

the force of a divine command and the doctrine of future reward or punishment; but it is vain to expect that a coal-heaver will appreciate Shaftesbury's delineation of the beauty of virtue like the persons of refinement to whom it was addressed, or be made to glow with cosmic emotion like Walt Whitman; and until the structure of society has been radically changed, coal-heavers, or multitudes as little philosophic or poetic, there will continue to be. We may begin to think that we have reëstablished religion, when a practical impression, such as would exhibit itself in worship or something equivalent to it, has been made on common and uncultivated minds.

If no divine command for the practice of virtue can be shown, if no assurance of the virtuous man's reward, such as Paley assumes, can be given, moral philosophy must, it would appear, be content simply to take the observation of human nature as its basis and to build its system on the natural desires of man, offering them such satisfaction as is consistent with the welfare