

Poeth's Corner.

THE RAVEN'S FEATHER.

One beautiful afternoon in May, in the year 1780, a boy, fifteen years of age, was standing on Blackfriar's bridge in London, gazing intently on the dome of St. Paul's Cathedral.

Just at this moment a raven's feather fell at his feet. It appeared to him as if it had come from heaven in answer to his prayer.

He thought within himself, "God feeds the ravens;" and then he thought again, "If God can feed ravens, why does He allow me to suffer hunger?"

A respectable person passing by heard these words, and looking attentively at the boy who was thus talking German to himself, said to him in German— "From whence do you come?"

Severin. "I am a German." "That I perceive," answered the stranger; "but have you no parents here?"

"No; they are dead." "Are you then without a home?" "Yes; and without bread; but not without hope!"

"Indeed! but on what then do you hope?" "On God."

"If it is really so," said the stranger, "then you may come with me." Severin willingly did so: they went up one street, and then turning to the left, came to the stranger's house.

He was a carpenter, had property, and many children. God had blessed him in various ways. It was a joy to him to tell his children, that, so long as Severin conducted himself well, he should be considered as one of the family.

That a great deal has been done is as much a source of wonder as of gratitude. On this head, however, I shall not enlarge, after the high terms in which your Excellency was pleased to speak to me in reference to our labours.

share of the produce of the land sales, they are also bound to provide that the Native should get a fair benefit from this disposal of his properties.

What should be the nature of the good thus derived to the Native is the question on which I desire now to offer a few remarks.

I admit that the making roads, and carrying out other such useful works for the benefit of the country, is, in a certain sense, a good rendered to those of the Aborigines who are owners of property in the neighbourhood of those improvements, or who are employed in work connected with them.

Still it is not, I consider, the good now most suited to their present condition; for—to keep up the original idea of guardianship—we should not consider that those guardians were best consulting the interests of their ward who simply aimed at increasing the value of his estate, without preparing him for its proper enjoyment.

What the Aborigines now most need is, education—education, not only for their own sakes, but for that also of the Colony.

They need it for their own good; for it is clear this state of bondage ought not always to last; and the only reason why they are considered unfit to use their properties is because they are uneducated.

It is needed for the sake of the island at large; for who cannot see how intimately connected it is with the interests of a country, whether nine-tenths of its population be wild, lawless, roaming warriors, disturbed themselves, and disturbing others, or whether they be induced to settle down as useful members of society, fearing God and respecting lawful authority.

That neither fear, political management, nor the prospect of gain, can produce this result, is, I am satisfied, well known by yourself, from the intercourse you have already had with a people more easily daunted, and perhaps of less impetuous passions, than the New Zealanders.

The great nations of Europe have taught us a lesson which I trust will not be forgotten in the government of this deeply interesting country. They show, by the efforts they are making to promote education, that they are of opinion that it is the interest and duty of the State to help forward the moral culture of its subjects.

A chief reason, I suspect, why so little has been done hitherto toward the education of the Aborigines, is from an impression that there are Religious Societies in operation which will adequately attend to that duty.

tion; and thus able to avail themselves of local advantages.

To what source we are to look for the support of Schools, is a question that has been for some time anxiously discussed in this Mission. From the Home Society, considering the heavy demands upon them from other, and densely-peopled, quarters of the world, we cannot expect any increase of their grant.

Under these feelings I have taken the liberty of bringing this question before your notice. I have been told that my labour would be lost; but, as I believe your desires are with us, I venture to hope you will make an effort to have that done for the Aborigines which is but common justice on the part of their protectors and guardians—the British Government who have (mainly through Missionary influence) obtained from them the voluntary cession of such a large measure of control over their properties, and who are now receiving £20,000 per annum from them in the shape of taxes; a sum of which I was not aware until I heard it from your Excellency, and on which I leave it with your Excellency to say whether my memory has misled me.

How much should be given, and how it should be given, are two questions which, if properly settled, might perhaps open the way to our receiving the assistance we need. I am in great hopes that in this matter but little difficulty will be found; and that we have, in the proceedings of the Government at home, a sufficient basis for a satisfactory arrangement.

Fearing, however, that having thus intruded upon your attention I have exhausted it, I will not enter upon these and other questions connected with this subject, until it be ascertained that the Colonial Government are ready to lend their aid toward the civilization of a people in whom we hope they are as deeply interested as ourselves.

Begging, therefore, from your Excellency a favourable consideration of this question, I remain, Your Excellency's obedient Servant, (Signed) R. MACNELL.

To this letter, the Governor, on the 12th of February, returned the following reply: Government House, Auckland.

My Dear Sir,—I have not so much time as I could wish to reply to your very interesting Letter of the 25th ult. I can perhaps, however, in a few words convey to you the substance of my views, and of my powers to act, in reference to the subject to which you allude.

Firstly, I think that we shall shortly receive from the Natives £20,000 a-year in the form of taxes; but at present I doubt if we receive from them more than from £12,000 to £15,000 per annum.

Secondly, I quite agree with the main features of your ideas respecting the necessity for educating the Natives; and my most earnest desire is, to introduce a good permanent system of education into New Zealand; but this can only be done by having a fixed and unfailing fund devoted to this purpose.

always right, and that an escape from the influence of a dangerous error does not always imply the adoption of truth. We may fall from one error to another, and while we avoid one danger, involve ourselves in still greater peril.

Much zeal, however, has been manifested by the Jews in Berlin, in carrying into effect their plans for establishing among themselves those religious services which they have commenced.

So great is, and has been, the liberality of the Jews in Berlin, so earnest their zeal in caring for the interests of their community; that the old synagogue possesses a fixed capital amounting to no less than 1,152,415 dollars, and an annual income amounting to 11,045 dollars, not including the annual subscriptions paid by individual members of the synagogue, which amount to about 40,000 dollars yearly.

In the meantime the "Reform Association" have completed their arrangements respecting the appointment of a preacher. Dr. Holdheim has been engaged to officiate, with a stipend of 2,000 dollars (800l.), and an agreement has been entered into, that, if the Association should be dissolved, he is to receive a pension of 1,000 dollars for life.

The congregation over which Dr. H. has been appointed to preside, seems to be ready to enter fully into his views. Their service is, for the most part, in the German language. There is no kind of chanting, as is usual in Jewish synagogues.

This change as to the use of the sacred tongue is, like the proposal to alter the day devoted to religious services, an important sign of the times. As Mr. Bellson observes, concerning the present state of the Berlin Jews,— "Judaism is, in many respects, a shapeless and chaotic mass, as various as the self-invented costumes of the different modern Rabbies, so various in their reform everywhere."

But in the midst of all, we must observe that there is much sincerity and earnestness of purpose among this party; as Mr. Bellson further observes, "Though the reformed Jews are devoid of every thing that is positive in religion, yet they have this one good feature, that they are honest and upright, and every one may soon know what they want."

As a proof that that intercourse which is so desirable to see between Christians and Jews is on the increase, we may notice the fact that of 1,005 Jewish children who are in attendance at nine different schools, only 355 go to Jewish schools; all the rest being sent to those which are kept by Christians.

The number of Israelites admitted into Christ's Church by baptism during the past year, has been eight. One of these was the wife of Mr. Lauria, one of the two rabbies, who in the year 1843, professed their faith in Christianity, under circumstances of great trial, and who have both been appointed to occupy the station at Cairo, recently entered upon by your Committee: The appointment of these two brethren, Messrs. Lauria and Goldberg, presents

some points of peculiar interest, inasmuch as they are the first-fruits of the Jerusalem Mission from among the rabbies of that city, and of those educated at the College there. Their proceeding into the missionary field, was therefore deeply felt by the members of the mission, and especially by the Rev. W. D. Veitch, the Principal of the College in which they have been trained for their present duties,—to be an occasion for them "to thank God and take courage."

From the Report of the London Society for Promoting Christianity among the Jews. 1848.

THE CHOLERA. From a Notification by the General Board of Health, dated October 5, 1848.

Experience having shown that the establishment of cholera hospitals was not successful, the best provision practicable must be made for affording assistance to the individuals who may need it at their own houses; and one of the best modes of effecting this object will probably be the selection of proper persons who may be instructed as nurses in the special services required on this occasion, and paid for devoting their whole time to attendance on the sick at their own habitations, under the direction of the medical officers.

It will also be necessary to engage a sufficient number of medical officers at a suitable remuneration, some to devote their whole time by day and night to the services of the dispensaries, and others to attend the sick at their own dwellings.

As, however, cases may occur of extreme destitution in neighborhoods and houses wholly unfit for the curative treatment of the sick, provision should be made for the reception of such cases, either in the common hospitals, in the union houses, or in separate apartments specially prepared for the purpose, and properly warmed and ventilated.

Medical authorities are agreed that the remedies for the premonitory symptoms are the same as those found efficacious in common diarrhoea; that the most simple remedies will suffice, if given on the first manifestation of this symptom; and that the following, which are within the reach and management of every one, may be regarded as among the most useful, namely, twenty grains of opiate confection, mixed with two table spoonsful of peppermint water, or with a little weak brandy and water, and repeated every three or four hours, or oftener, if the attack is severe, until the looseness of the bowels is stopped; or an ounce of the compound chalk mixture, with ten or fifteen grains of the aromatic confection, and from five to ten drops of laudanum, repeated in the same manner.

Next in importance to the immediate employment of such remedies is attention to proper diet and clothing. Whenever Asiatic cholera is epidemic, there is invariably found among great numbers of the inhabitants an extraordinary tendency to irritation of the bowels, and this fact suggests, that every article of food which is known to favour a relaxed state of the bowels should, as far as possible, be avoided—such as every variety of green vegetable, whether cooked or not, as cabbage, cucumber, and salad. It will be important also to abstain from fruits of all kinds, though ripe and even cooked, and whether dried or preserved. The most wholesome articles of vegetable diet are—well-baked, but not new bread, rice, oatmeal, and good potatoes. Pickles should be avoided. Articles of food and drink which, in ordinary seasons, are generally wholesome, and agree well with the individual constitution, may, under this unusual condition, prove highly dangerous.

The diet should be solid rather than fluid; and those who have the means of choosing should live principally on animal food, as affording the most concentrated and invigorating diet; avoiding salted and smoked meats, pork, salted and shell fish, cider, perry, ginger-beer, lemonade, acid liquors of all descriptions, and ardent spirits. Great moderation, both in food and drink, is absolutely essential to safety, during the whole duration of the epidemic period.

consists of somewhat more than one-third of the Assembly. It comprises all the leading members of the Chamber of Deputies who have been elected into the Assembly: MM. Thiers, and O. Barrot, and their friends, also MM. Berryer, Larochejaquein, and the legitimists. It comprises all that party of the new members known as moderate republicans, especially all the republicans of the "lendemain;" it comprises all those members of every shade who have accepted the republic as a political necessity, and not as the object of their free choice.

Next in numbers comes the party of the "reunion" of the Palais Royal, now called the Palais National. The number of this party is variously stated, and indeed, is uncertain, as it has a number of out-liers, who float in somewhat doubtful relation with it. Perhaps, however, it may be stated to vary from 150 to 200, being a little more than half the number of the Rue de Poitiers. The principles of this party are what would be called ultra-democratic. It includes most of the extreme republicans of the "ville."

The next division is the "reunion" of the Institute, which may be counted, perhaps, at 100. To this reunion are attached the members of the late executive commission, and the moderate party of the original Provisional Government. They would fain have the elevation of De Lamartine to the Presidency. They are divided with regard to General Cavaignac. Most of them, however, detest him.

Finally, comes the party known by the title of Montagnards. This party consists of communists and red republicans; its numbers are about 50—40 red and 40 communist. The leader of the former is now decidedly M. Ledru Rollin, with whom M. de Lamartine and his friends have broken. The red republicans, though not entertaining sincerely the dogmas of communism, are content to coalesce with that party, to gain numerical strength. The party of the Montagnards has so rapidly and frequently shifted its locale that we have not the same convenient mode of designation from its place of meeting as for the others. It has successively assembled in the Rue de Richelieu and other places, and has lately removed to the Rue Taibout.

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PRESENT STATE OF PARTIES IN FRANCE. In the ex-Chamber of Deputies care had been taken to avoid nomenclature, which would give either offence or approbation; the centre, the right and left, and the extreme right and left were most convenient designations, implying no particular approbation or disapprobation in their application; but this nomenclature is almost, if not altogether, effaced, in the present Assembly.