

the superior faculty of our nature, then, every time it is cast down from this pre-eminence, there must be a sensation of painful dissonance; and the whole man feels out of sorts, as one unhinged or denaturalized. This perhaps is the main reason that a state of well-doing stands associated with a state of well-being; and why the special virtue of temperance is not more closely associated with the health of the body, than the general habit of virtue is with a wholesome and well-conditioned state of the soul. There is then no derangement as it were in the system of our nature—all the powers, whether superior or subordinate, being in their right places, and all moving without discord and without dislocation. It were anticipating our argument, did we refer at present to the confidence and regard wherewith a virtuous man is surrounded in the world. We have not yet spoken of the adaptations to man's moral constitution from without, but only of the inward pleasures and satisfactions which are yielded in the workings of the constitution itself. And surely when we find it to have been so constructed and attuned by its Maker, that, in all the movements of virtue there is a felt and grateful harmony, while a certain jarring sense of violence and discomposure ever attends upon the opposite—we cannot imagine how the moral character of that being who Himself devised this constitution and established all its tendencies, can be more clearly or convincingly read, than in phenomena like these.

15. We have already said that the distinction so well established by Butler, between the object of