

and heavy burthen of unpleasantness or unhappiness on the whole. He is little conversant with our nature who does not know of many a passion belonging to it, that it may be the instrument of many pleasurable, nay delicious or exquisite sensations, and yet be a wretched passion still; the domineering tyrant of a bondsman, who at once knows himself to be degraded, and feels himself to be unhappy. A sense of guilt is one main ingredient of this misery—yet physically, and notwithstanding the pleasure or the relief inseparable at the moment from every indulgence of the passions, there are other sensations of bitterness, which of themselves, and apart from remorse, would cause the suffering to preponderate.

6. There is an important discrimination made by Bishop Butler in his sermons; and, by the help of which, this phenomenon, of apparent contradiction or mystery in our nature, may be satisfactorily explained. He distinguishes between the final object of any of our desires, and the pleasure attendant on or rather inseparable from its gratification. The object is not the pleasure, though the pleasure be an unfailing and essential accompaniment on the attainment of the object. This is well illustrated by the appetite of hunger, of which it were more proper to say that it seeks for food, than that it seeks for the pleasure which there is in eating the food. The food is the object; the pleasure is the accompaniment. We do not here speak of the distinct and secondary pleasure which there is in the taste of food, but of that other pleasure which strictly and properly