

young into something anterior—the paternal and brotherly and filial affections seem, on surer grounds, and which are accessible to observation, not to be original but originated feelings. Inquirers, according to their respective tastes and tendencies, have deviated on both sides of the evidence—that is, either to an excessive and hypothetic simplification of nature, or to an undue multiplication of her first principles. And certain it is, that when told of the mystic ties which bind together into a domestic community, as if by a sort of certain peculiar attraction, all of the same kindred and the same blood—we are reminded of those occult qualities, which, in the physics both of matter and of mind, afforded so much of entertainment, to the scholastics of a former age. But with the adjustment of this philosophy we properly have no concern. It matters not to our argument whether the result in question be due to the force of instincts or to the force of circumstances,—any more than whether, in the physical system, a certain beneficial result may be ascribed to apt and peculiar laws, or to apt and peculiar collocations. In virtue of one or other or both of these causes, we behold the individuals of the species grouped together—or, as it may be otherwise expressed, the aggregate mass of the species, broken asunder into distinct families, and generally living by themselves, each family under one common roof, but apart from all the rest in distinct habitations; while the members of every little commonwealth are so linked by certain affections, or by certain feelings of reciprocal obligation, that each member feels almost as