

of a distempered material, but of a distempered moral economy. Were each separate infelicity referred to its distinct source, we should, generally speaking, arrive at some moral perversity, whether of the affections or of the temper—so that but for the one, the other would not have been realized. It is true, that, perhaps in every instance, some external cause may be assigned, for any felt annoyance to which our nature is liable; but then, it is a cause without, operating on a sensibility within. So that in all computations, whether of suffering or of enjoyment, the state of the subjective or recipient mind must be taken into account, as well as the influences which play upon it from the surrounding world; and what we affirm is, that, to a rightly conditioned mind, the misery would be reduced and the happiness augmented tenfold. When disappointment agonizes the heart; or a very slight, perhaps unintentional neglect, lights up in many a soul the fierceness of resentment; or coldness, and disdain, and the mutual glances of contempt and hatred, circulate a prodigious mass of infelicity through the world—these are to be ascribed, not to the untowardness of outward circumstances, but to the untowardness of man's own constitution, and are the fruits of a disordered spiritual system. And the same may be said of the poverty which springs from indolence or dissipation; of the disgrace which comes on the back of misconduct; of the pain or uneasiness which festers in every heart that is the prey, whether of licentious or malignant passions: in short, of the general restlessness and unhingement of every