

This mode of transacting business appears most beautiful in theory, especially when it is conducted between two great members of the same family; but when the matter becomes closely investigated, it will be found that the advantages that the colonists reap from the free admission of corn into the British markets, is not sufficient to counterbalance the evil of importing more than we are able to pay. At present the whole country may be said to be at the mercy of the importing merchants, and lawyers; and how long this state of things is to last, it is difficult to divine; but one thing is certain, that so long as it does exist, we as colonists may neither hope to prosper nor have our country or ourselves respected by those with whom we transact business. Let the people of Canada for once resolve in their might, that they will curtail a thousand and one extravagant notions that they have acquired, whilst they fancied they were basking in the sunshine of prosperity, but in reality were shining in borrowed plumes, and we venture to predict, that all will be well. In curtailing expenses, we do not mean that the people are to degrade themselves and their high and noble professions, but rather that they should throw off their gaudy trappings, and let the useful take the place of the ornamental. We have no desire to occupy the columns of our paper with our own views upon this subject to the exclusion of others, and would for the present conclude by copying the following very pertinent remarks from our able contemporary the *Maine Farmer*, which go to shew, in a most conclusive manner, that "*the pride of the eye is a curse to a nation*:"—

THE "PRIDE OF THE EYE," A CURSE  
TO THE NATION.

"The pride of the eye" was one of the fundamental evils among mankind during the days of

the Apostles, and the prevalence of it at the present day proves that poor human nature is the same now as it was then. "The pride of the eye"—the desire to "*show out*"—"to look fine," and to "*cut a dash*" is one of the principal evils of the present day. An evil which, without taking into view the troubles that it brings upon us in a moral sense, produces temporal ills enough to induce, we should think, persons of common sense to pay much less regard to it than is done. Many, too many among the productive classes, and indeed among the consuming classes too, seem to think that it is the exterior rather than the interior which forms the character—that it is the *modicum of fine twined linen, silk and broadcloth* upon the body; the style of the beaver upon the upper, and the *quantum of Day & Martin* upon the lower extremities that makes the man. We grieve to say that in too many instances this is the case. That the mind—the inner man—the intellect and the soul which lives forever, which prompts to action here, which give life and thought and utterance—which raises man above the beasts of the field, is shamefully neglected. Every one should strive to be decent in his appearance and in his equipage; but all, especially farmers, should study into the *fitness of things*, and make all their dress, their apparatus and expense accord with that. This is the true standard of beauty, and ought to be the true standard and guide of fashion. The fitness of things to the uses and purposes for which they were designed, ought to be the rule, and not whether it will be finer, or more costly, or of a newer style, or more shining and dazzling than your neighbours. Utility rather than the "*pride of the eye*" should be the study. If this were followed we should see more of native beauty in the person than artificial and expensive foreign decorations. More of the plain, substantial manufactures of the farmer's family, than tawdry finery from abroad. We may be mistaken, but it really seems to us that we are verging too fast to that point, that rock upon which all nations have split, viz: *Luxury and effeminacy*. It is a solemn and startling fact, that the great mass of our population are neither so hardy nor so healthy as they were fifty years ago. The changes in the habits and customs have brought with them a new set of diseases, and a corresponding amount of debility and weakness. Who ever heard of people dying of dyspepsia in those times? and yet it is now one of the most common disorders at the present day. The "*pride of the eye*" has more to do with it than many are aware. In olden times people were not afraid of the sun or the air. They were not ashamed to be seen in coarse, substantial homespun dress, suited to the season. They were not ashamed to harden the hand with toil, nor darken the cheek by the exposure to the rays of the sun. They were not ashamed to be caught eating the coarse fare produced upon their own farms. There was no sighing if their brown-bread loaf did not rival in whiteness and delicacy the superfine flour of modern days, nor any anxi-