

hunger in food, or revenge in the infliction of pain upon its object, or affection for another in the happiness and company of the beloved individual. But the object of the moral sense is to arbitrate and direct among all these propensities. It claims the station and the prerogative of a mistress over them. Its peculiar office is that of superintendence, and there is a certain feeling of violence or disorder, when the mandates which it issues in this capacity are not carried into effect. Every affection in our nature is appeased by the object that is suited to it. The object of conscience is the subordination of the whole to its dictates. Without this it remains unappeased, and as if bereft of its rights. It is not a single faculty, taking its own separate and unconnected place among the other feelings and faculties which belong to us. Its proper place is that of a guide or a governor. It is the ruling power in our nature ; and its proper, its legitimate business, is to prescribe that man shall be as he ought, and do as he ought. But instead of expatiating any further at present in language of our own, let us here admit a few brief sentences from Butler himself, that great and invaluable expounder both of the human constitution, and of moral science. "That principle by which we survey, and either approve or disapprove our own heart, temper, and actions, is not only to be considered as what in its turn is to have some influence, which may be said of every passion, of the