

and most obvious effects of colonial freedom.

Some additional characteristics are developed in America. Physically, the American constitution is the European, toned down and refined. European features appear in each generation less distinctly. The lines of the face are finer and the structure of the body is less robust. We wish that we could be certain that in the course of time there has not been a considerable deterioration. With the blending of races local peculiarities disappear. This change reveals itself in the language, which discards all dialects and becomes a *common speech*, analogous to that of the Greek colonies of Asia Minor. So that while a man's speech betrays him in the mother country, it ceases to mark his origin on these western shores. An independent condition, and the periodical interruption of labour by a long winter, render the people readers and purchasers of books. Many British authors probably obtain more readers in America than in Britain. America is truly a great field for authorship. While no social and political obstruction to the admission of literature, round an immense sea border, indented with harbors and visited by ships of all nations, exists, the only remaining hindrance—inability to read—is being everywhere removed by common schools. A large population, cultivating thousands of miles of generous soil, in a peaceful seclusion where virtue has few seductions, diminishes those vices which most seriously interfere with habits of reflection. Viewed in this light America has been called “a magnificent spectacle of human happiness.” If it be not so, it ought to be. It ought to be a field where intellect might search calmly into the mysteries of life, where fancy might perform some excursions, and where affection might seek a congenial home.

It is deplorable when any religious system becomes favorable to personal religion but unfavorable to science; and *vice versa*. Without religion a man has no happiness, and without science he has no light. Without religion society has no stability, and without science it has no progress. Human nature does not acquire a due equilibrium unless the culti-

vation of the intellect and the cultivation of the affections go together. The two great evils of the world are ignorant religion and irreligious knowledge. It can scarcely be doubted that the Calvinistic system is more favorable to spiritual depth than any system which seems to make man the cause of his own actions and the world's history a succession of unaccountable accidents. The opinion, that all that comes to pass is pre-determined by God, coupled with the postulate that He brings His determinations to pass by the aid of general laws, is strictly accordant with the maxims that everything must have a cause and that certain causes must produce certain effects. Such maxims will become the familiar topics of our children and are more than among the people of this advancing country. Such maxims give a determinate character to scientific inquiry; and they exalt historical science, which unfolds the play of well understood motives, exhibits the calculable results of character, and inspires us with cheering hopes of future advancement. A belief in the uniformity of the laws of nature has led many to look coldly on dogmas which teach a supernatural interference with the course of things. But this becomes a question of fact, which rests upon evidence of its own. And be it remembered, that the Bible teaches that such declared interferences have been very rare, and that there has been a great economy of miracle. The wonders of science would have seemed incredible to ourselves some years ago and could only have been received as miracles. All such seeming interferences admit of being referred to higher and yet undiscovered laws. This “ball which men call earth,” is an incalculably small fraction of a great whole, and the eternity and immutability of the Divine plan is the most feasible approach which supernatural doctrine could make to the maxims; that all natural laws work uniformly and produce their consequences by a determinate connexion between cause and effect.

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