

does, when the monarch is neither hateful for his vices nor very estimable for his virtues; but stands forth in the average possession of those moralities and of that intellect which belong to common and every day humanity. Even such a monarch has only to appear among his subjects; and, in all ordinary times, he will be received with the greetings of an honest and heartfelt loyalty, when any unwonted progress through his dominions is sure to be met all over the land, by the acclamations of a generous enthusiasm. Even the sturdiest demagogue, if he come within the sphere of the royal presence, cannot resist the infection of that common sentiment by which all are actuated; but, as if struck with a moral impotency, he also, carried away by the fascination, is constrained to feel and to acknowledge its influence. Some there are, who might affect to despise human nature for such an exhibition, and indignantly exclaim that men are born to be slaves. But the truth is, that there is nothing prostrate, nothing pusillanimous in the emotion at all. Instead of this, it is a lofty chivalrous emotion, of which the most exalted spirits are the most susceptible, and which all might indulge without any forfeiture of their native or becoming dignity. We do not affirm of this respect either for the sovereignty of an empire, or for the chieftainship of a province—that it forms an original or constituent part of our nature. It is enough for our argument, if it be a universal result of the circumstances in every land, where such gradations of power and property are established. In a word, it is the doing of nature, and not of man;