

cheerful and happy; nor does she ever willingly part with any pleasure but in hopes of ample compensation in some other period of their lives. The sole trouble which she demands is that of just calculation, and a steady preference of the greater happiness. And if any austere pretenders approach her, enemies to joy and pleasure, she either rejects them as hypocrites and deceivers, or, if she admit them in her train, they are ranked, however, among the least favoured of her votaries.

“And, indeed, to drop all figurative expression, what hopes can we ever have of engaging mankind to a practice which we confess full of austerity and rigour? Or what theory of morals can ever serve any useful purpose, unless it can show, by a particular detail, that all the duties which it recommends are also the true interest of each individual? The peculiar advantage of the foregoing system seems to be, that it furnishes proper mediums for that purpose.”—(IV. p. 360.)

In this pæan to virtue, there is more of the dance measure than will sound appropriate in the ears of most of the pilgrims who toil painfully, not without many a stumble and many a bruise, along the rough and steep roads which lead to the higher life.

Virtue is undoubtedly beneficent; but the man is to be envied to whom her ways seem in anywise playful. And, though she may not talk much about suffering and self-denial, her silence on that topic may be accounted for on the principle *ça va sans dire*. The calculation of the greatest happiness is not performed quite so easily as a rule of three sum; while, in the hour of temptation, the question will crop up, whether, as something has to be sacrificed, a bird in the hand is not worth two in the bush; whether it may not be as well to give up the problematical greater happiness in the future for a certain great happiness in the present, and