

ship exhibit themselves in the whole physical condition of the people, affecting not only the features, but the frame: Five feet two inches on an average, pot-bellied, bow-legged, abortively featured, their clothing a wisp of rags, these spectres of a people that were once well-grown, able-bodied, and comely, stalk abroad into the daylight of civilization, the annual apparition of Irish ugliness and Irish want."

Such is man as man himself has made him,—not man as he came from the hand of the Creator. In many instances the degradation has been voluntary; in others it has been forced upon families and races by the iron hand of oppression; in almost all,—whether self-chosen by the parents or imposed upon them,—the children and the children's children have, as a matter of inevitable necessity, been born to it. For, whatever we may think of the scriptural doctrine on this special head, it is a fact broad and palpable in the economy of nature, that parents *do* occupy a federal position, and that the lapsed progenitors, when cut off from civilization and all external interference of a missionary character, become the founders of a lapsed race. The iniquities of the parents are visited upon the children. And in all such instances it is *man* left to the freedom of his own will that is the deteriorator of man. The doctrine of the Fall, in its purely theologic aspect, is a doctrine which must be apprehended by faith; but it is at least something to find that the analogies of science, instead of running counter to it, run in exactly the same line. It is one of the inevitable consequences of that nature of man which the Creator "bound fast in fate," while he left free his will, that the free will of the parent should become the destiny of the child.

But the subject is one in which we can see our way as but "through a glass darkly." Nay, it is possible that the master-problem which it involves no created intelligence can thoroughly unlock. It has been well said, that the "poet's