

that the parties ever should have come to the extremity of an open and declared violence. If there be only a mutual consciousness of each other's energy of passion and of purpose, then a mutual awe and mutual forbearance may be the result of it. And thus it is, that, by the operation of these reciprocal checks in a family, the peace and order of it may be securely upholden. We have witnessed how much a wayward and outrageous temper has been sweetened, by the very presence in the same mansion, of one who could speak again, and would not succumb to any unreasonable violence. The violence is abated. And we cannot compute how much it is that the blandness and the mutual complaisance which obtain in society, are due to the secret dread in which men stand of each other's irritation; or, in other words, little do we know to what extent, the smile and the courteousness and the urbanity of civilized life, that are in semblance so many expressions of human benevolence, may, really and substantially, be owing to the fears of human selfishness. Were this speculation pursued, it might lead to a very humiliating estimate indeed of the virtue of individuals—though we cannot but admire the wisdom of that economy, by which, even without virtue, individuals may be made, through the mutual action and reaction of their emotions, to form the materials of a society that can stand. Anger does in private life, what the terrors of the penal code do in the community at large. It acts with salutary influence, in a vast multiplicity of cases, which no law could possibly provide for; and where the chastisements of law, whether in