

the natural influences of rank and wealth are suspended. Now, nature never gives more effectual demonstration of her wisdom, than by the mischief which ensues on the abjuration of her own principles; and never is the lesson thus held forth more palpable and convincing, than when respect for station and respect for office cease to be operating principles in society. We are abundantly sensible that both mighty possessions and the honours of an industrious ancestry may be disjoined from individual talent and character—nay, that they may meet in the person of one so utterly weak or worthless, as that our reverence, because of the adventitious circumstances in which he is placed, may be completely overborne by our contempt either for the imbecility or the moral turpitude 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