

end, and according as we realize that the effort has been successful in securing the desired object. So we may see that happiness is the result of energy though not the object for which that energy has been exercised. Depending upon activity, it is the indirect, not the direct object. Enjoyment appears to result from the voluntary unrestrained exercise of our faculties, just as misery and weariness result from their involuntary and restrained exercise. But there must be some object to influence the will and induce action, and to suppose that happiness is itself that object is to make the effect its own cause. Perhaps it may be thought that the conviction that happiness will be the result of a certain course of action will be sufficient to induce us to pursue that course. But those who act on this principle will certainly meet with disappointment. For this idea supposes that there is no end to be attained apart from happiness itself, and that the operations which we may perform, and the energy which we may put forth are in themselves uninteresting, and would be willingly dispensed with altogether if happiness could be procured without them. And to suppose that it can be obtained from such a course is to suppose that it can arise from that in which there is nothing to produce it. But is it not a fact proved by experience that happiness very often results from a course involving labor and self-denial of the severest and most unpleasant kind? Such is no doubt the case. But the happiness arises not from the means employed, which really give us pain, but from the estimation in which we hold the object attained by those means, and from the conviction that the object is worth the sacrifice that has been made to secure it, that object not being happiness but that which yields happiness. There seems to be something in the very nature of selfishness opposed to happiness. He who labors most diligently for self-gratification generally succeeds in being most miserable. The miser, instead of satisfying his thirst for gold by grasping all within his reach and holding it with an iron grip, increases the passion until his whole being becomes the slave of tyrannical avarice. He who seeks happiness by self-