

of nature's strong and urgent and general affections, may be regarded as an impressive while experimental demonstration for the matchless wisdom of nature's God. The abortive enterprises of wild yet benevolent Utopianism; the impotent and hurtful schemes of artificial charity which so teem throughout the cities and parishes of our land, the pernicious legislation, which mars instead of medicating, whenever it intermeddles with the operations of a previous and better mechanism than its own—have all of them misgiven only because, instead of conforming to nature, they have tried to divert her from her courses, or have thwarted and traversed the strongest of her implanted tendencies. It is thus that every attempt for taking to pieces, whether totally or partially, the actual framework of society, and reconstructing it in a new way or on new principles—is altogether fruitless of good; and often fruitful of sorest evil both to the happiness and virtue of the commonwealth. That economy by which the family system would have been entirely broken up; and associated men, living together in planned and regulated villages, would have laboured for the common good, and given up their children wholly undomesticated to a common education—could not have been carried into effect, without overbearing the parental affection, and other strong propensities of nature besides; and so, it was stifled in embryo, by the instant revolt of nature against it. That legislation, which, instead of overbearing, would but seduce nature from her principles, may subsist for generations—yet not without such distemper to society, as may at length