

8. This explanation will help us to understand wherein it is that the distinction in point of enjoyment, between a good and an evil affection of our nature, properly lies. For there is a certain species of enjoyment common to them all. It were a contradiction in terms to affirm otherwise ; for it were tantamount to saying, that an affection may be gratified, without the actual experience of a gratification. There must be some sensation or other of happiness, at the time when a man obtains that which he is seeking for ; and if it be not a positive sensation of pleasure, it will at least be the sensation of a relief from pain, as when one meets with the opportunity of wreaking upon its object that indignation which had long kept his heart in a tumult of disquietude. We therefore would mistake the matter, if we thought that a state even of thorough and unqualified wickedness was exclusive of all enjoyment—for even the vicious affections must share in that enjoyment, which inseparably attaches to every affection, at the moment of its indulgence. And thus it is, that even in the veriest Pandemonium might there be lurid gleams of ecstasy, and shouts of fiendish exultation—the merriment of desperadoes in crime, who send forth the outcries of their spiteful and savage delight,

It is no more just to refer the private appetites to self-love because they commonly promote happiness, than it would be to refer them to self-hatred, in those frequent cases where their gratification obstructs it.”