

POETRY.

EVENING HYMN, BY MOONLIGHT.

(From the British Magazine.)

The fair moon hath ascended,  
With golden stars attended,  
Bright glittering in the skies;  
Black stands the forest, sleeping  
In silence; and soft creeping,  
The white mists from the meadows rise

How still the world is resting,  
With Twilight's veil investing  
Its half-hid loveliness;  
Like some still room, where sorrow  
And cares, until the morrow,  
Ye loase in sleep's forgetfulness.

See ye yon moon to-night?  
There is but half in sight,  
Yet she is round and fair:  
Thy many things there be  
Which in our boldness we  
Stroff at, unknowing what they are.

O lofty human kind!  
O boundless reach of mind!  
How sinners are we all;  
Our airy projects spinning,  
Still seeking, never winning,  
We nothing know—we climb to fall.

Let us, Lord, know thy love,  
And trust not what will prove  
But fleeting vanity;  
With single heart adore thee,  
And here on earth before thee  
Like children good and joyous be.

Then by a painless death  
May we resign our breath,  
When our fit time shall be;  
And this world overpast,  
Make us to come at last  
To heaven, O Lord our God, to thee.

In God's name let us then  
Lie down to rest again:  
This night thy judgment spare;  
O Lord, in mercy tend us  
With peaceful sleep befriend us  
And our sick brethren everywhere.

POLITICAL EXTRACTS.

THE CANADAS.—The population of Lower Canada, by the census of 1831, was for the Quebec district, 151,985; for the Montreal district, 290,050; for the Three Rivers district, 56,570. The population of Upper Canada in 1833 was 296,544, having made an increase of nearly 150,000 in ten years, an increase which is now rapidly progressing by annual emigrations from England and Ireland. The tenures of land in Lower Canada form an important feature in the general description of the country. The first French settlers brought with them the habits of the feudal law. When the King adopted the settlement, he, as the feudal lord, granted to nobles, respectable families, and officers of his army, large tracts of land, as seignories to be held immediately from the King as fiefs, on condition of the seignors rendering homage on accession to their property. On the decease of the seignor, his eldest son takes the chateau, and if there are more than two sons, half the lands. Where there are but two, the eldest takes the chateau with two-thirds of the land. He has a portion, also, of all the fisheries on the estate, receives fines on all transfers of property, is empowered to sell timber, and, in return, is generally bound to open roads for the people through his estate, and to provide mills for grinding the corn. Custom is every thing, and the *habitans*, as the French Canadians call themselves, are so much attached to this species of patriarchal dependence, that they have seldom availed themselves of the free socage tenure, which leaves the farmer unshackled by any conditions whatever, but those of obedience to the King, and allegiance to the laws. The socage tenure was introduced by the British conquest in 1759, from which period the British grants in Canada have amounted to seven millions of acres, while the old feudal grants amounted to the vast number of nearly eleven millions. By the Militia Act of Lower Canada, every man from 18 to 60 is liable to serve in the Militia, with the usual exceptions of the clergy, physicians, schoolmasters, &c. The officers are appointed by Government. In 1827, the return of the militia was 93,000 in Lower Canada. The regular troops in both the Canadas at the commencement of the late revolt were unfortunately less than 4,000 men. The return of the

enrolled militia in Upper Canada was sixty regiments amounting to about 50,000 men. The taxes are singularly light in the Canadas.—The whole revenue raised in both is about £300,000 a year, and as the population already amounts to 900,000, the taxation is less than seven and sixpence a-head. In addition to this, the British government pays directly more than £200,000 a year for troops and public works in Canada. Again, in addition to this, she taxes herself to the amount of a million and a-half a-year, in the purchase of Canadian timber, in preference to the cheaper and better material from the Baltic, for the express purpose of sustaining the commerce of the Canadian population.—*Blackwood's Magazine.*

DEMOCRACY AND CONSERVATISM.—That our own country will be the field on which the two great principles that are now contending for the mastery of Europe, will first come to open conflict, is rendered probable by a variety of concurrent circumstances. Indeed he must be a very loose and careless observer of what is passing around him, who cannot see that in England the spirit of democracy is at once systematic and daring; that it is sustained with deliberate courage, and advances its pretensions with a proud and scornful ambition. It speaks with a voice of menace, and denounces vengeance against those who presume to resist its dictation, with a confidence which anticipates victory as if it were already secured. Yet suppose democracy to be triumphant,—suppose all ancient institutions demolished, all ancient opinions about government exploded as follies, unfit to control the superior intellect of the modern race of men, may we not venture to ask, what it is proposed to build up in place of that which is to be thrown down? May we not humbly require to be informed which, or how many, of the evils of civil society are to be removed by the purifying hand of democracy? Will the miseries of famine, the cravings of poverty, be allayed? Will security of property, will personal liberty be strengthened, by vesting irresponsible, supreme, indefeasible power in the hands of a tyrant majority?—Before we consent to destroy a constitution, we may at least be pardoned for insisting on being informed, not simply of its theoretical defects, but of its positive, substantial, practical evils. And before we consent to accept a new form of government, in exchange for that we at present enjoy, we shall do well to ascertain the particulars in which our condition will be improved. Will democracy make us wiser, happier, better men? Will it develop national resources in a prominent degree? Will it encourage and multiply wealth, by extending to it superior protection? Will it abolish the public burthens, and yet preserve public credit—that essential element of public prosperity? In a word, what are the advantages proposed to be obtained by the establishment of a supreme democracy? Do democrats themselves know? Have they any precise, definite, objects in view, beyond their personal aggrandizement and authority?—They rave, indeed, about “the rights and good of the people;” but these terms seem to convey rather abstract ideas than political realities to their minds. They studiously make use of so vague a generality, that it is inapplicable to particular instances. Indeed, it may safely be asserted, that in all specific cases, in which a regard for “the people” might have been effectually manifested by the democrats, (for instance, in the new Poor-law bill,) they have somehow or other displayed a marvellous oblivion of the welfare and comfort of their beloved “people.”—*LAW MAGAZINE AND POLITICAL REVIEW.* (A Monthly publication on Conservative principles.)

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