

their fond and tenacious adherence to the existing philosophy, and by their indisposition to any changes of it. They feel it painful to relinquish their wonted and established habits of thought—as if the mind were to suffer violence, by having to quit its ancient courses, and to unlearn the opinions of other days. We have no doubt that the love of repose, the aversion to that mental labour which is requisite even for the understanding of a new system, or at least for the full comprehension and estimate of its proofs—enters largely into this dislike for all novelties of speculation, into this determined preference for the doctrines in which they have been educated—although the associations too of taste and reverence share largely in the result. It is thus that the old are more disinclined to changes; and there is a peculiar reason why schools and corporations of learning should make the sturdiest resistance to them. It is a formidable thing to make head against that majority within the walls of every venerable institute, which each new opinion has to encounter at the outset; and more especially, if it tend to derange the methods of a university, or unsettle the long established practice of its masters. This will explain that inveteracy of long possession, which, operating both in many individual minds and in the bosom of colleges, gives formation and strength to what may be termed the conservative party in science or in the literary commonwealth—that party which maintains the largest and most resolute contest with all new opinions, and will not give way, till overpowered by the weight of demonstration, and energy of the public voice in their favour.