

of man, which no generalization can overrule, there is an utter impotency in human means or human expedients, for carrying this hollow, this heartless generalization into effect. It is easy to erect into a moral axiom, the principle of greatest happiness; and then, on the strength of it, to denounce all the special affections, and propose the substitution of a universal affection in their place. But, in prosecuting the object of this last affection, what specific and intelligible thing are they to do? How shall they go about it? What conventional scheme shall men fall upon next for obtaining the maximum of utility, after they have broken loose, each from his own little home, and have been emancipated from those intense regards, which worked so effectively and with such force of concentration there? It has never been clearly shown, how the glorious simplifications of these cosmopolites admit of being practically realized—whether by a combination, of which the chance is that all men might not agree upon it; or by each, issuing quixotically forth of his own habitation, and labouring the best he may to realize the splendid conception by which he is fired and actuated. And it does not occur to those who would thus labour to extirpate the special affections from our nature, that it is in the indulgence of them that all conceivable happiness lies; and that, in being bereft of them, we should be in truth bereft of all the means and materials of enjoyment. And there is the utmost difference in point of effect, as well as in point of feeling, between the strong love wherewith nature hath endued us for a few particular men, and the general love where-