

changes of it. They feel it painful to relinquish their wonted and established habits of thought—as if the mind were to suffer violence, by having to quit its ancient courses, and to unlearn the opinions of other days. We have no doubt that the love of repose, the aversion to that mental labour which is requisite even for the understanding of a new system, or at least for the full comprehension and estimate of its proofs—enters largely into this dislike for all novelties of speculation, into this determined preference for the doctrines in which they have been educated—although the associations too of taste and reverence share largely in the result. It is thus that the old are more disinclined to changes; and there is a peculiar reason why schools and corporations of learning should make the sturdiest resistance to them. It is a formidable

years, which terminated at last in the disappointment of some favourite scheme. It is good to travel with pure and balmy airs and cheerful sunshine, though we should not find, at the end of our journey, the friend whom we wished to see; and the gaieties of social converse, though they are not, in our journey of life, what we travel to obtain, are during the continuance of our journey at once a freshness which we breathe, and a light that gives every object to sparkle to our eye with a radiance that is not its own.” *Brown’s Lectures*—Lecture 59. But this emotion is allied with benevolence as well as with enjoyment. There is perhaps not a more welcome topic at the tables of the great, than the characteristic peculiarities or oddities of humble life—and we have no doubt that along with the amusement which is felt in the cottage anecdotes of a domain, there is often awakened by them, a benevolent interest in the wellbeing of the occupiers.