

brings them nearer that model of perfection which it describes. On the contrary, the abstruse philosophy, being founded on a turn of mind, which cannot enter into business and action, vanishes when the philosopher leaves the shade, and comes into open day; nor can its principles easily retain any influence over our conduct and behaviour. The feelings of our sentiments, the agitations of our passions, the vehemence of our affections, dissipate all its conclusions, and reduce the profound philosopher to a mere plebeian.

This also must be confessed, that the most durable, as well as justest fame has been acquired by the easy philosophy, and that abstract reasoners seem hitherto to have enjoyed only a momentary reputation, from the caprice or ignorance of their own age, but have not been able to support their renown with more equitable posterity. 'Tis easy for a profound philosopher to commit a mistake in his subtle reasonings; and one mistake is the necessary parent of another, while he pushes on his consequences, and is not deterred from embracing any conclusion, by its unusual appearance, or its contradiction to popular opinion. But a philosopher who proposes only to represent the common sense of mankind in more beautiful and more engaging colours, if by accident he commits a mistake, goes no farther; but renewing his appeal to common sense, and the natural sentiments of the mind, returns into the right path, and secures himself from any dangerous illusions. The fame of CICERO flourishes at present; but that of ARISTOTLE is utterly decayed. La BRUYERE passes the seas, and still maintains his reputation: But the glory of MALEBRANCHE is confined to his own nation, and to his own age. And ADDISON, perhaps, will be read with pleasure, when LOCKE shall be entirely forgotten.