

or the competence, the
of our children; but,
which I am now speak-
what is health, if the
his possessions at the
he must do if desti-
in the making of the
what is health, if both
ned away by the grasp
and his master he is
his participation or as-
to *fair fame*, when the
ensions to those, let
isolate the state of his
rbdors and Jamaica;
hair with the wool, to
black, and to lose the
a dingy generation.
e nature of the
the performance
With regard to the
so endless the
y, and so many are
adness to attempt
to attempt in other
iven beyond this; that,
clear w: ur minds, the
iftest are the best. In
great and predominant
by any means beyond
as long as the employ-
for rational expectation
a case, labouring, not for
ges to come; and there-
their exertions, because
them before the day of
ngst the virtues of the
fortitude and patience;
on his struggle against
ly-rooted, he is not to

expect the baleful tree to come down at a single blow; he must patiently remove the earth that props and feeds it, and sever the accursed roots one by one.

352. *Impatience* here is a very bad sign. I do not like your *patriots*, who, because the tree does not give way at once, fall to *blaming* all about them, accuse their fellow-sufferers of cowardice, because they do not do that which they themselves dare not think of doing. Such conduct argues *chagrin* and *disappointment*; and these argue a selfish feeling; they argue, that there has been more of private ambition and gain at work than of *public good*. Such blamers, such general accusers, are always to be suspected. What does the *real* patriot want more than to feel conscious that he has done his duty towards his country; and that, if life should not allow him time to see his endeavours crowned with success, his children will see it? The impatient patriots are like the young men (mentioned in the beautiful fable of La Fontaine) who ridiculed the man of fourscore, who was planting an avenue of very small trees, which, they told him that he never could expect to see as high as his head. "Well," said he, "and, what of that? If their shade afford me no pleasure, it may afford pleasure to my children, and even to you; and, therefore, the planting of them gives me pleasure."

353. It is the want of the noble disinterestedness, so beautifully expressed in this fable, that produces the *impatient* patriots. They wish very well to their country, because they want *some of the good for themselves*. Very natural that all men should wish to see the good arrive, and wish to share in it too; but, we must look on the dark side of nature to find the disposition to cast blame on the whole community because our wishes are not instantly accomplished, and especially to cast blame on others for not doing that which we ourselves dare not attempt. There is, however, a sort of *patriot* a great