

feel more particularly induced to notice, from its palpable effect in restraining the excess of one of nature's strongest appetites. Its position in the mental system reminds one of the very obvious adaptation to each other of the antagonist muscles in anatomy. We allude to the operation of shame between the sexes, considered as a check or counteractive to the indulgence of passion between the sexes. The former is as clear an instance of moral, as the latter is of physical adaptation. And in their adjustment the one to the other,

constitution.—“What human wants required, that all-foreseeing Power, who is the guardian of our infirmities, has supplied to human weakness. There is a principle in our mind, which is to us like a constant protector, which may slumber, indeed, but which slumbers only at seasons when its vigilance would be useless, which awakes therefore, at the first appearance of unjust intention, and which becomes more watchful and more vigorous, in proportion to the violence of the attack which it has to dread. What should we think of the providence of nature, if, when aggression was threatened against the weak and unarmed, at a distance from the aid of others, there were instantly and uniformly, by the intervention of some wonder-working power, to rush into the hand of the defenceless a sword or other weapon of defence? And yet this would be but a feeble assistance, if compared with that which we receive from the simple emotions which Heaven has caused to rush, as it were, into our mind for repelling every attack. What would be a sword in the trembling hand of the infirm, of the aged, of him whose pusillanimous spirit shrinks at the very appearance, not of danger merely, but even of the arms by the use of which danger might be averted, and to whom consequently, the very sword, which he scarcely knew how to grasp, would be an additional cause of terror, not an instrument of defence and safety? The instant anger which arises does more than many such weapons. It gives the spirit, which knows how to make a weapon of every thing, or, which of itself does, without a weapon, what even a thunderbolt would be powerless to do, in the shuddering grasp of the coward. When anger arises, fear is gone; there is no coward, for all are brave. Even bodily infirmity seems to yield to it, like the very infirmities of the mind. The old are, for the moment, young again; the weakest, vigorous.” Lect. lxiii.