

Youth's Corner.

SPEED SLOWLY.

Suppose that on coming to school this morning, some one of you had lost a silver dollar. Anxious to recover it, you make known your loss to your fellow students, with the promise of the half of it to the one that shall find it. All are immediately on the alert. One boy, thinking to find it first, starts and runs at the top of his speed, marking the ground as well, as he is able with so much rapidity. A second lad thinks his pace too rapid for a successful search, but, urged on by his zeal, walks with all possible expedition. While a third, more considerate, takes up his line of march in the search slowly, but with a sure intent of discovery. He proceeds the first rod, marking every foot and inch. So nice and critical is his observation, that he is quite certain that the money is not there. He proceeds to a second rod, with the same exact observation. In the mean while, the first boy, failing in his object, flies back and proceeds over the ground the second time, at the same rapid rate. The second lad also fails, and proceeds as before. But the third boy, steady to his purpose, satisfied with the principle of search which he has adopted, proceeds along the line in the same slow and deliberate manner, and at length picks up the dollar.

Now, which of these lads has acted the wisest part? Which has adopted the expedient most likely to be crowned with success?

Ah! I perceive you all take my meaning. You are here for the purpose of acquiring knowledge—by becoming masters of the books you study. In seeking your object, you are acting on different principles. Some of you run. You hurry over the book so rapidly, that you gain a very imperfect knowledge of it, and consequently this portion of the school must go over it again and again. Others walk; but they walk too fast; they mark the rods but not the feet which compose them. There are a few, I think, who proceed so slowly, as to mark and measure every part so nicely, as to notice even the inches. These are the pupils who will make scholars. They find the money. Learn well, then, what you attempt to learn.—Goodrich, alias Peter Parley.

THE YOUNG LADIES FROM TOWN ON AN EXCURSION TO THE COUNTRY.

Concluded.

With the announcement that dinner was prepared and the cloth had to be laid, there arose a clatter as in a flour-mill, and a rushing in and out between kitchen and dwelling-room, as if so many bats had unexpectedly got into the light and wakefulness of the bright day. The young ladies dropped as many things as they took up—what the one laid to rights the other pushed out of its place—in their marvellous zeal they ran against each other—banged the doors—trod upon the cat's tail—screamed at the dog's growl—it was too much for their hostess to look at with composure; so she laid her work aside, and proposed to the ladies to let her set the table, while they were dishing the result of their cookery.

The aunt watched the woman's movements, and perceived them to be so guided that at every turn she took, something was placed in its proper position, and every article she placed, tended to complete symmetry. She had accomplished her work in stillness without knocking a single thing against another, when the door was opened by Miss Elizabeth, and in came her sisters with a tureen containing what was meant for soup, and a dish, showing fibres out of which some excellent gravy seemed to have been boiled, but what had become of it? When the company were seated, the cooks were not slow to give an account of their good management. At the bottom of the basket, they had found some fresh meat stowed away by their house-keeper in town, and they rightly judged that was intended to make soup and boiled beef. They accordingly put it into a pot, poured water over it, and set it to the fire. But when they had just begun to rejoice at the bubbling of the water in the pot, they were alarmed by the rising of a very bad-looking scum which made them suspect that the meat was not good and their labour would come to nothing. Fortunately they kept so long in consultation upon the matter that the pot boiled over, at which they found the scum to pass off and the water in the pot to present a beautiful, clear surface. When, after a little while, scum made its appearance again, they poured water into the pot, in order to facilitate the boiling over, and this expedient answered so wonderfully that they repeated it several times more. While this report was being delivered, the soup upon the table began to be tasted by one after another—they did no more than taste it, for it was just warm water and salt in it. They offered it to the dog and cat; but they, accustomed to very different fare from the house-keeping of their mistress, turned away from it with disdain after wetting their muzzles.

In the mean time, the schoolmaster had returned to the room with an appearance very different from that which had so much disguised his character of intelligence and good manners before. He was now clean and well dressed; and when he heard of the

disappointment which the genteel cooks had met with, he remarked that similar experience was man's lot in this imperfect world. The difficulty was, how to take off the scum without losing the gravy. When the mind of man is in the fervency of agitation, danger is at hand, and symptoms are alarming; but the manner of dealing with him is not to let him boil over, which carries off the nourishing strength together with the pernicious ingredient: skim off the unseemly uprisings of violent passions and excited tempers, and let remain the bright mirror of firmness in purpose and vigour in execution. Events in life often seem all scum and darkness; but underneath them goes on a healthful development of God's own gracious designs; and if we do but gently remove the darkening surface, we can see the clear shining of goodness and mercy in all his dealings with us.

While the schoolmaster was offering these reflections, his wife, with her peculiar tact, had taken care to place the cold provision on the table which remained in the basket, for she saw very well that the party must leave her house hungry, if they had to depend upon the dry piece of meat which remained from the exploits of the young ladies. She had judged rightly, for the dish of professed beef was with one consent neglected, and honour done to the cold collation which quickly disappeared from the table.

The old lady felt as if she had had quite lesson enough for the day, and longed to be at home to begin to practice, and commence measures for her nieces to try life on a different footing from what they had been leading. The schoolmaster had occasion to go down to Solenhofen, and as his company had been so instructive before, the party desired to set out with him, and did so after a very warm farewell to the mistress of the house whom the aunt regarded with admiration as a pillar holding up society, while upon herself and nieces she could look only as so many flourishes which are in the way rather than add to either the strength or the use of the building. As they were walking along, a pretty little spring arrested Miss Mary's attention, and she inquired whether that was the well known "Health's Spring" situated in these mountains. It did not happen to be the one; but conversation having been directed towards it, the inquiry arose, how that spring had got its name: at which the schoolmaster gave the following explanation:

"Many years ago, when the Lords of Pappenheim went as yet by the name of Chalendin, and stories of ghosts and fairies were very common, Count Henry married the beautiful Anne of Glitzberg, and lived with her in the closest affection, until he had to follow his Sovereign into a protracted war, which consigned his loving bride to a most painful solitude. While the Countess seemed to be sufficiently distressed at the long absence of her lord, suddenly a new cause of anxiety opened upon her. Attempting one morning to take off her marriage ring, to her surprise she found her finger so thick as to prevent its coming off. As she was musing over this discovery, it struck her that her clothes had lately begun to feel very tight—in short, she perceived that the beautiful countess of Chalendin was getting fat. The thought that her lord's affection for her might be cooled, if he found her beauty diminished, caused her indescribable distress, and she hastened to the spring which was reported to be the abode of a fairy who gave unfailing advice, if she was won by suitable presents. The Countess threw in a gold guilder, and asked the question how she must do to recover that slender form in which she had acquired Count Henry's affection. The answer was:

- 'The more you cook
'And the more you boil;
'The more you bake
'And the more you chop;

'The sooner the ring from your finger will drop.' This seemed to the Countess a mere piece of mockery. She had expected to be advised fasting and bitters—now she was told of more cookery yet than her maids did for her already. She went away from the spring, dissatisfied; and as she was passing in a pond in a meadow which had the reputation of being the residence of an old spirit that gave forth very remarkable sayings to those who paid him well, she threw into the water a costly golden pin, and asked her question as before. The answer came hollow from the deep thus:

- 'In and out, and to and fro,
'Early and late, and like it or no,
'Through pantry and kitchen, down cellar and up,
'The ring from your finger will speedily drop.'

"The Countess stood still for one moment—she then began to laugh very heartily, and immediately ran back with speed to the spring to say thanks to the fairy whose advice she now began to understand. Then she walked nimbly back to her castle, summoned her domestics and required the keys of pantry and cellar. From that day, she herself gave out all the provision that was required for her large household day by day; she saw to the doings of cook, housemaid, and butler, and soon she was busy from morning to night to see that all went right. In three weeks from that day, news arrived of peace; at the end of another week, as she was drying her fingers after watering the flowers which ornamented the top landing of the great stair-case, lo! her wedding-ring dropped off and, falling upon its edge, it jumped down two or three steps of the stairs at a time, she running after to catch it—but was caught by the Count himself who had stolen in at the large gate and was com-

ing up the stairs unobserved by his lady whose eyes were upon her precious ring. He threw his arms round her, and put the ring upon her finger a second time, and she found him as affectionate a lover as ever. Since that time, the spring where the countess fetched advice, is called Health's Spring."

The company had arrived at the foot of the mountain, and the carriage was waiting. The ladies returned to town. What alterations may have taken place in their mode of spending time, our readers must fancy for themselves: for we think our story is long enough.—[Subject furnished by the German of Karl Stoebel.]

THE QUEEN'S VISIT TO CHRIST'S HOSPITAL.

The munificent institution of Christ's Hospital was honoured with a visit by the Queen and Prince Albert, in the month of March last, to witness the interesting scene of the boys' taking their supper. The pupils of this large seminary of education are more commonly known by the name of the Blue-Coat-Boys, from the unusual dress they wear: long blue coats with a red strap round their waists, yellow small clothes and ditto stockings, besides a little patch to sit upon the crown of their heads by way of cap, but which more commonly they carry rolled up in their fists. The dress has remained unchanged, it is said, since the establishment of the school by that dear young King, Edward VI. upon the suggestion of Bishop Ridley, nearly three hundred years ago. On certain days, visitors are admitted to see them at their evening meal which is exceedingly plain, consisting only of bread and butter, which they eat without knives or forks,—and thin beer, served in wooden vessels. The arrangements are so well made that after the provision has disappeared, all the table-furniture vanishes without noise or confusion: each boy having his allotted duty, which is performed in a quiet, orderly, and effectual manner, monitors walking up and down between the tables and seeing that all goes well. The proceedings of the evening opened with two verses from the 100th Psalm, sung by the boys. The portion of the 10th chapter of St. Luke's gospel, from the 28th verse to the end, and suitable prayers, were then read by one of them. A portion of the 139th Psalm was sung by the boys next, grace was said, and then the young company applied themselves to the removal of the provision with a readiness which combined with their good looks, to show that the simplicity of the fare was perfectly consistent with an excellent state of health in the guests. Thanks having been returned after supper, the boys sang an anthem, and then followed the concluding scene which is the most singular of the whole and apparently was the most exhilarating to Her Majesty. It is thus described in the London Times:—

"It is the custom, on the occasion of these suppers, for all the boys to walk in procession, two and two, past the chair of state, where they make their bow. As it was Her Majesty's wish that the proceedings should be in the usual course, this part was of course not dispensed with, but it occupied no little time for upwards of 800 boys to pass and make their formal bows to the Queen. They were preceded by the 12 upper boys or Grecians who, on the occasion of ordinary public suppers never bow to the governors; in the present case the rule was relaxed and they set the example. Twelve of the boys of the Royal mathematical school (founded by Charles II., and who are especially called 'the King's boys,') followed after the Grecians, and bowed separately as they passed. Then came the whole of the rest, divided according to their respective wards or dormitories, a sub-matron, or 'nurse,' as they are called here, heading each division. One feature in this procession amused the Queen much. It has been mentioned with what magical rapidity the tables were cleared. The table-furniture is not, it seems, removed at the time, but certain boys belonging to each division are appointed to remove it; yet they form part of the procession. It was not a little amusing, therefore, to see a long and apparently interminable cavalcade of boys, a "very little" one heading the rest and holding a pair of candlesticks, the light from which seemed almost to annihilate him, and followed by others, one bearing a wooden platter, another a wooden mug, another the tablecloth, and though last not least, another with a huge bread-basket much larger than himself on his head, staggering under the weight of which he, like the rest of this singular string, had to make his bow to the Queen as he passed. Her Majesty and the Prince laughed heartily as the first division of these business-like peripatetics passed them, with their quaint grotesque dresses and their awfully solemn manner, sinking as they seemed to be under the solemnity of the occasion. A long and seemingly endless train followed, the enormous bread-baskets rising one after another in the distance like banners, the 'little men' at interval holding up their candles, those who bore away the remnants and utensils of the feast bringing up the rear, each with something or other, like the break-up of a Gypsy encampment. The Royal party appeared

to be very much interested in this scene, though it grew sufficiently tedious. Both Her Majesty and the Prince bowed separately to each pair of boys as they came up; it was noticed they did not omit to return the salutation of their young admirers, even although engaged in conversation at the moment."

"The public suppers, as above described, take place every year on the eight Sundays preceding Easter. Interesting as the scene must be, and appropriate (considering how it is conducted with religious exercises) for the members of the large family, among whom we are willing to include Her Majesty and Consort as being officially connected with the Hospital as Governors, we cannot omit the remark that the common admission of unofficial visitors is hardly consistent with the sacredness of the day, because to them the occasion becomes in general one of mere sight-seeing.—Ed.]

RED RIVER MISSION OF THE CHURCH MISSIONARY SOCIETY.

From the Ch. Miss. Record, December, 1844. MANITOBA STATION.

Visit of the Rev. A. Cowley.

In our last Notice of this Station it was mentioned, that, in consequence of Mr. Cowley's services being required at the Red River, a Schoolmaster was to be stationed at Manitoba, under Mr. Cowley's superintendence, by whom he would be visited as often as opportunity admitted. During the last year, two visits were made by Mr. Cowley to the Station, one in March and the other in May and June. The following account of the last journey is extracted from Mr. Cowley's Journal:—

May 29, 1844—We loaded the boat, and proceeded as far as Mr. Cockran's. Our cargo consists of upward of 70 cwt. of flour, clothing, &c. The boat is manned by six rowers and a steersman, Half-br. eds. All the flour for the School I have collected from the settlers, who gave it very freely, till I was obliged to say, It is enough.

On the 30th Mr. Cowley left Grand Rapids, and reached Sandy Ridge about midnight on the 1st of June.

June 2: Lord's Day—I held Divine Service with the men, and again in the evening. One of the men described the track of a bear, and shortly afterward we saw many footprints of the same kind. It also appeared, from the scattered branches and torn-up underwood, that several bears had been there very lately. One of the sticks which they had broken would measure, I suppose, seven or eight inches in circumference. This being a season when wild animals are more ferocious than common, we did not feel quite secure. I ordered my gun to be taken into the tent in case of surprise, and the men were also prepared: however, by the kind protection of God, we passed the night in safety. I cannot forbear to mention, in praise of my men, that neither of them attempted, or manifested the least intention or wish, to hunt the bear on the Lord's Day, though, had it been another day, I feel quite persuaded nothing would have given them greater pleasure. This appeared the more certain from the fact that a wild rabbit was feeding so near us all the evening that one might easily have killed it with a stick, and yet it remained to feed around us in perfect security.

June 3—We arose before day-break, and sailed until the lake became so rough that the men thought it unsafe for our heavily-laden boat to proceed, when we turned aside, and encamped on a small island.

June 9: Lord's Day—Two of the Company's sloops lying at anchor wind-bound, six of the men attended Divine Service. I spent the afternoon in instructing the men.

June 10—We left the island on which we had been detained five days, and sailed on till about midnight. We slept in the boat.

June 11—When within about three hours of the river's mouth, a storm of wind and rain caused us to put ashore, and we were detained the remainder of the day.

June 12—We arose at day-break, and with a fair wind, soon reached the river, upon which, about three days up the stream, the Establishment is situate. Upon entering its waters, a sad spectacle presented itself. Several families were tenting at the river's mouth: the men had all gone to the Company's post with their furs, and only the women and children remained. I thought, could our Christian friends in England witness this scene of real misery, it would put their pious zeal to the test. Here are eight mothers, with a considerable number of small children around them, all nearly half-naked and half-starved, without a house to live in, either in summer or winter, better than a bark tent. Wretched, indeed! Without the knowledge of God, and His gracious revelation; ignorant of Christ Jesus and His great salvation; the willing servants of Satan, exulting in their bondage, and without even a desire for freedom! I went ashore and spoke to the women and children. I also gave them a little tobacco and some flour, and asked some children for the School; but, the men being absent, the women could say nothing.

June 13—We reached the commencement of Harrow Lake. This lake connects the Little Saskatchewan with Partridge-Crop River. We saw two moose-deer cross the stream a little above the encampment,

and two of the young men pursued them; but without success. Another of the young men saw a bear; but he also escaped.

June 14—We reached the Establishment early in the evening; and as the men are anxious to return as soon as possible, I have little time to spare. After seeing the cargo discharged, I inspected the Establishment, and also saw some small gardens which the Indians have made. This is, indeed, cheering for the commencement, though small—but who should despise the day of small things?—and is, I trust, an earnest of greater things. I now proposed to speak with the Indians, and spent some time with the Chief; but the night being advanced, the rest had gone to bed.

June 15, 1844—I rest the boat's crew to work, gave various instructions and exhortations to John, and heard the children read, say their prayers, and sing some hymns. After this, I took John with me, and visited the Indians. I spent a long time in conversation with them, teaching the great truths of the Christian Religion, hearing and answering their objections, stating our object in coming among them, and explaining our motives in asking their children: I also strongly urged them to give some for the School. When I had ended, one of them said that it was real news I had been saying; but that it was all out of the book, and that I might go on. I replied, "True; but it would occupy too much time now: the whole development of God's goodness must be reserved to eternity: we must spend some time in doing, not all in talking;" and asked what they intended to do. One replied that he did not think to embrace Christianity yet; but that he should steadily observe it in his working, and the conduct of those who had already become praying men, and that hereafter he should form his opinion. All of them refused to give up their children yet, urging some excuse or other. They also cavilled a little, and exultingly asked, "How is it, that you and the Roman Catholics, who have the same book, cannot agree about the same things?" and other questions of like import.

Did the conversion of these barbarians depend alone upon me, I would give up the cause in despair, because of the hardness of their hearts; but, blessed be God! the work is His: He hath bid us sow, and He hath declared that His Word shall not return unto Him void.

June 16: Lord's Day—I held Divine Service with the crew, and as many of the Indians as we could assemble. After Service, one of the Indians mentioned an absurd notion, which an enemy had implanted in their minds—that the kindness which we were now showing them would hereafter be requited by us to their ruin. Such tales seem powerfully to operate on the mind of an Indian: he readily believes them; but cannot easily shake them off. I spoke a little with some Indians in the afternoon, and held Divine Service again in the evening.

June 17—The wind being favourable, we took our leave of the place, and encamped late on an Island in Lake Winnipeg: the best day's sailing we have experienced. We passed several Indians; but could obtain no promise of children.

June 22—To-day we reached Mr. Smithurst's.

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