

regarding the energy and direction of the mind's immaterial workings, must have been altogether as powerful a man as the worshipped. In general size, the head of the indomitable king, who so strongly impressed his character on a rude and turbulent age, and the head of the not less indomitable peasant, who in an age of thinking men stamped the impress of *his* scarce less deeply, exactly resemble one another. They were heads of about the same bulk as the head of Dr Chalmers. Both display great animal power. There is a towering organ of firmness in the head of the monarch, which we miss in that of the poet, and larger developments of *caution* and *hope*; but in imagination, intellect, benevolence, the scale predominates greatly on the other side. In these,—the *man-like* faculties,—the worshipper was superior to his demi-god. And yet he was a worshipper. The felt influence of greatness, removed by distance,—that identical influence which a fortnight since drew so many thousands to the Burns' festival,—had been operative on his imagination and his feelings: the departed hero loomed large and imposing through the magnifying fogs of the past; and the worshipper, though not greatly disposed to yield to contemporaries, and fully aware that he himself was no common man, never once suspected that the object of his worship was in the main not a greater man than himself, and in some respects an inferior one.

Could we but lay open the inner springs of this tendency to man-worship, they would enable us, we are convinced, to comprehend many a curious chapter in the early history of the species. Departed greatness, enveloped by its peculiar atmosphere of reverential respect and awe, and exaggerated by distance, is suffered to retain within the bright circle of its halo many an attendant littleness and impurity that contemporaries would have at least not admired. The greatness is doubtless the staple of the matter,—that which dazzles, impresses, attracts; and the littlenesses and impurities, mere