

mankind, and outraged nature is called forth to a generous and wholesome re-action against the oppressors of their species. This is the revolt of one natural principle against the abuse of another. But the case is very different—when, instead of an hostility resting on practical grounds and justified by the abuses of a principle, there is a sort of theoretical yet withal virulent and inflamed hostility abroad in the land against the principle itself—when wealth and rank without having abused their privileges, are made *per se* the objects of a jealous and resentful malignity—when the people all reckless and agog, because the dupes of designing and industrious agitators, have been led to regard every man of affluence or station as their natural enemy—and when, with the bulk of the community in this attitude of stout and sullen defiance, authority is weakened and all the natural influences of rank and wealth are suspended. Now nature never gives more effectual demonstration of her wisdom, than by the mischief which ensues on the abjuration of her own principles; and never is the lesson thus held forth more palpable and convincing, than when respect for station and respect for office cease to be operating principles in society. We are abundantly sensible that both mighty possessions and the honours of an illustrious ancestry may be disjoined from individual talent and character—nay, that they may meet in the person of one so utterly weak or worthless, as that our reverence because of the adventitious circumstances in which he is placed, may be completely overborne by our contempt either for the imbecility or the moral turpi-