

instinct of the noblest kind, may produce this false economy in perfection. The other economy has larger views."

In a service like this, which is pursued for an independence, and to which the wealthy never have recourse, and in which services cannot be rewarded with honors, merit must be rewarded by situations uniting credit with emolument. It is in the nature of the human character to look to a reward. Without this hope there would be much less of zeal and public spirit than there now is. Self-love plays its part in our most disinterested acts. Every government of the world has instituted rewards as well as punishment for the encouragement of public virtue among its citizens; and when a government loses sight of this principle, it will soon lose the power of rewarding any public virtue, for all virtue will be extinguished. When a man's conscience tells him that he has worked hard and merited well, he expects reward.

I look on the consideration of public service or public ornament to be real and very justice; and I ever held a scanty and penurious justice to partake of the nature of a wrong. I hold it to be in its consequences the worst economy in the world. In saving money I soon can count up all the good I do; but when, by a cold penury, I blast the abilities of a nation, the ill I may do is beyond all calculation.

Indeed, no man knows, when he cuts off the incitements to a virtuous ambition, and the just rewards of public service, what infinite mischief he may do his country through all generations. Such saving to the public may prove the worst mode of robbing it.

Individuals may repeatedly be disappointed, as in all states some must be, without any extensive injury to the public interests, because the hope which is the incitement remains for all; but when to withhold reward and distinction comes to be a system of administration, then the public interests will suffer injury, incalculable injury. There is reason to think that this is the case, from the apparent system of this administration. Its inflexible adherence to its principles of parsimony, and its