

the new-born day with his cheerful notes—The Nightingale soothes the weary laborer as he returns from his daily toil, by his fascinating strains—The little Robin, in return for the protection our fences have afforded him, exerts himself to render the hedges vocal, in soft and tender melody; and the Sparrow, endeavours to amuse us with her chirpings.

The Swallow, also, as if sensible of the undisturbed possession she has been allowed to make of our premises, during the time of her necessities, catches upon the wing a multitude of flies, gnats, and beetles, and frees us from a number of troublesome vermin before she bids farewell! Birds of the Hook and Pie kind, although a noisy and chattering tribe, may be of infinitely more use than we have the sense to discover, by the destruction of grubs, worms, and eggs of vermin; and the common carrion crow may be no less necessary in our climate, than the Egyptian Vulture, and the Ossifrage of Asia:—This brings me to say a few words on the use of rapacious fowls, which may be also applied to wild beasts in general.

Better perhaps it may appear to the imperfect reasoning of shortsighted mortals, that the business of mutual destruction had been avoided in a economy of nature, and instead of that circuit of prey and devastation which we observe, animals had been formed to live on vegetable food, and suffered to die a natural death. But dependent of the difficulties that occurs as to how such a number of creatures could be fed from the same source, we do not consider the state of suffering to which many of them must necessarily have been exposed, if they had been left to perish by protracted famine, after the decay of their bodily powers rendered them unable to go in quest of food. Compared with this, it is not a far more happy dispensation that animals are formed for the destruction of each other? and that, (to follow the course of one leaf by way of specimen,) while the tree louse feeds on plants, the musca aphidivora lives upon the tree-louse; the hornet upon the musca aphidivora; the dragon fly on the hornet; the spider the dragon fly; the small birds on the spider; the hawk on the small birds.

Deprived of reason the innocent lamb licks the hand raised for its destruction; and the sufferings which animals feel upon the speedy extinction of the vital spark, must be momentarily remembered, in comparison of the pangs they must have undergone, if they had been left to expire in old age. Indeed, according to this plan, old age would be impossible; for what would the old soon become were its numerous tenants cut off, and the putrid carcasses to lie unburied—the circumambient air, now the source of life and vitality, must then in a short time be rendered pestilential, and bearing upon its wings noxious vapours, deal death and desolation. An increasing malignity to every climate, until a beautiful theatre of life and activity became a great charnel-house, and the animating me be forever extinguished in the awful silence of eternal night.

Instead, therefore, of finding fault with the merciful dispensations of an all-wise God, and pining that lions and tigers, bears and wolves, eagles and vultures, serpents, and crocodiles, and various monsters of the deep of every description, let us rather rejoice that wherever the carcases are exposed on the field, there will the vultures

be gathered together; and that, where the lion and serpent may die in their requested retreats, innumerable vermin, attracted by the scent will soon find them out, and leave not a vestige of putrefaction behind.

Before I have done with the tribe of volatiles, I have just to remark, that these are not the only uses for which this order of beings seems to have been created! From the feathery creation we may also learn lessons of wisdom on the most interesting and important subjects! What an example of conjugal constancy and fidelity do we discover in the turtle dove? What a picture of filial affection in the young stork? What a lesson for presumptuous pride have we in the answer of Solon to the monarch of Lydia. When seated on his magnificent throne, and surrounded by all the appendages of external pomp and pageantry, Croesus asked the Greek Philosopher if he had ever seen so magnificent a spectacle as the beautiful plumage of the Pheasant he could not be unmoved at the sight of any other finery," was the cool reply!—And what comfort may we derive, under the vexatious losses and crosses of life, from the argument drawn by our Divine teacher against sinking under despondency or anxiety: "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet our heavenly Father feedeth them. Are ye not better than they?"

"Behold, and look away your low despair! See the light tenants of the barren air: To them nor stores, nor granaries belong; Nought but the woodland and the pleasing song; Yet, your kind heavenly Father bends his eye On the least wing that flits along the sky."

THE ACCOMPLISHED YOUTH.

TEMPERANCE IN PLEASURE RECOMMENDED.
Let us particularly exhort youth to temperance in pleasure. Let me admonish them to beware of that rock on which thousands, from race to race, continue to split. The love of pleasure, natural to man in every period of his life, glows at this age with excessive ardour. Novelty has fresh charms, as yet, to every gratification. The world appears to spread a continual feast; and health, vigour, and high spirits, invite them to partake of it without restraint. In vain we warn them of latent dangers. Religion is accused of insufferable severity, in prohibiting enjoyment; and the old, when they offer their admonitions, are upbraided with having forgot that they once were young.—And yet, my friends, to what do the restraints of religion, and the counsels of age, with respect to pleasure amount? They may all be comprised in a few words—not to hurt yourselves, and not to hurt others, by your pursuit of pleasure. Within these bounds, pleasure is lawful; beyond them, it becomes criminal; it is ruinous. Are these restraints any other than what a wise man would choose to impose on himself? We call you not to renounce pleasure, but to enjoy it in safety. Instead of abridging it, we exhort you to pursue it on an extensive plan. We propose measures for securing its possession, and for prolonging its duration. Blair.

DAWN OF GENIUS.

HUGO GROTIUS,

At the age of eight years, is said to have composed verses, which an old poet would not have disavowed. At the age of fifteen, he maintained theses in philosophy, mathematics, and jurisprudence, with great applause. The following year he went to France, where he attracted the notice of Henry IV. On his return to his own country, he pleaded his first cause at the age of seventeen, having previously published. Com-

mentaries on Capella and Aratus. When only twenty four years of age, he was made Advocate General of Rotterdam.

BERNARD GILPIN,

Who was usually distinguished in his time by the title of Apostle of the North, discovered an extraordinary genius and application in his childhood; and from his earliest youth was inclined to a contemplative life, thoughtful, reserved and serious. A begging friar came to his father's house, where, according to the custom of those times, he was received in a very hospitable manner. The plenty set before him was a temptation too strong for his virtue, of which, it seems, he had not sufficient to save appearances. The next morning, however, he ordered the bell to toll, and from the pulpit expressed himself with great vehemence against the debauchery of the times and particularly against drunkenness. Young Gilpin, then a child upon his mother's knee, recoiled for some time exceedingly amazed with the friar's discourse, and at length with the utmost indignation cried out, "Oh mamma! do you hear how this fellow dares speak against drunkenness, and was drunk himself yesterday at our house?"

HISTORY.

LAPLANDERS.

Laplanders might be known any where from the inhabitants of more temperate climates, by their short, squat figure, large head, flat face, and small dark grey eyes. Their summer dress is made of dark coarse cloth; but in winter their breeches, coats, shoes, and gloves, are made of the skins of the rein deer, with the hair turned outwards. What a droll sight must a Laplander woman be equipped in this manner!—for they dress like the men, except a small apron of painted cloth, and a few more rings and trinkets. They are, notwithstanding, fond of linen, and contrive to embroider their socks and clothes with blues, wools, silver or coloured wools, which they are skilled in dyeing of various hues. In winter they are glad to eat dried fish, or the flesh of animals they can catch, but they never think of either roasting or boiling it; they devour it raw. The eggs of wild geese, and other water fowl, which breed in prodigious numbers on the borders of the lakes, supply them with food in the spring; and when the breeding season is over, they live upon the birds. Some of the people are maintained wholly by fishing; whilst others are employed in tending their flocks of rein-deer, and wander about the mountains from place to place.

They live in tents made of coarse cloth, which they carry about with them, and pitch for a short time wherever it suits their convenience. But the fishermen build villages, such as they are, near some lake. When they want to make a hut, they take large poles, or the bodies of trees, and place them slanting on the ground, in the form of a circle, so that they meet at top, except a small opening, which is left for the smoke to pass through. Instead of a carpet, they cover the ground with branches of trees, and the door is made of rein-deer skins like two curtains. During several months in winter, these poor people never see the sun; but the beautiful Aurora Borealis; (or streamers, as it is sometimes called,) and the reflection of the snow, to a certain degree, make amends.

Of what use would a post-chaise or a coach be to a Laplander, when he travels over deserts of snow? The wheels would be presently clogged up, and he could proceed no further. Therefore if he has a little way to go, he puts on his snow shoes, which are made very long, to keep him from sinking. But if he has occasion to go to a distance, he harnesses his rein-deer to a sledge, made in the form of a boat; and, after whispering something to the animal, which he is so foolish as to suppose it understands; he seats himself on the sledge, and away he is carried with surprising swiftness. In spite of the cold, the absence of the sun, and the barrenness of the soil, the Laplander loves his own country better than any other, and prefers his hut and his rein-deer to the conveniences of more civilized nations.

SUMATRA.

[The following brief account of the Religion of the Battas was drawn up by Mr. Prince. It was writ-