

interests, and penetrates the whole system, and is discovered in every part of it, even to its minutest ramifications, in a legal formality, or in the construction of a treaty.

I know not whether a philosopher ought to confess, that in his inquiries after truth he is guided by any consideration; even by the love of virtue. But I, who conceive that a real philosopher ought to regard truth itself chiefly on account of its subserviency to the happiness of mankind, am not ashamed to confess, that I shall feel a great consolation at the conclusion of these lectures, if by a wide survey and an exact examination of the conditions and relations of human nature, I shall have confirmed but one individual in the conviction, that justice is the permanent interest of all men, and of all commonwealths. To discover one new link of that eternal chain by which the Author of the universe has bound together the happiness and the duty of his creatures, and indissolubly fastened their interests to each other, would fill my heart with more pleasure than all the fame with which the most ingenious paradox ever crowned the most eloquent sophist.

I shall conclude this Discourse in the noble language of two great orators and philosophers, who have, in a few words, stated the substance, the object, and the result of all morality, and politics, and law.

“ Nihil est quod adhuc de republica putea dictum, et quo possim longius progredi, nisi sit confirmatum, non modo fallum esse illud, sine injuria non posse, sed hoc verissimum, sine summi justitia rempublicam regi non posse ”—*Cic. Frag. lib. ii. de Repub.*

“ Justice is itself the great standing policy of civil society, and any eminent departure from it, under any circumstances, lies under the suspicion of being no policy at all.”—*Burke's Works, vol.*