



HUMANITY. TEMPERANCE, PROGRESS.

[ORIGINAL.]

THE BEAUTIFUL BAY OF QUINTE.

Other birds devote their lays
Celebrate in songs of praise,
To Simcoe's blue and "pearly tide,"
Where wild fowl roam and doves glide,
Let them loud bold Huron's wave
At solitary doth lave
Whiffles and bewild'ring roar,
Canada's north-eastern shore,
On more daring wing,
Hear them of Niagara sing;
Here grandeur doth sublimely re-er,
Its torrents that have lashed in
Valley
Limestone hills which have with-
stood the most devouring flood
hood not these. Bright Quinte Bay,
Illumed by bright Phœbus' ray,
A stretching far beyond in view,
Scilled and dyed with many a hue,
Waves the verdant fields embrace,
Banks the farmer's mansion grace;
Woodland slope, the meadow's
charm,
On each cultivated farm,
Still monotony is here,
On the eye and damp our cheer,
Tides here wash the verdant mead,
On these stern hills their course
impede:
Sounding streams here ling'ring
stay,
To the rich vales which tempt
their way;
Sprung from each sylvan grace,
Rush to Quilate's food embrace,
Far above, on table land,
Led out by superhuman hand,
On the far-famed mountain like,
Aled with rocks, enfringed with
spruce.

If critics would not call it rant,
We'd say 'twas Neptune's summer
haunt;
Where oft in sunny days of yore,
He slumber'd far from ocean's roar
Indignant now at man's presumption—
Known less for goodness than for
gumption—
For building 'neath his sacred bill
A busy, rumbling, clattering mill;
The god has left his food retreat
For some more lonely silent seat.
And now, emerged from shrubby
maze,
What prospects meet the rapt'rd gaze?
A landscape vast and stretching wide,
Bright and lit 'neath every side
Like garden's lawns, ashy rose in view,
And all the mind with pleasures new
With rapture see the fairy loon,
The happy homes lit up with smiles,
The cottages cov'ed and small by-
firing many a drowsy way—
O where can scenery so rare,
So beautiful, be found—say where?
And this is home—sweet childhood's
home,
Midst whose rich scenes I long did
roam:
Thy beauties were my choice delight,
My food by day, my dream by night
And should I plough the ocean's foam,
My heart would turn to this my home.
What all the joys of city life,
Alloyed by want and care and strife,
Compared with that which nature
gives,
In copious, ever-living showers,
Upon all those who court her joys,
Instead of Fashion's gilded toys!

is possessed of his present feelings and passions. Riches, self-
fishness, revenge, and vanity will create law-suits for ever, and
will make lawyers, doctors, and priests necessary. Lord Brough-
am, it is said, takes a different view of the duty of a lawyer from
that above laid down. He thinks that a lawyer is obliged to de-
fend his client even at the expense of truth—regardless of what
he knows to be error. Greater moralists than he take a very dif-
ferent view of it, and this opinion has been combated in England
and especially in the United States, as one entirely beside the
duty of an upright lawyer. Lawyers are sometimes blamed for
collecting notes and accounts placed in their hands with the ad-
dition of costs. But such blame is very undeserving. The law
lays down what the lawyer's code shall be, and when he takes
what the laws of his country define, he is doing his moral duty as
much as the mechanic is who takes his 6s. 3d. or 7s. 6d. per
day for wages. It is true laws may be bad, and it is only neces-
sary to have them amended, a remedy open to the people. Mr.
Mann is wrong, it seems to us, in one thing, and that is in saying
the moment a lawyer ascertains that he is on the wrong side, he
should leap out of it as he would out of a burning vat of brim-
stone. A lawyer who is paid by a man, is bound to see that all
the due forms of law are complied with, and that no undue pre-
judice is used against his client,—in other words, that he has all
the benefits of a fair and impartial trial.—[Ed. Sox.

LETTER FROM THE HON. HORACE MANN, TO A
YOUNG LAWYER.

The wisdom of the advice, and the nobleness of the sentiments
contained in the following letter, which we copy from the *Com-
muneal*, as first published in the *Danville Herald*, says the
Phrenological Journal, we commend to all young men:
July 23rd, 1853.

My Dear Sir.—Your kindly expressed note of
the 17th inst. has reached me with head and hands full of occupation.
But I can never turn away from a young man asking from me a
word of counsel, any more than I could from a drowning man.
To save a fellow being from death is a small thing. To save him
from error a great one.

As you are an entire stranger to me, and have given me no
information in regard to your age, or the circumstances of your
early life, and only mention that you propose to be a lawyer, I
cannot give my remarks so pointed an application as I otherwise
might. I must therefore speak more generally; and point out in
their order, some of a young man's necessities. I hope you will
find, to yourself, but little to be supplied.

Again, a wise man with a great enterprise before him first looks
round for suitable instruments wherewith to execute it; and he
thinks it an important to command these instruments, before he
begins his labor. Health is an indispensable instrument for the
best qualities and highest finish of all work. Think of the im-
mense advantage you would have in a suit in court if, after a
week's or a fortnight's laborious investigation of facts, you could
come in for the closing argument, on the last day, fresh and
elastic, with only so much more of momentum and fervour for
the victory and the glory you had acquired, while your witted
opponent used his more vitality than a bag of wind. How long
will our teachers and trainers of youth suffer betters and racers
to be wiser in their generation than themselves?

Have you ever studied Human Physiology? If not, get such
a work as Jarvis's or Cutler's, or Combe's or Carpenter's, and
read, learn and inwardly digest it, and then obey it religiously.
I say religiously for health comes within the domain of conscience
and religion. The materials being given, man is as responsible for
his health as for his character. He determines that the former
shall be not less than the latter. Extraordinaries excepted, a
man should be ashamed of ill health as he should be of getting
drunk.

But I cannot dwell longer on this topic. Get health if you
have it not; if you have it, keep it.

Do you understand Phrenology? The principles of Phrenol-
ogy lie at the bottom of all sound mental philosophy, and all
the sciences depend on the science of mind; and all sound phi-
losophy on Combe's "Commonsense of Man" is the greatest book
that has been written for centuries. It shows us how conditions

of our being without whose observance we cannot be wise, use-
ful or happy. It demonstrates from our very organization, and
from our relation to the universe in which we are placed, that
we cannot be prosperous, (in any true sense of the word) unless
we are intelligent, and cannot be happy unless we are good. It
"vindicates the ways of God to man" better than any polemical
treatise I have ever read. If unacquainted with this work, you
should read some elementary books on the science first, and then
master the "Constitution of Man."

It has been objected to this work that it tends to infidelity and
materialism. I could never discover the slightest ground for
this objection. Its end of tending to infidelity, I think it tends to
fidelity both to God and to man, and its only semblance to
materialism consists in the solid basis which it supplies for Natural
Religion. I think it impossible to get the full force of Bishop
Butler's "Analogy," or of Bishop Watson's "Apology," without
first comprehending the "Constitution of Man."

You say you have devoted yourself to the study of law. It is
a noble profession. The common law, as contra distinguished
from statute law, has its deep foundations in morals. Some
base materials have been wrought into it by rude hands, during
a long period of darkness and semi barbarism, but it is still a
noble structure. The questions which its true high-priests per-
petually ask, are—What is equitable? What is just? What
is right? This profession in all ages, has turned out the ablest
and truest men; not because the ablest and truest men go into it
but because its discipline its increments, and its trainings create
them.

In practising your profession always seek for principles, and
make precedents bend to them; never the reverse. Never
espouse the wrong side of a cause knowingly; and if unrightly
you find yourself on the wrong side, leap out of it as quick as
you would leap out of a vat of boiling brimstone, should you
accidentally fall into one. It is utterly amazing to me how a
man can triffl with his own mind,—I do not mean now, his mind
considered as a part of his immortal self, but his mind considered
as the mere instrument with which he works. If you destroy
the celestial temper of that instrument can you ever expect to
restore its keenness again? It is impossible. What would you
think of a poor barber who would batter the edge of his razors
against flint as preparatory to shaving? Well that would be
wisdom—wisdom ten times distilled—compared with the man
who would wear off the edge of his conscience against known
error. When we think it so grievous a misfortune to lose the
natural eye, how can we be indifferent to blinding the moral eye,
without whose light the whole body is full of darkness? To
tell a single lie is held dishonorable. What is known asphyxiation
but a series of lies, a procession of them, which the false resistor
marches and marches to their vile work? I would rather be at
the head of Falstaff's soldiers than have my name go down in
the law book attached to an argument which any far-minded
man could believe to have been insecure.

I well know, for I have often heard, what the old lawyers say
about its being right to defend a wrong side. I deny it all and
abhor it. If a bad man wants such work done, he shall not
have my soul to do it with. I should not like to catch his small
pox, but that would be a tolerable disease, rather than let a scound-
rel inoculate me with his villainy. Because he has committed
violation No 1, shall I commit violation No 2, to secure him
impunity by what is called a Court of Justice, which impan-
nel of course, is violation No 3 brought about by wrongful use
of his money, and the prostitution of my faculties.

"Thus, above all,—to thine own self be true,
And it must follow as the day the night,
Thou canst not then be false to any man."

I can never read, nor even think of Lord Brougham's opin-
ion about the duty of an advocate to his client, without recoiling and
shuddering. It is not merely unworthy of Christianity and civi-
lization; it is unworthy of Hebraism—

"An advocate" says he, "by the sacred duty which he owes
to his client, knows, in the discharge of that office, but one person
in the world, that client and none other. To save that client by
all expedient means—to protect that client at all hazards and
costs to all others, and, among others, to himself—is the highest
and most unquestioned of his duties; and he must not regard
the alarm, the suffering, the torment, the destruction which he
may bring upon any other. Nay, separating the duties of a
patrot from those of an advocate, and casting them if need be to
the wind, he must go on reckless of the consequences if his

THE LEGAL PROFESSION—ITS TRUE DUTIES.

Below will be found some useful remarks by the Hon. Horace
Mann, on the duties of lawyers in Society. No profession has
more slandered than that of the law, and none is more mis-
understood by the great bulk of mankind. It is generally thought
that a man who undertakes the defence of a case must necessa-
rily defend his client in all his roguery and injustice. Thus they
look upon the lawyer as a sort of purveyor of vice—the defender
of men's rascality. Now the true position of the lawyer is
entirely different. He is supposed to be the advocate of the right—
to examine into facts which ought to result in justice to all.
His duty is to sift the truth out of all cases, to see that his
client is honestly defended, that the evidence is all properly mar-
shalled, analysed, and presented to the minds of the Court and
the jury. When he has done this, and has commented on the same
in his speech, his duty is discharged. No lawyer is obliged by
his duty to his client, to step one inch beyond the line of
honor and truth, and no man should blame him if he will
not defend him to further what is not true. He should sacrifice
his interests of his client to the last, yet not at the sacrifice of
his own. When his client has had a fair trial it is all he can ex-
pect. Some suppose that a man cannot be a lawyer, and also
be a true Christian in society. This idea is a false view of the profession. He who helps
to explain the principles of law, which are gener-
ally those of eternal truth, to see man obtain his rights at the
hand of his fellow man, and to stand between the oppressor
and the oppressed, is discharging the noblest duties of life. There
are many bad men in the profession of the law, as there are also
in the profession of medicine and theology—there are very selfish men
among lawyers as there are among merchants, mechanics, and
farmers, but no profession should be condemned on this account.
There is no more selfishness or dishonesty among lawyers than
among any other class. His is a most honorable and useful profession,
and as society is civilized, commerce flourishes—and men
are more disposed of the good and wicked, it will be a necessary one.
The world will never be otherwise than it is, whilst man