

they think, that they have fully attained the end of all their labours.

The other species of philosophers treat man rather as a reasonable than an active being, and endeavour to form his understanding more than cultivate his manners. They regard mankind as a subject of speculation; and with a narrow scrutiny examine human nature, in order to find those principles, which regulate our understanding, excite our sentiments, and make us approve or blame any particular object, action, or behaviour. They think it a reproach to all literature, that philosophy should not yet have fixed, beyond controversy, the foundation of morals, reasoning, and criticism, and should for ever talk of truth and falsehood, vice and virtue, beauty and deformity, without being able to determine the source of these distinctions. While they attempt this arduous task, they are deterred by no difficulties; but proceeding from particular instances to general principles, they still push on their inquiries to principles more general, and rest not satisfied till they arrive at those original principles, by which, in every science, all human curiosity must be bounded. Tho' their speculations seem abstract, and even unintelligible to common readers, they please themselves with the approbation of the learned and the wise; and think themselves sufficiently compensated for the labours of their whole lives, if they can discover some hidden truths, which may contribute to the instruction of posterity.

'Tis certain, that the easy and obvious philosophy will always, with the generality of mankind, have the preference to the accurate and abstruse; and by many will be recommended, not only as more agreeable, but more useful than the other. It enters more into common life; moulds the heart and affections; and, by touching those principles which actuate men, reforms their conduct, and  
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