

philanthropist, the general and greatest good of the whole. It is thus that certain transcendental speculatists would cut asunder all the special affinities of our nature, in order that men, set at large from the ties and the duties of the domestic relationship, might be at liberty to prosecute a more magnificent and godlike career of virtue; and, in every single action, have respect, not to the wellbeing of the individual, but to the wellbeing of the species. And thus, also, friendship and patriotism have been stigmatized, along with the family affections, as so many narrow-minded virtues, which, by their distracting influence, seduce men from that all-comprehensive virtue, whose constant study being the good of the world—a happy and regenerated world, it is the fond imagination of some, would be the result of its universal prevalence among men.

5. Fortunately, nature is too strong for this speculation, which, therefore, has only its full being in the reveries or the pages of those who, in authorship, may well be termed the philosophical novelists of our race. But, beside the actual strength of those special propensities in the heart of man, which no generalization can overrule, there is an utter impotency in human means or human expedients for carrying this hollow, this heartless generalization into effect. It is easy to erect into a moral axiom the principle of greatest happiness; and then, on the strength of it, to de-