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the consien are by laws we be we deen and ener as "naistory first a slave." te, that of infancy, the most prolonged. For several years, parental care must be in continual exercise; let it be intermitted but for a few hours, and its miserably feeble and helpless object perishes. With animals it is otherwise; a few months, or even weeks, is all that is necessary to make them independent of their parents. It would seem, at first sight, that nature had acted like a very stepmother with regard to man. In addition to his long-continued childhood, she gives him neither clothing to cover nor arms to defend himself. All animals are clothed, and many more or less armed—some are stronger, others swifter than he. But for all these apparent defects, she made him rich amends in giving him the gift of reason. "Our strength is made perfect in our weakness."—A savage arrives at a broad river. He is too weak to swim, he cannot fly across it. He looks round him—he thinks. He has found an expedient, for he drags a tree to the brink, and launches it. He now floats, but that is not enough, he wants something to steer by; he cuts a sapling, and is soon on his way to the further shore. It was the unsupplied wants of man that, by calling all his energies into activity, have made him what he is. Had he, in the supposed emergency, been endowed with the qualities of a bird or a fish, should we have ever known any thing of the noble—the sublime—art of navigation, for, from such small beginnings, such difficulties surmounted as these, has it all arisen. Man—the adult man -whether in the civilised or uncivilised state, is still "lord of the creation." But man—the infant man—is he not the most feeble, the most helpless, the most wretched of all created beings? Then, indeed, we are all "equal;" and if this were the sort of natural equality pleaded for, no one could well dispute it.

Yet as he approaches manhood, and long before he attains to it, he gives unequivocal indications of possessing qualities of mind and body which will be likely to subject his fellows to him, or him to them; and to no one who has had much experience of children need it be