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not of *indefinite* powers, that their successors were much inferior to them, and that an era sprung up consisting of men, more capable of admiring what had been; than of communicating a new impetus to events. The conclusions which such writers have gleaned from the page of history, may be as surely derived from an abstract view of the subject. What they report to us as the result of looking outward upon events, may be attained to by looking inward upon doctrines. Philosophy apart from observation, would assure us, that such results must grow out of the necessity of things,—no science, whether it be moral or material, whether it relate to mind or to matter, can long flourish without an occasional reversion to principle and nature. If there be no such occurrence, practice soon outruns theory, and men find themselves reduced to one of two courses—either they rotate round a limited number of truths, or wearied of this make fancy the expositor of science, and invent combinations that are grotesque, absurd, and pernicious. It has been the fate of several of the arts to remain in this condition during considerable periods: and the longer the career they have run in such directions, the more sterile has been their estate at the last. It is also matter of observation, that in proportion as they have continued in this declining state, in like degree has been the unwillingness shewn, to break in upon the long prescription of folly and weakness. It comes to be fatality at the last. Superstitious feelings put shackles upon the mind, and men estimate the prejudices to which they are clinging, by the amount of years or centuries through which they have lasted. They take the squares of the distances, and congratulate themselves that the amount is so large. On the other hand, each movement in advance is always to be measured from the moment that some one has ventured to question the right of the past to dictate to