

when some deep-laid villany has triumphed; or when, in some dire perpetration of revenge, they have given full satisfaction and discharge to the malignity of their accursed nature. The assertion therefore may be taken too generally, when it is stated, that there is no enjoyment whatever in the veriest hell of assembled outcasts; for even there, might there be many separate and specific gratifications. And we must abstract the pleasure essentially involved in every affection, at the instant of its indulgence, and which cannot possibly be disjoined from it, ere we see clearly and distinctively wherein it is that, in respect of enjoyment, the virtuous and vicious affections differ from each other. For it is true, that there is a common resemblance between them; and that, by the universal law and nature of affection, there must be some sort of agreeable sensation, in the act of their obtaining that which they are seeking after. Yet it is not less true, that, did the former affections bear supreme rule in the heart, they would brighten and tranquillize the whole of human existence—whereas, had the latter the entire and practical ascendancy, they would distemper the whole man, and make him as completely wretched as he were completely worthless.

9. There is one leading difference then between a virtuous and a vicious affection—that there is always a felt sweetness in the very presence and contact of the former; whereas, in the presence