

as good things. If I envy his greatness, I consider that he wants my quiet: as also I consider that he possibly envies me as much as I do him; and that when I began to examine exactly his perfections, and to balance them with my own, I found myself as happy as he was. And though many envy others, yet very few would change their condition even with those whom they envy, all being considered. And I have oft admired why we have suffered ourselves to be so cheated by contradictory vices, as to condemn this day him whom we envied the last; or why we envy so many, since there are so few whom we think to deserve as much as we do. Another great help against envy is, that we ought to consider how much the thing envied costs him whom we envy, and if we would take it at the price. Thus, when I envy a man for being learned, I consider how much of his health and time that learning consumes: if for being great, how he should flatter and serve for it; and if I would not pay his price, no reason I ought to have what he has got. Sometimes, also, I consider that there is no reason for my envy: he whom I envy deserves more than he has, and I less than I possess. And by thinking much of these, I repress their envy, which grows still from the contempt of our neighbour and the overrating ourselves. As also I consider that the perfections envied by me may be advantageous to me; and thus I check myself for envying a great pleader, but am rather glad that there is such a man, who may defend my innocence: or to envy a great soldier, because his valour may defend my estate or country. And when any of my countrymen begin to raise envy in me, I alter the scene, and begin to be glad that Scotland can boast of so fine a man; and I remember, that though now I am angry at him when I compare him with myself, yet if I were discoursing of my nation abroad, I would be glad of that merit in him which now displeases me. Nothing is envied but what appears beautiful and charming; and it is strange that I should be troubled at the sight of what is pleasant. I endeavour also to make such my friends as deserve my envy; and no man is so base as to envy his friend. Thus, whilst others look on the angry side of merit, and thereby trouble themselves, I am pleased in admiring the beauties and charms which burns [sic] them as a fire, whilst they warm me as the sun.

(From *Essays on Happiness*.)

The True Path to Esteem.

I have remarked in my own time that some, by taking too much care to be esteemed and admired, have by that course missed their aim; whilst others of them who shunned it, did meet with it, as if it had fallen on them whilst it was flying from the others; which proceeded from the mist means these able and reasonable men took to establish their reputation. It is very strange to hear men value themselves upon their honour, and their being men of their word in trifles, when yet that same honour cannot tie them to pay the debts they have contracted upon solemn promise of secure and speedy repayment; starving poor widows and orphans to feed their lusts; and adding thus robbery and oppression to the dishonourable breach of trust. And how can we think them men of honour, who, when a potent and foreign monarch is oppressing his weaker neighbours, hazard their very lives to assist him, though they would rail at any of their acquaintance, that, meeting a strong man fighting with a weaker, should assist the stronger in his oppression?

The surest and most pleasant path to universal esteem

and true popularity is to be just; for all men esteem him most who secures most their private interest, and protects best their innocence. And all who have any notion of a Deity, believe that justice is one of His chief attributes; and that, therefore, whoever is just, is next in nature to Him, and the best picture of Him, and to be revered and loved. But yet how few trace this path! most men choosing rather to toil and vex themselves in seeking popular applause, by living high and in profuse prodigalities, which are entertained by injustice and oppression; as if rational men would pardon robbers because they feasted them upon a part of their own spoils; or did let them see fine and glorious shows, made for the honour of the giver upon the expence of the robbed spectators. But when a virtuous person appears great by his merit, and obeyed only by the charming force of his reason, all men think him descended from that heaven which he serves, and to him they gladly pay the noble tribute of deserved praises.

(From the *Essay on Reason*.)

Mackenzie's collected works appeared, with a Life, in 2 vols., edited by the grammarian Ruddiman. See also Thomson's edition of the *Memoirs* (1821); Ormond, *The Lord Advocates of Scotland* (1883); and Taylor Innes, *Studies in Scottish History* (1892).

Andrew Fletcher, born in 1655, succeeded early to the family estate of Saltoun, was educated mainly by Bishop Burnet (then minister of Saltoun), and represented the shire of Lothian in the Scottish Parliament in the reign of Charles II. He opposed the arbitrary designs of the Duke of York, afterwards James II., and retired to Holland. Here he formed a close friendship with the English refugee patriots, and he returned to England with the Duke of Monmouth in 1685. Happening, in a personal quarrel, to kill another member of the expedition (one Dare), Fletcher again went abroad, travelled in Spain, and in Hungary fought with distinction against the Turks. He returned at the Revolution, and took an active part in Scottish affairs. His opinions were republican, and he was of a haughty, unbending temper: 'brave as the sword he wore,' according to a contemporary, 'and bold as a lion: a sure friend, and an irreconcilable enemy: would lose his life readily to serve his country, and would not do a base thing to save it.' Fletcher opposed the union of Scotland with England in 1707, believing, with many zealous but narrow-sighted patriots of that day, that it would eclipse the glory of ancient Caledonia. He strove for a federative, not an incorporating union, and sketched out an ingenious but doctrinaire scheme for partitioning the three kingdoms into provinces or states, each with a local capital and a large measure of home rule. So little was he merely a fanatical Conservative Scot, that Scotland was to fall into two provinces, of neither of which was Edinburgh to be capital; he thought Edinburgh very awkwardly situated for a metropolis, as being neither central, nor on the sea, nor on a navigable river. After the Union he retired from public life in disgust, and devoted himself to promoting improvements in agriculture; and he died at London in 1716.

Like his somewhat older contemporary, Sir