

of morals, but with the moral constitution of man that we have properly to do; and, most certain it is, that man does feel the moral rightness both of justice and truth, irrespective altogether of their consequences—or, at least, apart from any such view to these consequences at the time, as the mind is at all conscious of. There is an appetite of our sentient nature which terminates in food, and that is irrespective of all its subsequent utilities to the animal economy; and there is an appetite for doing what is right which terminates in virtue, and which bears as little respect to its utilities—whether for the good of self or for the good of society. The man whom some temptation to what is dishonourable would put into a state of recoil and restlessness, has no other aim, in the resistance he makes to it, than simply to make full acquittal of his integrity. This is his landing place; and he looks no further. There may be a thousand dependent blessings to humanity, from the observation of moral rectitude. But the pure and simple appetency for rectitude, rests upon this as its object, without any onward reference to the consequences which shall flow from it. This consideration alone is sufficient to dispose of the system of utility—as being metaphysically incorrect in point of conception, and incorrect in the expression of it. If a man can do virtuously, when not aiming at the useful, and not so much as thinking of it—then to design and execute what is useful, may be and is a virtue; but it is not all virtue.*

* If our moral judgment tell that some particular thing is right,