

ments, and the powers and destinies of the beings that people them, have their successive variations, like the generations that compose the same rational family during the continuance of any supposed arrangement—that would be involved in the comparatively poor idea, that the same race was to proceed forever—and to be constantly undergoing great changes and witnessing vast revolutions, without, however, being able to attain any essential alteration in the constitution of that nation which disgusted them as a race.

Neither do we understand by the phrase that the course of nature is interminable or boundless, simply that we have no means of fixing precisely on the period when its present arrangements are to approach their termination; for that might be said of a series of arrangements which should in other respects be but of short continuance, and to which the epithets, interminable or boundless, could with no propriety be applied.

But what we really mean by such terms applied to this subject is, that the range in all probability assigned to the duration of this world, and of the successive races of human beings that are to people it, far exceeds the power of our imaginations to conceive, or is not subject to the rules and measures of computation of which our intelligence or skill has yet been able to avail itself. For it has been well observed that, whether with respect to space or duration, there is but a limited quantity which our minds can take within their grasp, and that beyond that, every thing assumes to our imaginations, or to our powers of calculation, the aspect of immensity as applied to space, and of eternity as applied to time, although the boundlessness is in reality, only in reference to our imaginations, and not in the actual arrangements respecting whose nature or characteristics we are speculating.

The ages assigned to the duration of our world and the human race, may thus be said to be interminable or boundless, because they exceed the power of our imaginations to conceive, and the means of calculation which we possess, to compute, although we may still admit that the plan of Providence has a purpose to be accomplished, and that future races, with arrangements suited to their nature, are to occupy the places which we have occupied, and it may be, to tread over the face of a world which we once called our own, but which shall eventually bear no traces of having ever borne on its surface the anxious and agitated race that now cover it with their works, and, as it may be, either illustrate it by their achievements, or deform it by their vices, or render it melancholy by their endurance, or, finally, that endear and beautify it by their private, or domestic, or social engagements.

But, for further making probable the boundlessness of the course assigned to our world, in the sense in which we have thus explained the term, the following considerations must also be taken into account:

The universe so far as we see or can comprehend its arrangements, is connected throughout all its departments; and that this world, therefore, is in some measure dependent for its fate on changes that are to effect invisible portions of the same system. For it is not correctly true that this world is associated with the infinity of other worlds that people immensity, merely as one individual of a vast but insulated company, it must be kept in mind that it is one member of a system having mutual relations and influences throughout all its parts, and that whether, therefore, we can now assign, or shall ever be in a condition to assign, the causes that shall be brought into operation for concluding the present history of our world, there is evident probability in the supposition that its fate will not be without some relation to the condition of the higher or more distant portions of the system, or at least to the agency of causes that extend far beyond our present powers of conception. Indeed, the frame of things is apparently so connected, that, to our first view of it, each world in the vast scheme of nature is shut out from all communication with the rest; and from this arrangement, for which it is not difficult to assign any sufficient reasons, we are apt to suppose that there really exists no connection between them, except that which constitutes their numbers of one vast though individual independent aggregate of worlds. But wider and juster views of the powers of nature, and of the plan of its operations, cannot fail to evince the improbability of this supposition; and in all our views, therefore, respecting the duration of our world, we shall be much aided in our conceptions, by taking into account the necessity of the system to which it belongs, and the consequent likelihood that its destined fate has a relation to the permanent provisions and durable nature of the arrangements with which, throughout the entire compass of the system, it is in connexion, and whose agency must be employed in any great alteration which our peculiar sphere of occupation may be destined to undergo.

But further, it must be kept in mind, that the system of universal nature is not only connected, but

every where, and by mutual arrangements and influences, progressive. For it is not merely a fixed and changeless assemblage of bodies that constitutes the glorious scheme which Divine wisdom is superintending and pervading; on the contrary, all nature is life, and even those parts of the system that seem to us, on a superficial view, to be the least suitable repositories of living and intelligent existence, are yet endowed with powers which are in incessant energy, and which are constantly bringing forth forms that alter in some degree, and by a progressive effect, their nature and capacities. We thus perceive that activity is essential to all the parts of nature, whether on earth or in the higher regions of space—that nothing is in absolute repose for any one moment; that, indeed, from the very nature of existing things, such repose can never take place, because life and existence are synonymous; and wherever, therefore, there is any form of existence, even in its apparently most inert masses, there also there is activity, or the continued operation of powers, which must continue their energies as long as such bodies or forms of existence maintain their place in nature, and the cessation of whose active and progressive properties would involve the supposition of their entire extinction from the system of things. Life and existence, we again repeat, are, in this sense of the expression, synonymous; and in forming therefore our conceptions of the course actually prescribed to any portion of the system, we must take into account the progressive and multifarious character of the energies by which it is pervaded, and the vast storehouse of means that are at once instrumental in its maintenance, and working together to bring forth its appointed issues.

Now, it is apparent, that though, in reference to a simpler and limited assemblage of agents, our powers of anticipation as to the coming result might be justified in assigning a termination, of a comparatively proximate date, yet when we think of a system which is at once boundless in its connections, and infinite in the powers of activity and of progression which it involves, our calculations as to its endurance should bear some analogy to its entire character, or should be at once commensurate with the vast extent over which the change must be effected, and with the multiplicity of the powers whose design must be accomplished, before the result in anticipation can be brought forth.

And these anticipations will be still further confirmed if we take into account, that, extensive as the scheme of nature is, and infinite as are the powers of living existence that are employed in conducting it, these are all under the guidance of determinate laws, and pervaded by wise and never failing principles. If, indeed, the contrary were the fact, and if the entire powers of nature, however various, and exhibited on however grand a scale, were yet left to their own undirected and wayward energies, the probability would then be, either that the system might endure for any unmeasurable period, or be suddenly brought to confusion, according to the chances that might be fixed on for either result. But in a system where even the minutest movements are wisely directed, and in harmony with the entire plan, our confidence in the stability of that plan is augmented by the very extent of the scale on which the operations are conducted, and by the multiplicity of the powers that are employed in harmony with each other. So that the doctrine of Divine Providence not only serves to give us confidence as to the benevolence of the result, happen when it may, but actually confirms us in the assurance, that a system over which unchangeable wisdom and goodness are presiding, will bear some proportion to the stability and extent of its endurance, to the attributes of the Being by whom it is conducted, and to the grandeur of the scheme which he has partially revealed for the confirmation of our trust.

From the whole of the preceding considerations, we seem justified in concluding that the course appointed to our earth, and to the series of generations that are destined to people it, will correspond with the scale of the plan to which it belongs, with the progressive character of the principles that are employed in bringing forth its results, and with the stability and benevolence of the laws to which all its connected and progressive powers are subject. A short course for our world is the natural suggestion of limited ideas respecting its place in the universe, and respecting the vast scene on which the proceedings of providential wisdom are connected; but as our ideas of the actual relations of things extend, so also do our hopes of what is to befall us, and in doing the many ages that are yet to revolve will be its present form is continued—of the boundless, and it is to be hoped, ever brightening years that are to bring forth the desired purposes of Divine wisdom, and of the glorious changes that, in ages reaching beyond the powers of calculation belonging to the human mind, are to involve the ever progressive fates of the highly endowed, though essentially imperfect portion of this intelligent family of the Creator that now people the province of his dominions.

FOREIGN.

The London Times of the 21st ult. has the following paragraph:

An unprecedented arbitrary net took place this week in the Tagus, which cannot but excite astonishment, and at the same time sympathy, in the minds of the public, for the four British seamen so cruelly treated by an irritable fiery-tempered captain of an American brig (*the Rose*) which vessel put into this port leaky, on the 30th ult. owing to some misunderstanding attended by ill-usage at sea. It appears that the American on his arrival here went on board a Portuguese corvette, under the pretence of mutiny, and demanded that her commander should take them out, which was complied with, instead of referring to the shore, where the civil law would have taken its course, and the poor fellows were put in irons without being heard.

The Portuguese Government have received official intelligence that two suspicious armed vessels have lately sailed from Sardinia, with the supposed intention of landing some persons on the Spanish coast. Circulars have been sent to all the Magistrates and Military commanders to be exceedingly vigilant.

SPAIN.—The London Globe of the 20th ult. in speaking of the present state of affairs in Spain, says that the accounts published in the French Journals of a recent engagement between the British Auxiliary forces and the Carlist troops at Fontarabon, are strongly tinged with partiality to the Carlist side, and that, until some more direct and impartial information be received, little dependence ought to be placed on the reported failure of the sortie. In the mean time, it seems certain that eleven of the English legion, who had been made prisoners struggling from the main body, were put to death in cold blood at Iruu; and it was also stated that Evans had been severely wounded.

London, July 25

In the *Moniteur* of the 22nd, we find the following intelligence from Spain:

Cordova, after making one of those promenades which seem to constitute entirely the plan of his campaign for the season, returned to Vittoria on the 13th with the whole of the troops forming the promenading party.

Our accounts from Bayonne (19th) state General Evans was preparing for a regular attack against Fontarabia, in order, if possible, to repair the inexcusable blunder committed by him on the 12th and 13th in not persevering against a place defended only by 1,100 Carlists, and three or four old guns. It is added, however, that two of his English regiments mutined on the 17th, and refused to do duty unless an arrear of two month's pay and other requisites were forthcoming. The General had no other alternative than to go about and collect some loose money, of which he got enough to pay a five franc piece to each of the mutineers.

We have great reason to believe that Cordova has tendered his resignation as commander of the Queen's troops. We fervently wish that this fact may be confirmed, and that his resignation may be accepted. He has done more to injure the cause of freedom in the Peninsula than any man living.—*Lon. Courier.*

Don Carlos lately ordered the execution of the venerable Dr. Manzanares, whose only crime was that of being father of Manzanares, who was Minister at Cadiz in 1823, and who was subsequently shot by order of Ferdinand. The father Manzanares, on whom the vengeance of Don Carlos has now fallen, was 85 years of age. He was shot at Ezcoriza at the door of his own house. This unfortunate gentleman, was one of the fifty persons seized