

things of course, and what we could readily, of ourselves, have imagined, without being told of them?

Decency, or a proper regard to age, sex, character, and station in the world, may be ranked among the qualities which are immediately agreeable to others, and which, by that means, acquire praise and approbation. An effeminate behaviour in a man, a rough manner in a woman; these are ugly because unsuitable to each character, and different from the qualities which we expect in the sexes. It is as if a tragedy abounded in comic beauties, or a comedy in tragic. The disproportions hurt the eye, and convey a disagreeable sentiment to the spectators, the source of blame and disapprobation. This is that INDECORUM, which is explained so much at large by Cicero in his Offices.

Among the other virtues, we may also give Cleanliness a place; since it naturally renders us agreeable to others, and is no inconsiderable source of love and affection. No one will deny, that a negligence in this particular is a fault; and as faults are nothing but smaller vices, and this fault can have no other origin than the uneasy sensation which it excites in others; we may, in this instance, seemingly so trivial, clearly discover the origin of moral distinctions, about which the learned have involved themselves in such mazes of perplexity and error.

But besides all the AGREEABLE qualities, the origin of whose beauty we can, in some degree, explain and account for, there still remains something mysterious and inexplicable, which conveys an immediate satisfaction to the spectator, but how, or why, or for what reason, he cannot pretend to determine. There is a manner, a grace, an ease, a genteelness, an I-know-not-what, which some men possess above others, which is very different from external beauty and comeliness, and which, however, catches our affection almost as suddenly and powerfully. And though this MANNER be chiefly talked of in the passion between the sexes, where the concealed magic is easily explained, yet surely much of it prevails in all our estimation of characters, and forms no inconsiderable part of personal merit. This class of accomplishments, therefore, must be trusted entirely to the blind, but sure testimony of taste and sentiment; and must be considered as a part of ethics, left by nature to baffle all the pride of philosophy, and make her sensible of her narrow boundaries and slender acquisitions.

We approve of another, because of his wit, politeness, modesty, decency, or any agreeable quality which he possesses; although he be not of our acquaintance, nor has ever given us any entertainment, by means of these accomplishments. The idea, which we form of their effect on his acquaintance, has an agreeable influence on our imagination, and gives us the sentiment of approbation. This principle enters into all the judgements which we form concerning manners and characters.

SECTION IX.

CONCLUSION.

PART I.

IT may justly appear surprising that any man in so late an age, should find it requisite to prove, by elaborate reasoning, that Personal Merit consists altogether in the possession of mental qualities, USEFUL or AGREEABLE to the PERSON HIMSELF or to OTHERS. It might be expected that this principle would have occurred even to the first rude, unpractised enquirers concerning morals, and been received from its own evidence, without any argument or disputation. Whatever is valuable in any kind, so naturally classes itself under the division of USEFUL or AGREEABLE, the UTILE or the DULCE, that it is not easy to imagine why we should ever seek further, or consider the question as a matter of nice research or inquiry. And as every thing useful or agreeable must possess these qualities with regard either to the PERSON HIMSELF or to OTHERS, the complete delineation or description of merit seems to be performed as naturally as a shadow is

cast by the sun, or an image is reflected upon water. If the ground, on which the shadow is cast, be not broken and uneven; nor the surface from which the image is reflected, disturbed and confused; a just figure is immediately presented, without any art or attention. And it seems a reasonable presumption, that systems and hypotheses have perverted our natural understanding, when a theory, so simple and obvious, could so long have escaped the most elaborate examination.

But however the case may have fared with philosophy, in common life these principles are still implicitly maintained; nor is any other topic of praise or blame ever recurred to, when we employ any panegyric or satire, any applause or censure of human action and behaviour. If we observe men, in every intercourse of business or pleasure, in every discourse and conversation, we shall find them nowhere, except the schools, at any loss upon this subject. What so natural, for instance, as the following dialogue? You are very happy, we shall suppose one to say, addressing himself to another, that you have given your daughter to Cleanthes. He is a man of honour and humanity. Every one, who has any intercourse with him, is sure of FAIR and KIND treatment. [Footnote: Qualities useful to others.] I congratulate you too, says another, on the promising expectations of this son-in-law; whose assiduous application to the study of the laws, whose quick penetration and early knowledge both of men and business, prognosticate the greatest honours and advancement. [Footnote: Qualities useful to the person himself.] You surprise me, replies a third, when you talk of Cleanthes as a man of business and application. I met him lately in a circle of the gayest company, and he was the very life and soul of our conversation: so much wit with good manners; so much gallantry without affectation; so much ingenious knowledge so genteelly delivered, I have never before observed in any one. [Footnote: Qualities immediately agreeable to others.] You would admire him still more, says a fourth, if you knew him more familiarly. That cheerfulness, which you might remark in him, is not a sudden flash struck out by company: it runs through the whole tenor of his life, and preserves a perpetual serenity on his countenance, and tranquillity in his soul. He has met with severe trials, misfortunes as well as dangers; and by his greatness of mind, was still superior to all of them [Footnote: Qualities immediately agreeable to the person himself]. The image, gentlemen, which you have here delineated of Cleanthes, cried I, is that of accomplished merit. Each of you has given a stroke of the pencil to his figure; and you have unawares exceeded all the pictures drawn by Gratian or Castiglione. A philosopher might select this character as a model of perfect virtue.

And as every quality which is useful or agreeable to ourselves or others is, in common life, allowed to be a part of personal merit; so no other will ever be received, where men judge of things by their natural, unprejudiced reason, without the delusive glosses of superstition and false religion. Celibacy, fasting, penance, mortification, self-denial, humility, silence, solitude, and the whole train of monkish virtues; for what reason are they everywhere rejected by men of sense, but because they serve to no manner of purpose; neither advance a man's fortune in the world, nor render him a more valuable member of society; neither qualify him for the entertainment of company, nor increase his power of self-enjoyment? We observe, on the contrary, that they cross all these desirable ends; stupify the understanding and harden the heart, obscure the fancy and sour the temper. We justly, therefore, transfer them to the opposite column, and place them in the catalogue of vices; nor has any superstition force sufficient among men of the world, to pervert entirely these natural sentiments. A gloomy, hair-brained enthusiast, after his death, may have a place in the calendar; but will scarcely ever be admitted, when alive, into intimacy and society, except by those who are as delirious and dismal as himself.

It seems a happiness in the present theory, that it enters not into that vulgar dispute concerning the DEGREES of benevolence or self-love, which prevail in human nature; a dispute which is never likely to have any issue, both because men, who have taken part, are not easily convinced, and because the phenomena, which can be produced on either side, are so dispersed, so uncertain, and subject to so many interpretations, that it is scarcely possible accurately to compare them, or draw from them any determinate inference or conclusion. It is sufficient for our present purpose, if it be allowed, what surely, without the greatest absurdity cannot be disputed, that there is some benevolence, however small, infused into our bosom; some spark of friendship for human kind; some particle of the dove kneaded into our frame, along with the elements of the wolf and serpent. Let these generous sentiments be supposed ever so weak; let them be insufficient to move even a

hand or finger of our body, they must still direct the determinations of our mind, and where everything else is equal, produce a cool preference of what is useful and serviceable to mankind, above what is pernicious and dangerous. A MORAL DISTINCTION, therefore, immediately arises; a general sentiment of blame and approbation; a tendency, however faint, to the objects of the one, and a proportionable aversion to those of the other. Nor will those reasoners, who so earnestly maintain the predominant selfishness of human kind, be any wise scandalized at hearing of the weak sentiments of virtue implanted in our nature. On the contrary, they are found as ready to maintain the one tenet as the other; and their spirit of satire (for such it appears, rather than of corruption) naturally gives rise to both opinions; which have, indeed, a great and almost an indissoluble connexion together.

Avarice, ambition, vanity, and all passions vulgarly, though improperly, comprised under the denomination of SELF-LOVE, are here excluded from our theory concerning the origin of morals, not because they are too weak, but because they have not a proper direction for that purpose. The notion of morals implies some sentiment common to all mankind, which recommends the same object to general approbation, and makes every man, or most men, agree in the same opinion or decision concerning it. It also implies some sentiment, so universal and comprehensive as to extend to all mankind, and render the actions and conduct, even of the persons the most remote, an object of applause or censure, according as they agree or disagree with that rule of right which is established. These two requisite circumstances belong alone to the sentiment of humanity here insisted on. The other passions produce in every breast, many strong sentiments of desire and aversion, affection and hatred; but these neither are felt so much in common, nor are so comprehensive, as to be the foundation of any general system and established theory of blame or approbation.

When a man denominates another his ENEMY, his RIVAL, his ANTAGONIST, his ADVERSARY, he is understood to speak the language of self-love, and to express sentiments, peculiar to himself, and arising from his particular circumstances and situation. But when he bestows on any man the epithets of VICIOUS or ODIOUS or DEPRAVED, he then speaks another language, and expresses sentiments, in which he expects all his audience are to concur with him. He must here, therefore, depart from his private and particular situation, and must choose a point of view, common to him with others; he must move some universal principle of the human frame, and touch a string to which all mankind have an accord and symphony. If he mean, therefore, to express that this man possesses qualities, whose tendency is pernicious to society, he has chosen this common point of view, and has touched the principle of humanity, in which every man, in some degree, concurs. While the human heart is compounded of the same elements as at present, it will never be wholly indifferent to public good, nor entirely unaffected with the tendency of characters and manners. And though this affection of humanity may not generally be esteemed so strong as vanity or ambition, yet, being common to all men, it can alone be the foundation of morals, or of any- general system of blame or praise. One man's ambition is not another's ambition, nor will the same event or object satisfy both; but the humanity of one man is the humanity of every one, and the same object touches this passion in all human creatures.

But the sentiments, which arise from humanity, are not only the same in all human creatures, and produce the same approbation or censure; but they also comprehend all human creatures; nor is there any one whose conduct or character is not, by their means, an object to every one of censure or approbation. On the contrary, those other passions, commonly denominated selfish, both produce different sentiments in each individual, according to his particular situation; and also contemplate the greater part of mankind with the utmost indifference and unconcern. Whoever has a high regard and esteem for me flatters my vanity; whoever expresses contempt mortifies and displeases me; but as my name is known but to a small part of mankind, there are few who come within the sphere of this passion, or excite, on its account, either my affection or disgust. But if you represent a tyrannical, insolent, or barbarous behaviour, in any country or in any age of the world, I soon carry my eye to the pernicious tendency of such a conduct, and feel the sentiment of repugnance and displeasure towards it. No character can be so remote as to be, in this light, wholly indifferent to me. What is beneficial to society or to the person himself must still be preferred. And every quality or action, of every human being, must, by this means, be ranked under some class or denomination, expressive of general censure or applause.

What more, therefore, can we ask to distinguish the sentiments, dependent on humanity, from those connected with any other passion, or to satisfy us, why the former are the origin of morals, not the latter? Whatever conduct gains my approbation, by touching my humanity, procures also the applause of all mankind, by affecting the same principle in them; but what serves my avarice or ambition pleases these passions in me alone, and affects not the avarice and ambition of the rest of mankind. There is no circumstance of conduct in any man, provided it have a beneficial tendency, that is not agreeable to my humanity, however remote the person; but every man, so far removed as neither to cross nor serve my avarice and ambition, is regarded as wholly indifferent by those passions. The distinction, therefore, between these species of sentiment being so great and evident, language must soon be moulded upon it, and must invent a peculiar set of terms, in order to express those universal sentiments of censure or approbation, which arise from humanity, or from views of general usefulness and its contrary. Virtue and Vice become then known; morals are recognized; certain general ideas are framed of human conduct and behaviour; such measures are expected from men in such situations. This action is determined to be conformable to our abstract rule; that other, contrary. And by such universal principles are the particular sentiments of self-love frequently controlled and limited.

[Footnote: It seems certain, both from reason and experience, that a rude, untaught savage regulates chiefly his love and hatred by the ideas of private utility and injury, and has but faint conceptions of a general rule or system of behaviour. The man who stands opposite to him in battle, he hates heartedly, not only for the present moment, which is almost unavoidable, but for ever after; nor is he satisfied without the most extreme punishment and vengeance. But we, accustomed to society, and to more enlarged reflections, consider, that this man is serving his own country and community; that any man, in the same situation, would do the same; that we ourselves, in like circumstances, observe a like conduct; that, in general, human society is best supported on such maxims: and by these suppositions and views, we correct, in some measure, our ruder and narrower positions. And though much of our friendship and enmity be still regulated by private considerations of benefit and harm, we pay, at least, this homage to general rules, which we are accustomed to respect, that we commonly pervert our adversary's conduct, by imputing malice or injustice to him, in order to give vent to those passions, which arise from self-love and private interest. When the heart is full of rage, it never wants pretences of this nature; though sometimes as frivolous, as those from which Horace, being almost crushed by the fall of a tree, effects to accuse of parricide the first planter of it.]

From instances of popular tumults, seditions, factions, panics, and of all passions, which are shared with a multitude, we may learn the influence of society in exciting and supporting any emotion; while the most ungovernable disorders are raised, we find, by that means, from the slightest and most frivolous occasions. Solon was no very cruel, though, perhaps, an unjust legislator, who punished neuters in civil wars; and few, I believe, would, in such cases, incur the penalty, were their affection and discourse allowed sufficient to absolve them. No selfishness, and scarce any philosophy, have their force sufficient to support a total coolness and indifference; and he must be more or less than man, who kindles not in the common blaze. What wonder then, that moral sentiments are found of such influence in life; though springing from principles, which may appear, at first sight, somewhat small and delicate? But these principles, we must remark, are social and universal; they form, in a manner, the PARTY of humankind against vice or disorder, its common enemy. And as the benevolent concern for others is diffused, in a greater or less degree, over all men, and is the same in all, it occurs more frequently in discourse, is cherished by society and conversation, and the blame and approbation, consequent on it, are thereby roused from that lethargy into which they are probably lulled, in solitary and uncultivated nature. Other passions, though perhaps originally stronger, yet being selfish and private, are often overpowered by its force, and yield the dominion of our breast to those social and public principles.

Another spring of our constitution, that brings a great addition of force to moral sentiments, is the love of fame; which rules, with such uncontrolled authority, in all generous minds, and is often the grand object of all their designs and undertakings. By our continual and earnest pursuit of a character, a name, a reputation in the world, we bring our own deportment and conduct frequently in review, and consider how they appear in the eyes of those who approach and regard us. This constant habit of surveying ourselves, as it were, in reflection,

keeps alive all the sentiments of right and wrong, and begets, in noble natures, a certain reverence for themselves as well as others, which is the surest guardian of every virtue. The animal conveniencies and pleasures sink gradually in their value; while every inward beauty and moral grace is studiously acquired, and the mind is accomplished in every perfection, which can adorn or embellish a rational creature.

Here is the most perfect morality with which we are acquainted: here is displayed the force of many sympathies. Our moral sentiment is itself a feeling chiefly of that nature, and our regard to a character with others seems to arise only from a care of preserving a character with ourselves; and in order to attain this end, we find it necessary to prop our tottering judgement on the correspondent approbation of mankind.

But, that we may accommodate matters, and remove if possible every difficulty, let us allow all these reasonings to be false. Let us allow that, when we resolve the pleasure, which arises from views of utility, into the sentiments of humanity and sympathy, we have embraced a wrong hypothesis. Let us confess it necessary to find some other explication of that applause, which is paid to objects, whether inanimate, animate, or rational, if they have a tendency to promote the welfare and advantage of mankind. However difficult it be to conceive that an object is approved of on account of its tendency to a certain end, while the end itself is totally indifferent: let us swallow this absurdity, and consider what are the consequences. The preceding delineation or definition of Personal Merit must still retain its evidence and authority: it must still be allowed that every quality of the mind, which is USEFUL or AGREEABLE to the PERSON HIMSELF or to OTHERS, communicates a pleasure to the spectator, engages his esteem, and is admitted under the honourable denomination of virtue or merit. Are not justice, fidelity, honour, veracity, allegiance, chastity, esteemed solely on account of their tendency to promote the good of society? Is not that tendency inseparable from humanity, benevolence, lenity, generosity, gratitude, moderation, tenderness, friendship, and all the other social virtues? Can it possibly be doubted that industry, discretion, frugality, secrecy, order, perseverance, forethought, judgement, and this whole class of virtues and accomplishments, of which many pages would not contain the catalogue; can it be doubted, I say, that the tendency of these qualities to promote the interest and happiness of their possessor, is the sole foundation of their merit? Who can dispute that a mind, which supports a perpetual serenity and cheerfulness, a noble dignity and undaunted spirit, a tender affection and good-will to all around; as it has more enjoyment within itself, is also a more animating and rejoicing spectacle, than if dejected with melancholy, tormented with anxiety, irritated with rage, or sunk into the most abject baseness and degeneracy? And as to the qualities, immediately AGREEABLE to OTHERS, they speak sufficiently for themselves; and he must be unhappy, indeed, either in his own temper, or in his situation and company, who has never perceived the charms of a facetious wit or flowing affability, of a delicate modesty or decent genteelness of address and manner.

I am sensible, that nothing can be more unphilosophical than to be positive or dogmatical on any subject; and that, even if excessive scepticism could be maintained, it would not be more destructive to all just reasoning and inquiry. I am convinced that, where men are the most sure and arrogant, they are commonly the most mistaken, and have there given reins to passion, without that proper deliberation and suspense, which can alone secure them from the grossest absurdities. Yet, I must confess, that this enumeration puts the matter in so strong a light, that I cannot, at PRESENT, be more assured of any truth, which I learn from reasoning and argument, than that personal merit consists entirely in the usefulness or agreeableness of qualities to the person himself possessed of them, or to others, who have any intercourse with him. But when I reflect that, though the bulk and figure of the earth have been measured and delineated, though the motions of the tides have been accounted for, the order and economy of the heavenly bodies subjected to their proper laws, and Infinite itself reduced to calculation; yet men still dispute concerning the foundation of their moral duties. When I reflect on this, I say, I fall back into diffidence and scepticism, and suspect that an hypothesis, so obvious, had it been a true one, would, long ere now, have been received by the unanimous suffrage and consent of mankind.

PART II.

Having explained the moral APPROBATION attending merit or virtue, there remains nothing but briefly to consider our interested OBLIGATION to it, and to inquire whether every man, who has any regard to his own happiness and welfare, will not best find his account in the practice of every moral duty. If this can be clearly ascertained from the foregoing theory, we shall have the satisfaction to reflect, that we have advanced principles, which not only, it is hoped, will stand the test of reasoning and inquiry, but may contribute to the amendment of men's lives, and their improvement in morality and social virtue. And though the philosophical truth of any proposition by no means depends on its tendency to promote the interests of society; yet a man has but a bad grace, who delivers a theory, however true, which, he must confess, leads to a practice dangerous and pernicious. Why rake into those corners of nature which spread a nuisance all around? Why dig up the pestilence from the pit in which it is buried? The ingenuity of your researches may be admired, but your systems will be detested; and mankind will agree, if they cannot refute them, to sink them, at least, in eternal silence and oblivion. Truths which are pernicious to society, if any such there be, will yield to errors which are salutary and ADVANTAGEOUS.

But what philosophical truths can be more advantageous to society, than those here delivered, which represent virtue in all her genuine and most engaging charms, and makes us approach her with ease, familiarity, and affection? The dismal dress falls off, with which many divines, and some philosophers, have covered her; and nothing appears but gentleness, humanity, beneficence, affability; nay, even at proper intervals, play, frolic, and gaiety. She talks not of useless austerities and rigours, suffering and self-denial. She declares that her sole purpose is to make her votaries and all mankind, during every instant of their existence, if possible, cheerful and happy; nor does she ever willingly part with any pleasure but in hopes of ample compensation in some other period of their lives. The sole trouble which she demands, is that of just calculation, and a steady preference of the greater happiness. And if any austere pretenders approach her, enemies to joy and pleasure, she either rejects them as hypocrites and deceivers; or, if she admit them in her train, they are ranked, however, among the least favoured of her votaries.

And, indeed, to drop all figurative expression, what hopes can we ever have of engaging mankind to a practice which we confess full of austerity and rigour? Or what theory of morals can ever serve any useful purpose, unless it can show, by a particular detail, that all the duties which it recommends, are also the true interest of each individual? The peculiar advantage of the foregoing system seems to be, that it furnishes proper mediums for that purpose.

That the virtues which are immediately USEFUL or AGREEABLE to the person possessed of them, are desirable in a view to self-interest, it would surely be superfluous to prove. Moralists, indeed, may spare themselves all the pains which they often take in recommending these duties. To what purpose collect arguments to evince that temperance is advantageous, and the excesses of pleasure hurtful, when it appears that these excesses are only denominated such, because they are hurtful; and that, if the unlimited use of strong liquors, for instance, no more impaired health or the faculties of mind and body than the use of air or water, it would not be a whit more vicious or blameable?

It seems equally superfluous to prove, that the COMPANIONABLE virtues of good manners and wit, decency and genteelness, are more desirable than the contrary qualities. Vanity alone, without any other consideration, is a sufficient motive to make us wish for the possession of these accomplishments. No man was ever willingly deficient in this particular. All our failures here proceed from bad education, want of capacity, or a perverse and unpliant disposition. Would you have your company coveted, admired, followed; rather than hated, despised, avoided? Can any one seriously deliberate in the case? As no enjoyment is sincere, without some reference to company and society; so no society can be agreeable, or even tolerable, where a man feels his presence unwelcome, and discovers all around him symptoms of disgust and aversion.

But why, in the greater society or confederacy of mankind, should not the case be the same as in particular clubs and companies? Why is it more doubtful, that the enlarged virtues of humanity, generosity, beneficence, are desirable with a view of happiness and self-interest, than the limited endowments of ingenuity and politeness? Are we apprehensive lest those social affections interfere, in a greater and more immediate degree than any other pursuits, with private utility, and cannot be gratified, without some important sacrifice of honour and advantage? If so, we are but ill-instructed in the nature of the human passions, and are more influenced by verbal distinctions than by real differences.

Whatever contradiction may vulgarly be supposed between the SELFISH and SOCIAL sentiments or dispositions, they are really no more opposite than selfish and ambitious, selfish and revengeful, selfish and vain. It is requisite that there be an original propensity of some kind, in order to be a basis to self-love, by giving a relish to the objects of its pursuit; and none more fit for this purpose than benevolence or humanity. The goods of fortune are spent in one gratification or another: the miser who accumulates his annual income, and lends it out at interest, has really spent it in the gratification of his avarice. And it would be difficult to show why a man is more a loser by a generous action, than by any other method of expense; since the utmost which he can attain by the most elaborate selfishness, is the indulgence of some affection.

Now if life, without passion, must be altogether insipid and tiresome; let a man suppose that he has full power of modelling his own disposition, and let him deliberate what appetite or desire he would choose for the foundation of his happiness and enjoyment. Every affection, he would observe, when gratified by success, gives a satisfaction proportioned to its force and violence; but besides this advantage, common to all, the immediate feeling of benevolence and friendship, humanity and kindness, is sweet, smooth, tender, and agreeable, independent of all fortune and accidents. These virtues are besides attended with a pleasing consciousness or remembrance, and keep us in humour with ourselves as well as others; while we

retain the agreeable reflection of having done our part towards mankind and society. And though all men show a jealousy of our success in the pursuits of avarice and ambition; yet are we almost sure of their good-will and good wishes, so long as we persevere in the paths of virtue, and employ ourselves in the execution of generous plans and purposes. What other passion is there where we shall find so many advantages united; an agreeable sentiment, a pleasing consciousness, a good reputation? But of these truths, we may observe, men are, of themselves, pretty much convinced; nor are they deficient in their duty to society, because they would not wish to be generous, friendly, and humane; but because they do not feel themselves such.

Treating vice with the greatest candour, and making it all possible concessions, we must acknowledge that there is not, in any instance, the smallest pretext for giving it the preference above virtue, with a view of self-interest; except, perhaps, in the case of justice, where a man, taking things in a certain light, may often seem to be a loser by his integrity. And though it is allowed that, without a regard to property, no society could subsist; yet according to the imperfect way in which human affairs are conducted, a sensible knave, in particular incidents, may think that an act of iniquity or infidelity will make a considerable addition to his fortune, without causing any considerable breach in the social union and confederacy. That HONESTY IS THE BEST POLICY, may be a good general rule, but is liable to many exceptions; and he, it may perhaps be thought, conducts himself with most wisdom, who observes the general rule, and takes advantage of all the exceptions. I must confess that, if a man think that this reasoning much requires an answer, it would be a little difficult to find any which will to him appear satisfactory and convincing. If his heart rebel not against such pernicious maxims, if he feel no reluctance to the thoughts of villainy or baseness, he has indeed lost a considerable motive to virtue; and we may expect that this practice will be answerable to his speculation. But in all ingenuous natures, the antipathy to treachery and roguery is too strong to be counter-balanced by any views of profit or pecuniary advantage. Inward peace of mind, consciousness of integrity, a satisfactory review of our own conduct; these are circumstances, very requisite to happiness, and will be cherished and cultivated by every honest man, who feels the importance of them.

Such a one has, besides, the frequent satisfaction of seeing knaves, with all their pretended cunning and abilities, betrayed by their own maxims; and while they purpose to cheat with moderation and secrecy, a tempting incident occurs, nature is frail, and they give into the snare; whence they can never extricate themselves, without a total loss of reputation, and the forfeiture of all future trust and confidence with mankind.

But were they ever so secret and successful, the honest man, if he has any tincture of philosophy, or even common observation and reflection, will discover that they themselves are, in the end, the greatest dupes, and have sacrificed the invaluable enjoyment of a character, with themselves at least, for the acquisition of worthless toys and gewgaws. How little is requisite to supply the necessities of nature? And in a view to pleasure, what comparison between the unbought satisfaction of conversation, society, study, even health and the common beauties of nature, but above all the peaceful reflection on one's own conduct; what comparison, I say, between these and the feverish, empty amusements of luxury and expense? These natural pleasures, indeed, are really without price; both because they are below all price in their attainment, and above it in their enjoyment.

APPENDIX I.

CONCERNING MORAL SENTIMENT

IF the foregoing hypothesis be received, it will now be easy for us to determine the question first started, [FOOTNOTE: Sect. 1.] concerning the general principles of morals; and though we postponed the decision of that question, lest it should then involve us in intricate speculations, which are unfit for moral discourses, we may resume it at present, and examine how far either REASON or SENTIMENT enters into all decisions of praise or censure.

One principal foundation of moral praise being supposed to lie in the usefulness of any quality or action, it is evident that REASON must enter for a considerable share in all decisions of this kind; since nothing but that faculty can instruct us in the tendency of qualities and actions, and point out their beneficial consequences to society and to their possessor. In many cases this is an affair liable to great controversy: doubts may arise; opposite interests may occur; and a preference must be given to one side, from very nice views, and a small overbalance of utility. This is particularly remarkable in questions with regard to justice; as is, indeed, natural to suppose, from that species of utility which attends this virtue [Footnote: See App. II.]. Were every single instance of justice, like that of benevolence, useful to society; this would be a more simple state of the case, and seldom liable to great controversy. But as single instances of justice are often pernicious in their first and immediate tendency, and as the advantage to society results only from the observance of the general rule, and from the concurrence and combination of several persons in the same equitable conduct; the case here becomes more intricate and involved. The various circumstances of society; the various consequences of any practice; the various interests which may be proposed; these, on many occasions, are doubtful, and subject to great discussion and inquiry. The object of municipal laws is to fix all the questions with regard to justice: the debates of civilians; the reflections of politicians; the precedents of history and public records, are all directed to the same purpose. And a very accurate REASON or JUDGEMENT is often requisite, to give the true determination, amidst such intricate doubts arising from obscure or opposite utilities.

But though reason, when fully assisted and improved, be sufficient to instruct us in the pernicious or useful tendency of qualities and actions; it is not alone sufficient to produce any moral blame or approbation. Utility is only a tendency to a certain end; and were the end totally indifferent to us, we should feel the same indifference towards the means. It is requisite a SENTIMENT should here display itself, in order to give a preference to the useful above the pernicious tendencies. This SENTIMENT can be no other than a feeling for the happiness of mankind, and a resentment of their misery; since these are the different ends which virtue and vice have a tendency to promote. Here therefore REASON instructs us in the several tendencies of actions, and HUMANITY makes a distinction in favour of those which are useful and beneficial.