

to attract a larger amount of moisture than others, and to shoot out their lobes and downward fibres, while huskier germs lie undeveloped amid the aridity of their enveloping matrices.

But the broader foundations of the existing difference seem to lie rather in moral than in natural causes. They are to be found, I am strongly of opinion, in the very dissimilar religious history of the two countries. Religion, in its character as a serious intellectual exercise, was never brought down to the common English mind, in the way in which it once pervaded, and to a certain extent still saturates, the common mind of Scotland. Nor is the peculiar form of religion best known in England so well suited as that of the Scotch to awaken the popular intellect. Liturgies and ceremonies may constitute the vehicles of a sincere devotion; but they have no tendency to exercise the thinking faculties; their tendency bears rather the other way, — they constitute the ready-made channels, through which abstract, unideal sentiment flows without effort. The Arminianism, too, so common in the English Church, and so largely developed in at least one of the more influential and numerous bodies of English Dissenters, is a greatly less awakening system of doctrine than the Calvinism of Scotland. It does not lead the earnest mind into those abstruse recesses of thought to which the peculiar Calvinistic doctrines form so inevitable a vestibule. The man who deems himself free is content simply to believe that he is so; while he who regards himself as bound is sure to institute a narrow scrutiny into the nature of the chain that binds him; and hence it is that Calvinism proves the best possible of all schoolmasters for teaching a religious people to think. I found no such peasant metaphysicians in England as those I have so often met in my own country, — men who, under the influence of earnest belief, had wrought their way, all unassisted by the philosopher, into some