

panion of man, as it is the very handmaid of his mind; and when we keep in view that man stands alone in animated nature in not possessing a direct means of defence, we can easily understand the purposes which such an organ is destined to perform. The elephant may battle with his trunk, the tiger with his claw, while the wild horse finds safety in flight. Man alone stands destitute of every weapon; yet how well does the hand make up the deficiency—how soon does it multiply instruments by which he may at will obtain the mastery! It transports to the unhewn rock and paints upon the glowing canvass all that is wonderful in art and beautiful in conception; it wields with patriotic enthusiasm the sword that severs the oppressor's yoke; now discoursing music's magic sounds, which have been known to melt the savage heart and rivet breathless thousands with a spell; anon steering through the ocean's foam the mighty monarch of her wide domains, and finding in the trackless deep a highway to a thousand shores.

The external senses in man are all moderately acute, and are, moreover, capable of great educational improvement. By the cultivation of the senses of vision and hearing, the Indian becomes aware of the distant approach of his enemy, and has time to prepare himself for the attack; and the acquired powers of swiftness of foot and swimming, so characteristic of the race, show to what an extent bodily motion may be facilitated and increased. But if the man stands indisputably above the lower animals in reference to his bodily functions, how still more wonderfully does he appear to outstrip them when we review for a moment his mental faculties! While instinct is the mainspring of the actions of the brute creation, intelligence is the grand distinguishing feature of humanity. Instinct displays a perfect sameness, intelligence is diversified and is ever undergoing a process of sure and gradual advancement. A cursory survey of the world's history beautifully illustrates this remark. We see the nations rising and falling, but beneathing to posterity memorials almost imperishable of their original grandeur and magnificence. Each epoch of human improvement, although followed by concomitant depression, proves of the utmost importance to successive nations, so that each succeeding generation improves upon its forerunner, and although clouds of darkness may eclipse for a while the progressive brightness of the intellectual march, in due time it never fails to shine forth with renewed lustre. The powers of which our ancestors were ignorant are now wielded by us, while we again are opening up the path for other and more gigantic powers to be employed by posterity. The stream of time dispenses blessings as it flows, and disdains to mingle with the waters of eternity until it has added to the comforts and improved the social condition of the human race.

The causes which, in the modern world, have influenced and advanced the human mind are numerous. A few of these are worth enumerating. Language, education, the art of printing, and the French revolution, have each in their separate departments done much to improve the social condition of our portion of the race. If those causes had exercised an influence, the Reformation and the spread of a true Christian education have done vastly more. Education has been to the mind what steam has been to locomotion. By establishing a clear connexion between us and the material existences without, education kindles in the mind thoughts, feelings, and associations possessing the most soothing and interesting character. But education has still a nobler aim than this; it traces effects to their true causes, and concentrates, as into one bright and common focus, the grand mysterious prime removing cause of all. It raises the mind progressively from sub-lunary things, and lets it roam in discovering more refined and more exalted ideas of the Supreme Architect of the universe. And by a process of reasoning as short and simple as it is precise and correct, are we led at once from the broad field of nature up to nature's God, and to recognise in the Father of all a Being whom we are bound to love, reverence, and obey.

One distinguishing feature of the human character, which it is almost impossible to overlook, since it excludes man, in one sense of the word, from the pale of the animal kingdom, yet remains to be touched upon. The belief in the existence of a supernatural Power, and in a future state of existence, are not ideas confined to any privileged portion of our race; but seem inherent in the breast of man—an instinctive tendency common to the whole human family. The untutored savage, in the fulness of his heart will offer vows of gratitude and implore for mercy from the great and mysterious Spirit that hovers round his destiny. A thousand devotees will prostrate themselves before the ponderous car of Juggernaut, and perish at his sanguinary shrine, that their souls may rest in undisturbed repose. The Hindoo widow ascends the funeral pile of her departed husband, and her weak faith fails not as she voluntarily mingles with his ashes. The crowded mosque or magnificent pagoda of an eastern clime proclaim that they have been raised by the hand of man and designed for the sacred worship of the Deity. With a thrilling interest do we contemplate the Druidical worship of our early forefathers. In a deserted grove, far from the busy haunts of men, a circle of unhewn stones would enclose the hallowed spot to which they repaired in devoted bands to worship their deity. The dead hour of midnight tolled the knell which summoned them to their mysterious temples. The distant torrent's moan, the meteor flash, the lightning's blaze and thunder's roar, the violent commotion

of the warring elements, all contributed in their worship. Theirs was the god of the hurricane and the tempest:

'They saw him in the clouds
And heard him in the winds.'

Our own day exhibits a pleasing contrast. The welcome sound of the Sabbath bell awakes in joy and gladness each Sabbath morn, and its dull music is answered by the faint echo of a hymn of praise. The humble peasant calls his family around him and from a tottering shelf withdraws 'the big ha' Bible,' grown old and venerable in the service of its Maker, and calmly offers at his homely altar his morning and evening sacrifice. The soft breathings of ardent supplication are wafted from the secret closet, and, borne on angel's wings to a far distant world, are recorded and treasured up for ever and for ever in the hallowed archives of heaven's sanctuary. Such grateful sounds of hope and love are created by the working of an internal spirit, 'the Deity that stirs within,' the link which connects man with a class of beings of a higher and more refined state of existence, which places him, in the expressive language of the Psalmist, but 'a little lower than angels,' which has 'crowned him with glory and honour,' and put all things under his feet.

From Douglas Jerrold's Magazine.

MAN WAS NOT MADE TO MOURN.

BY WM. FERGUSON.

THERE is a voice which haunts me still,

Where'er on earth I be;
In lonely vale, on lofty hill,
And on the distant sea—
I hear it in the silent night,
And at the break of morn:
And aye it crieth—dark or light—
Man was not made to mourn!

In every stream that seaward flows,
That voice salutes mine ear;
In every wind that round me blows,
Its thrilling notes I hear;
In every sound of Nature's heart,
The cheerful or forlorn,
This ever bears the better part—
Man was not made to mourn!

The sun that glads the summer noon,
The light that blesseth all,
The myriad stars, the quiet moon,
The showers from heaven that fall,
The flowers which in our meadows grow,
Our mountain paths adorn—
All, all, in their own fashion show
Man was not made to mourn!

All nature cries aloud—but man
Regards not Nature's voice;
Perverteth her benignant plan
Her workmanship destroys—
From her fair book the brightest page
With impious hand has torn,
Yet still she cries, from age to age,
Man was not made to mourn!

O, gentlest mother! may thy child
Ere long thy lesson read;
Embrace thy precepts, loving, mild,
Thy fraternizing creed:—
Then shall the blessed end be known
For which he has been born;
And all shall feel, from zone to zone,
Man was not made to mourn!

THE DEW-DROP AND THE STREAM.

[The following beautiful lines, which we find in a newspaper, are said to be the production of a servant girl from Devonshire.]

The brakes with golden flowers were crowned,
And melody was heard around—
When, near the scene, a dew-drop shed
Its lustre on a violet's head,
And trembling to the breeze it hung!
The streamlet, as it rolled along,
The beauty of the morn confessed,
And thus the sparkling pearl addressed:

'Sure, little drop, rejoice we may,
For all is beautiful and gay;
Creation wears her emerald dress,
And smiles in all her loveliness.
And with delight and pride I see
That little flower bedewed by thee—
Thy lustre with a gem might vie,
While trembling in its purple eye.'

'Ay, you may well rejoice, 'tis true,'
Replied the radiant drop of dew—
'You will, no doubt, as on you move,
To flocks and herds a blessing prove.
But when the sun ascends on high,
Its beam will draw me towards the sky;
And I must own my little power—
I've but refreshed a humble flower.'

'Hold!' cried the stream, 'nor thus repine—
For well 'tis known a Power divine,
Subservient to His will supreme,
Has made the dew-drop and the stream.
Though small thou art (I that allow),
No mark of Heaven's contempt art thou—
Thou hast refreshed a humble flower,
And done according to thy power.'

All things that are, both great and small,
One glorious Author formed them all;
This thought may all repinings quell;
What serves his purpose, serves him well.

From an American Newspaper.
MORAL COURAGE.

HAVE the courage to discharge a debt while you have the money in your pocket.

Have the courage to do without that which you do not need, however much you may admire it.

Have the courage to speak your mind when it is necessary that you should do so, and to hold your tongue when it is better that you should be silent.

Have the courage to speak to a poor friend in a threadbare coat, even in the street, and when a rich one is nigh. The effort is less than many take it to be, and the act is worthy a king.

Have the courage to set down every penny you spend, and add it up weekly.

Have the courage to tell a dramatic author that his piece is unfit for presentation to a manager, when your opinion is asked concerning it.

Have the courage to admit that you have been in the wrong, and you will remove the fact from the minds of others, putting a desirable impression in the place of an unfavourable one.

Have the courage to adhere to a first resolution when you cannot change for a better, and to abandon it at the eleventh hour upon conviction.

Have the courage to make a will, and, what is more, a just one.

Have the courage to face a difficulty, lest it kick you harder than you bargain for. Difficulties, like thieves, very often disappear at a glance.

Have the courage to leave a convivial party at a proper hour for so doing, however great the sacrifice; and to stay away from one, upon the slightest grounds for objection, however great the temptation to go.

Have the courage to dance with ugly people, if you dance at all; and to decline dancing, if you dislike the performance, or cannot accomplish it to your satisfaction.

Have the courage to say you hate the Polka, and prefer an English song to an Italian 'piece of music' [if such be really your taste.]

Have the courage to shut your eyes on the prospects of large profits, and to be content with small ones.

Have the courage to tell a man why you will not lend him your money; he will respect you more than if you tell him you can't.

Have the courage to cut the most agreeable acquaintance you possess, when he convinces you that he lacks principle. 'A friend should bear with a friend's infirmities'—not his vices.

Have the courage to wear your old garments till you can pay for new ones.

Have the courage to thrust your legs down between the sheets in cold weather, and to shave every day before breakfast.

Have the courage to pass the bottle without filling your glass; when you have reasons for so doing; and to laugh at those who urge you to the contrary.

Have the courage to wear thick boots in winter, and to insist upon your wife and daughters doing the same.

Have the courage to review your own conduct; to condemn it where you detect faults; to amend it to the best of your ability; to make good resolves for your future guidance, and to keep them.

Have the courage to decline playing at cards for money, when 'money is an object,' or to cease playing, when your losses amount to as much as you can afford to lose.

Have the courage to prefer propriety to fashion—one is but the abuse of the other.

[We beg to add another counsel which we have always regarded as of the highest importance—

Have the courage to confess ignorance whenever, or with regard to whatever subject, you really are uninformed.]

BIBLICAL CURIOSITY.

THE 21st verse of the 7th chapter of Ezra contains every letter of the alphabet, and is the only one thus distinguished—'And I, even I, Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the high priest, the scribe of the law of the God of Heaven shall require of you, it shall be done speedily.'

The Politician.

The British Press

From the London Pictorial Times.

WAR IN OUR COLONIES.

THE settlement of the question of Free Trade must have the effect of directing much attention, both parliamentary and public, to the present condition and future prospects of our colonies. Hitherto these offshoots from the home country have been treated more fa-

vourably than foreign nations. Hitherto their produce has been admitted at lower duties than the commodities of those who do not speak our language and cannot claim to be of kindred blood. This is now to be changed. Our colonists must be content, like our farmers, to struggle against the competition of the foreigner. Free Trade therefore affects their interests—Free Trade entirely changes their commercial position, and hence there can be no doubt but the whole question of colonial policy must before long be submitted to the ordeal of examination with a view to its settlement upon a broad, statesmanlike, and philosophical basis.

It is not many weeks since our own columns contained an urgent appeal from Canada, against recent ministerial policy, as to corn and timber. The West Indies have long been complaining of insufficient protection for their sugars, whilst New Zealand and the Cape send home details of actual war now waging with the natives. With discontent on one hand and bloodshed on the other, it is surely time that something should be done. Neglect and carelessness and ignorance have had their reign, and now that the temper of the times declares the British settlers to be entitled to no more consideration than those who are "aliens in blood, in language, and in religion," there can be no injustice in demanding that our colonists shall be allowed the same position as the foreigner has the power to assume.

If the emigrant of ten years experience is to contest for the trade of the mother country with the merchant of long-settled states, at least give him a fair start. If the English colonist is to lose the protection he has hitherto enjoyed, let him lose his fetters at the same time. If there is to be no favour for him, at least let him have fair play.

Our colonies hitherto have been governed upon no one enlightened system. Far from home, their distance from the centre of the government made them comparatively powerless. They have been neglected; their interests lost sight of; their grievances left unredressed. In the instances of the West Indies and Canada some favour was shown to their produce; if they were treated like a valuable dog or a favourite horse, like dogs or horses they were fed and protected. The protection is now to cease in the one case and is threatened in the other. Corn is "free," and sugar is to be "emancipated." If the returns are to stop, in common fairness let the labour stop too. If our colonies are to be unprotected, at least allow them to be unoppressed. Let some principles be adopted for the development of their natural resources—let their energies be untrammelled, and their prosperity be unchecked by weak government, in applicable principles, ridiculous political economy, or false humanity. Let them be no longer mere pegs of patronage, but be regarded rather as the nuclei, whence must raise the best customers for our manufactures, the future nurseries for our religion, and the starting points of powerful notions, who will hereafter speak our language; inherit and exult in the glories of the nation from whence they sprung.

It is a proud boast and a true one, that the sun never sets upon the empire of Britain. Her colonies spread over every quarter of the globe. Yet if we turn to the history of these various settlements, we shall find the most melancholy contradictions, and the modes of misgovernment almost as various as the climates, and as numerous as the countries themselves. In India, for instance, we have an empire gained and upheld by conquest. Thousands of the native inhabitants, every few years, fall under the sword of the pale faces. Turn the eye in another direction, and we behold colonies sanctioned by the home government, yet thrown into discord and driven indeed towards the verge of ruin for the want of a little wholesome severity, which, properly administered, need scarcely have cost a single life. New Zealand and the Cape of Good Hope are cases in point. We ought either to keep the colonies or give them up; and the government who allowed emigration to these places is surely bound to protect the subject who left the mother country in all cases with its sanction, and in many by its direct encouragement. But on all sides we find contradictions. Thousands are slaughtered in one case—in another every hair in an aboriginal head is more precious than the souls and bodies of a dozen settlers.

In one case powerful armies are lavishly supplied to maintain lands taken by the strong hand—in others a single regiment cannot be accorded for the protection of British subjects who hold their lands by the more equitable title of purchase.

By that happy movement lately made towards social improvement, much benevolent and kindly feeling has been called into life. In the popular demand for "Ragged Schools, for Indigent Refugees, and ameliorated Poor Laws," we trace the presence of an expansive and thriving Humanity. But this humanity sometimes runs into maudlin—it grows sickly by excess of encouragement. This has sometimes been the case in reference to our treatment of the Aborigines of various countries, chosen for our settlement. Heaven forbid that injustice should be done to any race of men, but in our fear of doing a possible wrong, do not let us commit a gross injury on our own brethren. It must be remembered that Emigration is a thing made requisite by the law of nations.

Hear how Vattel expounds this:—

There is another celebrated question, to which the discovery of the new world has principally given rise. It is asked whether a nation may lawfully take possession of some part of a vast country, in which there are none but erratic nations whose scanty popula-