

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 attaches to the gratification of the appetite of hunger. This is the pleasure, or relief, which accompanies the act of eating; while the ultimate object, the object in which the appetite rests and terminates, is the food itself. The same is true of all our special affections. Each has a proper and peculiar object of its own, and the mere pleasure attendant on the prosecution or the indulgence of the affection is not, as has been clearly established by Butler, and fully reasserted by Dr. Thomas Brown, is not that object. The two are as distinct from each other, as a thing loved is distinct from the pleasure of loving