

nature's God. But many have been the attempts of human wisdom to mend and to meddle with it. Cosmopolitism, in particular, has endeavoured to substitute a sort of universal citizenship, in place of the family affections—regarding these as so many disturbing forces; because, operating only as incentives to a partial or particular benevolence, they divert the aim from that which should, it is contended, be the object of every enlightened philanthropist, the general and greatest good of the whole. It is thus that certain transcendental speculatists would cut asunder all the special affinities of our nature, in order that men, set at large from the ties and the duties of the domestic relationship, might be at liberty to prosecute a more magnificent and god-like career of virtue; and, in every single action, have respect, not to the well-being of the individual, but to the well-being of the species. And thus also, friendship and patriotism have been stigmatized, along with the family affections, as so many narrow-minded virtues, which, by their distracting influence, seduce men from that all comprehensive virtue, whose constant study being the good of the world—a happy and regenerated world, it is the fond imagination of some, would be the result of its universal prevalence among men.

5. Fortunately, nature is too strong for this speculation, which, therefore, has only its full being, in the reveries or the pages of those who, in authorship, may well be termed the philosophical novelists of our race. But, beside the actual strength of those special propensities in the heart