

brooding elements of revolution in the popular mind, the most effectual preservative certainly, were the virtue of the upper classes,—or that our great men should be good men. But a mighty help to this, and next to it in importance, were, that to the power which lies in wealth, they should superadd the power which lies in knowledge—or that the vulgar superiority of mere affluence and station, should be strengthened in a way that would command the willing homage of all spirits, that is, by the mental superiority which their opportunities of lengthened and laborious education enable them to acquire. By a wise ordination of Nature, the possessors of rank and fortune, simply as such, have a certain ascendant power over their fellows; and, by the same ordination, the possessors of learning have an ascendancy also—and it would mightily conduce to the strength and stability of the commonwealth, if these influences were conjoined; or, in other words, if the scale of wealth and the scale of intelligence, in as far as that was dependent on literary culture, could be made to harmonize. The constitution of science, or the adaptation which obtains between the objects of knowledge and the knowing faculties, is singularly favourable to the alliance for which we now plead—insomuch that, to sound the depths of philosophy, time and independence and exemption from the cares and labours of ordinary life seem indispensable; and, on the other hand, profound discoveries, or a profound acquaintance with them, are sure to command a ready deference even from the multitude, whether on account of the natural respect which all men feel for pre-eminent under-