

tinguished intellectual labourers, who, but for an expected harvest of renown, would never have entered on the secret and solitary prosecution of their arduous walk. We are abundantly sensible, that this appetency for fame may have helped to vulgarize both the literature and science of the country; that men, capable of the most attic refinement in the one, may, for the sake of a wider popularity, have descended to verbiage and the false splendour of a meretricious eloquence; and that men, capable of the deepest research and purest demonstration in the other, may, by the same unworthy compliance with the flippancy of the public taste, have exchanged the profound argument for the showy and superficial illustration—preferring to the homage of the exalted few, the attendance and plaudits of the multitude. It is thus, that, when access to the easier and lighter parts of knowledge has been suddenly enlarged, the heights of philosophy may be abandoned for a season—the men who went to occupy there, being tempted to come down from their elevation, and hold converse with that increasing host, who have entered within the precincts, and now throng the outer courts of the temple. It is thus, that at certain transition periods, in the intellectual history of the species, philosophy may sustain a temporary depression—from which when she recovers, we shall combine, with the inestimable benefit of a more enlightened commonalty, both the glory