

that I have already partly answered your enquiry in relation to the effect of a vacation on the future circulation of the *Tribune*. Without this vacation, the present ebb in the supply of money would doubtless diminish the circulation. With the vacation, and the facilities it will afford for giving attention to the subject, I have no doubt that the circulation will remain unimpaired.

Yours, as ever,

ROBERT DICK.

Believing that enough has been said in justification of the announced vacation, it is hoped that the arrangement will meet with the approbation of every true friend of the *journal*, and that all will promptly and cheerfully render every assistance in their power to the conductor of the *Tribune*, that he may be enabled to raise it to the standard of excellence on which his heart is set. The help of every friend is needed to make it worthy of its heavenly mission.

What has been accomplished, scarcely forms a prelude to the work in contemplation. If spared and aided, as heretofore, our abiding friends will witness its gradual development. Success cannot be attained, however, unless we "make haste slowly." All may be assured of this, that, during the interim of publication, the work will be going on with unabated vigor; if not so openly and apparent, yet in a manner indispensable to the proper working of the general scheme.

It would be wrong to omit mentioning in this place the indispensable assistance rendered by those who have paid their annual subscriptions. The true value of this is not appreciated even by those whose payments are always in advance. A number of these have already paid for the 4th Volume, notwithstanding the announced vacation. The full measure of such generous co-operation is understood by the *Publisher alone*. A kind friend has just called from the backwoods of Howick, who, after apologizing for being in arrears for Vol. III., said he was glad when he saw, in a recent number, that he had a chance to regain the position of an advance payer, by now paying for Volume IV. in addition to whatever was due. And this he did with manifest satisfaction. "Glad!"—that was the word used, and acted upon; but the good man had no idea of the extent to which it made glad the hearer, who fancied he heard all those in arrears catch up the word,—that he saw them all hurrying to their respective Post-Offices, joined, out of good will, by many not in arrears—and letters containing six or seven thousand dollars on their way, converging from all points, towards this city!—the whole of them registered and addressed:

"R. DICK, (*Tribune Office*), TORONTO."

The vision is certain, shall its verification be sure? Its being made so would be of incalculable service to the *Tribune*, while it would secure a saving of at least 25 per cent. to all in arrears, as they can pay by letter on the advance terms, as stated in the preceding prospectus,—terms which collectors cannot offer.

## Topic for the Month.

### ESSAY ON DR. BROWN'S THEORY OF CAUSE AND EFFECT.

BY DANIEL CLARK.

I am aware, says the author of "The Constitution of Man," that some individuals conceive that all the events in nature, as well as in the lives of men, take place under the guidance of the Deity, and that it is presumption, if not impious, in man to endeavour to scan their causes and effects. But it is obvious that the Creator governs man with reference to the faculties bestowed upon him. The young swallow when it migrates on the approach of the first winter of its life, is impelled by an instinct implanted by its maker, and it can neither know the causes that prompt it to fly, nor the end to be attained by its flight. But its mental constitution is wisely adapted to this condition: for it has no powers stimulating it to reflect on itself, and external objects, and to enquire whence came its desires, or to what object they tend. Man, however, has been framed differently. The Creator has bestowed on him faculties to observe phenomena; and to trace causes and effects; and he has constituted the external world to afford scope to these powers. We are entitled, therefore, to say that it is God himself, who has commanded us to observe and inquire into the causes which prompt us to act, and the results that will naturally follow, (if we are permitted to suppose the existence of cause and effect at all,) and adapt our conduct according to what we shall discover.

Every natural object has received a definite constitution, in virtue of which it acts in a particular way. There must, therefore, be as many natural laws, as there are distinct modes of action of substances and beings viewed by themselves. But substances and beings stand in certain relations to each other, and modify each other's action in an established and definite manner, according to that relationship; e. g. a temperature of 32° Fahrenheit will convert water into ice. There must, consequently, be as many laws of nature, as there are relations between different substances and beings. It is impossible in the present state of knowledge to elucidate all these laws, but we may investigate one of the most striking of them, and which lies at the foundation of all, viz: *cause and effect*, as held by the eminent philosopher whose theory we are about to consider, and likewise the laws of thought which govern our mind in the contemplation of these.

The idea contained in the word *power* we may express in two separate forms: 1stly, capable of effecting change. 2ndly, as effecting, or having effected, change. Power is what is capable, or is conceived, by us to be capable of producing effect: in relation to effect, power is called cause, therefore, cause is that which has power and produces effect. Our first