

YOUTH'S CORNER.

RULES OF A SCHOOL IN GERMANY, THIRTEEN HUNDRED YEARS AGO.

About the middle of the sixteenth century, the Gymnasium, or Grammar-school, of Goldberg, in the dukedom of Liegnitz, now forming part of the kingdom of Prussia, was presided over by Valentine Friedland Trotzenhof, who raised that seminary to a high degree of efficiency and renown. From every part of Germany, yeomen from Bohemia, Moravia, Poland, and Hungary, scholars were sent to board and study at the "Goldberger Latin School," where Rector Trotzenhof's mind diffused the spirit of godliness, diligence, order, and submission. There was no code of laws drawn up while he lived; his active oversight was instead of written laws; his spirit pervaded every department. But when he died, it was immediately desired to hold fast the old Rector's spirit by bringing the direction of the school under written laws. The Duke then reigning gave his own authority to the laws, when they were submitted to him, and accompanied them with the following preface:

"We Henry, by the grace of God duke of Silesia, Liegnitz, and Brieg, herewith make known to every one that in like manner as no government can prosper without laws and discipline, so schools require the same equally, or rather in a greater degree; seeing that thoughtlessness is more general among the young than the old, and that it is for the advantage of both Church and State that youth be trained from their early days to submit themselves to authority. Wherefore we have thought good to draw up laws for the regulation of our School at Goldberg, by following which, the scholars may be led to GODLINESS, as well as to DILIGENCE and to GOOD MANNERS. These laws have been arranged under the three heads just mentioned; and we prefix to them five points to be understood on the outset, lest the code of particular rules be found to resemble a net with a rent at one end which, after having caught the prey, suffers it to escape out of the hands of the hunter.

I. *Tros Tyriusque nihil nullo discrimine agatur!* there shall be no distinction here between Trojan and Tyrian, says Queen Dido in Virgil; and so say we, to whom are gathered many from distant and varying climes. None shall claim preference before his neighbour.

II. *Factus tribunus serua ordinem!* Once admitted to the craft, observe its rules. Such was the way among the Spartans, and such shall be ours. No matter what thy rank or family: the nobleman ceases where the Goldberger Scholar begins.

III. Offence must bring punishment: the rod, the prison, the disgrace. Should you think that you cannot submit to be punished, because you are of advanced years or of genteel birth—two ways are before you: commit no offences, or else ask your parents to find another school for you. We allow of no fines, by money which is paid instead of suffering punishment; that would fall upon the parents, when it is the child that has offended.

IV. Before a new scholar has his name registered, he shall give his promise to the Rector that he will comply with all the rules of the school. After this also he shall go to the Master in whose Form he is placed, ask his favour, and promise obedience and diligence. It is proper also, that every one should express thanks towards the Masters, before he leaves the school.

V. He that is a member of our school, is also regarded as a member of our Church. He shall be taught our faith, as being steadfastly founded upon the truth of God's holy word; and it shall not be our fault if any one turn out forgetful of God and regardless of his duty. We will not draw down God's anger upon the whole multitude of youth under our care."

Rules. A. The head of all: GODLINESS.

(1) "The fear of the Lord is the beginning of wisdom," says the Psalmist; and Christ, our Lord, himself says: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

(2) Let every one have an exact and ready knowledge of the chief truths of the Christian faith.

(3) Early in the morning on rising, in the evening on going to bed, before and after meals, likewise at the commencement and close of studies, let not prayer and hymns to God's glory be forgotten.

(4) On Sunday, Wednesday, and Friday let public worship be attended, the singing in God's house be joined in, the sermon attentively heard, so that it may enter into the heart, and let its chief heads be also written upon paper.

(5) Manifest the fruit of a true faith in leading a life of godliness; that includes diligence in study, obedience towards those set over you; temperance in meat and drink, modesty in word and deed, civility towards every one. When you are reproved, do not murmur; if punished, rebel not. Let no curse, nor swearing, nor indecent words be heard, no enticing arts be practised, nor superstition permitted to creep in. If scandalous sin be committed, the severest punishment must follow; and should the hope of amendment fail, the leprous member must be cut off from the school, lest the evil spread through the body.

To be continued.

THE LIBERATED SLAVE.—While engaged in conversation, a tall, fine looking man advanced towards us, with a pleasing and expressive smile on his countenance. "To my great astonishment this man made me a bow, and addressed me first in Spanish and then in English. I can scarcely remember any occurrence in my lifetime that gave me, for the moment, more pleasure than this; such an incident being so little anticipated by me in a region so distant from civilized intercourse. This poor fellow gave me a brief but interesting account of himself, which I here set down in a few words as

possible. He was a native of Bornou, but, in the wars, was taken and sold as a slave. From one party to another he was disposed of, till he was brought to Whydah, where he remained some months, and was well treated. He was then shipped from thence to Bahia, and remained there as a slave for the space of twenty-one years. During ten years of that period he was principal or head cook to the firm of Boothby & Johnston, of Liverpool. When I told him I was acquainted with Liverpool, he seemed quite delighted, and expressed great anxiety to accompany me thither. He spoke very highly of his former masters, and of the time of his bondage as the happiest days of his life. I asked him how he came to leave them. He informed me, that he was liberated at the emancipation of slaves held by British subjects, and that the early dreams of his childhood were still so strongly imprinted on his memory, that he preferred visiting his birth-place to remaining a hired servant in Bahia. Well, he returned in a Brazilian schooner to Whydah, where he was landed, and there fell in with several of his acquaintances of Bahia. At Whydah he remained some months, then went to the Yarriba country, and after some months arrived at his native town. But now the spell was broken, and all his happy dreams of more than twenty years had vanished. His native town had twice been burnt down by the enemy, and was chiefly inhabited by strangers from a far country. He was now an obscure stranger, was looked upon with suspicion, and his long-cherished home was a desolate waste. With a lonely heart he again turned from the place, and when on his journey, intending to return to the coast, and to Bahia, if possible, he happened to meet Terrasweea, at a town where he was trading. He was readily employed, and had since travelled a great deal in different directions with his master, whom he described to be an excellent man. Before leaving my friend, I ought to mention that he wrote his name, and described in Spanish, the time he remained in slavery, and also the names of Boothby and Johnston. I have, since my return, called on the firm of Messrs. Boothby and Johnston, and found this story perfectly correct. His old master gave him an excellent character.—*Duncan's Travels in Western Africa.*

ENGLISHMEN REBUKED BY NEW ZEALANDERS.—One essential benefit resulting from missionary operations in distant lands, is the blessed effect which is often produced upon the minds of professing Christians in those countries. Often has it been the case, that those who remained wholly unaffected by the exhibition of Christian principle at home, have been deeply struck by it abroad. An instance of this kind occurred a few years ago in New Zealand. The officers of a king's ship on that station had invited some of the neighbouring chiefs to dine on board their vessel. Having sat down to dinner, the officers were not a little surprised to observe their guests, who are not generally considered bad *trouche men*, declining to partake of any of the provisions. Fearing that they suspected that something was wrong, that the food was poisoned, or some want of courtesy towards them had been exhibited—the officers became quite uncomfortable. At length, however, the matter was explained. The eldest chief present arose from his seat, and in a reverent and dignified manner, which was participated in by his brother chiefs, offered up a suitable prayer to Almighty God, for a blessing upon the food set before them. This had been the omission which had so disconcerted all parties. The officer who related this circumstance, declared that he had never been so abashed in his life, as when these lately savage New Zealanders thus silently rebuked the ungodliness of a company of professedly Christian Englishmen.—*Churchman's Monthly Penny Magazine.*

A DOMESTIC ESTABLISHMENT IN INDIA.
The greatest expenses here are servants and house-rent. I pay for my house, one of the cheapest in Midnapore, forty rupees a month; a rupee is two shillings. I keep as few domestics as I can, but am obliged to have eleven men and one woman. The men are one consummar or headman; one kit-mojar or waiter at table; one sirdar who attends to lamps, furniture, &c.; one bearer who works the punkah and helps the sirdar; one dirgee, or tailor, who mends stockings, and makes gowns, coats, shirts, &c.; two maistrees or carpenters; two mollees or gardeners; one motee who sweeps the rooms and keeps them in order; one beas-tor or water carrier. We neither feed nor clothe them; indeed their food consists of nothing but rice, except the consummar and kit-major, who are Mussulmans. Their pay varies from three to ten rupees a month. Many people keep forty or fifty men. The sirdar, or bearer, sleeps on a mat in the verandah; the others in houses in the compound. They are all forbidden by their religion to do the work of any other; their fathers and grandfathers performed the same duties, and so will their sons and grandsons also. They are a thievish set, and we dare not have anything in their way that they can steal. It is curious to observe how the different castes or ranks here keep distinct, and it is this which renders so many necessary. The man who lays the cloth would feel degraded by dusting a chair, and he who dusts the chair would rather leave his place than dust the room. Again, two men of different castes will neither eat, drink, nor sleep together. Their bed is a mere mat, which explains well that saying of our Saviour, "Take up thy bed and walk." The other day my basin had not been emptied. I told the bearer of it, whose business it is to attend to my apartment, and he went a hundred or more yards to call the motee, because it would have been beneath his dignity to throw the water out into the adjoining bath-room.—*Rev. C. Acland's Manners of India.*

[The above has been selected for us by a friend. The attempt at Scripture explanation in it is not worth much. The sick, to whom our Lord spoke, had no doubt a somewhat softer bed than a mere mat; and somewhat heavier, too, which showed, since they were able to "take it up" and walk away with it, as soon as the Lord had spoken the word, that they were healed by a miracle, and not by natural process. The beds in ordinary use in the Holy Land were not mere mats; else how could a candle be put "under a bed!"—EDITOR.]

THE CANADIAN BALD EAGLE.
Mr. Editor,—I have long wished that the several species of birds, killed in Canada, were more noticed in the newspapers than they are, and also, when noticed, more fully described. In the splendid bird shot by Colonel Prince, we have only the name, the extent of the wings, and its weight; but in order to compare it with other eagles of this particular species, we ought to know the sex of the eagle, as there is considerable difference in the size and weight, between the male and female, and the condition of the bird must be noticed. This species, the white headed eagle, commonly called the bald eagle, from the head and upper part of the neck having short white feathers which lie close on each other, is a bird which subsists wholly by fishing, and its nest is always close to the banks of rivers, or lakes; it has, generally, two, and never more than three young; like all birds that live on fish, its eggs and flesh have a bad taste; its fat, especially that of the inside, is highly purgative, and if feeding on trout, extremely so; its mode of catching fish is by hovering over the water, marking where a fish is near the surface, wheeling quietly down, and dashing its claws into each side of the back close to the fin, thus lift it out of the water and carry it off; at first, the struggle is somewhat doubtful, but the fish soon dies, and the eagle carries it to its nest; if too weighty, the eagle alights on the shore, and with its sharp hooked beak, eats off the head; yet, with all its sagacity, it sometimes attacks a trout too powerful for it; in this case, before it can disentangle its claws, the fish carries it under water, where it lets go the fish, and comes up half drowned, its feathers all wet, and unable to fly—and must drift ashore to take flight; its power appears limited to about three pounds weight. I once came to a trout on the surface; it was dying, the eagle having struck it behind the gills; we took it, weighing about ten pounds. The eagle was floating near, which we knocked on the head.—*Correspondent Mont. Gazette.*

NEW SOUTH WALES.

The last papers from New South Wales contain the details of an exceedingly interesting experiment undertaken by Mr. Boyd, at Sydney, with the view of increasing the supply of labour. It appeared to this gentleman that it would be desirable to obtain immigrants for the colony from the South Sea Islands, and he accordingly despatched a vessel for that purpose, the captain being instructed to call at as many islands as possible, so that he might satisfy himself not only as to the people most fitted for the wants of the colonists; but also as to the number likely to be procured. In due time the vessel returned with sixty-five of the natives of the New Hebrides group (distant about three weeks' sail from Sydney), of various ages, from fourteen to twenty-five, while the general accounts given of the cruise were such as to warrant an expectation of satisfactory and extensive results. Mr. Boyd's wish was that in the first instance only fifty should be engaged, but, so eager were these people to be taken on board, that it was only through the authority of their chiefs that the number could be limited, the explanation of this desire for removal being that the inhabitants of all the Coral Islands are in a condition, during upwards of eight months of the year, little short of starvation. With respect to the habits of the people and their fitness for the occupations of civilized life, it is stated that although cannibalism and infanticide prevail among them to a fearful extent, they manifest in their intercourse with strangers a very great degree of tractability and intelligence; and hence it is considered that their vices may be attributed rather to the influence of the sufferings to which they are periodically exposed than to any ineradicable peculiarity. The expense of introducing them is about £8. per man, and Mr. Boyd's intention is to employ them as shepherds. At the same time, from the description given of them, it would seem that they might easily be instructed for other services. Regarding the conduct of the party during their three weeks' voyage, the master of the vessel reports as follows:—"My first care on getting to sea was to limit the quantity of food for each person, particularly salt meat; to have the hold well aired and constantly cleaned, &c.; and so successful have I been in my endeavours to preserve all in a healthy state that I landed them all at Twofold Bay, with only one slight case of dysentery having occurred during the passage; and I cannot refrain from mentioning the grateful attachment they have all shown to me, as it exhibits a trait in their characters rarely found amongst savages, and one which will contribute in no small degree to render them manageable during their residence in the colony; but on this score I have no doubt, as, short as the time is that they have been with me in the Velocity, they have already learned to make themselves useful; and the alacrity with which they endeavoured to obey any order I give fully proves their inclination to work." With reference to the numbers to be procured, he adds:—"I have no hesitation in assuring you that from the various groups in the vicinity of New Holland, this vast island, now nearly uninhabited, may be supplied with an almost unlimited number; for, as the miseries of an over-population are removed by emigration, the crime of infanticide will cease, and the desolating effects of perpetual warfare, not only carried on for the purpose of eating the slain enemies, but also in the hopes of plundering the enemy's country for the fruit and roots produced in it, will end when the principal cause is removed."—*London Record.*

FOUR QUALIFICATIONS FOR A TEACHER.
Be not discouraged if you do not possess all—the thankful for one. Use it diligently, and pray for the rest; pleading, "whoever hath, to him shall be given, and he shall have more abundance." (Matt. xiii. 12.)

1. GODLINESS.
This is the principal; all others are worthless without it.

- It includes
1. A spirit of prayer in and for the work.
 2. Faith, that it is God's work.
 3. Hope, that you shall, with God's blessing, succeed.
 4. Love, for the work, and to the children for Christ's sake.
 5. Humility, so as to be willing to be taught yourself.
 6. Perseverance, notwithstanding discouragements.
 7. A continual regard to God's purpose and grace given in Christ to his people.

2. ORDER.
This will regulate the exercise of Godliness.

- It includes
1. Power to secure it.
 2. Firmness, to maintain it.
 3. Quietness, to effect it with the least disturbance to the School.
 4. Quickness, to do it with the least loss of time.

3. CONDUCT.
This will furnish an example to the children.

- It includes
1. Reverential manner in holy things; soberness in all things.
 2. Justice. Investigation of grievances. Conscientiousness in giving attention to each child, quick or dull. Impartiality in all things; guarding against likes and dislikes.
 3. Diligence.
 4. Meekness.
 5. Punctuality.
 6. Accuracy.
 7. Care.—Caution in expressing any resolution. Not to speak merely for the sake of inspeaking something; but only when you have something to say.
 8. Strict fidelity to what has been said. The above qualities will ensure respect and confidence. These latter qualities will win affection.
 9. Kindness and gentleness of manner.
 10. Cheerfulness and evenness of temper.
 11. Forbearance.

4. ABILITY.
This will give practical efficiency to the whole.

- It includes
1. Aptness to teach, so as to be able to impart instruction.
 2. Attractiveness of manner, so as to secure attention.
 3. Discrimination of character and temper.
 4. Wisdom, in treating different dispositions.
 5. Judgment in expressing approbation; how to notice, expose, or punish faults, and when to pass them over.

The whole to be enriched and sanctified by an earnest, simple "looking unto Jesus" in prayer and in his word; by self-cultivation and preparation out of school, that in school there may be no hesitation as to what to do or say; and by a loving spirit, which makes the school felt to be a place where good things are taught both by example and precept.

Consider what I say; and the Lord give thee understanding in all things." (2 Tim. II. 7.)
Teacher's Visitor.

THE HEROINE OF TAMPICO.—Mrs. Ann Chase, the woman who so distinguished herself at the surrender of Tampico, by mounting the enemy's works, hauling down the Mexican flag, and running up the stars and stripes upon the approach of the American squadron under Commodore Conner on the 14th of November, 1846, we learn, from one of the daily papers, has signified to the American Tract Society her desire to receive and distribute, by sale and gift, as many of the Society's publications as they may see fit to forward to her—thus to become a colporteur for that city. A her suggestion, some thousands of Spanish tracts have been issued by the Society, and among the rest "La Hija del Lechero," or "The Dairyman's Daughter," having its opposite pages printed in Spanish and English, for that object. So the prediction that the existing war may become the means of the evangelization of Mexico, seems more likely to be verified.

This estimable woman has long been pained to see the people kept in ignorance by a gambling, Sabbath-breaking priesthood—"has often seen their spiritual guides going from the 'cock pit' to the sanctuary on the sabbath" and no doubt in her zeal she will be as successful in diffusing evangelical religion among that benighted people, as she was in delivering the city without the shedding of blood.—*Christian Intelligencer.*

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