

affords its possessor compensation for much injustice, and gives that which outweighs a world's huzzas; he stands firmly, even when hunted by open-mouthed slander, who can conscientiously pronounce his own acquittal. Were sincerity and simplicity of speech more prevalent, Seneca had spared his sarcasm; then might conversation be conducted with frankness, guarded by discretion; the swelling words of mere profession would not be needed, and language accomplishing its proper use, would be a divine instrument, from whose various chords the hand of charity and candor might elicit sounds sweet and invigorating.

It cannot be denied that great advantages might flow from beholding ourselves in the faithful mirror of another's impartial judgment; but, it would require some magnanimity to withstand the shock, not only to our vanity but to our better feelings. With what emotions of grief would we read the talent censure or weariness or distaste in the heart of a beloved associate. Who could endure the chrystal walls of the palace of truth. But though we may not, and if wise we would not, see the hearts of others, our own may be fully explored, and in searching the errors, noting the deficiencies, or tracing the intricate windings, of that world which lies open to our view alone, we can form a correct estimate of man in general. From a close survey of ourselves, we can learn sufficient to guide our path, and to mitigate the severity of our judgment. Where we detected obliquity, the remembrance of dark spots upon our purity, would stay the ready rebuke; feeling innate weakness, we would not pry unkindly into the infirmities of another. Might I a little alter the sentiment of our motto, I would say, that a conviction of our universal liability to error, from which none, no not one, can plead exemption, should soften our feelings towards all the vast family among whom we are brethren. Owning ourselves all transgressors, feeling ourselves all sufferers, closer should be our communion of forbearance and kindness, not ours to disperse and live apart, but hand in hand to stave a life's torrent, often rough, and linked in the sacred bonds of charity here, together strive for a destiny of holy peace, in that region of light where nothing is hid, but all shall be known as they are.

A CANADIAN SONG.—BY MRS. MOODIE.

(From *Friendship's Offering for 1834.*)

'Tis merry to hear at evening time,
By the blazing hearth, the sleigh-bells chime;
And to know each bound of the steed brings nigher
The friend for whom we have heaped the fire.
Light leap our hearts, while the listening bound
Springs forth to hail him with bark and bound.

'Tis he! and blithely the gay bells sound,
As his sleigh glides over the frozen ground;
Hark! he has passed the dark pine wood,
And skims like a bird o'er the ice bound flood;
Now he catches the gleam from the cabin door,
Which tells that his toilsome journey's o'er.

Our cabin is small, and coarse our cheer,
But love has spread the banquet here;
And childhood springs to be caressed
By our well beloved and welcome guest;
With a smiling brow his tale he tells,
While the urchins ring the merry sleigh bells.

From the cedar swamp the gaunt wolves howl,
From the hollow oak loud whoops the owl,
Scared by the crash of the falling tree;
But these sounds bring terror no more to me;
No longer I listen with boding fear,
The sleigh bells' distant chime to hear.

MANKIND MUTUALLY DEPENDANT.

The cold-hearted stoic may boastingly accede to the sentiment, that 'man is sufficient for himself;' but the philanthropist rejoices in the beautiful system of mutual dependence which unites him so closely with the whole human family. He views with pleasure the facilities which the genius of men has supplied for communication with other lands; for contributing to the necessities, convenience and ease of each other, by exchanging the products of different climes; he considers all men as the children of one Parent *improving the advantages with which they are favoured, for the benefit of themselves and of their brethren.*

Not only do these pleasurable feelings arise in the breast of him whose heart is deeply imbued with love for the whole human race, but a little reflection will excite them in the mind of one whose views are more selfish and contracted; and constrain him to acknowledge the wisdom of a system for the division of labour, and for the promotion of friendly intercourse, which mankind, as it were by mutual consent, have so universally adopted.

Every vocation in life depends on many others for its support. The agriculturists of New-England, said to be the most independent class of people, may be adduced as examples in favour of this assertion; the toils of the blacksmith, the carpenter, &c. are all put in requisition to enable them to cultivate the soil to advantage.

The rich are dependant on the poorer classes, and the poorer classes on the wealthy: without the former, commerce and manufactures would languish—and deprived of the latter, the fatigues of manual labour would be added to those mental vexations from which the affluent are seldom exempt.

The young look to their superiors in years for counsel and instruction, and the aged to the vigour of youth and manhood for support.

A mutual dependence exists between the inhabitants of one clime and those of another; the wealth of one nation is comprised in its mines of silver and gold, that of another in the products of the soil. Those who depend on the latter may be considered as peculiarly favoured; for where the former exist, those arts which constitute the happiness and prosperity of a people, are almost invariably neglected. From this circumstance, indolent habits, both of body and mind, are induced, and these, in their turn, generate many vices.

To the conquests of the Spanish in America, may be attributed the low state of morals, literature, and science, which prevails among them; for finding that they had acquired, with an extensive territory, a resource for the supply of all their wants, the natural advantages of their natal land were disregarded.

The advantages occurring from this system of mutual dependence are many; the division of labour, or the devotion of every man's talent to some particular trade or profession, is an economy.

Should one man engage in the pursuits which are now apportioned among many, much time would be lost in the acquisition of knowledge in various branches; his health would be impaired from the attention bestowed on them; his gain would not be in a ratio to the expenses incurred; and no opportunity would be afforded of attaining to perfection in any.

From the consideration that we are continually reciprocating favours with our fellow beings, and that there are none so humble as not to be able to render us assistance in one way or another, we should be excited to kindness and humility; under the influence of so beneficent a system, the asperities of life should lose their keenness, and all the social feelings of our nature be expanded.