

cast class was recently tried at the assizes for an act of incendiarism." Such company can have, of course, no tendency to improve a man's morals, or to increase his tenderness of human life. He engages in the forest in one fray more; and he who commenced his career as a law-made criminal, and free of moral stain in the abstract, terminates it in the character of an atrocious felon in the sight both of God and man,—a red-handed murderer, through whom two human lives have been lost to society,—that of his victim, and his own.

It must be miserable policy that balances against the lives of human creatures and the morals of thousands of our humbler people, the mere idle amusements of a privileged class, comparatively few in number, and who have a great many other amusements full within their reach. Even were their claims to the game of the country clear,—and all know that a right of property in wild animals *can* be constituted by taking and keeping them, as Cowper did his hares,—still, did these claims interfere with the public good, they ought of necessity to give way. Justice, as certainly as humanity, demands the sacrifice. We are much pleased, in this point of view, with an anecdote related by Mr Jesse, in his "Gleanings in Natural History," an exceedingly interesting volume, from which the reader may learn that there are many other ways of deriving amusement from animals besides killing them. "One of the keepers in Richmond Park informs me," says the naturalist, "that he has often heard his father, who was also a keeper, mention that, in the reign of George II., a large flock of turkeys, consisting of not less than three thousand, was regularly kept up as part of the stock of the park. In the autumn and winter they fed on acorns, of which they must have had an abundant supply, since the park was then almost entirely wooded with oak, with a thick cover of furze; and, although at present eleven miles in circumference, it was