

through the *savans* of a community, and felt by every true academic to be his most appropriate reward.\*

8. The emotions of which we have yet spoken stand connected, either in the way of cause or of consequence, with the higher efforts of the intellect—as the curiosity which prompts to these efforts, and the delights attendant on the investigation and discovery of truths which reward them; beside the grateful incense of those praises, whether general or select, that are awarded to mental superiority, and form perhaps the most powerful incitement to the arduous and sustained prosecution of mental labour. But there is a connection of another sort, between the emotions and the intellect, of still higher importance—because of the alliance which it establishes between the intellectual and the moral departments of our nature. We often speak of the pleasure that we receive from one class of the emotions, as those of taste—of the danger or disagreeableness of another, as anger or fear or envy—of the obligation that lies upon us to cherish and retain certain other emotions, insomuch that the designation of virtuous is generally given to them, as gratitude, and compassion, and the special love of relatives or country, and in one word, all the benevolent affections of

\* Use and Abuse of Literary and Ecclesiastical Endowments, pp. 165, 166.