

principle. We must make the very poor easier in their condition; we must take the ragged child from the corruption of the highway; we must raise the standard of morality among ourselves; we must teach, continually, that honesty is the best policy—not only teach but practice; we must not place the poor in crime-inducing situations; we do not lay the invalid upon a bed of thorns, neither must the moral leper be allowed to remain in a state which tends to aggravate or promote his fearful disease.

In conclusion—it is our duty to look with eyes of pity rather than revenge upon the erring. The law should be remedial, not vindictive; and we should never forget that in every man exists the capacity for improvement; if society neglects to cultivate that capacity, the penalty of its neglect will surely fall on its own shoulders. As a Christian people, we are taught that there is yet another commandment—'Love one another.' Shall we deny to the criminal a share in our kindly sympathies because he is criminal? Surely not!

Think gently of the erring!
You know not of power
With which the dark temptation came,
In some unguarded hour,
You may not know how earnestly
They struggled, or how well;
Until the hour of weakness came,
And sadly then they fell?
Again we repeat, it is cheaper—taking no higher view—to educate a hundred children than to transport one thief.

From Hogg's Instructor.

THE YOUNG MAN'S COUNSELLOR.

THE TEST OF CHARACTER.

WHEN we are disengaged from corporeal and mental labor, and in a state of quiescence the thoughts that are habitual to us naturally and uninvited introduce themselves to the mind. These day dreams, supplied by memory, and suggested by fancy, are admirably fitted to impart, to one who has the ability of interpreting them aright, a correct knowledge of himself.

Every evening review the actions of the day with rigid impartiality, as in the presence of the Omniscient, to whom the heart is disclosed. The practice will furnish you with a knowledge of yourself, the most important and useful kind of all knowledge, and by knowing your prevailing inclinations, sentiments, and passions, by divine aid you will learn to correct them.

The virtues are in amicable alliance; the vices in hostile disunion. Virtue loves its reflected image; vice shrinks from its true likeness. A man of veracity delights in truth; a liar, though he practises falsehood, hates it in others. This furnishes a fine test of self-inspection. Do you esteem and love, or do you envy and slight whatever is great, good, and honorable in human character? Profoundly meditate on this question, and answer it impartially.

When you receive a slight offence you are prone to anger. What is the cause of the anger?—an irritable sensibility, which is too potent for self command. What is the cause of the sensibility?—an ill-regulated self-love that has cherished high notions of self-importance. Subdue, then, self-love to humility, and in effect you allay sensibility and repress anger. Thus, we think, most of our faults and errors may be traced to perverted self-love.

A good conscience is at once the evidence and the reward of a good life. The conduct of the present extends to the future; the virtue of youth is the consolation of age. Reflect then deeply on the tendency of your principles as well as the consequences of your actions, and resolve that your heart shall not reproach you as long as you live.

You prevent the least deprecation on your own property; if you are actuated by justice and benevolence you will defend in the same manner, the property of another. This is only doing to others what you would that others should do to you.

You protect your good name from envious and malicious insinuations; if you are actuated by honor and integrity, with no less zeal you will stand forward in defence of another's reputation from malice and envy. A good man identifies himself with all that is human, and the love which he has for himself he extends to his fellowmen.

ANGER.

From our social, moral, and religious sentiments, it evidently appears to be the intention of Providence that we should be united in concord and peace. Anger in its effects opposes the divine plan; it throws strife and contention into society; divides friends, families, and communities; and converts our fellow-feelings into hateful and discordant passions.

A man in a rude state of society may invest himself with anger in order to overawe aggression and secure personal safety. In a state of civilization, the laws of a nation and the customs of society protect a person in his rights; and his just claims are better maintained and vindicated by a calm demeanour than by the angry passions. In passion there is neither advantage nor honor; in a calm demeanour there are both.

Anger, under its various forms—the irritable and abusive, the sullen and resentful, the violent and aggressive—is most destructive to individual domestic peace. Like every passion, anger increases by indulgence; restrain its expansion, and you become its master; suffer it to expand into habit, and you become its slave. A bad temper is an unhappy life.

Nervous irritability is prone to occasional fits of anger; but this temperament, or rather the habit which springs from it, may be subdued by early and careful discipline. Hence it may justly be inferred: One who abandons himself to unreasonable anger declares two truths, certainly not honorable to his character—his folly is not resisting the habit, and his imbecility in permitting himself to become its slave.

An irascible man is provoked to anger when he has no cause of provocation. He has a mental disease which is painfully affected by what has no effect on a healthy temperament. One who is always complaining of many offences and many injuries, must have something repulsive in his temper or offensive in his conduct, since the manner in which we act towards others is usually the manner in which others act towards us.

In anger, many have repented of their language, but few of their silence. Silence in anger is like moisture on a spark, that prevents it rising into a flame. Meet an angry man with a calm demeanour, and it is probable his anger will be allayed; meet him with violence, and the passion of both will be inflamed.

All the desires and aversions of a wise man are reasonable and moderate; his desires kindle not into enthusiasm, his aversions flush not into the violence of indignation. All his emotions and passions are imbued with prudent reflection, and the kind sympathies that unite the human family in harmonious concord.

A person under the impulse of anger, with the inflamed eye, the flushed cheek, the trembling lip, the harsh tones, is a pitiable and degrading spectacle. If he is powerful and daring he excites fear; if he is weak and timid, he excites commiseration; but the fear is combined with hatred, and the commiseration is blended with contempt. Who would choose to be object of hatred or contempt?

An angry manner is sometimes considered necessary to support personal dignity. Anger is progressively a weakness, a vice, a frenzy, and on none of these can true dignity be founded. Virtue may arm itself with anger against vice? Virtue is serene, candid, reasonable; anger is impetuous, resentful unreasonable; they are incompatible, and hence virtue cannot submit to anger. A preceptor and a parent may yield to anger. They have a sacred duty to perform—authority must enforce obedience, and they may be moved, they may act with decision, but if they are prudent, they may discharge their duty without anger.

A transport of passion in a man makes an impression on the spectator scarcely ever to be effaced; but in a woman whose first good quality is a sweet temper, it is indelible—it lurks in every smile, it wrinkles every trace of beauty. The passionate man is unhappy in himself, and the disturber of the peace of society. The man who subdues his anger, and strives to bring all men into an union of kindly fellowship, is the friend of humankind.

From the London People's Journal.

WE WERE BOYS AND GIRLS TOGETHER.

BY G. R. EMERSON.

We were boys and girls together,
In that happy, happy time,
When the spirit's line shone brightest,
And the heart was in its prime;
Ere the morning light was clouded,
That beamed upon our youth,
Ere the chill of worldly knowledge
Had blighted childhood's truth.

We were boys and girls together,
When the step was firm and light,
When the voice was clear and ringing,
And the laughing eyes were bright;
Then our love sought no concealment,
And our bosoms knew no art,
Then the sunshine of our childhood
Cast no shadow on the heart.

We are boys and girls no longer,
But the earnest cares of life
Have left the traces on us
Of the sorrow and the strife;
The flowers we plucked have wither'd,
The dimpled smiles have fled,
And the budding hopes we cherished
Have vanished with the dead.

But as the proud stream shadows
The rays that lightly glanced
Upon the tiny streamlet,
That in their gleaming danced;
So the soul of earnest manhood
Retains the features mild,
That shed a loving beauty
On the spirit of the child.

Other young ones are around us,
Other voices ringing sweet,
We hear their joyous laughter,
And the echo of their feet;
Oh, childhood never dieth,
And beauty ne'er will wane;
In the fair ones that we gaze on,
We are boys and girls again.

The other day a hen of the bantam breed, with her little brood of eleven chickens were sporting themselves in the sun's beams, when a full-grown rat, darting from its snug retreat pounced upon the little flock, and stole one away. In a few moments it returned a second time, upon which the hen turned upon her antagonist, and with one stroke from her pointed bill struck him dead on the ground. The hen only weighed about 16 ounces.

The Politician.

From the Glasgow Courier.

THE USURER VERSUS THE PRODUCER.

CER.*

OR, FREE TRADE ILLUSTRATED.

By John Bell, Barrister of the Middle Temple.

The happiness of the community has not augmented, in proportion to the distance to which we have receded from our old protective system of policy. Growing misery has, on the contrary, been the portion of all classes of producers, exactly as free trade doctrines have formed more exclusively the basis of our industrial legislation. The re-establishment in 1816 of a metallic measure of value deranged all debtor and creditor relations throughout the British empire. In 1817 the action of the new money law was suspended, and prosperity for a short time revisited the industrial classes. In 1819 the metallic measure of value was again brought into action. The results were ruin to all classes of traders, tumults in Yorkshire and Lancashire, armed resistance to authority in Scotland, and the confiscation, to an incalculable amount, of agricultural and colonial capital.

In 1822 the action of the new money law was again partially suspended. Towards the end of 1825 it came once more into operation. And by its action spread desolation throughout the whole trading and mercantile community.

'Free trade and fettered currency' are economical arrangements not (as the form of phraseology might seem to imply) antagonistic to each other. Free trade and a fettered currency are, on the contrary, portions of the same industrial scheme. Our metallic measure of value forces down prices below their taxation level. Free trade again, forces down prices towards their lowest natural level. Free trade and a fettered currency lead in short, equally to cheapness—promote equally therefore, the interests of usurer and idle consumers.

The relaxation of our protective system, combined with the action of Peel's metallic measure of value, produced the distress which raged throughout the agricultural districts of England, in 1830. The relaxation of our protective system, combined with the action of Peel's metallic measure of value, annihilated, between 1815 and 1833, seventy per cent. on the amount of colonial property. The same causes rendered Ireland ungovernable in 1829. The same causes have, during the last thirty years, led to the exportation and loss of immense masses of British Capital, in the form of foreign loans. The same cause led to the commercial convulsions of 1837 and 1839. The same causes led to the fearful commercial revolution which has rendered 1847 pre-eminently conspicuous in the annals of national disaster.

Between 1842 and 1849 the action of Peel's metallic measure of value has been rendered more stringent than before; while freedom of trade, which may be termed absolute, has within the same period been established. The results may be traced in our narrowed fields of industrial occupation, and in the growing destitution and despair of immense masses of British laborers—may be traced in the decaying profits of almost all classes of traders—in the impending ruin of farmers and ship-owners—in the increase of local and of general burdens—in the growing insecurity which attaches to every species of property—in the annihilation of the capital of our West Indian colonies—in the social disorganisation of Ireland—and in that antipathy to British connexion which is rapidly spreading over British North America.

For upwards of 30 years the organ's of the money power, have endeavored to persuade the working classes that the reward of labor must increase as the products of labor decline in price—have endeavored, in other words, to secure credence to the dogma, that those who live by selling their daily toil have an interest in cheapness. Since the close of the war almost all products of British industry have fallen fifty per cent. in marketable value. Have British laborers gained all that British corn-growers and sugar growers, and manufacturers and ship-owners have lost? Have wages doubled in amount since 1815? If the propositions of the apostles of free trade were true, the decline of prices would represent the gains of the order of laborers. British laborers have, however, lost more by the action of low prices than any other section of the British community has done. The March of cheapness has measured the march of misery among laborers. Wages have fallen, at least as rapidly and as extensively, as prices have fallen; and not less regular than the fall of wages has been the contraction of our various spheres of industrial occupation. Let those expositions of the state of the working classes which the Morning Chronicle—a favored and effective organ of the free trade party has recently given to the world, be accepted as illustrations of the almost indescribable wretchedness to which the gradual abandonment of our old protective policy, and the action of Peel's metallic measure of value, have consigned vast masses of those, by whose ill-rewarded toil, the whole mechanism of British Society is kept in motion.

It never can be frequently repeated, that the only classes of the community which gain by cheapness, are annuitants, and debt-owners. These classes alone have derived strength and social importance from the industrial policy which has, for the third part of a century

*Concluded.

been forced upon the British empire. All other classes are injured by any kind of cheapness, which is inconsistent with remunerating prices.

Remunerating prices constitute, at this moment, the greatest of social necessities to the producers and distributors of the national wealth, as well as to those classes of proprietors, whose well-being is involved in the well-being of the producing and distributing classes. In order, however, that prices may be universally remunerating, occupation, with ample wages, must, in the first place, be secured to the whole of the laboring population. It is impossible that national prosperity can exist where masses of laborers fail, or find it difficult to procure employment, even at wretchedly-insufficient wages. The laborer is the chief creator of the national wealth: to make him its chief consumer, also, it will be the aim of every wise scheme of industrial policy. The laborer shall be first partaker of the fruits of his own industry in the delaration of Scripture; and as the fruits of labor increase so ought the laborer's portion to be augmented.

Our great necessity is remunerating prices. A system of universally-remunerating prices would secure full occupation, with ample wages, to all classes of laborers—would secure fair returns to the farmer and landowner—fair profits to the colonial proprietor, to the ship-owner, to the shopkeeper, to the manufacturer, and to the merchant.

And what may be denoted by the term 'remunerating prices'?

No system of prices can be remunerating which does not represent the taxation to which all classes of British producers are subjected. No system of prices can be honest in its character which does not enable producers to add to the natural value of the commodities which they send to market, all the taxes which they pay during the process of production.

British producers need, then, taxation prices. But they need something more. The remuneration of the British producer ought, moreover, to be higher than that which producers receive in any other quarter of the globe. Britain and her colonies constitute still the wealthiest of empires; in proportion therefore, to the greater wealth of Britain ought to be the reward of the British labor.—Not merely is such an arrangement dictated by justice—the masses of wealth actually accumulated in the British empire being kept in view; but with reference even to the means by which that wealth may most rapidly and most securely be augmented, our legislators ought to aim at gradually and regularly augmenting the laborer's share in the produce of his own industry. Labor is (as even the economists of the free trade school declare) the source of wealth—that the country, therefore, must necessarily become wealthiest in which the reward of labor is highest. In order then, to secure the highest measure of reward to the British laborer, he ought to be guarded by law from foreign competition.—The British laborer, above all other laborers, needs the aid of a jealousy-protective system. The British laborer needs protection, at every point, against the consumer of the produce of labor. By means of that privilege of employing foreign labour which the free trade system secures to him, the mere consumer among Englishmen is enabled to evade the discharge of one of the most important social duties.

Remunerating prices to the British producer mean, then, prices which represent, in the first place, the measure of the British producer's taxation, and which represent in the second place that superiority in point of wealth and civilization which distinguishes Great Britain among the nations of the earth. No system of prices can be regarded as sufficiently remunerative which does not provide ample employment for the people, and under the operation of which, the humblest order of producers is not surrounded by a regularly-increasing measure of comfort.

'There shall be no complaining in the streets,' is the scriptural description of a happy people. To remove just causes of complaint from wayfarers in our streets, by providing ample and profitable occupation for all who are able and willing to labor, is the highest duty of every government.

It may be objected that such a system of remunerating prices would cripple or subvert our foreign trade. The objection is utterly unfounded. Our foreign trade was conducted on sounder principles, and to more profitable issues, during the operation of Pitt's industrial system, than since that system has been abandoned. Let it be assumed that the level of remuneration to producers in Britain is, to any conceivable extent, higher than the level of remuneration to producers in other countries—still our commercial intercourse with the whole world might, under a wisely constructed protective system, be regulated without difficulty, and with advantageous results. Under such a system, remunerating prices to the British producer would be high, in proportion to the difference in the amount of British and of foreign taxation—and in proportion, moreover, to the difference between British and foreign wealth and civilization. These high prices could not, of course be easily expressed in the precious metals, for the precious metals possess nearly the same marketable value in every country; and if the attempt were made (under the operation of our metallic measure of value) to represent British protectionist prices in gold and silver, gold and silver would immediately leave Britain in order to escape depreciation. Protectionist prices—prices that shall represent the high taxation and the high civilization of Great Britain—can be expressed only in money