

truth—that *honesty is the best policy*—a truth which the ignorant, the disappointed, and the knavish, are frequently disposed to call in question. The gains of roguery are too commonly magnified, and its failures and sufferings too much kept out of sight.

But the utility, of the example to which we are looking, does not terminate here. Henry Frederic Moon is a model to be copied under some views, as it is one to be avoided under others. Talent is neutral as it respects morality; it may be applied either to good or to bad purposes. Men can never possess nor exercise too much talent, too much ingenuity; nor employ it too innocently, nor too usefully. The sum of all is, as laid down in the Gospel, for men to be *wise as serpents, and harmless as doves*. This is advanced here, because certain readers, (it is to be apprehended,) will hastily imagine, that there is a possible mischief in the bringing into view some of the means resorted to by Henry Frederic Moon. Such a conclusion would be erroneous. Every thing, that human skill can accomplish, should not only be known, but as universally diffused as possible; but, when known, it should be applied only to good purposes. Talent is, in itself, neither honesty nor roguery; but talent should only be employed in honesty.

Nor is it not only in matters of handicraft, but in the conduct of life, and government of the mind,