

## ELEPHANTS, HOW TAKEN AND MANAGED.

Arrian, a Greek writer of the second century, thus describes the ancient mode of catching elephants; A large circular ditch is first made, inclosing space sufficient for the encampment of an army. The earth thus removed is heaped up on each margin of the ditch, and serves as a wall. In these walls there is one opening toward the south, with a bridge across the ditch, covered with earth and grass. In the outer wall are several excavations, near the bridge, in which the hunters secrete themselves, and watch, through loopholes, the movements of the elephants. Several tame female elephants are placed in the inclosure, to attract the wild ones from without. When a sufficient number have entered the trap, the hunters issue from their hiding places, and take up the bridge. After a day or two, when the captives are somewhat weakened by want of food and water, they muster a large company of men with tame elephants, replace the bridge, and send the tame elephants into the inclosure. A battle ensues, which naturally terminates in favor of the tame animals, their opponents being quite exhausted by what they have previously suffered. The men now coming up tie their feet. After this, the process of taming and training them is not difficult.

It is remarkable, that in every mode of capturing the wild elephant, man avails himself of the docility of those he has already subdued. Birds may be taught to assist in insnaring other birds, but this is simply an effect of habit and training. The elephant, on the contrary, has an evident desire to join its master in subduing its own race. It enters into it with alacrity, and exercises ingenuity, courage, and perseverance, that are astonishing.

It is often noticed that large male elephants, the very ones that would be selected from a flock as most desirable for use, or for sale, are wandering away by themselves, apart from the herd. These are watched, and followed cautiously by day and night, with several trained females called Koomkies. Approaching gradually nearer, and grazing with apparent indifference, the Koomkies at length press round their victim, and begin to caress him. If he is in good humor, and submits to their caresses, his capture is cer-

tain. The hunters cautiously creep under him, and while he is dallying with his new-found friend, bind his forelegs with a strong rope. Some of the more wily of the Koomkies will not only protect their masters, while doing this, but actually assist in fastening the cords. Sometimes the hind legs are fastened in the same manner; when the hunters retire to a distance to watch the motions of the captive. The Koomkies, satisfied that he is secure, now leave him. He attempts to follow, but is unable. He now becomes furious, throwing himself down and tearing the earth with his tusks. If he succeed in breaking the cords, and escaping to the forest, the trappers dare not pursue him. If not, he is soon exhausted with his own rage. He is then left until hunger makes him submissive, when, under the escort of his treacherous friends, he is conducted to an inclosure, where he is fed, trained, and completely subdued.

The inclosure, surrounded by a ditch, is still in use in India. But not content with enticing their victim to the place, they gather in large numbers, and with fire-arms, and all kinds of noisy instruments, drive whole herds of them in, the way being first strewed with the fruits they most like, to tempt them onward. From this inclosure they never come out till they are perfectly tamed. Each elephant has his own *mahout*, or master, and will obey no other.

## THE WAY TO BE HAPPY.

A story is told of two travellers in Lapland, which throws mere light on the art of being happy, than a whole volume of precepts and aphorisms. Upon a very cold day in winter, they were driving along in a sledge, wrapped up in furs from head to foot. Even their faces were mostly covered; and you could see hardly anything but their eyebrows, and these were white and glistening with frost. At last they saw a poor man who had sunk down, benumbed and frozen, in the snow. "We must stop and help him," said one of the travellers. "Stop and help him!" replied the other; "you will never think of stopping on such a day as this! We are half frozen ourselves, and ought to be at our journey's end as soon as possible." "But I cannot leave this man to perish," rejoined the more humane traveller: "I must go to his relief," and

he stopped the sledge. "Come," said he, "come help me rouse him." "Not I," replied the other, "I have too much regard for my own life to expose myself to this freezing atmosphere any more than is necessary. I will sit here, and keep myself as warm as I can till you come back." So saying he resolutely kept his seat while his companion hastened to the relief of the perishing man whom they had providentially discovered. The ordinary means of restoring consciousness and activity were tried with complete success. But the kind-hearted traveller was so intent upon saving the life of a fellow creature that he had forgotten his exposure; and what was the consequence? Why the very effort which he made to warm the stranger warmed himself! And thus he had twofold reward. He had the sweet consciousness of doing a benevolent act, and he also found himself glowing from head to foot by reason of the exertions he had made. And how was it with his companion who had been so afraid of exposing himself? He was almost ready to freeze, notwithstanding all the efforts he had been making to keep himself warm!

The lesson derived from this little incident is very obvious. We are all travellers to a distant country. At every step of our journey we find other travellers who need our friendly aid. Nay, God has brought them around our path in great numbers; and, as far as the eye can reach we see their dense and gloomy ranks. Now, there are two ways of meeting these objects of Christian sympathy and brotherly regard. We can go forward with the stern purposes of a selfish and unloving spirit, saying, in reply to every appeal which is addressed to our feelings, "Depart in peace, be ye warmed and filled;" or we can say with the warm-hearted traveller, "I cannot see this man perish; I must hasten to his relief." And the rule which we adopt for our guidance in such cases will determine the question whether we are to be happy. The man who lives only for himself cannot be happy. God does not smile on him; and his conscience will give him no peace. But he who forgets himself in his desire to do good, not only becomes a blessing to others, but opens a perpetual fountain of joys in his own breast.