

our affection and its accompanying, nay, inseparable pleasure, was the most effectual argument that could be brought to bear against the selfish system of morals. The virtuous affection that is in a man's breast simply leads him to do what he ought; and in that object he rests and terminates. Like every other affection, there must be a pleasure conjoined with the prosecution of it; and at last, a full and final gratification in the attainment of its object. But the object must be distinct from the pleasure, which itself is founded on a prior suitableness between the mind and its object. When a man is actuated by a virtuous desire; it is the virtue itself that he is seeking, and not the gratification that is in it. His single object is to be or to do rightly—though, the more intent he is upon this object, the greater will, the greater must be his satisfaction if he succeed in it. Nevertheless, it is not the satisfaction which he is seeking; it is the object which yields the satisfaction—the object too for its own sake, and not for the sake of its accompanying or its resulting enjoyment. Nay, the more strongly and therefore the more exclusively set upon virtue for its own sake; the less will he think of its enjoyment, and yet the greater will his actual enjoyment be. In other words, virtue, the more disinterested it is, is the more prolific of happiness to him who follows it; and then it is, that, when freest of all from the taints of mercenary selfishness, it yields to its votary the most perfect and supreme enjoyment. Such is the constitution of our nature, that virtue loses not its **disinterested** character, and yet man loses not