

distinguished by the vigour of the reproductive functions, and old age is accompanied by a diminution or a cessation of these functions. In manhood the life is so vigorous that there is a surplus of energy and material which goes to the formation of new individuals. Now this state of things holds good with England as a nation. Every year her surplus fertility swarms over into her colonies as well as into foreign countries, founding new cities and new communities, and carrying her arts and civilization and language to the farthest parts of the earth. Another distinctive feature in the individual is, that in youth and manhood damages to structure are more easily repaired than in old age. When decay sets in there is a decrease of elasticity in the tissues, and hence the greater difficulty in setting up the healing process. In youth the reparative processes are vigorous and the effects of hurts and bruises soon disappear. We do not require to go any further back than the era which, according to Mr. Boodle, marked the beginning of England's decline, to see that she has a constitution which still possesses very vigorous reparative powers. The Indian mutiny threatened at one time to deprive her of her most valuable territory, but a tremendous effort was put forth, and the rebellion at first so formidable was crushed in a few months. The old evils of administration were swept away and a new era of justice to the Indian people was established. The chronic state of rebellion in Ireland, which Mr. Boodle counts upon as a sure sign of England's decay, is far less difficult to manage than it was at one time; the present crisis in that country gives many proofs of this. Justice is the one thing necessary to cure Irish discontent. Our noble English Premier delivered them from an alien church; he has now delivered them from a rapacious landlordism. And the time is not far distant when the Irish people will recognise that England desires to deal justly with them. Previous to the first Reform Bill, Eng'and governed her colonies in an arbitrary and despotic fashion; they were treated solely as sources of trade, and little heed was taken of their rights as free citizens of the empire; but a change of ideas took place, the right of self-government was conceded to the colonies, the full management of their own affairs was granted them, England

asking for no privilege other than that given to any foreign country; and now her colonies, instead of being in a chronic state of discontent, always on the brink and sometimes actually in rebellion, are peaceful and prosperous communities, a source of strength instead of weakness to the mother country.

At the time of the American civil war, it was thought and hoped by many Anglo-phobists, that the failure of the cotton supply would be the turning point in England's greatness, and many prophets were as confident as Mr. Boodle that there would not be strength enough left in her to resist the tremendous strain on the resources of her manufacturing classes; but every one knows how their predictions were falsified; how all classes came to the aid of the cotton workers and the difficulty was more easily overcome than had been anticipated. Many more illustrations could be given to show that in the parallel between the life of an individual and the life of a nation England is a long way from the decay of old age. The last fifty years have seen great progress made in every thing which promotes the welfare of a nation. Crime and pauperism have relatively to population diminished to a large extent; a national system of education has been established, which promises great results, and what is perhaps of greater consequence, right ideas of what education ought to be have advanced. It is no longer supposed that a knowledge of the dead languages and literatures of antiquity constitutes an education. Nobody but a pedagogue now proposes to throw light on any question of English politics by the opinions of Plato or by a chapter of Roman history. The political opinions and governmental practices of nations, on whom the idea of human rights had not dawned, in which women and children had no legal right to their lives and slavery was the normal state of things, can be of very little use to us; they can form no examples for our guidance. One of the most cheering features of the present day in England, is that notwithstanding the lugubrious forebodings indulged in on the subject, the general loosening of the theological creeds is not attended by any perceptible loosening of the restraints of morality. It is beginning to be recognized by thoughtful minds that morality is something distinct from religion and