

where is their counsel? where is their government? where is their knowledge? where is their religion? which of them has any fellowship with God, or reasonable intercourse with one another? The other creatures are but the outward endowments of man's senses, to clothe, to feed, to lay the lusty shoulder to his burden, to carry him about, to watch over him in sleep, and to minister in other ways to his entertainment.

"And what is the earth whereon you tread, and which spreads its flowery carpet beneath your feet? And what are its various fruits, with their varieties to sustain, to refresh, and to cherish human life—the corn, the wine, and the oil? And what the recurring season of divided time—the budding spring, the flowery summer, the joyful vintage, and the lusty harvest; and now the homely, well-provided winter? And what the cheerful outgoings of morn, and dewy eye, and balmy sleep, and blessed action? What are they all, I ask, but the sweet cradle and the blessed condition into which our Father hath brought us, his children? Is there nothing fatherly in all this—in the costly preparation and gladsome welcome of our coming—and in the motherly bosom of plentiful affection and food stored for us—and in the fruitful dwelling-places, to the inheritance of which we are born? Is it nothing that the range of our mansion is to the starry heaven, and not cooped within the encumbrance of a narrow shell? Is it nothing that the heavens drop down fatness upon us, and that the river of God's bounty watereth all the garden where we dwell; rather than that we should have gripped the rock for our bed, or found our birthplace in the oozy channels of the deep?

"Let us praise our heavenly Father, that he hath made us with more understanding than the beasts of the field, with more wisdom than the fowls of heaven; that he hath made us a little lower than the angels, and crowned us with glory and honour, and made us to have dominion over the works of his hands, and hath put all things under our feet—all sheep and oxen, yea, and the beasts of the field, and the fowls of the air, and the fish of the sea. 'Lord, what is man that thou art mindful of him, and the son of man that thou visitest him?' And further, my brethren; from looking on the honour and blessing of our birth-place and inheritance, look upon the treatment you have received at the hand of your Creator, and say if it doth not speak him more than fatherly in his love and carefulness? Our bread hath been provided, our water hath been sure; we have been protected from the summer's smiting heat, and from the winter's blasting cold. The damps of the night have not settled chill upon our raiment, nor hath the pestilence which wasteth at noonday blown its deadly blast across our path. The Lord had been the length of our days and the strength of our life, from our youth up to this day. And hath he not surrounded us with kinsmen and friends? Or, if we be alone, hath he not preferred to us his own fatherhood, and the brotherhood of the Creator of all things? He hath surrounded us with lovely children, to stand in our room when we are gone; and he hath given us a house and habitation among men; and he hath found us in the sight of men more favours than we have deserved. Hath he not hidden your faults from the knowledge of men? Hath he not been very tender to your reputation, which, by a turn of his providence, he could have blasted? Hath he not restrained the wrath of our enemies? No sword hath come up against us; no famine hath pinched our borders; no plague, nor pestilence, nor blasting winds, have bitten us; no weapons formed against our liberty have ever prospered. Another year hath told out its months and seasons, but each day hath brought our necessary meals and luxurious entertainment, and each night hath brought its refreshment of dewy sleep; each sabbath its rest and blessed ministry of salvation. The heavens have dropped down fatness on our tabernacles. Very pleasant are our dwelling-places, and the places where our lines have fallen be very good. Yea, the slave doth touch our shores, in order that he may be free. The land is good, and floweth with milk and honey; yea, the land is a good land which the Lord hath given us, where justice and judgment, where right and equity, where piety and religion, have taken up their abode at the command of God. And every man of us doth sit under his own vine and fig-tree, none daring to make him afraid. And God is our father, and the Holy One of Israel is our preserver."

MEMORY.—We all know what a power there is in memory, when made to array, before the guilty, days and scenes of comparative innocence. It is with an absolutely crushing might that the remembrance of the years and home of boyhood will come upon the criminal, when brought to a pause in his career of mis-doing, and perhaps about to suffer its penalties. If we knew his early history, and it would bear us out in the attempt, we should make it our business to set before him the scenery of his native village, the cottage where he was born, the school to which he was sent, the church where he first heard the Gospel preached; and we should call to his recollection the father and the mother, long since gathered to their rest, who made him kneel down night and morning, and who instructed him out of the Bible, and who warned him, even with tears, against evil ways and evil companions. We should remind him how peacefully his days then glided away; with how much of happiness he was blessed in posses-

sion, how much of hope in prospect. And he may be now a hardened and desperate man: but he will never believe that, as his young days were thus passing before him, and the reverend forms of his parents come back from the grave, and the trees that grew round his birth place waved over him their foliage, and he saw himself once more as he was in early life, when he knew crime but by name, and knew it only to abhor—we will never believe that he could be proof against this mustering of the past: he might be proof against invective, proof against reproach, proof against remonstrance: but when we brought memory to bear upon him, and bade it people itself with all the imagery of youth, we believe that for the moment at least, the obdurate being would be subdued, and a sudden gush of tears prove that we had opened a long sealed-up fountain.—*Rev. H. Melvill.*

MAKING THE MOST OF A CRITICISM.—It is common in the advertisement of books to add a line or two of eulogy from some of the newspaper reviews of it; the ingenuity displayed in this way is extraordinary. In one instance of late occurrence, a daily paper cut up a certain book most mercilessly, concluding thus:—'He (the writer) concludes by saying his books will probably pass quietly down to oblivion—the author is decidedly in the right.' The last seven words alone were extracted, and prefixed to an advertisement which appeared in the very journal that had published the criticism.

The preceding is from an English paper, and relates a mode of making puffs available in advertisements, with which we have often been amused in this country. We recollect a particular instance which 'caused a great laugh at the time' among those in the secret. A notice of a work commenced in a Boston paper something in this way, 'Aware of the pains taken in the production of this volume, and feeling nothing but sincere friendship for the amiable author, we should be happy to say it is an ornament to American literature. But—and here followed a long string of damatory criticisms and exceptions. The publishers selected the phrase 'It is an ornament to American literature,' and inserted it in their advertisement, credited to the paper in which the blow up notice appeared.—*N. Y. Sun.*

THE MARVELLOUS.—The love of the marvellous is an inherent portion of our common nature, and credulity, in the order of human development, takes precedence of judgment; but these propensities are by no means dealt out to all in an equal manner: in some, the imaginative preponderate over the rational faculties, in others they are wholly inert. The imaginative faculties, moreover, require no culture, and are independent of external circumstances; while the reason requires to be worked into perfection by a long series of stimulation from without. Thus, the ignorant are ever credulous, and whole ages roll over the heads of nations before they learn to think with any approach to justice and precision. The perfection of humanity, in this case, lies in a due balance between these respective faculties. Some ardour of imagination, some disposition to believe what we desire with less than sufficient proof, are necessary to give a purpose to existence; but if these propensities be not held in check, by a habit of weighing and appreciating probabilities, and of testing the doubtful by the demonstrated, forecast degenerates into idle speculation, and the mind is swayed by every wind of doctrine and of assertion.

EGYPTIAN HUMANITY.—"An animal that is killed for the food of man must be slaughtered in a particular manner: the person who is about to perform the operation must say, 'In the name of God! God is most great!' and then cut its throat, taking care to divide the windpipe, gullet, and carotid arteries. It is forbidden to employ, in this case, the phrase which is so often made use of on other occasions, 'In the name of God, the Compassionate, the Merciful!' because the mention of the most benevolent epithets of the Deity on such an occasion would seem like a mockery of the sufferings which the animal is about to endure. Some persons in Egypt, but mostly women, when about to kill an animal for food, say, 'In the name of God! God is most great! God give thee patience to endure the affliction which he hath allotted thee!' If the sentiment which first dictated this prayer were always felt, it would present a beautiful trait in the character of the people who use it. In cases of necessity, when in danger of starving, the Moos'lim is allowed to eat any food which is prohibited under other circumstances. The mode of slaughter above described is, of course, only required to be practised in the cases of domestic animals. Most kinds of fish are lawful food; so also are many birds, the tame kinds of which must be killed in the same manner as cattle; but the wild may be shot. The hare, rabbit, gazelle, etc. are lawful, and may be either shot or killed by a dog, provided the name of God was uttered at the time of slipping the dog, and he have not eaten any part of the prey. This animal, however, is considered very unclean: the Sha'fe'ees hold themselves to be polluted by the touch of its nose if it be wet, and if any part of their clothes be so touched, they must wash that part with seven waters, and once with clean earth: some others are only careful not to let the animal lick, or defile in a worse manner, their persons or their dress, &c. Gam-

bling and usury are also prohibited, and all games of chance; and likewise the making of images or pictures of any thing that has life. The prophet declared that every representation of this kind would be placed before its author on the day of judgment, and that he would be commanded to put life into it; which not being able to do, he would be cast, for a time, into Hell."—*Lane's Modern Egypt.*

SUPPLY OF FURS.—An idea is entertained by some persons that the races of wild animals whose skins are an article of commerce will some day be extinct, owing to the rivalry of traders; and it may follow that furs will be so scarce as to be handed down from one generation to another by will, as was the case a few centuries ago. This however is an anticipation not likely to be realized. The textile materials of dress, especially wool, are much superior in their quality, and, when in a manufactured state, form a better protection from the weather than at any previous period; and we are consequently past the age of wearing skins, which, in the history of custom, precedes the improvement of manufactured fabrics. But if the extermination of wild animals should nearly ensue, the supply of furs would not on that account cease, as a sufficient number of animals would be domesticated solely for their sake of their skins. This is already done to some extent in the north of Europe. Mr. Laing, in his interesting 'Notes on Norway,' says—"The fur of skin used for their winter pelisses by the 'Fjelde' people is really handsomer, although much cheaper, than that of the wolf or bear. It belongs to a particular kind of dog, with a remarkably fine, soft, and glossy fur. These dogs are bred for the sake of their skins; and it appears to me that many of the best of the dark brown or black muffs and tippets of our English ladies are merely well-selected skins of these Fjelde dogs. A pelisse of such fur costs about 3*l.* 9*s.*, while that of wolf-skin costs from 7*l.* 10*s.* to 9*l.* 10*s.*"

SIR JAMES MACKINTOSH.—Sir J. was subject to certain Parson-Adams-like habits of forgetfulness of common things and lesser proprieties, and this brought down upon him no slight share of taunt and ridicule. It happened on his arrival at Bombay, that there was no house ready for his reception, and it would be a fortnight before a residence in the Fort could be prepared for him. Mr. Jonathan Duncan, the governor of the presidency, therefore with great kindness, offered his garden-house, called Sans Pareil, for the temporary accommodation of Sir James and his family. But months and months elapsed; till a twelvemonth had actually revolved: Mackintosh and his wife during all this time found themselves so comfortable in their quarters, that they forgot completely the limited tenure on which they held them; appearing, by a singular illusion, not to have the slightest suspicion of Mr. Duncan's proprietorship, notwithstanding some pretty intelligible hints on the subject from that gentleman, but communicated with his usual delicacy and politeness. At last politeness and delicacy were out of the question, and the poor governor was driven to the necessity of taking forcible possession of his own property. This was partly indolence, partly absence of mind, on the part of Sir James. He was constitutionally averse to every sort of exertion, and especially that of quitting any place where he found himself comfortable. Before he went out to India, he made a trip into Scotland with his lady; and having taken up his abode for the night at an inn in Perthshire, not far from the beautiful park of the late Lord Melville, then Mr. Dundas, sent a request to Lady Jane Dundas (Mr. Dundas being absent) for permission to see the house and grounds, which was most civilly granted. Mr. Dundas being expected in the evening, her ladyship politely pressed them to stay to dinner, and pass the night, their accommodations at the inn not being of the first description. Mr. Dundas returned the same day; and though their politics were adverse as possible, was so charmed with the variety of Mackintosh's conversation, that he requested his guests to prolong their visit for two or three days. So liberal, however, was the interpretation they put upon the invitation, that the two or three days were protracted into as many months; during which every species of hints was most ineffectually given, till their hosts told them, with many polite apologies, that they expected visitors and a numerous retinue, and could therefore no longer accommodate Mr. and Mrs. Mackintosh.—*Anglo-India, Social and Political, 1838.*

DUELLING.—Duelling, as a punishment, is absurd, because it is an equal chance whether the punishment fall upon the offender, or the person offended. Nor is it much better as a reparation; it being difficult to explain in what the satisfaction consists, or how it tends to undo the injury, or to afford a compensation for the damage already sustained. The truth is, it is not considered as either. A law of honour having annexed the imputation of cowardice to patience under an affront, challenges are given and accepted with no other design than to prevent, or wipe off this suspicion; without malice to the adversary, generally without a wish to destroy him, or any other concern than to preserve the duellist's own reputation and reception in the world. The unreasonableness of this rule of manners is one consideration; the duty and conduct of individuals, while such a rule exists, is another.