

sense and imagination, constrains, and often overwhelms the first, and makes us either act contrary to our judgment, or remain inactive, though disposed to action by our will.

While the rational faculties reign, we are calmly occupied with ourselves, our friends, and affairs. But when the material principle prevails, we devote ourselves with ardour to dissipation, to all the pursuits and passions it creates; and are hardly capable of reflecting upon the very objects by which we are so engrossed. In both these states we are happy; in the former we command with satisfaction, and in the latter, we are still more pleased to obey. As only one of these principles is then in action, and acts without opposition from the other, we feel no internal contrariety; our self appears to be simple, because we experience but one impulse. In this unity of action consists our happiness; for, whenever our reason condemns our passions, or, from the violence of our passions, we attempt to discard reason, from that minute we cease to be happy; the unity of our existence, in which consists our tranquillity, is destroyed; the internal contrariety commences, and the two contending principles are manifested by doubts, inquietude and remorse. Of all states, that is the most
unhappy