

tude by which he is deformed. But this is only the example of a contest between two principles, and of a victory by the superior over the inferior one. We are not, however, because of the inferiority of a principle to lose sight of its existence; or to betray such an imperfect discernment and analysis of the human mind, as to deny the reality of any one principle, because liable to be modified, or kept in check, or even for the time rendered altogether powerless, by the interposition and the conflict of another principle. If, on the one hand, rank may be so disjoined from righteousness as to forfeit all its claims to respect—on the other hand, to be convinced that these claims are the objects of a natural and universal acknowledgment, and have therefore a foundation in the actual constitution of human nature, let us only consider the effect, when pre-eminent rank and pre-eminent or even but fair and ordinary righteousness, meet together in the person of the same individual. The effect of such a composition upon human feelings may well persuade us that, while a respect for righteousness admitted by all enters as one ingredient, a respect for rank has its distinct and substantive being also as another ingredient. We have the former ingredient by itself in a state of separation, and are therefore most sensible of its presence, when the object of contemplation is a virtuous man. But we are distinctly sensible to the superaddition of the latter ingredient, when, instead of a virtuous man, the object of contemplation is a virtuous monarch—though it becomes more palpable still, when it too is made to exist in a state of separation, which it