

of a natural and universal acknowledgment, and have therefore a foundation in the actual constitution of human nature, let us only consider the effect, when pre-eminent rank and pre-eminent or even but fair and ordinary righteousness, meet together in the person of the same individual. The effect of such a composition upon human feelings may well persuade us that, while a respect for righteousness, admitted by all, enters as one ingredient, a respect for rank has its distinct and substantive being also as another ingredient. We have the former ingredient by itself in a state of separation, and are therefore most sensible of its presence, when the object of contemplation is a virtuous man. But we are distinctly sensible to the superaddition of the latter ingredient, when, instead of a virtuous man, the object of contemplation is a virtuous monarch—though it becomes more palpable still, when it too is made to exist in a state of separation, which it 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, while any unwonted progress through his dominions is sure to be met all over the land, by the acclamations of a gene-