

ental philosophy, however conducive as it often is to the strength as well as glory of a nation, must vanish from the land. When the original possessors of wealth neglect individually this application of it; and, whether from indolence or the love of pleasure, fall short of that superiority in mental culture, of which the means have been put into their hands—we can only reproach their ignoble preference, and lament the ascendant force of sordid and merely animal propensities, over the principles of their better and higher nature. But when that which individuals do in slavish compliance with their indolence and passions, the state is also found to do in the exercise of its deliberate wisdom, and on the maxims of a settled policy—when, instead of ordaining any new destination of wealth in favour of science, it would divorce and break asunder the goodly alliance by a remorseless attack on the destinations of wiser and better days—such a Gothic spoliation as this, not a deed of lawless cupidity, but the mandate of a senate-house, were a still more direct and glaring contravention to the wisdom of Nature, and to the laws of that economy which Nature hath instituted. The adaptation of which we now speak, between the external system of the universe and the intellectual system of man, were grossly violated by such an outrage; and it is a violence which Nature would resent by one of those signal chastisements, the examples of which are so fre-