

ministered to self the greatest satisfaction, has been the least actuated of all his fellows by the wishes, and stood at the greatest distance from the aims of selfishness.*

7. And moreover, there is a just and philosophical sense, in which many of our special affections, besides the virtuous, are alike disinterested with these; even though they have been commonly ranked among the selfish affections of our nature. The proper object of self-love is the good of self; and this calm general regard to our own happiness may be considered, in fact, as the only interested affection to which our nature is competent. The special affections are, one and all of them, distinct from self-love, both in their objects, and in the real psychological character of the affections themselves. The object of the avaricious affection is the acquirement of wealth; of the resentful, the chastisement of an offender; of the sensual, something appropriate or suited to that corporeal affection which forms the reigning appetite at the time. In many of these, is the good of self the proper discriminative object of the affection; and the mind of him who is under their power, and engaged in their prosecution, is differently employed from the mind of him, who, at the time, is either devising or doing aught for the general or abstract end of his own happiness. None of these special affections is identical with the affection which has happiness for its object. So far from this, the avaricious man often, conscious of the strength of his propensity,

* The purely disinterested character of a right religious affection might be proved by these considerations.