

nature, if I may so speak, to work his will and answer his purpose.

The functions of man, with regard to the world in which he is now placed, are all included in his *action* upon the sphere of animals and vegetables, and in their *re-action* upon him. If we survey all nature, wherever we turn our eyes, or wherever we direct our thoughts, we see the action of antagonist powers, a flux and reflux, by which the Great Builder of the universe supports the vast machine, and maintains all the motions that he has generated in it. The same principle is at work in every description of beings in our own planet; every action of man upon any object of the world, without him, produces a re-action from that object, attended often by important results.

The action of man upon the world without him, is *three-fold*. His *first* action upon them is, that of the mind to contemplate them, so as to gain a knowledge of their forms and structure—of their habits and instincts—of their meaning and uses. His *second* action upon them, having studied their natures, and discovered how they may be made profitable to him, is to collect and multiply such species as he finds will, in any way, answer his purpose. His *third* action upon them is to diminish and keep within due limits those species that experience teaches him are noxious and prejudicial, either to himself or those animals that he has taken into alliance with him, which are principal sources of wealth to him, and minister to his daily use, comfort, and enjoyment.

If we consider the predaceous animals, we shall find in them a greater tendency to multiply than in those that content themselves with grazing the herbage; they generally produce more young at a birth, and their period of gestation is often shorter, so as to admit of more than one litter in the year; so that, unless some means were used to