

pable, that a man often feels himself to be doing virtuously—when to all sense, he is not thinking of the utilities which follow in its train. But then it may be affirmed, that he really is so thinking—although he is not sensible of it. There can be little doubt of such being the actual economy of the world, such the existing arrangement of its laws and its sequences—that virtue and happiness are very closely associated; and that, no less in those instances where the resulting happiness is not at all thought of, than in those where happiness is the direct and declared object of the virtue. Who can doubt that truth and justice bear as manifold and as important a subserviency to the good of the species as beneficence does?—and yet it is only with the latter that this good is the object of our immediate contemplation. But then it is affirmed, that, when two terms are constantly associated in nature, there must be as constant an association of them in the mind of the observer of nature—an association at length so habitual, and therefore so rapid, that we become utterly unconscious of it. Of this we have examples in the most frequent and familiar operations of human life. In the act of reading, every alphabetical letter must have been present to the mind—yet how many thousands of them, in the course of a single hour, must have passed in fleeting succession, without so much as one moment's sense of their presence, which the mind has any recollection of.