

to deny—on that subject enough has been said before: but to compare that influence to a physical cause, followed by an unvaried physical effect, is only to confound things essentially different, and must ever end in metaphysical paradox or practical folly.

Again, discussions on the principles of government are not merely removed from the province of demonstration, but are encumbered with difficulties, peculiarly their own, arising out of the blindness of party spirit or the violence of bad passion. We may argue on the powerful influence of the social affections—we may assume, as a general truth, that man is sufficiently watchful of his worldly interests—we may deduce conclusions from our principles, not as mere abstractions (in which case they would be little worth), but as results founded in long experience and fortified by numerical details: yet with all this, which may be called an extreme case of moral certainty, do we find men ready to accept our conclusions? Do we not find, on the contrary, that their eyes are shut to every gleam of light not reflected from their own preconceived opinions—that the small voice of truth cannot be heard amidst the brawlings of faction—and that reason is compelled to hide her head among the contentions of vulgar passion?

Nor have we yet done with difficulties in the application of abstract political principles. Men are commonly ruled by habit and affection. The love of our friends and of our native land—the love of the institutions under which we have been trained, and which, in common cases, give to the mind its whole stamp and character—a feeling of participation in our country's glory—a veneration for forms of government that are blended with historical recol-