

POETRY.

THE SONG OF THE SEA SHELL.

BY MRS. ABBY.

I come from the ocean—a billow passed o'er me,
And covered with sea-weeds, and glittering foam,
I fell on the sands—and a stranger soon bore me
To deck the gay halls of his far-distant home.

Encompassed by exquisite myrtles and roses,
Still, still, in the deep I am pining to be;
And the low voice within me my feeling discloses,
And evermore murmurs the sounds of the sea.

The sky-lark at morn pours a carol of pleasure,
At eve, the sad nightingale warbles her note,
The harp in our halls nightly sounds a glad measure,
And Beauty's sweet songs on the air lightly float:
Yet I sigh for the loud-breaking billows that tossed
me,

I long to the cool coral caverns to flee,
And when guests with officious intrusion accost me,
I answer them still in the strains of the sea

Since I left the blue deep I am ever regretting,
And mingled with men in the regions above,
I have known them the ties they once cherished for-
getting.

Oh! trust to new friendship, and cling to new love.
O! is it so hard to preserve true devotion!—

Let mortals who doubt seek a lesson of me,
I am bound by mysterious links to the ocean,
And no language is mine but the sound of the sea.

Metropolitan Magazine.

COLUMN FOR YOUNG PEOPLE.

WAGES.—Some laborers are paid higher than others. A carpenter earns more than a ploughman, and a watchmaker more than either; and yet this is not from one working harder than the other.

And it is the same with the labor of the mind, as with that of the body. A banker's clerk, who has to work hard at keeping accounts, is not paid so high as a lawyer, or a physician.

You see, from this, that the rate of wages does not depend on the hardness of the labor, but on the value of the work done.

But on what does the value of the work depend?

The value of each kind of work is like the value of any thing else; it is greater or less, according to the limitation of its supply, that is, the difficulty of procuring it. If there were no more expense, time, and trouble, in obtaining a pound of gold than a pound of copper, then gold would be of no more value than copper.

But why should the supply of watchmakers and surgeons be more limited than that of carpenters and ploughmen? That is, why is it more difficult to make a man a watchmaker than a ploughman?

The chief reason is, that the education required costs a great deal more. A long time must be spent in learning the business of a watchmaker or a surgeon, before a man can acquire enough skill to practice. So that, unless you have enough to support you all this time, and also, to pay your master for teaching you the art, you cannot become a watchmaker or a surgeon. And no father would go to the expense of breeding up his son a surgeon or watchmaker, even though he could well afford it, if he did not expect him to earn more than a carpenter, whose education cost much less.

But sometimes a father is disappointed in his expectation. If the son should turn out stupid or idle, he would not acquire skill enough to maintain himself by his business; and then, the expense of his education would be lost. For it is not the expensive education of a surgeon that causes him to be paid more

for setting a man's leg than a carpenter is for mending the leg of a table; but the expensive education causes fewer people to become surgeons. It causes the supply of surgeons to be more limited; that is confined to a few, and it is this limitation that is the cause of their being better paid.

So that, you see, the value of each kind of labor is higher or lower, like that of all other things, according as the supply is limited.

Natural genius will often have the same effect as the expensiveness of education, in causing one man to be better paid than another. For instance, one who has a natural genius for painting, may become a very fine painter, though his education may not have cost more than that of an ordinary painter; and he will then earn, perhaps ten times as much, without working any harder at his pictures than the other. But the cause why a man of natural genius is higher paid for his work than another, is still the same. Men of genius are scarce; and their work, therefore, is of the more value, from their being more limited in supply.

Some kinds of labour, again, are higher paid, from the supply of them being limited by other causes, and not by the cost of learning them, or the natural genius they require.—Any occupation that is unhealthy, or dangerous, or disagreeable, is paid higher on that account; because people would not otherwise engage in it. There is this kind of limitation in the supply of house-painters, miners, gunpowder-makers, and several others.

Some people fancy that it is unjust, that one man should not earn as much as another who works no harder than himself. And there certainly would be a hardship, if one man could force another to work for him on whatever wages he chose to pay. This is the case with those slaves who are forced to work, and are only supplied by their masters with food and other necessaries, like horses. So, also, it would be a hardship, if I were to force any one to sell me any thing,—whether his labor, or his cloth, or cattle, or corn,—at any price I might chose to fix. But there is no hardship in leaving all buyers and sellers free; the one, to ask whatever price he may think fit, the other, to offer what he thinks the article worth. A laborer is a seller of labor, his employer is a buyer of labor, and both ought to be left free.

If a man chooses to ask ever so high a price for his potatoes, or his corn, he is free to do so; but it would be very hard that he should be allowed to force you to buy them at that price whether you would or no. In the same manner, an ordinary laborer may ask as high wages as he likes; but it would be very hard to oblige others to employ him at that rate, whether he would or not. And so the laborer himself would think, if the same rule were applied to him: that is, if a tailor, and a carpenter, and a shoemaker, could oblige him to employ them, whether he wanted their articles or not, at whatever price they chose to fix.

In former times, laws used to be often made to fix the wages of labor. It was forbidden, under penalty, that higher or lower wages should be asked or offered, for each kind of labor, than what the law fixed. But laws of this kind were found never to do any good.—For when the rate fixed by law, for farm-laborers, for instance, happened to be higher than it was worth a farmer's while to give, for ordinary he turned off all his workmen, except a few of the best hands; and employed these on the best land only: so that less corn was raised, & many persons were out of work, who would have been glad to have it at a lower rate, rather than earn nothing. Then again, when the fixed rate was lower than it would answer to a farmer to give to the best workmen,

some farmers would naturally try to get these into their service, by paying them, privately, at a higher rate. And thus they could easily do (so as to escape the law,) by agreeing to supply them with corn at a reduced price; or in some such way: and then the farmers were driven to do the same thing, that they might not lose all their best workmen. So that laws of this kind came to nothing.

The best way is, to leave all laborers and employers, as well as all other sellers and buyers, free to ask and to offer what they think fit: and to make their own bargain together, if they can agree, or to break it off, if they cannot.

But laborers often suffer great hardships, from which they might save themselves by looking forward beyond the present day. They are apt to complain of others, when they ought rather to blame their own imprudence. If, when a man is earning good wages, he spends all, as fast as he gets it, in thoughtless intemperance, instead of laying by something against hard times, he may afterwards have to suffer great want, when he is out of work, or when wages are lower. But then he must not blame others for this, but his own imprudence.

A WOMAN GORED TO DEATH BY A BULL.

We find the following in the Montreal Transcript. It relates to the death of a Mrs Young, of Ormstown, on the Chateauguay river, Canada.

The unfortunate sufferer was, we understand, the widow of a farmer of that name, but continued residing upon the land, and to derive from it such return as the industry and labor of herself and daughter could procure. She raised a bull calf on account of his beauty, which having been familiarized with his mistress ever since his birth, and having always been fed by her hand, displayed a natural attachment by no means displeasing to Mrs Young, whom he followed about the farm like a dog. The animal is now a little more than two years old.—Towards the end of last week, he had as usual accompanied the cows to the homestead, and they were fastened in the cow house when Mrs Young and her daughter proceeded thither to milk them. On entering the building the girl proceeded to the far end, to milk the cow fastened there, and the bull proceeded with his usual familiarity to Mrs Young, who pushed him aside with the pail she carried in her hand. The animal immediately turned upon her, and with the first thrust of his horn penetrated the abdomen, and violently raising his head ripped her body in the most shocking manner.—He immediately fled to the yard, carrying upon his horns a small fragment of the clothing, and a portion of the reeking entrails of his victim; here he tossed and shook his head in a most frantic manner, and roaring, returned to make a second charge upon the helpless Mrs Young. By this time, however, the daughter had seized the pitchfork, with which she gallantly faced the animal, and after a long struggle, and two or three very successful stabs at the head of her antagonist, she fairly beat him from his purpose. Her first care was now her unfortunate mother, whom, with much difficulty, she removed to the dwelling house, where after a night spent in excruciating torture, she died the following morning.

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