

scenery of nature, as in those immortal forms which have been transmitted by the hand of sculptors to the admiration of distant ages. It is a noble testimony to the righteousness of God, that the moral and the external loveliness are thus harmonized—as well as to the wisdom which has so adapted the moral and the material system to each other, that supreme virtue and supreme beauty are at one.

“ Mind, mind alone, bear witness earth and heaven !
 The living fountain, in itself contains
 Of beauteous and sublime.
 There hand in hand sit paramount the graces ;
 There enthroned, celestial Venus with divinest airs
 Invites the soul to never fading joy.”

AKENSIDE.

8. And we may here remark a certain neglect of external things and external influences, which, however enlightened or transcendently rational it may seem, is at variance with truth of principle and sound philosophy. We would instance the undervaluing of the natural signs in eloquence, although their effect makes all the difference in point of impression and power between spoken and written language—seeing that, superadded to articulate utterance, the eye and the intonations and the gestures also serve as so many signals of conveyance for the transmission of sentiment from one mind to another. It is thus that indifference to manner or even to dress, may be as grievous a dereliction against the real philosophy of social intercourse—as indifference to the attitude and the drapery of figures would be against the philosophy