

given to him by nature, and nature is too great to have given them in vain. We shall reflect on these five species of existence in succession.

The first animal life or life of the body includes that vigorous performance of all its functions which is called health. It contains a great many very natural pleasures and passions relating to their enjoyment, which with the passions and pursuits relating to our accommodation and our vanity constitute what is commonly called our interest. It requires observation and knowledge to preserve these functions of health; too much indulgence in the pleasures is noxious to it, and these should be guided and restrained by the claims of the other lives, honor, reason and religion, all of which will be gradually lost if the animal life only, be attended to.

The life of love may be called the life of that great foundation of life, the heart. It greatly aids the life of the body, increasing its powers and acquirements, and giving it grace and energy. Love is divided into many parts, according to the object it relates to. When it relates properly to our connections with society, that is to our friends, our relations, our fellow citizens, our country and mankind, it is called general love, love of society and humanity, and it forms the character of a good and great man, as it is more or less assisted and adorned, by high station, and the talents of the mind. When it relates to the female sex, it becomes a powerful source of action, if guided by the lives of honor reason and religion, without which it often proves destructive to happiness. But this passion being usually formed of the two first species of lives, is apt to run into excess, absorb the claims of the other species of lives, and it is then injurious and should be corrected by the care for health, by the claims of general love, and by true love, which wishes the happiness of its object; and, above all, by the life of honor.

The life of reason may be called the life of the brain or mind; it should be powerful enough to support and guide all the other lives, but not to prevent their action. It is by far the most glorious gift of Heaven; and must partake very much of the Divine Nature. It penetrates into all the regions of Creation, and into the hearts, minds, and actions of men, and is continually adding to our knowledge in all these departments of nature, and to our wonder and admiration by the discoveries it makes of the wisdom of its Author. And as it has more or less influence in restraining and directing the passions of our own, and other minds, it forms the character of superior minds.

The life of honor may be termed the life of the soul, or heart and mind. It is necessary for the well being of society, both for its protection and that its members may respect each other and live in harmony, and its effects are then powerful in assisting and vigorating conduct.

The life of religion, without which, in one shape or another, few Nations have yet existed has produced many wars; but they were owing to its being blended and made subservient to the selfish passions of interest and ambition.

True, religion infuses great serenity into the heart and mind. It includes all our virtues, because it teaches us that the Author of our being has given them to produce our happiness, and this is the strongest, proof of its Divine origin. The life of religion, also, includes all the thoughts of men as to their future state, and it is this chiefly, which makes men at certain periods of their lives, consider it of so much importance. In retired situations it has sometimes occupied the minds of men with too much seriousness, and it ought to be guided by, and restrained by social duty and by reason. B. N. AMERICAN.

QUEBEC, PRINTED AND PUBLISHED BY W. H. SHADGETT
AT THE NATIONAL AND BRITISH PRINTING OFFICE.