

both perpetuates itself upon its old objects, and expands itself into a wider circle as it meets with new ones. Not so with revenge, which generally disposes of the old object by one gratification; and then must transfer itself to a new object, ere it can meet with another gratification. Let us grant that each affection has its peculiar walk of enjoyment. The history of the one walk presents us with a series of accumulations; the history of the other with a series of extinctions.

12. But in dwelling on this beautiful peculiarity, by which a good affection is distinguished from a bad one, we are in danger of weakening our immediate argument. We bring forward the matter a great deal too favourably for the malignant desires of the human heart, if, while reasoning on the supposition of an enjoyment, however transitory in their gratification, we give any room for the imagination that even this is unmixed enjoyment. We have already stated, that, of themselves, and anterior to their gratification, there is a painfulness in these desires; and that when by their gratification we get quit of this painfulness, we might after all obtain little more than a relief from misery. But the truth is, that, generally speaking, we obtain a great deal less on the side of happiness than this; for, in most cases, all that we obtain by the gratification of a malignant passion, is but the exchange of one misery for another; and this apart still from the remorse of an evil perpetration. There is one familiar instance of it, which often occurs in conversation—when, piqued by something offensive in the remark or manner of our fellows, we react with