasiness among the Arabs. Men, women, and children, could approach him without fear. Occasionally, it is true, he would carry home with him a cow, a sheep, or a dog, without asking permission. But he only did so when the villagers neglected to furnish his usual supply; and being a good friend in other respects, the Arabs rather encouraged him in the exercise of his free choice of whatever he wished, themselves and families, of course, excepted. The Frenchmen having expelled the Arabs, his lionship was compelled to take a wider range in search of food, and in an unlucky hour, on the 18th of June last, made himself known to eight French soldiers, who had heard of his majesty and were in search of his lair. He approached them quietly, apparently anxious to open negotiations for a treaty of friendship similar to that existing between his late neighbours and himself. But the French soldiers, being a civilized people, entertained a moral antipathy against lions and Arabs, and without waiting for an opportunity to smother the lion and his family in a cave, as Col. Pelissier, or Marshal Bugeaud, destroyed seven hundred men, women, and children, in Dahra, the eight soldiers formed into a line, and discharged a volley of musketry at his majesty. For the first time in his life, he discovered that mankind are not all alike. His first impulse appeared like a determination to give battle, but the odds were against him, and with a slight wound in one leg, he retreated to an adjoining thicket. The soldiers surrounded him, and as night approached, they built large fires, four of their number remaining on guard whilst the others slept.

As the fires began to kindle, the lion commenced his war cry, and in a few minutes the whole wilderness resounded with the echo. Lions and lionesses, answering the cry of the forest king, poured down from the hills. The thicket appeared to be surrounded with beasts. The soldiers were unable to sleep, but they entertained no fear of an attack, so long as they kept up the fires. Faggots were thrown upon the burning heaps. Higher and higher rose the flames, and louder and fiercer roared the beasts. Thus passed the night. At daybreak, as the soldiers were preparing to dislodge their game, one of them discovered the lion within four paces, and in the very act of crouching for a spring upon him, and had barely time to present his bayonet when his powerful adversary came down upon it, the bayonet passing through him up to the lock of the musket. The shock was so great that the soldier was thrown to the ground, and in an instant the paws of the monster were plunged in his flesh. The other soldiers flew to the rescue, but dared not fire, lest they should kill their comrade. The unequal combat was horrible. For a time the menacing attitude of the soldiers around prevented the frantic lion from despatching his victim. He lay upon the poor soldier with his huge paws indented in the flesh. Although frantic with pain, the lion hardly moved for some moments. He growled terrifically at his enemies, while his motionless victim implored protection.

At last the lion moved! His claws sunk deeper! Screams of anguish from his victim pierced the hearts of the spectators; at the risk of shooting their comrade, two fired! Piercing shrieks from the poor soldier now rent the air, as the wounded beast attacked him with greater fury. Supposing from his cries that their shots had seriously wounded their comrade, the soldiers fired three more, and the lion fell! They marched forward and despatched the monster. Their comrade thus happily rescued, was found to have received only one gun-shot wound, and that not dangerous, being in the thigh; his wounds from the lion's claws were more severe, and he suffered from the loss of blood before reaching the hospital. The lion was found to be twelve feet long, and six feet nine inches round the body; his side teeth measured four inches and a quarter from the gums. His tail was six feet two inches long, and his height, when standing, was over five feet. He was the largest lion ever seen in Algeria. An expedition was being prepared to attack the lioness and her progeny. — *Christ. Intelligencer.*

HISTORICAL SKETCHES.

BRUCE.—During the reign of King Edward I. of England, it came to pass that Alexander III. King of Scotland, died, and his grand-daughter soon after him, very

young. The Scotch then had to look for the nearest relation to him, and there were a good many who pretended to have a right to the crown, as being next of kin to the late monarch. It was so difficult to decide, that at last the chief men of Scotland applied to the English King to decide for them. He did so, and declared John Baliol to be their King. But it served Edward for an opportunity of asserting that all Scotland properly belonged to him, and that the King of Scotland must be always subject to whoever might be King of England. This was very unwillingly borne by the Scotch, and they resisted Edward by several revolts, in the course of which the brave William Wallace became their leader for a time, and died in the service of his country. After Baliol's death, ROBERT BRUCE formed a plan for delivering Scotland from the English dominion. He was of the ancient royal family of Scotland, and King Edward had got him into England, where he was closely watched, because it had been reported that he was thinking of an insurrection in Scotland. It was, in fact, determined to put Bruce into prison, and a friend of his heard of it. He could not see Bruce himself, nor was it safe to send him an open warning; but he sent him a pair of spurs and some money, as if they had been lent to him by Bruce—and when this sagacious Scotchman received them, he understood the meaning, and prepared for his escape instantly. He knew Edward would send to pursue him, as soon as he was missed; and there was snow on the ground, which would show at once what road he had taken. So he had his horse's shoes taken off, and nailed on again with the round part backwards, by which means it did not look as if a horse had gone away, but rather that one had come in, and Edward's people did not immediately follow in that direction.

Bruce animated his countrymen to bold efforts in favour of their independence as a nation; and for a beginning he himself stabbed the nobleman who had betrayed his plans to the English King. This was very brave, and shows the sad state of people's minds in those days. The Scotch rose, but things went at first very unfortunate for Bruce, though he fought with great bravery in every battle. Edward's power was too great, and the hopes of Bruce's followers were quickly dissipated when they were defeated in battle. He himself had to remain in concealment for some time; but King Edward died in the year 1307, and his son Edward II. was not equal to him in skill and determination. Bruce came out of his hiding-place, and fought a great and victorious battle against the English at Bannockburn, in the year 1314. He completely overcame the enemies, and put them to flight. The crown had been put upon his head at the beginning of his first insurrection, but now he began to be really King of Scotland. His reign was warlike to the very last year of it; but the dependence of the Scotch crown upon the English Kings was given up by Edward III. of England in the peace which he concluded with Robert Bruce as King of Scotland in 1328. On the 7th of June in the following year, Robert Bruce died in the undisputed possession of the crown. He is looked upon as the greatest of the Scottish Kings, because he raised the country from a state of low servitude to one of honourable independence; but of his private character, nothing is to be said that can commend him to the readers of the BEREAN.—*Hst.*

LORD BURLEIGH.—The three Sovereigns, whose names stand first in the list of distinguished characters, having been described, we come now to mention something of one who was a very distinguished subject of the second of those sovereigns. Lord Burleigh was the son of Richard Cecil, Esq., master of the rolls to King Henry VIII, and was born at Bourn in Lincolnshire in the year 1520, during the reign of that monarch. As a boy he attended the grammar school of Grantham, and in the year 1535 entered St. John's College, Cambridge, where he paid great attention to his studies, and made himself master of the Latin and Greek languages, so as to write and speak them easily. In 1541 he went to London, where he attracted the notice of King Henry, and soon received an appointment about the court. After the death of the King and during the short reign of the young Edward VI, Mr. Cecil was appointed Master of Requests by the Duke of Somerset, who held the important post of Protector while Edward was too young himself to govern the kingdom; but when that nobleman's party lost their power, Mr. Cecil suffered with his patron and was imprisoned for three months in the Tower, the place where persons accused of offences against the state are confined. He was, however, soon released; in 1537 restored to his office; soon after made a Knight and privy councillor, and in 1553 appointed Chancellor of the Order of the Garter. When Queen Mary came to the throne and restored Popery, he was graciously received by her; but, as he would not change his religion, he was dismissed from all his offices; this cloud over his prospects was dispelled when in 1558 our Protestant Queen Elizabeth succeeded her sister Mary. Mr. Cecil was then immediately sent for and restored to favour, which he continued to enjoy until his death in 1598, in the 78th year of his age. Before Elizabeth became Queen, he was in correspondence with her: one

of the first things which he advised her to do when she reached the throne was to call a parliament. His next care was to look after the coin which had decreased in value very much during the preceding reign. In 1571 he was created Baron of Burleigh, and the next year made a Knight of the Garter, one of the most honourable distinctions to which a subject can attain in England, and Lord High Treasurer. All these honourable offices were the just reward of his loyal attachment to his Sovereign and country, to which he devoted his best energies, and which he served with rare fidelity. He was a man of great talent combined with prudence, amiable in his private character, just, upright, and laborious in his public duties; and well deserves the memorial which it is proposed to erect for him in the new Parliament House, for the wise counsels which he gave to his Sovereign in favour of the establishment of the Protestant religion.—*GS.*

YOUTHFUL INSTRUCTION.—It is related of Ben Syra, that, when a child, he begged his preceptor to instruct him in the law of God; but he declined, saying he was as yet too young to be taught these sacred mysteries. "But, master," said the boy, "I have been in the burial ground, and measured the graves, and find some of them shorter than myself; now if I should die before I have learned the word of God, what shall become of me then?"

THE JEWS IN MOROCCO.

(Concluded from the 2nd page.)

It is astonishing how regularly the Jews keep their sabbath, and often to their great disadvantage. The other day a circumstance took place which illustrates this devotion of the Morocco Jews in a striking manner. The wind had been blowing from the east a long time, so that the Jews could not go to Gibraltar with provisions for that garrison. At length the wind changed; but it was their sabbath. The next day, they went to the minister of the custom-house to get their bill of health, &c.; the man demanded, "Why did you not come yesterday?" The Jews replied, "It was our sabbath." "O, very well," said the man, "to day is my feast. The Christians have their feasts; and are not we Mussulmen to have our feasts?" The Jewish traffickers, indeed, have been detained for days during the time of the great Moorish feast, "Elaid Kabir," because they did not avail themselves of the day on which their sabbath fell.

On the Jewish sabbath both Mohammedans and Christians are obliged to cease from labour for the accommodation of the Jews. But the Jews must purchase this privilege of the sultan for a considerable annual amount. All the European society of Mogadore is Jewish, composed chiefly of London and Gibraltar Jews. The other evening there was a ball, at which all the consuls and Christians were present; but the elite of the company, as well as the majority, were Jews and Jewesses. The imperial merchants—those merchants who do business here under the immediate auspices of the government, and to whom the emperor gives credit—are, with the exception of three Protestant Englishmen, all Jews. As to the enjoyments of the Jews in this country, you can form no conception. During the month I have been here, Jewish society, both native and European, has been a succession of feasts. What with weddings and circumcisions, and other minor feasts, there is no end to luxurious living amongst these Mogadore Jews; and it is surprising to observe how the native Jew is advancing in the luxuries (what some would call the civilization) of European society, a hundred times more rapidly than the Moors.

With all this gaiety and splendour, these people suffer, nevertheless, many and great humiliations, as I have already mentioned. Even the British Jews, both from London and Gibraltar, find great difficulty in riding a horse or a mule through the streets of Mogadore, the Moors making all native Jews dismount before they enter the gates of the city. It is singular, however, that, because European Jews dress like Christians, the Moors call them Christians, "En-sara." An English Jewess, who had married a Jew of this country, was one day insulted in the street by a Moorish boy. She resented it by striking the boy. The Moors flocked around her, and demanded how she dare to flog a true believer. She replied, she would strike them also if they touched her. The Moors complained to her husband, who defended himself by saying, "My wife, you see, is an English woman!"—*Jewish Intelligencer.*

GAMBLING AT FAIRS [BAZAARS.]

At a recent Fair held in this city, a notice might be seen on every table, inviting to a "raffle," at so much a "chance." Even young children were employed to invite others to raffle for some enticing toy, at two or three cents a "chance." Let this have its proper name. Raffling at a grog-shop or ale-house, is considered as gambling; but alas! there they have not the means of throwing around such scenes the attractive charms of wealth, fashion, and taste. Who

that sanctions the fashionable raffle can condemn the coarser gambling? Example, high and inviting in one, will, and most sustain the other. Youth, precious youth, who have shrunk from gambling, find the first steps made easy at the Bazaar; and if they do not proceed in the seductive and ruinous paths, no thanks to the Fair. Nay, let us blush when in the excitement a model of an Episcopal Church with its chime of bells, is raffled off at so much a "chance" to a fortunate throw. Is not this an occasion where parents, Sunday School teachers, and others, who value sound principles under all circumstances, may well impress upon youth, that vice is vice, however veiled, and gambling is wrong and odious, even when sanctioned by such high example as a Fair for the Academy of Fine Arts. Yours, &c.

THINGS BY RIGHT NAMES. (From the Philadelphia Ep. Recorder.)

THE FUNERAL TOLL, ASKING A QUESTION OF THE LIVING.—I confess (said a faithful servant of God) that I seldom hear the bell toll for one that is dead, but conscience asks me, what hast thou done for the saving of that soul before it left the body? There is one more gone to eternity: what didst thou do to prepare him for it? and what testimony must he give to the Judge concerning thee?—*Baxter.*

SILENT PRAYER.—In the extremity of pain, the Christian feels there is no consolation but in humble acquiescence in the Divine will. It may be that he can pray but little, but that little will be fervent; he can articulate perhaps none at all, but his prayer is addressed to one who sees the heart, who can interpret its language, who requires not words but affections. A pang endured without a murmur, or only such an involuntary groan as nature exerts, and faith regrets, is itself a prayer. We have a striking instance of an answer to silent prayer in the case of Moses. In a situation of extreme distress, when he had not uttered a word, "The Lord said unto him, I have heard thy crying."—*Hannah More.*

NOTICE.

THE undersigned has been appointed Agent for the **FEINA INSURANCE COMPANY**, of Hartford, Ct., and is now prepared to take risks against Fire.—This office has now an Agency in Montreal, which has been in operation for the last 20 years, has been always prompt and liberal in settlement of losses. Such being its character, the undersigned looks for a portion of the public confidence and patronage.

DANIEL MCGIE, Quebec, 7th July, 1845. Hunt's Wharf.

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JEFFERY HALE. Quebec, 2nd Oct. 1845.

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R. M. HARRISON.

Agent for Canada. Quebec, August, 1845.

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NOTICE.

THE undersigned has been duly appointed Assignee to the Estate of the late Mr. W. B. JEFFERYS, Plumber and Painter. All persons having claims against the late Mr. Jefferys, are requested to send them in duly attested, without delay.

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11th Feby. 1845.

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