

Pouth's Corner.

THE CITY OF NUREMBERG. Continued.

"Those Sacra, or holy things, were remarkable for the costliness of the casing in which they were preserved, at all events, if some of them had no great value in themselves; and moreover they cost the city of Nuremberg so much that it had to borrow money from time to time, and in the end became insolvent. But then it was a grand thing, every year, on Friday after Easter, to have the Bishop of Bamberg come to exhibit those things and vouch for the truth of all the stories about them; and to have people almost squeezing each other to death from an eagerness to get sight of the show. It was in the year 1424 that the Emperor Sigismund committed to this city the Jewels of the Empire, which were consecrated for the purpose of giving solemnity to the Emperor's coronation, and so they were called Sacra. The Nuremberg authorities had to send for them at their own expense all the way from Ofen, a city on the Danube, in Hungary; and it was so hazardous a business that they did not let even the carrier know what was in the wagon he was driving, until he came in sight of Nuremberg, where all the Clergy, Monks, Fraternities, Senate and Council, and the citizens, men, women, and children came to meet the treasure in a solemn procession. The poor carrier was so frightened, when he found out what holy stuff had been jolting behind him as he was whipping his horses into a smart trot before, that he jumped off and fell upon his knees in front of his own wagon. Indeed his services were no longer required, for the Nurembergers had provided a car of honour on which were placed little boys of the highest families, dressed as angels holding lighted wax-candles, and then the procession returned to Nuremberg with great pomp and rejoicing. And whenever an Emperor was to be crowned at Francfort on the Maine, Nuremberg had to convey the Jewels of the Empire thither, which was an expensive job, for it required splendour and safety; so there had to be men of rank and men of strength to accompany the car, drawn by six horses; and these gentlemen had to do credit to the city which deputed them, that is to say, they had to spend plenty of money in eating and drinking, though that did not agree very well with the professed sacredness of the articles they had charge of.

"And what were the articles, if you please, Sir?" asked my little daughter, as soon as the elderly gentleman made room for her question by taking a sip out of his afternoon's cup of coffee. "The first of them which the Bishop of Bamberg produced, after having told the people how many sins would be forgiven them for believing his stories, was a chip from the manger in which the child Jesus was laid by his mother at Bethlehem. It was well that the Bishop made some promises to the people before he told them that tale; because some of them might have been aware that the whole manger was also exhibited at Rome, and that there were chips of it at Vienna, Paris, Bamberg and other cities, as many as would make more than one good-sized manger besides. But the chip was set in a gold case, shining with jewels, and it would have been a pity to spoil so good a sight and to lose the pardon of sins by doubting the Bishop's story."

My children made incredulous faces; but they did not know, was the elderly gentleman in fun or in earnest. He looked quite serious, as he continued. "The next consecrated article was an arm of Saint Anna. Now it was worth something to believe that, for there is a church in the town of Apt in France, where they show the entire body of the Saint; and besides that, they have one of her arms at Cologne and another at Rome. But there is nothing so strange in it after all, for that makes only five arms; and as there is one of her heads at Turin, another at Trèves, and one more at Annaberg, the Saint who had three heads is entitled to six arms in all reason."

The young ones were ready to laugh now, but the gentleman gave them no time; he still preserved his gravity as he went on: "A tooth, set in gold, suspended in the midst of rays of glittering crystal, was next produced. It belonged to John the Baptist. It is true that there are so many teeth of the son of Zacharias and Elizabeth as would fill the jaws of Goliath; but you need not doubt that for every two and thirty teeth belonging to the Baptist, there will be found somewhere or other a head to match, and that must satisfy you."

The elderly gentleman here stopped with a good-natured look, and the young ones burst out into a laugh, which he met with an indulgent smile and with the remark: "I see you would not do to act as angels on the car of honour to the chip and bones moving in procession to Nuremberg." But having indulged their fun-loving mood so far, he resumed deeper gravity while he said:

"Remember that the time, when the Nurembergers counted it such a distinction and privilege to be made the guardians of those pretended relics, was just ten years after the burning of the faithful martyr John Huss in the city of Constance by order of those who professed to be the successors of the apostles. You wonder at the credulity of the people who could endure such bare-faced imposture; but bear in mind that none of them could obtain the Bible to read for himself; and if he could obtain it, he could read it only in secret and at the peril of his life. To doubt the truth of what the Bishop of Bamberg vouched for, would have been a crime; and to express such a doubt would have brought imprisonment.

* It is called Buda, on English maps.

scouring, or death. You, dear children, are safe from any violence of man now, while you laugh at the ignorance exhibited by grown men and women four hundred years ago: give thanks to God for the blessed work of the Reformation; honour the memory of his servants Luther, Melancthon, Calvin and Zwinglius, Latimer and Crammer, whom God honoured to bring to light the truth of the Gospel which a corrupt priesthood had covered up under its own inventions; and pray that the light of saving truth may shine into your hearts, give you peace in believing, and guide you into a course of willing service to your neighbour, from love towards the Saviour who calls you to follow him in self-denial and cross-bearing."

We all became serious at the solemn turn which our new acquaintance had given to his conversation. He stirred his cup of coffee, took a slow long draft, and then turned the cup upside down, in German fashion, to show that he was not going to have any more. He then resumed his account of the Jewels of the Empire, grave, though cheerful.

"There were several other articles connected with stories out of the ancient history of Christianity: one of the nails with which our Lord was nailed to the cross, five thorns out of the crown which was put upon his head, a long chip from the cross, the spear with which they pierced his side, and so on. One is at a loss how to speak of these matters. A disposition to laugh is uppermost, of course; but when you consider the impious trickery of the men who kept God's word from the people and gave them these childish shows instead, indignation would be a more proper feeling: yet sorrow and compassion are the most becoming state of mind, together with gratitude for our mercies.

To be continued.

THE MANUFACTURE OF MAPLE SUGAR. By M. H. Perley, Esquire, Government Emigrant Agent, New Brunswick.

The extraction of sugar from the maple is a valuable resource in a country where all classes of society daily make use of tea and coffee.

The process by which it is obtained is very simple, and is everywhere nearly the same. Though not essentially defective, it might be rendered more perfect and more profitable by a little more attention to science.

The work usually commences in the month of March, while the cold continues intense, and the ground is still covered with snow. The sap begins to be in motion at this season, nearly two months before the general revival of vegetation.

A sufficient number of maple trees being found growing in close proximity to each other, the ground is occupied by a party, and is termed a "sugarie;" and those who first commence tapping the trees consider that possession for one year constitutes right for those years that follow. Without having any tenure of these lands from the Crown, these parties often receive consideration from others for the right of possession.

In a central situation, convenient to the trees from which the sap is to be drawn, a rough shanty is constructed, called a "sugar camp," to shelter those who attend the kettles from the weather. The articles required are, axes to cut and split fuel, kettles of fifteen or twenty gallons capacity, an auger of three-quarters of an inch diameter, numerous small troughs to receive the sap, slips of wood or tubes, eight or ten inches long, corresponding in size with the auger, buckets for emptying the troughs and carrying the sap to the camp, a tree hollowed out, or large tubs, to receive the sap as brought in, from which to supply the kettles, and moulds to receive the syrup when sufficiently boiled to form into cakes.

The trees are perforated in an obliquely ascending direction, eighteen or twenty inches from the ground. Care should be taken that the auger does not enter more than half an inch within the wood, as experience has shown that the most abundant flow of sap takes place at that depth. It is also recommended that the tree should be tapped on the south side, but this useful hint is not always attended to.

The troughs, which contain two or three gallons each, are made of birch bark, pine, spruce, or fir; one of these is placed on the ground at the foot of each tree. The sap is collected every day, and temporarily poured into casks, or more frequently a large trough, made of a birch tree hollowed out like a canoe. The evaporation is kept up by a brisk fire night and day, and the scum is carefully taken off during this part of the process. Fresh sap is added from the reservoir as required, and the heat is maintained until the liquid is reduced to a syrup: after which it is left to cool, and then strained through blanket or other woollen stuff, to separate the remaining impurities.

Some persons recommend leaving the syrup in this state twelve hours before boiling it for the last time, others proceed with it immediately. In either case the kettles are only half filled; and by an active, steady heat, the syrup is rapidly reduced to the proper consistency for being poured into the moulds. The evaporation is known to have proceeded far enough when, upon rubbing a drop of the syrup between the fingers, it is perceived to be granular. The molasses being drained off from the moulds, the sugar is no longer deliquescent, like the raw sugar of the West-Indies.

If the syrup is in danger of boiling over, a bit of lard or butter is thrown in, which instantly calms the ebullition. The larger the boiler, the more sugar is obtained from it. A copper vessel affords a sugar of a fairer colour than an iron vessel. The sugar is lighter coloured in proportion to the care with which it is made, and the judgment with which the evaporation is conducted. When refined, it equals in beauty the finest sugar consumed in Europe.

The sooner the sap is boiled the better; it should never be kept longer than twenty-four hours. Lime, eggs, or new milk, are mixed with the boiling sap to clarify it. A spoonful of slaked lime, and the white of one egg, or a pint of new milk, are the usual proportions to fifteen gallons of sap; the latter is esteemed the best, but clear sugar may be made without any of them.

The sap continues to flow for six weeks; after which it becomes less abundant, less rich in saccharine matter, and sometimes even incapable of crystallisation. In this case it is consumed in the state of molasses, superior to that from the West Indies, and bears the name of "maple honey."

After three or four days' exposure to the sun, maple sap is converted into vinegar by the acetous fermentation. The Indians of New Brunswick have practised sugar-making time out of mind, and the Acadian French have pursued it from their first settlement in America. The French of Madawaska still make several thousand pounds annually; in fact they make nearly all they consume, and some seasons have a considerable surplus for sale.

The amount of sugar manufactured in a year varies from different causes. A cold and dry winter renders the trees more productive than a changeable and humid season. When frosty nights are followed by dry and warm days, the sap flows abundantly; and from three to five gallons are then yielded by a single tree in twenty-four hours. Three persons are found sufficient to attend two hundred and fifty trees; each tree of ordinary size yields, in a good season, twenty to thirty gallons of sap, from which five or six pounds of sugar are made, but the average quantity, in ordinary seasons, is about four pounds to each tree.

It has been remarked, that in districts which have been cleared of other trees, and even the less vigorous sugar maple, the product of the remainder is, proportionally, more considerable. In all sugar plantations, therefore, it will be advantageous to cut out the different sorts of timber which grow intermixed with the sugar maple, and even such of that species as are not thriving trees. The timber so cut out will serve as fuel for the boilers, and leave openings for the sun to enter, which will improve and enrich the sap.

Trees which grow in low and moist places afford a greater quantity of sap than those which occupy rising grounds, but it is less rich in the saccharine principle. That of insulated trees, left standing in the middle of fields, or by the side of fences, is best. A farmer in the United States, who has planted these trees in his meadow, obtains each year, one pound of sugar from every three gallons of sap.

Wild and domestic animals are immediately fond of maple sap, and break into enclosures to sate themselves with it.—Simmonds' Colonial Magazine.

INSUFFICIENCY OF THE OUTWARD ACT, TO INDICATE THE INWARD MIND.

Lieut. W—— was at the storming of *Morne Fortunée*, in the West Indies; his behaviour on that occasion excited general admiration. He was the first to ascend the breach, and plant the King's colour on the captured rebel fort. His gallantry was recorded in the orderly book, and he was recommended for immediate promotion. Strange to say, the following morning he waited on his commanding officer, then Lieutenant-Colonel V——, and requested leave of absence to return to Ireland, his native country; and to resign his commission in favour of a younger brother, who was desirous of entering the service. The colonel, surprised at this extraordinary request on the part of a young officer with such bright prospects before him, very naturally asked him what motive induced him to make so singular a proposal; when the young man frankly told him, that when the troops were moving forward for the attack, and the enemy's fire had opened upon them, he felt a strong—almost an insurmountable—disposition to fall out, and he believed that nothing but the rapidity of the advance and the shouts of the men prevented him from disgracing himself; but after a short time, he added, his brain was on fire, he knew not what he did, nor where he was, and he found himself on the summit of the breach with the colours in his hand, he knew not how; but he added, not without some hesitation, that he felt that the profession of arms was not his vocation, and fearing that at some future period he might not have sufficient moral courage to overcome his fear, he was desirous to leave the service with honour while it was still in his power.—Milligen's Mind and Matter.

THE FASHION OF THIS WORLD PASSETH AWAY. 1 Cor. viii. 31.

Believe me, even to the lightest, and, apparently, most frivolous dispositions, it is a melancholy task to search under these cold ashes for the few sparks which they still cover: it is a melancholy task, after the lapse of two generations so full of life—the life of wit, grace, genius, beauty, and courage—to pass over the same spot, now abandoned to nameless old men, to children, to invalids—to every thing which is silence, oblivion, repose. When you walk on these sounding flagstones, the noise of your steps terrifies you, and you turn round your head to see if some one of the heroes of old days is not following you.—La Trémoille, Lavardin, Condé, Lauzun, Benserade. In the midst of this darkness and silence, you ask yourself, why have not the people of M. de la Rochefoucauld, of Gabrielle d'Estrees, and Madame de Montespan, lighted their torches to show the way to the carriage or the sedan of their mistress? Hush! from whence came that sound of music and *petits violons*? It came from the Rue du Parc; and this crowd of eager-looking citizens, whither are they going? They are following the invitation of

their friend Mollière; they are hastening to the Comedy, the new source of excitement which attracts them: they are bound for the Hotel Carnavalet, where *Georges Dandin* is acted to-night. And all the great hotels which I see here, of which the gates are closed and silent—and all these lofty windows, where no one shows himself except some servant-girl in rags, how were they called heretofore? These were the Hotel Sully, the Hotel Videix, the Hotel d'Aligre, the Hotel de Rohan, the Hotel Rotrou, the Hotel Gueméné—noble dwellings turned into ill-furnished lodgings, against which the cobbler of the corner, and the public scribe, have reared their squalid stalls! What may these aristocratic walls think of seeing themselves thus decayed, silent, disdained! What stillness in these saloons, once so animated with powerful conversation! What sadness on these gilt ceilings, all charged with loves and with emblems! What incessant change—what ultimate wretchedness! And does it not need some courage, once more to be said, to trace out all the remembrances of this fair spot, in which lived, and thought aloud, the rarest wits, the noblest geniuses, the most delightful satirists, the most excellent characters of that singular age which preceded so closely, as if to foreshadow it, all the French seventeenth century; great names before which every one bows with reverence; illustrious frequenters of the Place Royale, and component parts of its history. Nevertheless, this evocation of old times is thus far useful, that it may help to console us for the oblivion and silence which threatens us in turn. When we think of how few years the glory, and renown, and popularity of this world are composed, we end by troubling ourselves a little less about them.—Jules Janin, describing the streets of Paris.

[The disappointed man of the world will end as here described; he that desires to rise above the world will not be satisfied until he has discovered where stability is to be found, and has connected his own future with that place of final rest and unchangeableness.]

TRUTHFULNESS OF THE INFIDEL HUME. From Review of Burton's Life and Correspondence of David Hume, in the "Edinburgh Review."

The writer endeavours to speak as well as he can of Hume. What was the value of all his "other virtues" may be inferred from the measure applied by himself to the question of dissimulation—in other words, lying.

There remains only one further point to mention. We do it with pain. But the transaction was an act of moral delinquency on the part of Hume, so fatal to all obligations and to all trust, that some charitable forbearance, we think, is necessary to reconcile it with his other virtues. It is a warning to all men against that indulgent and relaxed morality, to which the most loveable dispositions, by their calm and gentle natures, are most exposed. Hume discriminates in his writings between moral principles and speculative opinions. Errors or excesses in religion, he says, are not to be imputed as a fault; till they get possession of the heart, and alter the boundaries of vice and virtue. But, alas! irreligion, too, has its monks, its fanaticism, and its pious frauds, as well as religion; and we think it but too plain that the irreligious spirit of Voltaire, Hume, and Gibbon, had fatally confounded their sentiments of morality; wherever religion or the clergy were concerned. For instance, late in life Hume was consulted by Colonel Edmonstone, whether a young man, who did not believe in the Thirty-nine Articles, and who had no inclination for the Church, should go into orders. He advised in this case as, we feel assured, he would not have advised in any other. We are ashamed to print his answer: It amounts to *Fiat sacrificulus, et pagum decipiat; populus vult decipi—decipiatur*. 'It is putting (answers the false oracle) too great a respect on the vulgar and on their superstitions, to pique one's self on sincerity with regard to them. Did ever one make it a point of honour to speak truth to children or madmen? If the thing were worthy being treated gravely, I should tell him that the Pythian oracle, with the approbation of Xenophon, advised every one to worship the gods—*νομῶ πολέως*. I wish it were still in my power to be a hypocrite in this particular. The common duties of society usually require it: and the ecclesiastical profession only adds a little more to an innocent dissimulation, or rather simulation—without which it is impossible to pass through the world.'

The letter to his publisher, (1755), endeavouring to persuade him by the precedent of Bolingbroke, that a few strokes of irreligion might rather promote the sale of his books than hurt it, looked awkward. We cannot wonder that Dr. Brown attacked him on it, however it might be capable of being explained. But after advising a young man to compromise himself for life, by one of the most irreparable and irrevocable of all measures, he could no longer have rested his defence against any imputation upon his conduct, by an appeal to his unquestionable veracity.

RESPONSIBILITY OF A DEAF MUTE: High Court of Justiciary, Dec. 18th.—Archibald Burke alias McDonald alias Clark, who was tried at Perth in the Autumn Circuit, for a criminal assault upon a woman, but whose case was remitted to Edinburgh on account of objections taken by his counsel that he had no moral sense of right or wrong, being deaf and dumb, came before their lordships to-day. [It had come before them before, but they took time to consider.] The judges on the bench were—the Lord Justice-Clerk, Lords Moncreiff, Medwyn, and Cockburn. Mr. Kinniburgh, of the Deaf and Dumb Asylum, was examined as to the fitness of the prisoner to undergo examination, and related several circumstances which occurred in course of conversation with him, which led to the conclusion that the prisoner was by no means so defective in his mental constitution as not to know right from wrong. He knew well that parties committing crime were liable to punishment; he also knew the value of money, kept a note of the days of the week, and of the

months and seasons of the year. Mr. Kinniburgh said, he would tremble if the idea got abroad through the country that the deaf and dumb should not be as responsible for acts of crime as any in the full possession of their senses and faculties. Their lordships unanimously concurred in this testimony, that the prisoner was a fit subject for trial, and accordingly ordered him to be committed upon a new warrant.

A USEFUL WAR-CRY.—During the late incursions of the Kaffirs into the British territory, at the Cape of Good Hope, a party of them attacked a train of wagons, partly drawn by mules, animals with which they were unacquainted. While the Kaffirs were rushing towards the wagons, one of the mules suddenly began to bray; and the unknown sound struck them with such fear, that they instantly took to flight.

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