

Poetry's Corner.

WHO STOLE THE BIRD'S NEST?

BY MRS. L. M. CHILD.

To what! to what! to what! Will you listen to me? Who stole five eggs I laid, And the nice nest I made?

Not I, said the cow, Moo-oo! Such a thing I'd never do, I gave you a wisp of hay, But I didn't take your nest away; Not I, said the cow, Moo-oo! Such a thing I'd never do.

To what! to what! to what! Will you listen to me? Who stole five eggs I laid, And the nice nest I made?

Bob-a-link! Bob-a-link! Now what do you think? Who stole a nest away From the plumb tree to-day?

Not I, said the dog, bow-wow! I wouldn't be so mean, I row; I gave hairs the nest to make, But the nest I did not take; Not I, said the dog, bow-wow! I wouldn't be so mean, I row.

Coo-oo! coo-oo! coo-oo! Let me speak a word, too, Who stole that pretty nest From the little yellow breast?

Not I, said the sheep, oh no, I wouldn't treat a poor bird so; I gave the wool to line, But the nest was none of mine; Baa-baa! said the sheep, oh no, I wouldn't treat a poor bird so.

Caw! caw! cried the crow, I should like to know, What thief stole away A bird's nest to-day?

Cack! cack! said the hen, Don't ask me again; Why, I haven't a chick Would do such a trick.

We all gave her a feather, And she wove them together. P'd scorn to intrude On her and her brood; Cack! cack! said the hen, Don't ask me again.

Chir-a-whirr! chir-a-whirr! We will make a great stir, And find out his name, And all cry for shame!

I would not rob a bird, Said little Mary Green; I think I never heard Of anything so mean.

'Tis very cruel, too, Said little Alice Neal; I wonder if he knew How sad the bird would feel?

A little boy hung down his head, And went and hid behind the bed; For he stole that pretty nest, From the poor little yellow breast; And he felt so full of shame, He didn't like to tell his name.

Gospel Messenger.

GOOD LUCK AND BAD LUCK.

Concluded.

"It is thus," added my grandfather, "that I have learned to cultivate my farm; by observing circumstances, sometimes very minute circumstances, which yet I have proved by experience to have an important influence on my crops. I don't mean that any observations or precautions of mine can control seasons; but though I cannot regulate the weather, I can regulate my movements according to it. And though I cannot prevent noxious insects from entering my fields, I can do something to oppose their ravages, by carefully observing the time of their appearance, and having my seed or my crops in such a state as to be least susceptible of injury. There is a sufficient degree of regularity in the appearances of nature to form a pretty safe guide to the husbandman in his operations; and by observing and noting, for a series of years, the exact time at which any particular kind of grub or worm is seen, I know that it is better to do certain things a few days earlier than that period, or defer them till a few days later. This is experience; and those who take experience and common sense for their guides, have seldom made to say about good or bad luck. The proverb says, 'Diligence and forecast are the parents of good luck.' I should rather say that success, which worldly people term good luck, is the ordinary blessing of Providence on the exercise of forecast and diligence."

"But, grandpapa, there is another proverb which says, 'An inch of good luck is worth a fathom of forecast.' What do you make of that, grandpapa?"

"Why nothing at all, Lydia. It is not true. It is among the dreams of idle and improvident people, that one stroke of good fortune, as they call it, would set them above all their difficulties, and place them in the very circumstances they desire, without the labour and application they abhor. But suppose the unlikely, though desired, station obtained; even that would not be better than, nor half so good an attainment as, the qualities with which it is set in competition. Give an idle and improvident person what you will, you cannot make him rich. He will not take care of his property, or make a good use of it while he has it. He will soon squander it away, and become poor again; and then, if his character remain the same, he

has no resources within himself to provide for the future. On the other hand, a person who is diligent and thrifty, though he may meet with many adverse circumstances, and experience repeated disappointments, possesses within himself the means of making the best of things as they are, and of improving any favourable turn that may occur. I admit that a favourable conjunction of circumstances, beyond human control or foresight, sometimes occurs most opportunely, and effects at once what years of care and toil have failed to accomplish; but, then, diligence and forecast put a man in a position to improve the advantage which ill-luck and inconsideration would have thrown away. In the course of my life, I have seen several instances in which persons have had every advantage of circumstances that could possibly have been desired, and which, if success could be secured apart from conduct, seemed to insure it; but which have been squandered away; and in a few years, perhaps in a few months, the idle, thriftless individual, despite of his good fortune, as it is called, is far worse off than his diligent, prudent neighbour, who has had as many difficulties and discouragements to contend with, as the other has had advantages and opportunities showered down upon him. A favourable gale will do more for the diligent mariner than much laborious toiling and rowing; but it will be lost upon him who has been idling on shore when he ought to have been loading his vessel, or slumbering on board when he ought to have been hoisting his sails."

The Christian is taught to refer all to the overruling power and providence of God. 'The lot is cast into the lap; but the whole disposing thereof is of the Lord,' Prov. xvi. 33. From him come our prosperity and success; and he it is that breaks our measures and blights our hopes, to teach us that 'the way of man is not in himself,' but subject to the Divine will. We must take measures, but not trust to them: if we succeed, we must give God the praise; if we are crossed, we must acquiesce in his will, and take the lot that is cast for us. Then, if we are conscious of love and submission to God, we may indulge the confidence that we are loved of God, and that all these trials are sent in love. This is enough to make us happy, however the world may frown upon us; while the frown of God can make a wicked man miserable, however the world may smile upon him.—From "Common Sayings" in "The Visitor."

UNNATURAL CONDUCT OF PARENTS.—A girl under thirteen years of age, convicted for theft, being brought up to be sentenced by Mr. Serjeant Adams, at the late Middlesex Sessions (England) that judge declared the course he was going to take, and his reasons for it, in the following terms:

"In the case of this child, he should order the father to enter into recognizances to produce her, or for her appearance, at any future occasion when the prosecutor might resolve upon pressing for judgment. Experience had taught the Court how often it happened that parents endeavoured, by inducing their children to commit crime, to throw them upon the State for support, and thus relieve themselves altogether from the cost of their maintenance, and from the care of their rearing up and eventual introduction to well-doing in life. In fact, those duties which as parents they ought themselves to discharge, they endeavoured to cast upon the State. It was only a few days since that he had four cases where the parents had endeavoured to rid themselves of the natural burden of their children by prosecuting them; whilst at the last session there had been a clear ground for suspicion that the money had been intentionally placed in the way of the law by his parents. Thus the children committed an act of felony for which they were convicted, and being thereupon sentenced to imprisonment, the parents were at once relieved from the performance of one of their first duties—namely, the maintenance and care of their offspring."

PAINLESS SURGICAL OPERATION, Performed upon a Patient, under the influence of Mesmerism. From Dr. Esdaile's "Mesmerism in India."

May 5th.—Rantoonie Buttachangie, a Brahmin, aged forty. There is a prodigious fungus hæmatodes protruding from the left elbow-joint. A swelling took place at the joint when he was five years old, and has gone on increasing gradually, but the skin remained entire till an incision was made by a native doctor, twelve days ago, when the bloody mass started through the integuments. It exactly resembles the contents of an old aneurism; the structure of the fungus having been broken up by the actual cautery applied to it all over, in order to stop the bleeding; it was a frightful mass. I desired him to be carefully mesmerised, and went to Chinsurah, to consult with Dr. Elton, in charge of the troops there. We returned to the hospital together, and found him in a profound sleep, and decided to take the arm off instantly. It was removed without his moving or complaining, and Dr. Elton assured me that his countenance had never changed. He awoke immediately after the limb was off, and declared, again and again, that he was aware of nothing having been done to him till he awoke and saw his arm was gone; and he then saw Dr. Elton for the first time.

May 13th.—Is doing well.

May 16th.—He complains of pain in the stump to-day.—To be mesmerised.

May 17th.—He was easily put to sleep yesterday, and slept for three hours; was free from pain when he awoke, and continues so.

GERMAN RAILROADS.—Railway communication is proceeding rapidly in Germany. Next year the line will be complete between Cologne and the extreme frontier of the east; north, and

south of the Germanic Confederation. Vienna, Breslau, Berlin, and Hamburg are now connected together by a continuous railway. The Augsburg Gazette informs us that a meeting has just taken place between the directors of the different railway companies possessing this vast range of lines. Between Vienna and Stettin there is a distance of 225 French leagues, and between Vienna and Hamburg 250 leagues. This is the greatest extent that a railway line has yet run. The various directors have agreed on an arrangement of departures in correspondence with each other, so that the distance between Vienna and Hamburg may be cleared in 48 hours, comprising stoppages, and between Vienna and Stettin in 40 hours. The train leaves Vienna at 7 o'clock in the evening, and arrives at Breslau the next day about noon, leaves Breslau at 4 o'clock, and arrives at Berlin at 5 o'clock in the morning; it leaves again at 7 o'clock for Hamburg and Stettin. The back train leaves Hamburg at 1 o'clock in the afternoon, and Stettin at 4; it reaches Berlin at 9 o'clock at night, leaves again at 11; arrives at Breslau next day at 11 o'clock, and at Vienna the second day at 7 in the morning. The works on the southern line—from Vienna to Trieste—are proceeding rapidly. When this line is finished, travellers may book themselves from Hamburg to Trieste.—Galignani's Messenger.

AUSTRIA. Signs of a wish for improvement.—The liberal movement appears to extend its influence even to immovable Austria. A certain activity manifests itself in the provincial Diets of that monarchy. The States of the province of Lower Austria, of which Vienna is the capital, terminated on the 8th March their session, opened on the 1st. In that short period the States voted several petitions to the throne, which are not without importance. One of these petitions demands a reduction in the taxes on provisions and stamps, and proposes to substitute thereto a general tax on incomes. The condition of the roads, the abolition of forced labour and tithes, and the position of schoolmasters in villages, were the object of animated debates and of the resolutions submitted to the Emperor. But the most important event of that session of the provincial Diets was the proposition to admit representatives of the burgesses into those assemblies. Hitherto the members of the orders of prelates, of lords, and knights enjoyed alone that privilege. The deputies of the burgesses, or, as the order is legally called in Austria, of the fourth state, can no longer be excluded from that Assembly, and denied permission to assist at the exposé of the financial burdens read at the opening of each session. Last year the states, on the motion of a lord, Count Brenner, had agreed to solicit from the Crown the admission of deputies to participate in the deliberations of the Assembly—a right which, according to another orator, Baron de Stiff, the representative of the district, they had possessed in the old provincial assemblies down to 1790.—Constitutionnel.

CHINA.

Though the Chinese have not in the arts approached the excellence of the ancient Greeks and Romans, their attainments are of a more useful character, their skill having been displayed chiefly in the construction of instruments for domestic, agricultural, and mechanical purposes.

In the sixteenth century China had more of the arts and comforts of domestic life than the Europeans, but since that period the latter have advanced in those matters at railroad speed, while China has been almost stationary. The description of the arts and implements of the Chinese given by Marco Polo will apply at the present day, they having made but little improvement. They have great lack of invention, but are good imitators; and now that their intercourse with other nations is extending, will doubtless adopt many things from foreign countries.

There are four great inventions for which the world is indebted to China: the mariner's compass; manufacture of porcelain; printing; and gunpowder. The use of gunpowder was known in China about the time of the Christian era; but cannons have only recently been introduced among them.

Agriculture.—Agriculture is patronized by the imperial court, in the annual ploughing ceremony, which takes place at the vernal equinox, when the emperor in person guides the plough. The agriculturists of China may rather be termed gardeners than farmers; and their success is more owing to their tedious and minute attention to the details than to any knowledge of cultivation as a science.

All the land professedly belongs to the emperor, but the occupiers so hold it that as long as the taxes are regularly paid he cannot dispossess them. The occupier, however, cannot alienate the land from his family: if he dispose of it, his sons, after his death, can reclaim it. The daughters have no share in the patrimony. When land is mortgaged, the mortgagee is responsible for the taxes. Land is registered in the district office, where also the titles are deposited. It is estimated that there are 596,000,000 acres of arable land, of which a greater proportion is under cultivation for food than in any other country.

Three-fourths of all the grain sown is rice. Before sowing, the seed is soaked in liquid manure; and it is sown so plentifully that its sprouts come up as thick as grass. It is then taken up and transplanted, and the ground put under water. Where there is no stream or river at hand, the contrivances for irrigation are very numerous and ingenious. The first crop ripens in April, the second in November. Wheat and buck wheat are both grown, and are sometimes transplanted, as rice; indeed nearly every thing is transplanted by the Chinese. They commonly mature the seed ra-

ther than the land; and are entirely ignorant of the art of improving the soil by rotation of crops.

The Chinese excel almost all other nations in the cultivation of flowers, for which there is great demand.

They have no hedges nor fences, the land being separated by dykes. Their agricultural instruments are very simple. The principal animals used in agriculture are buffaloes and asses. In the northern parts of the country they use also cows and camels; and sometimes a buffalo and an ass, or a cow and a camel, may be seen yoked together.

The practice of cultivating the hills in terraces is not so common as has sometimes been represented; it prevails to no great extent, except in the vicinity of large towns, where the ground is valuable. The wages of a labourer in the country is about thirteen cents a day, in towns about twenty cents.

Weaving, etc.—Weaving is all done by hand looms. The Chinese have no extensive manufacturing; six or eight looms being as many as are commonly seen in one room. Two persons attend at each loom: the treadles are worked by a boy at the top. They never employ steam power in their manufactures; the only use they ever make of steam is to cook rice. The yellow cotton fabric called nankeen is not dyed; it being the natural colour of the material of which it is made.

The embroidered shawls brought to this country from China are manufactured at a place about eight or ten miles from Canton, entirely for exportation; the Chinese themselves use no such article of dress.

The porcelain all comes from a single town, King-tu-ching; but the common stone and blue ware is made in many provinces. The people are exceedingly fond of household ornaments of porcelain; some of which are imported into this country. These are sometimes elegant, but more often grotesque; as the Chinese never imitate nature, always preferring to make something odd. The common earthenware of the country is very cheap; a whole establishment for a family may be bought for five or six shillings.

The Chinese have a method, unknown to us, of making copper white by means of alloys. In the manufacture of gongs and bells, experience has taught them to mix the metals in about the same proportion as we do. Their iron utensils, and also locks, &c., are always cast. In gold and silver work they are probably equal to any people; and in carving and chased work they take the lead in many respects. Gold leaf is extensively used in China, and they also export a considerable quantity; they make it in the same way that we do.

Lantern making is a very extensive business, and the Chinese display their fancy more in the manufacture and adornment of this article than in any thing else. They have one kind called the horse-racing lantern, the frame-work of which is so constructed that the heat of the lamp sets in motion a variety of small figures which keep moving as long as the lamp continues to burn. Lanterns of very elegant patterns are made expressly for the religious festivals. Some of these are very high and cost as much as one hundred dollars; but they are generally about a foot high, and sold for five dollars. Tallow is procured from the tallow tree which in appearance resembles the aspen popular. The seeds of this tree are boiled in water, which causes a fatty substance to exude, which is run into moulds; but as this very easily melts, it is commonly covered with a coating of wax, and colored with vermilion. Their lamp oil is made of peanuts; they use no whale oil.—Mr. Williams' Lecture; Chr. Advocate. Concluded from last number.

ARAB LABOURERS, Employed by Mr. Layard, in excavations of the ancient Nimrod near Mosul.

The most arduous part of the undertaking appears to have been the organization of a body of labourers. Could he, like the French at Khorsabad, have employed trustworthy overseers, there would have been comparatively little difficulty; as it was, he had everything to do himself, to take drawings of the sculptures, to copy the inscriptions, and to keep a strict eye upon the workmen, almost all of whom were idle, careless, or dishonest. Not only, if left unwatched, would they cease to work, or mutilate the marbles, but actually pilfer the most precious fragments of the bas-reliefs. After repeatedly changing his labourers, the worst of whom, sad to relate, were the Christians of Mosul, Mr. Layard had at length made up a body from a wandering Arab tribe called the Djebour. These were the men employed at the period of my visit, and certainly it was a curious sight to observe these children of the Desert at their labour—to see them rushing to the sound of their accented war-cry to the trenches, waving their empty baskets wildly above their heads, or issuing forth again and capering in the same frantic manner beneath their baskets full. The Arabs are certainly the most excitable race in existence,—they are the Irishmen of the East. I have seen a party of the workmen in question returning, after their day's labour, to their tents, and who, having overtaken a flock of sheep, were immediately and simultaneously impressed with the idea that they were driving home a booty (an imaginary one of course) which they had captured from the enemy, setting up at the same time a wild and appropriate chorus on the subject; the fiction was no doubt a pleasant one, and so loud and lively was their enthusiasm, that the shepherd must have had serious misgivings lest it should turn out to be something more than a friendly joke of theirs. But what amused me most was the superstition of these people—the terror or delight with which, according to their beauty or deformity, they looked on the different sculptures that were dug up. Some of them they kissed most affectionately, and some they

spat upon with horror. At the period when Mr. Layard discovered the colossal lions which guard the entrance of the great hall, the first thing that appeared above ground was the enormous human head of one of these monsters, at the sight of which the labourers setting up a shout of "Nimrod! Nimrod!" threw down their implements and fled in every direction. The report soon spread through the country that the mighty hunter himself had once more visited the earth, and multitudes flocked to the ground to witness the prodigy. But the superstition of the Arabs proved a source of serious inconvenience to Mr. Layard. Nimrod, as you are perhaps aware, is classed among the Mussulman prophets, and the Cadi and the Ulema, of Mosul, having heard of his disinterment, were greatly scandalized, and declared that this unceremonious way of digging up a prophet's remains was a profanation not to be connived at. They accordingly assembled a Divan, in which the whole affair was discussed with great solemnity, and the result of their sage deliberation was the publication of a Fetva, in which any further excavation of the mound was prohibited under the severest penalties. To the great annoyance of Mr. Layard his operations were suspended for several days, till the pious scruples of these absurd old wiseacres could be satisfactorily resolved on the subject. Such are the people and such a small part of the difficulties Mr. Layard has had to deal with.

FAMINE IN IRELAND.

Office, 16, Upper Sackville-street, Dublin. DECEMBER 17, 1846.

Irish Relief Association.

FOR THE DESTITUTE PEASANTRY, Being a re-organization of the Association formed during the period of famine in the West of Ireland, in 1831.

PATRONS:

The Archbishop of Dublin.

The Duke of Manchester, Lord George Hill, Marquis of Downshire, The Hon. Somerset Maxwell, The Earl of Devon, The Hon. Charles Gore, The Earl of Bolton, The Hon. Thos. Vesey, M. P., The Viscount Luton, G. A. Hamilton, Esq. M. P., Lord Faulham, Edward Grogan, Esq. M. P.

TREASURERS (five of the above, together with W. D. Latouche, Esq.)

COMMITTEE.

Major Adams, Henry C. Moore, Esq., Richard Armit, Esq., W. D. Hill, Esq., Alexander Boyce, Esq., Sir John K. Jones, Bart., Henry Bayly, Esq., William D. Latouche, Esq., Richard Case, Esq., Philip J. Mangan, Esq., W. H. Carroll, Esq., Thomas Parnell, Esq., William Edington, Esq., William Trail, Esq., Robt. R. Guinness, Esq., Robert Wilson, Esq., R. S. Guinness, Esq.

HONORARY SECRETARIES.

Lord George Hill, Rev. C. B. Meehan, Sir Edward Water, Bart., Henry John Porter, Esq.

TREASURERS.

Messrs. Latouche & Co., Dublin.

FOR SALE.

At the Book-Store of G. Stanley, No. 4, St. Anne Street,

A SERIES OF FAMILY PRAYERS

FOR TWO WEEKS, selected from various approved manuals, by the Rev. CHARLES HANCOCK, M. A., Minister of St. Thomas' Church, Montreal. Price 75c. April 25th, 1846.

NOTICE.

THE BRITANNIA LIFE ASSURANCE COMPANY having reduced their rate of Premiums, the subscriber is prepared to receive proposals according to the new scale.

R. PENISTON, Agent.

India Wharf, October, 1846.

THE BEREAN,

EDITED BY A CLERGYMAN OF THE CHURCH OF ENGLAND,

Is published every THURSDAY Morning,

75 N. O. ST. ST. ST. ST. ST. ST.

Printer, Bookseller and Stationer,

2, ANN-STREET.

TERMS:—Fifteen Shillings a Year, or Twelve Shillings and Six Pence if paid in advance.

The Rev. MARK WILCOX, Montreal,

CHARLES BANCROFT, Montreal,

W. THOMPSON, Christville,

HENRY BURLAND, Esq., St. John's,

G. F. LOWEN, Esq., Sherbrooke,

JOHN DUNFORD, Esq., Toronto,

The Rev. R. V. ROGERS, Kingston,

SAMUEL MUCKLESTON, Esq., do.

J. P. BATTERSBY, Esq., Ancaster, C. W.,

ALEX. DAVIDSON, Esq., P. M., Niagara, C. W.,

The Rev. HENRY STONEMAN, Danville, C. W.,

THOMAS CRAIG, Esq., London, C. W.,

The Rev. S. B. ARDAGH, Barrie, C. W.,

The Rev. WM. COGSWELL, Halifax, N. S.,

GROVER BLISS, Esq., Fredericton, N. B.,

FREDERICK H. STARR, Esq., St. John, N. B.,

COMMANDEUR ORLEBAR, R. N., Charlotte-Town, Prince Edward Island,

The Rev. C. H. WILLIAMSON, New York,

are so kind as to act for the Berean.

Terms in Great Britain.—Ten Shillings Sterling in advance. Subscriptions will be received by Mr. JOHN HENRY JACKSON, Bookseller, Islington Green, Islington, London.

Terms in the United States, including postage to the lines:—35 Dollars a year, or 31 Dollars if paid in advance;

AGENTS AT

New York at 75 Nassau-street, Mr. P. G. FISH,

Brooklyn at 41 Front-street, Mr. P. G. FISH,

Boston: Mr. CHARLES STIMSON, Washington-St.

ADVERTISEMENTS, delivered in the evening before the day of publication, inserted according to order, at 2s 6d for six lines and under, first insertion; and 7d each subsequent insertion; for ten lines and above six lines 3s 4d first insertion, and 10d each subsequent insertion; above ten lines 4d per line first insertion, and 1d per line each subsequent insertion.

Advertising by the year or for a considerable time as may be agreed upon.