

cating his ideas, and with great labour and ingenuity devises the means, from time to time, to remedy the imperfections of his language. He is compelled to analyse and study it in its first elements, and to augment the modes of expression in order to keep pace with the increasing number of his wants and ideas.

A colony bears the same relation to an old-settled country that a grammar does to a language. In a colony, society is seen in its first elements, the country itself is in its rudest and simplest form. The colonist knows them in this primitive state, and watches their progress step by step. In this manner he acquires an intimate knowledge of the philosophy of improvement, which is almost unattainable by an individual who has lived from his childhood in a highly-complex and artificial state of society, where everything around him was formed and arranged long before he came into the world; he sees the *effects*, the *causes* existed long before his time. His place in society—his portion of the wealth of the country—his prejudices—his religion itself, if he has any, are all more or less hereditary. He is in some measure a mere machine, or rather a part of one. He is a creature of education, rather than of original thought.

The colonist has to create—he has to draw on his own stock of ideas, and to rouse up all his latent energies to meet all his wants in his new position. Thus his thinking principle is strengthened, and he is more energetic. When a moderate share of education