

POETRY.

GOD IN NATURE.

Father ' whor' or I turn my eyes
I view some signs of Thee—
The verdant earth—the star lit skies
The over-moving sea,
Are volumes each in which I read
Thy glory and thy might,
Are sources all which serve to lead
To Thee my feeble sight.

I feel Thou art—I see thy power
When gazing on the earth,
And from its bosom every hour
View springing into birth
The tender grass to deck the field—
The young aspiring tree—
The blooming flower—and each doth yield
A voice that speaks of Thee.

And when the whirlwind in its path
Moves o'er the vaulting deep,
Or when the storm has spent its wrath
And calm the billows sleep;
When hushed its waves, or lashed its foam,
Forever from the sea
A tone is heard—a voice doth come,
That loudly speaks of Thee.

But more I see thee when I raise
On high my searching eyes;
Oft as I send my ardent gaze
Up to the evening skies,
And mark each planet take its place—
Pursue its wonted flight,
I need no other work to trace
Thy being and Thy might!

C P HILLEY.

COLUMN FOR YOUNG PEOPLE.

TAXES.—PART I.

We read in scripture, that when the Jews returned from captivity, and began to rebuild the walls of their city, they were so beset by enemies, they were forced to be constantly armed, and on their guard; and, for fear of a sudden attack, each man worked with one hand only, and the other hand held a weapon ready. In this way it would take at least two men to do the work of one. But the danger they were in, obliged them to put up with the inconvenience.

Many countries in the East are at this day nearly in the same condition. They are so infested by robbers (chiefly Arabs) always roaming about in search of plunder, that no man can hope to escape being robbed, unless he was all armed, and on his guard. Travelers tell us, that when a husbandman goes to sow his fields, he takes with him a companion with a sword or spear, to protect him from being robbed of his seed-corn. This must make the cultivation of the ground very costly; because the work that might be done by one man requires two; one to labor, and the other to fight, and both must have a share of the crop, which would otherwise belong to one. And after all, the protection of property must be very imperfect. For you may suppose the robbers will often come in such force as to overpower the defenders, and plunder the industrious of all the fruits of their labors. Accordingly, in these countries, there is very little land cultivated. Most of it lies waste; the inhabitants are few; not one twentieth of what the land could maintain; and these few are miserably poor. And all this is owing to the insecurity of property.

And the same is the case in all countries where the people are savages, or nearly savages. Most of the time, and labor, and care

of a savage, is taken up in providing for his defence. He is occupied in providing arms for his protection, against those whom he is able to fight; or in seeking hiding places, from those who are too strong for him. In the Islands of New Zealand, several families are obliged to join together, and build their little cabins on the top of a steep rock, which they fence round with a trench and sharp stakes, to protect them against their neighbours of the next village. And after all, they are often taken by surprise, or overpowered. In such countries as that, there are a hundred times as many people killed every year, in proportion to their numbers, as in any part of Europe. It is true that there is not so much property lost; because there is very little to lose. For people must be always exceedingly poor in such countries. In the first place, above half their time and labour is taken up in providing for their safety; and in the next place, this is so imperfectly done after all, that they can never be secure of the fruits of their industry.

The remedy for this miserable state of things is to be found in settled Government. The office of a Government is to afford protection; that is, to secure the persons and property of the people from violence and fraud. For this purpose it provides ships of war, and bodies of soldiers, to guard against foreign enemies, and against pirates, bands of robbers, or rebels; and also provides watchmen, constables, and other officers, to apprehend criminals; judges and courts of justice for trials; and persons for confining offenders; and, in short, every thing that is necessary for the peace and security of the people.

The expenses of the army and navy, and of every thing that Government provides, are paid by the People. And it is but fair that we should pay for all these things, since they are for our benefit. We pay Taxes and Government-Duties for these purposes. Taxes are the price people pay for being governed and protected. They answer to the hire which the husbandman, in Eastern countries, must pay to his companion, who carries the spear or sword to guard him from robbers.

Some people do not understand this, or do not recollect it. Many are apt to think Taxes quite a different kind of expense from all others, and either do not know, or else forget, that they receive any thing in exchange for the Taxes. But, in reality, this payment is as much an exchange as any other. You pay money to the baker and butcher for feeding you, and to the tailor for clothing you; and you pay the King and Parliament for protecting you from being plundered, murdered, or cheated. Were it not for this, you could be employed scarcely half your time in providing food and clothing, and the other half would be taken up in guarding against being robbed of them, or in working for some other man, whom you would hire to keep watch and to fight for you. This would cost you much more than you pay in Taxes; and yet you may see, by the example of savage nations, how very imperfect that protection would be. The very worst Government is better than none. Some of the Roman emperors were most detestable tyrants, who plundered and murdered great numbers of innocent men. yet even under their reigns there were not so many of their subjects (in proportion to their numbers) plundered or murdered, in ten years, as there are among the New Zealanders, and other savage tribes, in one year.

[The 2d. and 3d. parts will be given]

TO A LADY,—WITH A PAIR OF GLOVES.

FAIREST, to thee I send those gloves;
If you love me, leave out the *g*,
And make a pair of loves. [Lit. Gaz.

MISCELLANY.

HONORS OF WAR.—*They that take the sword shall perish with the sword.* Matt. xxvi. 52.—“*Somo tempo sinco,*” says an excellent minister, “I endeavoured to prove, in a discourse to my own people, the incompatability of War with Christianity. Soon after one of the members of the church, who was in the army, mentioned, in reference to this discourse, that he had lately met with a comrade of his who had been in the Peninsular war, and who had related to him an anecdote in, as nearly as I can recollect, the following terms:—‘A soldier whom I knew when we were in Spain, a German by birth, was, with his company of the rifle corps, engaged in skirmishing with some of the enemy’s outposts. From a sheltered position he had an opportunity of taking aim at a detached individual, belonging to the continental auxiliaries of the French army. He fired—the enemy fell. He ran up to him, and seized his knapsack for a prey. On opening it, a letter dropped out; he had the curiosity to take it up and open it. He glanced at the close of the letter, and found it was subscribed by a person of the same name as his own father. His interest was increased; he read the whole letter. He had shot his own brother!’”—*Evangelist.*”

A gentleman who had a snuff-box that played “Drops of Brandy,” and “The glasses sparkled on the board,” went to dine with a friend a few miles out of town, one Sunday, taking his box in his pocket. He accompanied the family to the parish church, and by some accidental pressure about the middle of the service, he touched the spring of the box, which struck up “Drops of Brandy,” most merrily. Every eye and every ear was directed to the spot, to the great dismay of the gentleman, who endeavoured to stop the box, but in so doing he only caused it to change the tune, on which he hastened out of the church, the box rattling away while he marched along the aisle.

TURKISH PREDILECTION FOR CATS.—The dog, the faithful friend of man, is every-where, in the land of Islamism, a complete outcast. *everything he touches becomes impure; while the cat, the most ungrateful and least susceptible of attachment of all domestic animals, is the darling of the bearded warrior and the fair inmate of the harem; she eats and drinks from the dish, and sleeps on the same couch, both old and young; and all this because she was the favourite plying of Mahomet, who actually permitted his purring pet to deposit her nursery in his bosom.*

HUNGRY SQUABBLE.—The late Lord Pembroke, who kept a number of hogs, at his seat at Wilton, was one morning looking into the styes, and perceived a silver spoon thrown in among their victuals. The hogs making more noise than usual, brought out one of the servants, who endeavoured to silence them; and not perceiving Lord Pembroke, cried in a passion, “Pingu on the pigs, what a noise they make.” To which his lordship replied, “Ay, well they may, when they have only one silver spoon among them.”

AGENTS
FOR THE BEE.

Charlottetown, P. E. I.—Mr. DENNIS REDDIN.
Airamichi—Mr. H. C. D. CARMAN.
St. John, N. B.—Mr. A. R. TRURO.
Halifax—Messrs. A. & W. MCKINLAY.
Toronto—Mr. CHARLES BLANCHARD.
Antigonish—Mr. ROBERT PURVIS.
Guysboro’—ROBERT HARTSHORN, Esq.
Tatmagouche—Mr. WILLIAM MCCONNELL.
Wallace—DANIEL MCFARLANE, Esq.