

gree of reserve with which he treats an inferior, and the courtly adulation with which he approaches the fool greater than himself. The sceptic in religion discovers his knowledge of the world by asserting his right to think for himself; by searching with eager enquiry after what must be for ever before his eyes; and doubting the truth of that which nature loudly proclaims thro' all her works. Shall it be said then that this boasted wisdom, by which the tradesman acquires wealth; by which the fashionable tourist endeavours to astonish the natives; by which the gambler gains the satisfaction of ruining his friends, and himself too; which teaches to one the art of flattery, and to another the craft of low and sordid policy; to which the sceptic is indebted for his reputation, and the upstart for his consequence and influence; shall it be said that this is a species of knowledge too high alone for the attainment of men of abilities, of science, and of literature? This is surely a position to which no logical fallacy can give the appearance of truth. Yet whence does it arise that the same man who can successfully combat the wild theories of speculative theologians, may become the dupe of a low-minded and designing mechanic? Or he, who can with accuracy examine the claims of contending philosophers, or illustrate and criticise the noblest flights of ancient and modern poetry, how is it that he may be made to bow down before the superior wisdom of a tricking pedlar? It is from an honest benevolence of heart, the peculiar concomitant of an enlightened mind, which neglects to fortify itself against the attacks it has never provoked, and disdains to suspect intentions to which his own bosom is a stranger; it is hence that men of superior talent so frequently fall into the snares of the sagacious sons of prudence, and