

Youth's Corner.

ESAIAS SCHNEE, THE WEISSENBURG SCHOLAR. (Continued.)

When the Burgomaster's Robert opened his parcel, it seemed as if he had prepared for using hospitality towards some less favoured companions. The leg of goose, slices of ham, sausages, and buttered rolls that lay ranged before him, certainly contrasted strangely with the two penny-rolls which poor Esaias had to produce. And indeed, when Robert's eager eye lighted upon Esaias, whom every one loved, a shade seemed to draw over it, as if he felt grieved over his class-mate's poverty, and would make an effort to relieve it by a little self-denial; but his eye passed off from Esaias and fastened upon the store in front of him, to see what of it he could spare: he thought he would consider while he was eating; but as he was considering, the sausages disappeared, and a suitable quantity of the rolls, then the ham, next the goose. When his eye was raised again, he felt immediately very sorry for Esaias, but all his provision was gone: Robert was so peculiarly gifted with the sense of self-preservation, that he could seldom spare any thing to help his neighbour.

In the mean time, Esaias had received a good many nice little bits from the other boys who could not spare them near so well as Robert; and Esaias was perfectly contented and had no grief except what he shared with his brother and parents. But the party was now increased by a public character who had heard the boys' chatting as he was hobbling his way through the forest at some distance, and who came near to stop any mischief that they might be after. This was Thomas Rotter, an old soldier who went constantly backwards and forwards on errands from the Count of Pappenheim whose estate adjoined the territory of Weissenburg. He had fought in the Count's company of musketeers, and was one of the brave men who, in the year 1653, under General Starhemberg, defended Vienna sixty five days against an army of 170,000 Turks who besieged the city. When the Turkish cannon had made an opening in the wall, Count Pappenheim and Thomas were among those who stood side by side to close up the opening and cut down the Turks who came to rush in. Thomas was a great favourite now with the Count, and was not spoiled by the favour he enjoyed; for he was a trusty and indefatigable messenger, though with the short leg which he had brought home from his campaign, and his good pension, he might have preferred spending his time in idleness. He had been to Weissenburg for letters, had called at the Sexton's to get his tobacco-pouch mended, and had learned the disappointment that troubled the family.

This is the public character that made his appearance among the boys, as they lay encamped around Dr. Doederlein. After making his military salute to the gentleman on the old stump, he nodded familiarly to the group at his feet and called out: "Why, what in the world has brought you out here in this trim?" They had no sooner told him their errand, than he made two awkward jumps, and after a hearty laugh he told them: "Well, you learned folks, and so I find you looking all about for the donkey that you are riding upon?" He then saluted again towards the Chief, and very respectfully said: "Please, sir, the green that you have your feet upon, is an old German burying-place." Instantly, the whole party were upon their legs, and shovels, hoes, and pickaxes were raised for prompt exhumation. The Chief required the old soldier's authority for the statement which he made, and it then appeared that Thomas had often been out on such excursions with the School-master of Pappenheim and also with a Clergyman of Eichstaedt, and he knew very well that a slight elevation like this, was sufficient to indicate an ancient burying-place in this forest.

The operation commenced. But the eagerness of the boys was such now, that some heads would have been knocked off, had they been left to themselves; Thomas therefore assumed the word of command at once, hobbled into the midst, and bid them stop. He fixed his cocked hat fiercely a little one side upon his head, and told them he must be Captain of Sappers now, and they were his soldiers. They all shouted consent: he ordered them at proper distances in a half-moon before him, and now the work went on with perfect safety and despatch.

The first mossy covering was soon removed. There was found next a layer of stones, varying in size; then coals and broken pieces of pottery began to be mixed with the layer. The Captain now ordered all the tools to be laid aside, and search to be commenced with the hands alone of the young Sappers. As soon as a bone had been discovered, the learned Doctor was no longer to be restrained; he himself with the old soldier now did the remainder of the work, lest the position of the skeleton should be broken by the hasty movements of the scholars. A skull was discovered, the eye-holes directed eastwards; an iron ring was hanging loose around it. This ring had an opening, the width of an inch; and the Antiquarian now commenced his comment upon it. He declared the skeleton to be of an ancient Druidical priest, who wore oak-leaves or the mistletoe round his head at the time of sacrifice; the iron ring would hold the leaves in their places, and adapt itself to the size of the head by means of the opening. Amidst the breast-bones, a metal hook came to light, in the shape of a very small sickle, which by a quotation from the ancient writer Tacitus, the learned gentleman declared to have served the purpose of fastening together the short kind of cloak or sagum which the Druid wore around him.

By this time, the scholars seemed to have had quite enough of antiquarian research for one sitting, or rather standing, for they were all on their legs round their Chief, and sundry symptoms appeared of a desire for sun rather than antiquities. Dr. Doederlein, therefore, simply enumerated the articles which further presented themselves and promised to throw light upon their uses on some future occasion. The boys were now left at liberty to engage in any sport they chose, and soon the woods resounded with their boisterous mirth. Esaias alone had chosen a solitary employment. He had carefully collected all the bones which had been dug up, and was hard at work, dig-

ging a grave for them under a large oak-tree. It seemed to him very heathenish, to kick these bones about, as they had been by his companions, and he preferred to all their mirth the pious employment of giving to the old Druid decent burial.

In the mean time, another personage had made his appearance under the trees, and Thomas Rotter had instantly made his salute, and was engaged in earnest conversation with him at a little distance from the noisy troop. It was a tall, old man with silver-white hair and a sun-burnt face, wearing an old green suit, with long gaiters which reached half way up from the knees to his long waistcoat pocket; a stiff black stock was buckled round his neck, and a straw-hat covered his head. Dr. Doederlein was musing over the treasures he had gained by his excursion, Esaias was digging his little grave, the rest of the boys were playing the wild horses; but the old soldier was hard at work to get the tall old man's consent to something which he was asking of him.

Esaias had at last finished his grave, and was wiping the sweat off his face and fetching breath, before he committed the Druidical remains to the earth again, when suddenly he perceived the new comer in conversation with Thomas Rotter. The old man's eyes were upon Esaias, and the boy had learned such reverence for white hairs, that he immediately went up to him and took off his cap. This brought the conversation to a close, the two old men drew near, the Antiquarian packed up his treasures, and the wild horses stopped their run to know what new guest had found his way into their midst.

(To be continued.)

A MISSIONARY EXCURSION.

(From the Children's Missionary Magazine.)

MY DEAR CHILDREN, Often have you been told of the poor heathen, and often, we trust, have you rejoiced when enabled, by some little act of self-denial, to assist in sending the Gospel among them. Often, we believe, have you thought of "the goodness and the grace which on your birth have smiled," and often, we hope, have you lifted up your hearts in prayer to God that poor heathen children may be brought to a knowledge of their dear Saviour. If such be the case, you will, I am sure, like to hear the following account of a visit paid by the Bishop of Calcutta to the little village of Jangera, a Missionary station about thirty miles from Calcutta. The day fixed upon having arrived, the party who were to accompany him, assembled at the village of Tallygunge. A stream or nulla, as it is called, of about nine miles in length, very narrow and very shallow in many places and winding amongst paddy or rice fields, leads to the village. In two rustic boats, formed of little more than the hollowed trunk of a tree, with a partial covering from the sun, the party were pushed and towed up this stream towards the scene of Missionary labour. Several interesting points of contrast were noticed before they reached the village, which showed that at least all the country was not given up to idolatry. On one side of the nulla, on a little mound, stood the idol Dokyin, or king of the south; the clay head and mitre raised on a small pillar, with a twisted shrub standing leafless and lifeless by its side—on the other, two Christian places of worship overshadowed with beautiful palm trees. Then again, the dead body of a Christian female laid out in a boat, covered with a clean white cloth, was borne to the place of burial, striking—as it glided along—the corrupt and naked corpse of a Hindoo, floating down the stream. Finally the joyful sound of the "church-going bell" in the little village of Jangera itself, formed the last contrast, with the drums and tom-toms of the natives, called to the exercise of their own rites by the approaching solemnity of the Christian worship.

The church itself is a very neat and picturesque building—the beams supported by the unwrought trunks of the palm tree—the walls formed simply of matting—raised several feet from the ground, and screened with a verandah all round it. Into this church, only lately built, the party proceeded, and soon after the bishop had taken his seat within the communion rails, the congregation began to assemble, whilst without in the verandah stood a great number of the heathen anxiously watching the proceedings. Five men, three women, and two children sat apart from the congregation. To examine and baptize them, formed the object of this Missionary excursion. The service began by singing a hymn to one of the native tunes. Part of the usual church service having been read, the candidates for Christian baptism were brought forward and examined by the bishop. I cannot, dear children, tell you all he said, but these are some of

The Bishop's Questions, with the Answers.

Who made you?—God. Do you know if you have, besides a body, a spiritual part?—yes: a soul. The bishop then explained to them that God made both body and soul: that God is a Spirit, and has no body like theirs, but is a great Spirit, and made all things. Who will judge you at the last day?—Jesus Christ. When?—After this life. What becomes of souls after death?—They go to God, who gave them. Will all souls be happy after death?—Not all. Who will be happy?—Those who believe in the death of Christ: they will be happy. What of the rest?—They will suffer in hell. How long will the happiness or suffering last?—As long as they are living. But for how long a time will that be?—Always: for ever. The bishop then directed that these things should be told over to the listening people again—that they were all right—and were the first part of what he had to ask as referring to God, the great Spirit—to the future judgement and to the happiness or misery of man. The next thing was—Have you given up all you used to believe about your false gods and idols?—Before the bishop had finished the question, they eagerly replied, "oh yes—they had put off and laid aside all these things—they would no longer bow down to idols, but worship only the true God of heaven and earth, and Jesus Christ, whom he has sent." The bishop then inquired whether they felt themselves to be sinners against the

Great God—whether they had ever broken his commandments—and which—how they were to obtain pardon—whether they did indeed believe in Jesus Christ, and in his power to save them from their sins.

Their answers were all satisfactory and clear.

He then spoke to them about the Holy Spirit, as the sanctifier of the soul—urged upon them the necessity of keeping God's commandments—and explained to them the nature of Christian baptism. "What blessing," he then inquired, "do you hope for, if you come to baptism aright?—A joyful blessing. (Mungul ashirbad).

Do you hope to have more of God's Holy Spirit. Yes: we shall find more.

Do you hope to be born again?—Yes.

Will the water do this?—No: by the Holy Spirit only.

This ended the examination, and the bishop directed that the baptismal service should be commenced. They were all brought to the font. Some of you, dear children, who read this account, may probably have been present at the christening a little brother or sister, and you can imagine how interesting it must have been to see the bishop taking the little black infant in his arms, and receiving him and all the rest into the fold of Christ's church and signing them with the sign of the cross, in token that hereafter they should not be ashamed to confess the faith of Christ crucified, and to fight manfully under his banner against the world, the flesh, and the devil, and to continue Christ's faithful soldiers and servants unto their life's end. The baby was christened Lucy, after the bishop's little grand-daughter in England. The others were named Mary, Ruth, Phebe, Dorcas, John, Peter, Samuel, James and Philip.

Great interest seemed to be excited. Many hands were clasped as though in silent prayer. The people flocked from their seats and stood round, whilst many of the Heathens left their verandah and came inside the church to be eye-witnesses to what was going on. When the service was concluded, the newly admitted Christians were seated with the rest of the congregation, and the bishop addressed them all in the following words:—

To be continued.

EDUCATION.

TRAINING OF INFANTS.

Training is to commence, when the infant is in his cradle. Much cannot be attempted then, but a little at that time is a great deal for after-life. Many causes of excitement to evil tempers may be got out of the way, and kindly tempers may be encouraged by a judicious nurse. A bent may thus be given to the mind, which will save a deal of trouble afterwards.

The infant has left the cradle, and has begun to walk alone. It is time now he should keep company with infants of his own age, always with some proper person to attend to his training on entering upon this little world, where he must meet with a variety of tempers, and must learn to give up some of his own will constantly, in order to preserve peace. This little world must be strictly subject to law and government; but the less it becomes conscious of restraint, the more effectually has the governing power done its work. I take it for granted, that the rule at this period of life is the gentle one of a female.

The infants should be as much out of doors as possible; the tutress should not be among them without some employment, and yet her eyes and movements should be quite free to observe all that is going on, and step in promptly where help is needed. Knitting, or spinning with the distaff are the best occupations that we know of for a female so engaged.

Every opportunity should be taken for encouraging the practice of self-denial, sharing what one has with others, helping each other out of difficulties, speaking truth, putting things in order, keeping them clean. So on the other hand every occasion of quarrel, cruelty, falsehood, untidiness, waste, and filthiness should be met by prompt enforcement of the law; greediness, vanity, and self-will should be frowned upon and should threaten the offender's separation from the community. "You must play by yourself, dear, if you want to have just your own way" will throw a deal of light into an infant mind upon the necessity and reasonableness of an accommodating spirit.

If it be possible to introduce a little stranger to the community now and then, it will be very useful, to give the infant, an opportunity of receiving the stranger with kindness, and persuading him quickly that he need not be afraid among them. This, then, will also give them confidence, when they begin to attend the infant-school, which is the next step in early training.

A flower-bed, currant-bushes, or strawberry-vines might, where the arrangements are very good, be put within reach of the infants, with injunctions not to touch them without leave. It will be very beneficial to them, to become sensible at an early age, of the cheap and simple ornament of flowers to a residence; still more so, to learn the self-control that forbids taking the fruit until permitted. But it is not in every case that this experiment is advisable. Whenever they can safely be confided in, show them your willingness to place confidence in them.

Check, as soon as you can, the natural disposition of the little ones to be cruel to animals. They will see you kill insects; let them know that it is a painful necessity for you to do so; that it is to preserve God's workmanship, the fruit-tree, that you destroy his workmanship, the caterpillar. Never lose sight of the lamentable truth

of man's depravity. The infant is prone to evil; your aim must be to correct his natural bias; and you can effect no lasting good without the grace of God enabling you to use the right methods, and the same grace applying them effectually to the children's hearts. Here lies the foundation of all your hopes, here the encouragement to all your labours.

TO PARENTS.

Let your rules to your son be as few as possible, and rather fewer than more than seem absolutely necessary. For if you burden him with many rules, one of these two things must necessarily follow, that either he must be very often punished, which will be of ill consequence, by making punishment too frequent and familiar; or else you must let the transgressions of some of your rules go unpunished, whereby they will of course grow contemptible, and your authority become cheap to him. Make but few laws, but see they be well observed, when once made. Few years require but few laws; and as his age increases, when one rule is by practice well established, you may add another.

But pray remember, children are not to be taught by rules, which will be always slipping out of their memories. What you think necessary for them to do, settle in them by an indispensable practice, as often as the occasion returns; and, if it be possible, make occasions. This will beget habits in them, which, being once established, operate of themselves easily and naturally, without the assistance of the memory. But here let me give two cautions: 1. The one is, that you keep them to the practice of what you would have grow into a habit in them, by kind words and gentle admonitions, rather as minding them of what they forget, than by harsh rebukes and chiding, as if they were wilfully guilty. 2. Another thing you are to take care of, is, not to endeavor to settle too many habits at once, lest by a variety you confound them, and so perfect none. When constant custom has made any one thing easy and natural to them, and they practise it without reflection, you may then go on to another.—Locke on Education.

POPULAR IGNORANCE.

Popular ignorance is an enormous national evil. A great proportion of our burdens must be placed to its account; it peopled our prisons and our hospitals, desolates our land with pauperism, and taxes us with the costly machinery of police establishments and criminal judicature, while it largely deducts from the happiness of every feeling man, to witness and live surrounded by the nameless and numberless sufferings which it entails upon an immense portion of our countrymen. From these sufferings they have a claim on that system called the Nation, for deliverance. The associating principle of a nation is protection to All from those evils which are too strong for individual protection.

(Simpson on Education.)

THE BEREAN.

They received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.—Acts 17, 11.

THE want of a periodical which would convey to Protestants in this part of the British dominions such intelligence as they in their character of religious persons must wish to be acquainted with, and which would contain, throughout, such reading only as they would not fear to place within the reach of the junior branches of their families, has been felt by many, and for a considerable period. This acknowledged want has engaged the attention of several members of the Church of England, and created in them an anxiety to supply what is so much desired, by the publication, at Quebec, of a weekly paper for the diffusion of religious, commercial, and political intelligence, and the promotion of all the best interests of a Christian community.

After a protracted search for an Editor who would carry this design into effect, the united urgencies of those friends with whom the individual who issues this Prospectus had hoped to co-operate as a promoter only of the design, have prevailed with him to undertake the entire responsibilities of the enterprise.

The Proprietor and Editor thus referred to will be glad, if it may be, to observe the incognito which is usually accorded to Editors in the mother-country. He will, however, be sufficiently pointed out to a large portion of the readers of this Prospectus by the signature H.S., under which he has now and then addressed the public. He has not resolved upon entering upon this charge until he had received a promise of kind and efficient help in the secular department, to which he as a Clergyman, engaged in other duties of engrossing interest, will not be able to give more than a general superintendance.

Promise of aid has been given by several gentlemen of the Clergy and Laity who will contribute to make the columns of the "Berean" worthy of the patronage of members of the Church of England and other friends of pure and unadulterated religion.

The political part of the "Berean" will in most cases, be nothing beyond a simple record of proceedings, the Editor thinking

it quite needless for him to give an opinion of his own upon the greater number of those questions which cause political strife and agitation. But whenever the cause of morals, good order, and religion shall appear plainly involved in the proceedings of politicians, he will not shrink from avowing the view he takes of the question, without regard to the party whose design it may become his duty to oppose.

Endeavours will be used to obtain and communicate the most important news upon Shipping and the Markets, so as to convey to commercial men prompt and correct information upon matters with which it may be desirable for them to be acquainted. Intelligence of local or of general interest will be given, as the course of events may furnish matter, and as space may permit.

Being cordially attached to the religious communion of which he is a Minister, the Editor feels it incumbent upon him to decide at once upon giving to the interests of the Church of England a prominent place in the "Berean" but entertaining at the same time an affectionate regard towards those members of other religious persuasions who love the Lord Jesus Christ in sincerity, he will not exclude from his columns a ready acknowledgment and kindly notice of what in their proceedings may be of general interest to the friends of the gospel.

As it is the Editor's settled purpose to set forth that faith by which the sinner is justified and obtains peace with God, his course must be resolute against attempts, whether made within or without the protestant church, at substituting for it the devices of men. Never will he give countenance to any scheme that would withhold from souls perishing for lack of knowledge the message of hope through the atonement, or would, by departure from the simplicity of the gospel, mar the plan of salvation through the merits of the alone Saviour Christ.

Diocesan intelligence will always be given with a special view to inform the readers of the "Berean" upon the state of the Church of England in the Diocese of Quebec primarily, and in the adjoining Dioceses of British North America; and information on these points, as also upon the state of the Protestant Episcopal Church in the United States, will be thankfully received.

The cause of morals will be constantly inculcated, through the most efficient motives, by a faithful exhibition of gospel truth. But it must be expected that calls will arise from time to time, for an explicit testimony against practices which, from their public character and their wide-spreading influence, require direct notice, in order to inform and guide the public mind; and the Editor will do so, fearless of the wrath of man. On this account also, advertisements of a nature directly injurious to this cause will be declined, while others are respectfully invited.

It is intended, if sufficient encouragement be given, to issue the first number on the first Thursday of the approaching month of April. The terms of subscription will be fifteen shillings for the year, or twelve shillings and six pence if paid in advance. No subscriptions will be received for a less period than six months.

The "Berean" will be printed and published by GILBERT STANLEY, Bible and Tract Depository, 15, BUADE STREET, where subscriptions and advertisements, as well as communications for the Editor will be received. Quebec, 22nd Feb. 1844.

PROSPECTUS

THE CANADIAN JURIST.

IT is proposed to publish, as soon as a sufficient number of subscribers shall be obtained, a Monthly Periodical to be called "THE CANADIAN JURIST" Edited by JOHN HILLIARD CAMERON, Esquire, Barrister at Law and Reporter to the Court of Queen's Bench.—The work will be strictly confined to legal subjects, and will contain original and selected articles on important points in Pleading, &c. &c.; Remarks on Provincial Statutes relating to amendments or alterations in existing Laws, or introducing new Laws; the Reports of Cases adjudged in the Court of Queen's Bench in Upper Canada with a Quarterly Digest thereof; Notes and Reports of leading Cases decided in the English Common Law Courts, and Notes of Cases in Chancery in this Province, with a quarterly Digest of the Cases reported in the English Jurist. The first number to be delivered in April next; Price, Five Shillings a number, payable half-yearly in advance—the subscription for the first half-year payable on the delivery of the first number. Subscriptions will be received at the Offices of the following Gentlemen:—

- Messrs. Strachan & Cameron, Toronto. Cartwright & Geddes, Kingston. John Wilson, Esquire, London. Charles Baby, Esquire, Sandwich. R. O. Duggan, Esquire, Hamilton. C. L. Hall, Esquire, Niagara. D'Arcy Bolton, Esquire, Cobourg. Geo. Sherwood, Esquire, Brockville. W. W. Fitzgibbon, Esquire, Belleville. J. G. Armour, Esquire, Peterboro. C. T. Burris, Esquire, Bytown. R. Clino, Esquire, Cornwall. G. O. Stuart, Esquire, Quebec. Toronto, Decr. 28, 1843. The Editors of papers in Toronto, Kingston, Montreal, and Quebec, inserting, to receive a copy of the work for one year. April 4, 1844.

PRINTING-WORK,

OF EVERY DESCRIPTION, NEATLY EXECUTED AT THE OFFICE OF THIS PAPER, On the most reasonable terms.

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