

and respect which, in more pacific times, they, without pusillanimity, and in spite of themselves, do render to family or fortune or office in society. We know that in specific instances an adequate cause is too often given, why men should cast off that veneration for rank by which they are naturally and habitually actuated—as, individually, when the prince or the noble, however elevated, may have disgraced himself by his tyranny or his vices; or, generally, when the patrician orders of the state may have entered into some guilty combination of force and fraud against the liberties of mankind, and outraged nature is called forth to a generous and wholesome reaction 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 a 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