

consciousness of its immortal nature, of its spiritual endowments, and of its being in the path of duty. And this a freeman may have, poor though he be, and a labourer. This happiness have thousands of New England's hardy sons, blessed with freedom, with education, and religion. And this the slave has not, cannot have, except so far as a holy religion has kindled up in his pathway, its blessed light, cheering him with its inspiring themes, and making him a freeman in Christ Jesus. But alas, even the happy influence of religion, when possessed, is greatly counteracted by amazing ignorance and superstition. For is not God's word a sealed book to hundreds of thousands. The light of science, secular and sacred, is shut out, and how then can Christian stability and consistence be expected, in which consist Christian dignity and happiness?

And what shall we say of the slave's domestic pleasures? Does he know the full meaning of that sweetest of English words, *Home*? Has he the means, if he had the wish, of training up his family under the parental eye and control, in the ways of virtue and religion, or instructing them in even the rudest elements of knowledge? He is not the master of his own family, and then there is the liability of separation. You cannot find among the millions of slaves one well regulated, disciplined, and educated family. It is an insult to talk to a man of bodily comforts, while you imbrute his immortal soul, crush his manly spirit, quench the fire of intelligence, and sentence him to perpetual and profound ignorance. And is no guilt contracted by this degradation of millions of God's creatures in an enlightened and Christian land? Will not the God of the black man, who is also our God, remember these things against us? Well did Jefferson say, when speaking of this subject, "I tremble for my country, when I remember that God is just."—*Christian Reflector*.

BARBARITIES OF THE CHASE.

Amongst those benevolent objects in the promotion of which a Christian journalist must feel it both a duty and a privilege to co-operate, we can have no hesitation in including the prevention of cruelty to animals, and, in order to this, the exposure to public censure of those unfeeling men who avail themselves of their superior knowledge and power to inflict unnecessary suffering on the dumb and defenceless creatures subjected to their away. In the prosecution of this object, evenhanded justice demands that censure should be pronounced on offenders without respect of persons, or that, if there be any difference, the more severe reprehension should be directed against those whose elevated station renders misconduct on their part doubly culpable on account of the influence of their example on the classes beneath them. It was on this principle that when, a few weeks since, we exhibited the case of a brutal fellow named Burke, who, for a wager, drove an unfortunate pony to death, we, at the same time, called attention to the tortures inflicted on a stag by a party of persons in Kent whom the courtesy of society designated as gentlemen, while their own conduct proved them destitute of the feelings of men.

We indignantly deny that any men, whatever may be their rank, have a right to torture and kill innocent animals merely for the gratification they derive from the mode in which the cruelty is inflicted. Those who arrogate to themselves such a right, wickedly abuse the dominion over the inferior creation delegated by God to man. That dominion was originally vested in the hands of a being who was formed in the image of the Divine Creator, and that image is one of universal benevolence—it is the image of a God who bends down from the ineffable glory of His throne even to "take care for oxen," and whose tender mercies are over all His works. We are no democratic levellees. We have no sympathy with those who bring into constant prominence the vices of individuals of the higher classes, with a view of casting odium upon those classes, collectively. But, in a question of humanity or morals we cannot give a license to men with "Lord" and "Colonel" prefixed to their names, which would be denied to those in the humblest station. We do not hesitate to characterise the practices of too many of the titled men of what is called the "Sporting World," as, in not a few instances inhuman and barbarous, immoral in themselves and demoralising in their influence on those a-

round. Relics of barbarism may and do exist in connection with the conventional refinements of highly artificial society; and it is our settled conviction that genuine and complete civilisation can only be produced by the operation of true Christianity. The teachings of the gospel would not, indeed, throw any light on the art and mystery of "making a book" for Ascot or Epsom: they would afford equally little aid in estimating the comparative merits of the pirouettes of rival opera dancers; but they would introduce principles of justice and kindness between man and man, and—to return to the point from which we have slightly wandered—they would quicken the sensibilities, soften the heart into mercy, and cultivate feelings that would not only shrink with abhorrence from the needless infliction of pain upon the lowest sentient creatures, but would stimulate the adoption of all means by which the inferior animals might be shielded from the tyranny of cruel men, and secured in the possession of all the enjoyment that their circumstances permitted them to experience.

We fear that the existing law affords no remedy for such a case as that which has called forth these remarks. And yet we should like to see the point tried by one of the Societies for the protection of animals. We should like to have it ascertained whether—even though the law may sanction hunting—the peculiarities of the present case do not constitute such an exception to the usages of the chase as to bring the offenders within the power of the Act of William IV. Surely, not a few cabmen and carters have been visited by the penalties of that Act for cruelties in no degree greater than those here developed. But the whole law on the subject needs to be revised and made more stringent, so as to include a greater number of cases, and to enact punishments more commensurate with the character of the offence. We shall be happy if our observations from time to time should in any degree contribute to awaken more general attention to the wrongs of the brute creation, and to promote such a state of public feeling as would imperatively demand efficient legislation for the redress of those wrongs.—*London Watchman*.

ORIGIN OF THE NAVAL ASYLUM.

On one fine afternoon on which a cutter arrived from England, bringing letters to the fleet, shortly after Lord St. Vincent had received his despatches, before they were answered or indeed all were read, his bell rang very violently, and the sentry was ordered to his secretary in haste. As soon as he entered, Mr. Tucker was desired to ascertain whether a good dinner for forty or fifty could be managed that day; and when that was answered affirmatively, Lord St. Vincent ordered the signals for the fleet to lie to, and to invite all the admirals and captains to dine; "for," said his Lordship, "the cutter must return this evening; they will all wish to send to England by her, this will enable them to do so; a dinner in good humour heals many a sore; besides it will bring them altogether, and I want to see them." The dinner was one of the largest he ever gave in a fleet. As soon as it was over, addressing his guests, Lord St. Vincent said, "that it then became him to make his apology for having invited them so abruptly; which was that he had that afternoon received a letter from England, which he was sure they would all feel it behoved him to answer without a night's delay, and that if he had replied before he had acquainted them with the communication, that would be an insult to them all." He then took out of his pocket a letter of that day's date, from a Mr. Thompson, to say that "he had an establishment at Paddington for the orphan children of seamen who had fallen in their country's service; that hitherto it had been maintained by voluntary contribution, but then the funds being completely exhausted, he was compelled to solicit his Lordship for a little assistance." Lord St. Vincent then reminded them, "that every individual, without exception, who was at the table, owed all his honors, his rank and his fortune, to the devoted gallantry of the brave men whose children were left destitute orphans. That he thought it was their and his sacred duty to contribute according to their means to the support of those whose fathers had sacrificed their lives in gathering honors, and fortunes, and comfort upon their officers. The sum collected was large—Lord St. Vincent closing the list with £1,000. His Lordship and his

Secretary retired for a short time and then the cutter was despatched.—*Life of Earl St. Vincent*.

HINTS ON HEALTH.

Avoid excess of food, as the principal cause of dyspepsia. Five or six hours should elapse between meals. Commercial and professional men should avoid long fasting. Do not hurry from dinner to business; rest an hour afterward. Never eat things out of season, nor much of dishes to which you are unaccustomed. Much liquid at dinner delays digestion. Avoid intemperance. Water is the most wholesome beverage. Fermented liquors are highly injurious. Useful exertion is indispensable to health and happiness. Muscular exercise, well regulated, is conducive to longevity. The sedentary should walk whenever they have an opportunity. Never continue exercise after it has become painful. Standing at a high desk to write, when fatigued with sitting, will be found highly beneficial to literary men. The constant use of soft stuffed seats is injurious. Rooms in which the sedentary are employed, should be warmed by fires in open grates, which assist ventilation; not by steam, hot water, gas, or close ovens. Never stand or sit with your back to the fire. Mental excitement is one of the most prevalent causes of disease, producing dyspepsia, monomania, and insanity. Few things tend more to the preservation of health and the prolongation of life, than the maintenance of a calm, cheerful, and contented state of mind, and the cultivation of feelings of affection. Mental inactivity is scarcely less injurious than excessive exercise, giving rise to hypochondriasis. In the choice of professions, the talents, disposition, and natural bent of mind of the individuals, ought to be studied.—*Curtis on Health*.

DEATH OF THE YOUNG.

I HAVE seen the finest morning soon become stormy, and the fairest flower soon withered. I have seen the little bird shot, when sweetly singing among the branches; and the pretty lamb taken away, when sporting by the side of his mother. Yes, and I have seen the healthiest child coming home from school, going to bed and lingering for a few days in great pain; her parents wept and wrung their hands, and prayed, and did every thing they could for their poor girl. Death was standing in the room; but he felt no pity, and he shed no tear. He was always drawing nearer to the bed of the child. At last he threw his arrow; it fled, and pierced her little heart, which then ceased to beat. The soul of the child flew to God who gave it; her rosy cheek grew as pale as that of death himself; and her warm hand became cold as his hand; and her sparkling eye was closed; and her prattling tongue silenced. Her body was, in a little time, laid in the grave; and the parents dried up their tears, and the name of the little girl is no longer mentioned.

I am almost sure that the dew-drops of spring will sparkle on the grave of some child who now reads these lines; that the grass of summer will grow over the head of another; that the leaves of harvest will be scattered over the lonely repose of a third; and the snow of next winter will cover the cold dwelling of a fourth. "They die in youth, and in a moment go down to the grave." Youthful reader, believe in Him, who is "the resurrection and the life," and thus be happy for ever.—*D. Grant*.

CHRISTIAN HONESTY.

In the last war in Germany, a captain of cavalry was out on a foraging party.—On perceiving a cottage in the midst of a solitary valley, he went up and knocked at the door: out came a Hurnhuter, (better known by the name of United Brethren) with a beard silvered by age. "Father," says the officer, "show me a field where I can set my troopers a-foraging." "Presently," replied the Hurnhuter. The good old man walked before, and conducted them out of the valley.—After a quarter of an hour's march they found a fine field of barley. "There is the very thing we want," says the captain. "Have patience for a few minutes," replied his guide, "you shall be satisfied." They went on, and at the distance of a quarter of a league farther, they arrived at another field of barley. The troops immediately dismounted, cut down the grain, trussed it up, and remounted. The officer upon this says to his conductor, "Father, you have given yourself and