

Mouth's Corner.

TAKE THE OTHER HAND.

It was one of the first days of spring, when a lady, who had been watching by the sick-bed of her mother for some weeks, went out to take a little exercise and enjoy the fresh air.

"Who sent you to this place?" she asked.

"Nobody; I came of myself."

"Does your father know you are here?"

"I have no father."

"Are you paid for your labour?"

"Yes; I get ninepence a day."

"What do you do with your money?"

"I give it all to my mother."

"Do you like this work?"

"Well enough; but if I did not, I should do it that I might get the money for my mother."

"How long do you work in the day?"

"From nine till eleven in the morning, and from two till five in the afternoon."

"How old are you?"

"Almost nine."

"Do you never get tired of turning this great wheel?"

"Yes; sometimes."

"And what do you do then?"

"I take the other hand."

The lady went home strengthened in her devotion to duty, and instructed in true practical philosophy, by the words and example of a little child; and she said to herself, "The next time that duty seems hard to me, I will imitate this child, and take the other hand."

[Perhaps this young lady had all along been attending upon her mother, just because her neighbours would have thought it disgraceful for a daughter not to have done so; and now she began to see that it would be ungrateful not to make such a return for a mother's care through her infancy and early youth: that was taking the other hand. Perhaps she had hitherto been moved by gratitude towards her mother; but now she began to see that it was a duty which God required of her, and it would be perilous to resist his demand: that was taking the other hand. Perhaps she saw, for the first time, that there was no hardship in such a demand upon her from God who so loved the world that he gave his Son to die for sinners; his love towards her, enkindled love in her towards him supremely, and towards her neighbour as herself, and so her burden became light, because she would throw it upon her Saviour's sympathizing heart: that was taking the other hand in good earnest.—EDITOR.]

HISTORICAL SKETCHES.

WILLIAM PITT was the second son of the Earl of Chatham, a sketch of whom was given in the last number of the BEREAN but one. He was born in the year 1759, and a private tutor educated him at home under his father's supervision, until his fifteenth year. Then he commenced studies at the University of Cambridge, and acquired a high character there for exemplary conduct and good attainments. From Cambridge he proceeded to London, and entered upon the study of the law in the institution called LINCOLN'S INN, which the reader must not suppose to be a public-house, but rather a College. The Inns of Court in London are places where young men pursue their studies to become lawyers, and there are several of them besides Lincoln's Inn, namely, the Inner Temple, the Middle Temple, Gray's Inn, and Serjeant's Inn. Mr. Pitt did not study the law for the purpose of practising as an Advocate, so much as for the further cultivation of his mind with a view to his future course as a statesman. He was only twenty-two years old when he became a member of the House of Commons, and immediately distinguished himself in public speaking. His father had specially trained him to that, even while a boy; he had often placed the little fellow on a chair or table, and made him deliver a speech; and sometimes the Earl would make fanciful objections to what he said, in order to accustom the boy to answer immediately and prove the correctness of opinions which he had pronounced. In a couple of years, his reputation became so well established throughout England, that great joy was manifested by the nation when he was made Prime Minister in December 1783, though he was then only twenty-four years old.

The high office to which he was appointed at so early an age, Pitt filled for the unusually long time of eighteen years. This is the more to be wondered at, because the period of his administration of affairs includes the most stirring events of modern times, in which England had to act a part of uncommon energy, valiance, and danger. The French Revolution broke out in 1789, and England engaged in war against the Republic which was established in France after King Louis XVI. had been beheaded and

a great number of his adherents killed or banished. The war brought indeed great glory to the British navy, but it cost the nation enormous sums of money, and caused unspeakable grief to the families to which the soldiers and officers belonged who were killed or crippled. And after all it did not weaken the party opposed to the royal family in France; their Generals were successful in wars by land, especially Napoleon Buonaparte, who rose from the rank of a Lieutenant in the Artillery to bear the title of First Cossut, and in reality to have the power of a King in France at the beginning of this century. Mr. Pitt saw that it was necessary to allow the nation a little rest from the burdens occasioned by the war; and yet he, who had all along resisted the French Republicans, was not disposed to be the minister that made peace, when the object for which the war had been carried on was not obtained. He therefore resigned his office in 1801, and Mr. Addington became Prime Minister—the same who was afterwards called Lord Sidmouth, and died about a year ago. By him the peace of Amiens was concluded in the following year, and great were the rejoicings of the people—but they did not last long. In the year 1803 the sword had to be drawn again, and it was soon found that it required the powerful mind of Mr. Pitt to guide the affairs of the nation under its renewed difficulties. He resumed his former office, and acted with undiminished vigour and foresight, amidst severe sufferings of body, and disappointments on account of the continued success of the French on the continent of Europe. England maintained its naval glory, but a great part of Germany made common cause with France; Napoleon Buonaparte became Emperor, and vanquished the Austrian and Russian armies at the close of 1805. Mr. Pitt's end was approaching. He died on the 23d of January, 1806, in the forty-seventh year of his age. Great honours were paid to his memory, and as it was found that, without having indulged in luxurious living, or other foolish expenses, he had run into debt simply because his attention had been entirely absorbed by the affairs of the nation, the sum of £40,000 out of the public money was voted for the purpose of paying his creditors.

The contemplation of Mr. Pitt's great statesmanship is not near so interesting to BEREANS as the fact of his having had a great regard for the celebrated William Wilberforce, who in general supported him in his administration, but did not scruple to resist him whenever he thought him wrong. In the year 1800, Pitt was induced by his former tutor, Dr. Prey-man, Bishop of Lincoln, to think of proposing a law which would have materially interfered with religious liberty, and would have proved a great discouragement to the evangelical clergy, against whom Pitt had been much prejudiced. Wilberforce asked for a confidential discussion with him, at which he fully stated the sound principles and real worth of the pious Clergymen who in those days were so much spoken against; his endeavours seemed to be fruitless at the time, but the intended measure was never introduced by Mr. Pitt. We may hope that the zealous Christian's representations produced more effect upon the statesman than he allowed to be known; and may it be found, at the last day, that when political disappointments terminated William Pitt's glorious career on earth, the truths which Wilberforce advocated before him made him long for a rest which earth cannot bestow, and to seek it where no broken heart and contrite spirit ever sought in vain.

SIR THOMAS MORE.—This distinguished character was born in the year 1480 in London, where he received his earliest schooling; he then prosecuted his studies at Oxford, and in his nineteenth year returned to London and commenced the study of the law in the Inns of Court. In 1503 he was a member of the House of Commons, and irritated King Henry VII. by his opposition to a demand for money from the people, which was to provide a dowry for the King's daughter Margaret, on her marriage with James V. of Scotland. Thomas More thought it prudent to retire from public life for a while; but he returned from his seclusion at the expiration of three years, and obtained the appointment of Judge to the Sheriff's Court in London, in the year 1508. He became much distinguished, soon, not only as a lawyer, but as a man of great sagacity and skill in public affairs generally. King Henry VIII. having ascended the throne, employed him on several occasions, and made himself more familiar with him than the sagacious lawyer wished. One day, the King dined at the House of Sir Thomas, and afterwards, putting his arm round his neck, kept walking with him in his garden for an hour. More's son-in-law expressed his joy at the monarch's condescension; but Sir Thomas, who knew the King's temper very well, told him: "If my head would win the King a castle in France, it would not fall to be taken off."

In 1530, Sir Thomas was made Chancellor of England. This was a very dangerous elevation. It made any opposition

on his part to the King's humours so much the more provoking as he had been highly favoured. Now Sir Thomas had never been able to approve of Henry's divorce from his first Queen, Catharine of Arragon, and the King was very anxious to get him to do so, because that would have removed the scruples of many other persons of note; Archbishop Cranmer also took great pains to persuade the Chancellor that the divorce and the King's marriage with Anne Boleyn were legal; but it was all in vain. Though Sir Thomas executed the office of Chancellor with perfect integrity and great wisdom, except in one particular, which will be mentioned presently, for three years, he found it advisable to retire once more from public life. He went to live in strict privacy at his house in Chelsea near London, engaged in study and devotion. But Henry was now intent upon being revenged on him. There was another scruple by which the Chancellor provoked the King. He was a devoted Papist, and refused to take the oath which denies the Pope's title to any jurisdiction or authority, ecclesiastical or spiritual, within the realm of England. Upon this was founded an accusation against him for high treason; he was tried, declared guilty, and condemned to death.

Now this is part of the exception, which I have taken before, to his general character for great wisdom; the man cannot be considered truly wise who preferred the continuance of the Pope's power over the Church in England to the advantages in prospect to the nation from the establishment of the King's supremacy. But it is much more to Sir Thomas More's discredit, that he took his full share in the deadly persecution with which the Romish bishops and priests in those days sought to stifle the spirit of scriptural inquiry, and the search for the true Gospel which had so long been buried out of sight by corrupt teaching and superstitious ceremonies. On one occasion, the Chancellor had Mr. Bainham, who was a gentleman of the law, brought before him on a charge of heresy, and caused him to be scourged and tortured in his presence. This person was at last actually burned as a heretic. Thus the reputation, due to Sir Thomas More in all other respects, is sullied by the blind devotion with which he applied the authority of his high office in subservience to the persecuting rage of a corrupt and blood-thirsty priesthood. This, however, does not justify his condemnation to death, and he deserves regard for the firmness which he maintained to the last, insisting upon his faithfulness to the King, and submitting to the sentence of death with perfect composure. It might almost be said that he was in good humour, while making ready on the scaffold. He told the executioners to wait until he had laid his head aside: "that," he said, "at least has not committed high treason." This kind of fun seems scarcely consistent with the enlightened Christian's state of mind in the hour of death; but it is in keeping with that kind of teaching to which the unfortunate man was blindly attached; in which men consign their souls over to the priests, who make them comply with certain forms—penance—absolution—extreme unction—and then assure them that every thing is right because the forms have been observed, and that the gate of heaven is open before them. Sir Thomas More was executed in the year 1535. The statue to be erected to his memory will be a monument of the combination of high intellectual powers and moral worth with abject captivity under superstition, and ignorance of the most cheering truths of the Gospel.—Hst.

CHINESE COMPLAINT OF UNFAIRNESS IN TRADE.

The worshipful corporation of silkmen of Canton, having been of opinion in 1833 that some of their fraternity had been unfairly dealt with by an American, in a contract for silk piece-goods, forthwith exhibited a rather amusing placard against him. "In conducting commercial transactions (said the paper) the Chinese and foreigners are generally the same: in buying and selling with justice and equity, there is no difference between them. When the goods are delivered, the money is immediately paid; there are no perverse difficulties made, nor cutting deductions inflicted. But there is now living in the Swedish factory, No. 2, an American demon, named *Hol*, to whom a wolfish voracity has become nature. He monopolizes silks and various goods for the Americans. A gluttonous avarice fills his heart. There is long procrastination and money unpaid,—contracting for much and then requiring little; with the concealed and villainous intention of picking and choosing. He would point at a *gen*, and call it a *stone*; and then advance to administer the deadly potion of cutting down the price! And, again, when the time of payment arrived, he would enforce discounts. He scraped and peeled off from the trader both skin and fat. He knowing that when goods were once prepared there was none to take them but himself, forced his reduction upon us, and the Chinese brokers likewise servilely complied with his wish,

joining and assisting in his wickedness; so that we have been torn by the wolf, and swallowed by the whale! We have become fish and flesh to him—our property is wasted without a return—all our hearts unite in detesting him; and therefore we have issued this song of our discontent. All the weavers of satin, silk, and crape publicly unite in the above declaration."—*The Chinese, by Governor Davis.*

THE MANDARIN AND THE ENGLISH LADY.—The degraded position of females in China is well known. Nothing astonishes the Chinamen who visit our merchants of Hong Kong so much as the deference which is paid by our countrymen to their ladies, and the position which the latter are permitted to hold in society. The very servants express their disgust at seeing our ladies permitted to sit at table with their lords, and wonder how men can so far forget their dignity. A young English merchant recently took his wife with him to Hong Kong, where the couple were visited by a wealthy mandarin. The latter regarded the lady attentively, and seemed to dwell with delight on her movements. When she at length left the apartment, he said to her husband in his imperfect English, "What you give for that wifly wife yours?" "Oh," replied the husband, laughing at the singular error of his visitor, "2000 dollars." This our merchant thought would appear to the Chinese rather a high figure, but he was mistaken. "Well," said the mandarin, taking out his book with an air of business "spose you give her to me, I give you 5,000 dollars." It is difficult to say whether the young merchant was more amazed or amused, but the grave air of the Chinaman convinced him that he was in earnest, and he was compelled, therefore, to refuse the offer with as much placidity as he could assume. The mandarin was, however, pressing and went as high as 7,000 dollars. The merchant, who had no previous notion of the value of the commodity which he had taken out with him, was compelled at length to declare that Englishmen never sold their wives after they once came into their possession, an assertion which the Chinaman was slow to believe. The merchant afterwards had a hearty laugh with his young wife, when he told her that he had just discovered her full value, as the mandarin had offered him 7,000 dollars for her.—*Liverpool Albion.*

[The above has gone the round of many papers as an amusing story, but from the accounts which Mr. Davis (now Governor of Hong Kong) gives of the marriage-relation among the Chinese, we are inclined to think the representation unjust. The mandarin probably looked upon the English lady not as the merchant's wife, but as a handmaid like Hagar, and the joke confirmed him in the degrading notion he had conceived of her. The anecdote speaks more for the Englishman's love of fun than for his delicacy towards his partner.—Ed.]

LORD'S DAY OBSERVANCE.—A peasant of Villetard asked a neighbour to assist to mow his meadow on Sunday. He refused, but told him if he would promise not to work himself on Sunday, he would go the next day (Monday) and do two days' work. This he actually did; and, therefore, to respect it himself, and cause the Sabbath to be respected, he did double the work he was asked—add to this, that the man who thus did double the work for nothing, is both poor and old.—*Letter from the Rev. Napoleon Roussel.*

PROTESTANT SOCIETY AT PARIS.

The society established in Paris by count Agenor de Gasparin, about eighteen months ago, under the title of "The Society for Promoting the general Interests of Protestantism in France," has succeeded in accomplishing the subsequent objects. Two additional protestant communities have been founded, one at Perpignan, and the other at F---, next the borders of Prussia: all obstacles to the spiritual ministrations of protestant clergymen in prisons and houses of correction have been removed, and free access is now afforded them to their incarcerated brethren: a house, called a "Maison d'Etudes," has been opened in the French capital, where young men engaged in academical and scientific studies may find a christian home open to receive them, and of which several have already taken advantage; and, lastly, landed property has been purchased at St. Foy, in the department of the Dordogne, which is intended for the training and reformation of thirty or forty convicted offenders of the protestant faith. The Rev. Mr. Martin has undertaken the superintendency of this establishment, and the French government have granted an allowance of £2,480 (80 francs) for the outfit of criminals received into it, as well as the daily allowance of 7d. (80 centimes) for their maintenance.—*S. Ch. of Engl. Magazine.*

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