

in the world—that, in spite of the great moral depravation into which our species has obviously fallen, we probably do not overrate the proportion, when we affirm, that at least a hundred truths are uttered among men for one falsehood. But then, in the vast majority of cases, there is no temptation to struggle with, nothing by which to try or to estimate the strength of the virtue—so that, without virtue being at all concerned in it, man's words might spontaneously flow in the natural current of his ideas, of the knowledge or the convictions which belong to him. But more than this. Instead of selfishness seducing man, which it often does, from the observations of truth and honesty—it vastly oftener is on the side of these observations. Generally speaking, it is not more his interest that he should have men of integrity to deal with—than that he himself should, in his own dealings, be strictly observant of this virtue. To be abandoned by the confidence of his fellows, he would find to be not more mortifying to his pride, than ruinous to his prosperity in the world. We are aware that many an occasional harvest is made from deceit and injustice; but, in the vast majority of cases, men would cease to thrive when they ceased to be trusted. A man's actual truth is not more beneficial to others, than the reputation of it is gainful to himself. And therefore it is, that, throughout the mercantile world, men are as sensitive of an aspersion on their name, as they would be of an