

of desire are seen to be the natural prizes of great and virtuous conduct—of high services to mankind, and of the generous and amiable sentiments from which great endeavours in the service of mankind naturally proceed—it is natural to see diffused among mankind a generous ardour in the acquisition of all those admirable qualities which prepare them for admirable actions; great intelligence, perfect self-command, and over-ruling benevolence. (11)

#### ANNOTATIONS AND ILLUSTRATIONS.

is placed, to modify the political order, in such a manner as may allow free scope and operation to those principles of intellectual and moral improvement, which nature has implanted in our species."—*Elements of the Philosophy of the Human Mind.*

Professor Stewart, thus defines the duty of a statesman:

"That every man is a better judge of his own interest than any legislator can be for him; and that this regard to private interest (or, in other words, this desire of bettering our condition) may be safely trusted to as a principle of action universal among men in its operation;—a principle stronger, indeed, in some than in others, but constant in its habitual influence upon all:—That, where the rights of individuals are completely protected by the magistrate, there is a strong tendency in human affairs, arising from what we are apt to consider as the selfish passions of our nature, to a progressive and rapid improvement in the state of society:—That this tendency to improvement in human affairs is often so very powerful, as to correct the inconveniences threatened by the errors of the statesman:—And that, therefore, the reasonable presumption is in favour of every measure which is calculated to afford to its farther developement, a scope still freer than what it at present enjoys; or, which amounts very nearly to the same thing, in favour of as great a liberty in the employment of industry, of capital, and of talents, as is consistent with the security of property, and other rights of our fellow-citizens."

(11) A sense of political and civil liberty, though there should be no great occasion to exert it in the course of a man's life, gives him a constant feeling of his own power and importance; and is the foundation of his indulging a free, bold, and manly turn of thinking unrestrained by the most distant idea of control. Being free from all fear, he has the most perfect enjoyment of himself and of all the blessings of life; and his sentiments and enjoyments being raised, his very being is exalted and the man makes nearer approaches to superior natures.—*Priestly.*

In one of his Messages to the Legislature of the State of New-York, the late Governor Clinton, (whose acquirements, and the use he made of them, did honor to Ireland, the country of his ancestors, and to New York State, in which he was born and bred,) expressed himself as follows:—

"Man becomes degraded in proportion as he loses the right of self-government. Every effort ought therefore to be made to fortify our free institutions; and the great bulwark of security is to be found in education—the culture of the heart and the head—the diffusion of knowledge, piety, and morality. A virtuous and enlightened man can never submit to degradation; and a virtuous and enlightened people will never breathe in the atmosphere of slavery. Upon education we must therefore rely for the purity, the preservation, and the perpetuation of republican government. In this sacred cause we cannot exercise too much liberality. It is identified with our best interests in this world, and with our best destinies in the world to come. Much indeed has been done, and we have only to cast our eyes over the state, and rejoice in the harvest which it has already yielded. But much more remains and ought to be done—And the following statement is exhibited with a view to animate you to greater exertions."