

with philosophers would inspire us for man in the abstract—the former philanthropy leading to a devoted and sustained habit of well-directed exertion, for supplying the wants and multiplying the enjoyments of every separate household; the latter philanthropy, at once indefinite in its aim and intangible in its objects, overlooking every man just because charging itself with the oversight of all men. It is by a summation of particular utilities which each man, under the impulse of his own particular affections, contributes to the general good, that nature provides for the happiness of the world. But ambitious and aspiring man would take the charge of this happiness upon himself; and his first step would be to rid the heart of all its special affections—or, in other words, to unsettle the moral dynamics which nature hath established there, without any other moral dynamics, either of precise direction or of operative force, to establish in their room. After having paralyzed all the ordinary principles of action, he would, in his newly modelled system of humanity, be able to set up no principle of action whatever. His wisdom, when thus opposed to the wisdom of nature, is utterly powerless to direct, however much, in those seasons of delusion when the merest nonentities and names find a temporary sway, it may be powerful to destroy.

6. Now there is nothing which so sets off the superior skill of one artist, as the utter failure of every other artist in his attempts to improve upon it. And so the failure of every philanthropic or political experiment which proceeds on the distrust