

figure, to contrast the perfect immutability of divine love with the possibility of change in the strongest of human affections, maternal love.

The affection of a child towards a father may be as pure and sincere, and a child's duty as affectionately rendered to him as to a mother; but experience verifies the fact that the relative love betwixt mother and child and father and child, although not antagonistic, are essentially different. To our readers both young and old we appeal for a corroboration of this truth—to the young, with whom it is the subject of every day's experience, as well as to those more advanced in life, whose bygone recollections embody the fact. One may repudiate the idea of a preference in affection being given to one parent over the other, and yet each in their own sphere enjoying a full share of attachment. Such, however, is the case; and the world's history, from the days of our first progenitors downwards to our own times, confirms and establishes the correctness of our assertion.

How magical is the charm that lies in the endearing word mother, may be shown by a simple story, one of real life, and the principal actors in which were near relatives of our own.

James—was the eldest son of a substantial and respectable farmer in the county of Mid-Lothian, who, aided by a most exemplary wife, did his best to train up his children in the way they should go. James would not be trained after his father's fashion; and although only twelve years of age, showed such a precocity for evil, that his worthy old father determined to send him on a sea voyage, in the fond hope that a little 'rubbing about' might have the effect of producing reflection and amendment in the thoughtless boy. Accordingly James was shipped on board of a man of war, commanded by his uncle, and about to proceed to North America. The uncle, who was blessed neither with wife nor child, and was therefore a stranger to feelings which none but a parent can know, instead of trying to win over the boy by kindness, sailor-like had recourse to severity, that he might make him to feel he had not exchanged a bed of down at— for one of roses on board a ship. The consequences, as may be anticipated, was that when the ship arrived on the American coast, James contrived to slip into the first boat that went ashore, and deserted. One letter only did he write after a long interval; but the information it gave as to his whereabouts, enabled his family to remit to him a small patrimony, the parting gift of his good father, who was now 'gathered in, ripe in years and readiness.'

From that period all trace of the wanderer was lost. His widowed mother took up her residence with her youngest son, Robert, who was carrying on a flourishing business in Edinburgh, while poor James, being considered as dead, was well nigh altogether forgotten.

Twenty years had elapsed, when, one morning as the widow and her son Robert were sitting at their breakfast, the 'door-pin tilled' and the servant, after answering it, entered the room, and told Robert that there was a man at the door, who wanted to speak to him; and, in reply to the prompt question of the old lady, 'What sort o' looking man is he?' represented him to be 'a sailor kind o' chap, but poor looking, for he had neither shoes nor stockings on, and his claes were hangin' in rags about him.'

After a short absence Robert returned, and told his mother that the man at the door wanted to see her. After an ejaculation of surprise that 'a man like that should come speerin' for her at such an untimely hour in the mornin', the stranger was introduced, and well did he bear out the maid servant's description of him—a picture to the very life of a shipwrecked, wo-begone mariner. 'Did you ever see that man before, mother?' Robert asked. The venerable matron scanned the stranger's face over and over again; she put on her spectacles and looked again, but no familiar features met her steady gaze. 'No Robert, 'deed I never saw that man's face before.' The stranger's breast was heaving all the while, and he could just manage to stammer on, 'Mother, have you forgotten me?' The well-remembered voice, like an overflowing torrent, burst the flood gates that but for a moment had dammed up the sluices of a mother's love; and, with a hysterical burst, 'My ain bairn!' in a long, fond embrace, her aged arms folded to her bosom her first-born son. The ragged, weather-beaten wayfarer of thirty, and the blooming boy that so early left his parent home, were one—one in a mother's affections. Can a mother forget? Ah! no.

James received his patrimony safely, but from what cause we could never learn, did not acknowledge its receipt, while for so many years he concealed his very existence. As it turned out, he had purchased a tract of uncleared land in the United States, where he plodded on his weary way, until the remembrance of father-land drew him from his solitude. He took his passage in a vessel bound for Liverpool, was shipwrecked, and lost all on board that belonged to him. Picked up at sea by a friendly sail, he was landed at the port of his original destination. From Liverpool he started on foot on his journey homeward, and, after encountering many hardships and privations, arrived in the guise which we have described, to bear additional testimony to the strength and endurance of 'a mother's love.' After a residence of a few months, he went back, 'decently put on,' to the land of his adoption, where he is still living, so far as we know, a patriarch of four score years and ten! Has he, even at such an age, forgotten his mother? Unhesitatingly, we say No.

The older he grows the more she will be remembered.

Our young readers may reap a moral from this simple tale—reflex in the matter of love; and we leave them to discover it. They will be at little difficulty in finding it out.

'Woman's love' has ever been a fertile theme in the republic of letters, celebrated alike in the lofty lays of poetry, and the more unassuming yet eloquent imaginings of prose; but, as a sunbeam darting through the murky cloud, is to the glorious luminary himself in all his unclouded meridian effulgence, so is 'woman's love,' *par excellence* when compared with 'a mother's love.'

'Let maids th' incomparable passion boast, But mothers, sure of all who love, love most. Even she that shrinks at insects, would contend

With famish'd wolves, her children to defend: For them whole marshall'd horrors would defy,

Endure, repel, encounter, conquer, die!"

From Hogg's Instructor.

THE ANGEL'S MISSION.

THE sunbeams linger'd ere they parted,
Where a pale girl dying lay,
Sorrow-worn, and broken hearted,
Fading fast from life away.

She was weeping for her mother,
Who, with love, though sad and deep,
Had fondly watch'd, till pale and weary,
Her sad spirit sunk in sleep.

And while that calm and death-like slumber
Still'd the parent's hapless woes,
Half in anguish, half in prayer,
Thus the maiden's voice arose:

'Oh! my soul is weary, weary—
Would that it from earth were free!
But when I'm gone, my dearest mother,
Who shall love or care for thee?'

Then a voice, in that still moment,
Such as happy mortals hear,
Breathing soft from Eden's bowers,
Fell ecstatic on her ear.

And a form of glorious beauty,
Sent from heaven's immortal gaol,
To fulfil a sacred duty,
Whisper'd to the parting soul,—

'Cease to mourn, my mortal sister!
He who suffer'd, wept, and died,
He, whose friendship lasts for ever,
For thy parent shall provide.

Shall He, who watcheth o'er his children,
From his holy home above,
Guard and cherish not the object
Of a sainted spirit's love.

No: the Holy One shall send her
Soon a comforter divine,
Who shall soothe with care as tender,
And a love as true as thine.

Weep not, then, o'er feelings blighted,
Think upon that happier sphere
Where the faithful are requited
For their wrongs and sorrows here.'

The seraph spread her golden pinions:
'Come, dear sister, come away
Far from sorrow's sad dominions,
To the land of joy and day.'

Tranced in bliss, with rapture burning,
I come, O God! the maiden cried;
Then a fond, a last look turning,
'Mother!' whispered she, and died.

God and Mother, words eternal—
Words of holiest, purest birth—
First that wing'd her soul to heaven:
Last that bound her soul to earth.

And those words, so sad and tender,
In one heart an echo found,
Louder than the breath of trumpet,
Deeper than the trumpet's sound.

For they woke the hapless mourner
To meet a dear eye's latest ray,
The farewell of a parting spirit,
Ling'ring on its heavenward way.

Wildly sat the mother weeping
O'er that pale form, cold and lone,
Who, on earth, in death was sleeping,
Whose spirit knelt before the throne.

But a seraph, kind and glorious,
Sweetly sooth'd her bosom's pain—
Spoke of love o'er death victorious—
Whisper'd they should meet again.

And so it was: for ere the summer
Shed its robe of joy and pride,
They met to part no more for ever
'Mongst the pure and sanctified.

MARGARET T. WIGHTMAN.

WHEN TO TEACH YOUTH THE NAME OF THE DEITY.

THE younger a child is, the less let him hear the Unspeakable named, who only by a word becomes to him the speakable; but let him behold His symbols. The sublime is the temple step of religion, as the stars are the immeasurable space. When what is mighty appears in nature, the storm the thunder, the starry firmament, death, then utter the word of God before the child. A great blessing, a great misfortune, a noble action, are building rites for a child's church.—*Rich-ter.*

The Politician.

From the Glasgow Courier.

THE USURER VERSUS THE PRODUCER;

OR, FREE TRADE ILLUSTRATED.

By John Bell, Barrister, of the Middle Temple.

Nearly at the same time which witnessed the establishment of the Bank of England, the character of our taxation was changed, not less decidedly than the character of our money.—Previous to the revolution of 1688, indirect taxation was scarcely known. The taxes which were levied, were levied almost exclusively from property. The imposition of excise duties during the civil war was resisted with the greatest vehemence; and after the Restoration, taxes on consumption continued to be viewed with undiminished dislike.—Their amount, however, until after the Revolution of 1688 was small; and their action produced little perceptible change in prices, or in the condition of the laboring classes.

After the Revolution taxes on consumption began to be augmented prodigiously in amount and this change in the extent of indirect taxation, combined with the change in the character of our monetary system, soon began to affect the social position of all classes of British producers.

Taxes levied directly from property fall obviously on property-owners. Taxes on consumption were designed, in like manner, to affect property-owners, although indirectly. Taxes on consumption are advanced by producers; but the theory of indirect taxation assumes that the taxes advanced by producers shall ultimately be borne by consumers. In order, however, that taxes on consumption may fall on consumers, producers must be enabled to add the indirect taxes which they have paid, to what may be styled the *natural* prices of the various commodities which they send to market. But prices cannot be raised in conformity with the pressure of taxes on consumption, unless money shall lose proportionably its power of purchase. If an operative, when engaged in the production of a commodity, which, if there existed no taxes on consumption, would exchange in the market for 20s., shall, under the influence of a system of indirect taxation, advance to Government 2s., in the form of duties on articles of subsistence, he ought to be enabled to charge 22s. for the commodity in question. If this power of adding taxes on consumption to prices be denied to the operative, he, it is obvious—not the consumer of the products of industry—pays these taxes. Taxes on consumption, then change their character, and become taxes on production.

Prices representing taxes advanced by producers can never, it is clear, be expressed in money composed of the precious metals, so long as the price of the precious metals is fixed by law. About the period of the establishment of our system of indirect taxation, the price of gold was fixed at £3 17s. 10½d. per ounce; the price of silver at 5s. 2d. An ounce of gold was, in other words, declared to be capable of discharging no larger amount of debt than the terms "three pounds seventeen shillings and tenpence halfpenny" may denote. A system of indirect taxation supervened. The British laborer was then taxed on the commodities which he consumed, to the extent, perhaps, of twenty per cent. Twenty per cent. ought to have been added immediately to the prices which he had previously received for the products of his industry; but in order that the laborer might receive an addition of twenty per cent. to former prices, twenty per cent. ought to have been subtracted from the purchasing power of money—and, by consequence, the ounce of gold which previously represented (in round numbers) £4 sterling, ought to have represented £4 16s. Law, however—the law which fixed the price of the ounce of gold at £3 17s. 10½d.—forbade this change in the relation of the ounce of gold to the number of pounds sterling into which it was previously coined; and forbade by consequence, the addition of the indirect taxes which the laborer paid to the prices which the laborer had previously received.

If, under the operation of a fixed metallic measure of value, the prices of the products of industry should, in obedience to the impulse which taxes on consumption tend to impart, rise to a considerable extent, the precious metals must leave the country. The necessity which exists for bringing back these metals—gold and silver forming the basis of our whole system of currency—acts unfavorably on our foreign trade. As gold and silver leave our shores, in consequence of their tendency to fall in marketable value, when weighed against commodities commanding taxation prices, so British commodities exported in order to bring back gold and silver for the purpose of our circulation, fall below the level of the prices in which British taxation is embodied. The commodities which we send abroad in such circumstances, must exceed in real value (previous estimates of value being regarded) the commodities against which we exchange them. The balance of exports and of imports is, in short, disturbed. We are forced, year by year, to give to foreigners more and to receive from them less.

The fiscal and economical changes effected immediately after the Revolution of 1688, invested the money owning classes with an immense amount of power over the industrious sections of the community. Throughout the whole of the eighteenth century, the struggle between debt-owners and annuitants on the one hand and producers on the other, continued with increasing intensity.

At length, in 1797, the monetary system

and the system of taxation, established at the Revolution of 1688, broke down. Pitt suspended the action of our metallic measure of value. He permitted producers to add taxes to prices. He gave to industry a larger measure of fair play. He threw on mere consumers a larger portion of the pressure of public burdens. The result was national prosperity, such as England had not known for more than a century before Pitt's time—such as England has been utterly a stranger to since Pitt's economical policy has been departed from.

But, although the encroachments of the money-power were checked by the policy of Pitt, still the interests of the order of mere consumers were promoted by many indirect influences. By the old laws of England, the existence of a creditor class was regarded with distrust. Loans at interest were strictly forbidden. Even after Henry the Eighth had legalised the practice of lending money at usance, the sentiments of society remained hostile to creditors as a class. The institution of a National Debt imparted a rude shock to some of the deepest rooted convictions of the community, in reference to the economical causes which conduce to its welfare. After Government had set the example of running into debt, to be in debt became less disgraceful to an individual. After Government had called into existence a large creditor class, the trade of money-lending lost, in popular opinion, much of the odiousness which had previously been ascribed to it. Our remote forefathers regarded the usurer as a public enemy, because they felt that the power of the usurer must be increased by all those influences which tend to abase productive industry.

Towards the close of the 18th century, however, Jeremy Bentham professed to have discovered that "the usurer is a public benefactor." This doctrine was, generally, accepted by the generation to which it was propounded; and the spirit of this doctrine has animated our legislators for the last five and thirty years.

While Bentham was boldly challenging public gratitude for the order of men who fatten on the fruits of debt, Malthus proclaimed a crusade against the social rights of the great body of those who live by labor. Malthus, when he looked around society, saw much poverty, much misery, much vice. He quietly assumed that, chiefly to the order of laborers as to its authors, might our social wretchedness be traced. In the tendency to "a surplus population," he professed to perceive the great source of the difficulties with which mankind have always struggled. He ignored the existence in all civilised States, of bodies of rich men, who, in order to augment the value of money, have an interest in narrowing the field of occupation for labor, and in abridging the laborer's means of enjoyment. Malthus rested in the conclusion, that the laborer is an intruder into the social circle. "At nature's great feast," as Malthus declared, "the table is always full." At that table, therefore, the poor man has, according to Malthus, no right to present himself, unless he can obtain a ticket of admission from some previous occupant of a seat, who may happen to be wealthy.

Weigh the tendencies of these doctrines as propounded by Bentham and by Malthus. They contain the rudiments of a wholesale conspiracy against the rights of productive industry.

'The usurer is a public benefactor.' The uninvited laborer is an intruder in a world possessed. These doctrines, in combination, amount to a denunciation of those principles on which the existence of society depends.

While the Benthamite and Malthusian systems of opinion were, even during the existence of Pitt's monetary and fiscal policy, finding eager acceptance at the hands of the public, other partisans of the creditor-classes were in other quarters, boldly demanding that mortgagees, annuitants, and money-owners, should be exempted from the operation of those taxes which the cost of the war, and the general necessities of government, required. The Bullion Committee, which sat in 1810, called on the rulers of the British empire to re-establish the old metallic measure of value—a measure of value which, by its action, denied taxation prices to producers, and, by consequence, threw on the productive classes the whole pressure of those imposts, which are professedly levied from consumers.

With the termination of the war terminated the protective policy of Pitt. Preparations were immediately made to reimpose the old metallic measure of value, or rather a metallic measure of value more stringent in its operation than England had ever known. In 1816 the privilege of paying debts either in gold or silver, was taken away from the debtor and producing classes; and gold, at the old price of 3 17 10½d., was declared the only legal tender in satisfaction of claims exceeding 40s. in the amount.

The effect of the establishment of this metallic measure of value, made itself immediately felt in the condition of the productive classes throughout the British empire. Prices declined by 30 or 40 per cent. That fall in prices represented deductions from the wages of labour in all its varieties—deductions from the rent of land—deductions from the profits of tradesmen, of manufacturers, of farmers, of merchants, of shipowners, and of colonial proprietors. The order of creditors, public and private, alone gained by the change.

The subverters of Pitt's economical policy did indeed contrive to delude the agricultural interest into the belief that, by means of the corn-law passed in 1815, the prices of British agricultural produce would be preserved from ruinous depreciation. No belief could be less reasonable. The Corn-laws of 1815 and 1828 did, it is true, afford a certain measure of pro-