

restrained, those hallowed decencies of life are kept inviolate, which are so indispensable to all order and to all moral gracefulness among men. We have only to conceive the frightful aspect which society would put on, did unbridled licentiousness stalk at large as a destroyer, and rifle every home of those virtues which at once guard and adorn it. The actual and the beautiful result, when viewed in connection with that moral force, by the insertion of which in our nature it is accomplished, strongly bespeaks a presiding intellect—which, in framing the mechanism of the human mind, had respect to what was most beneficent and best for the mechanism of human society.

14. It is well that man is so much the creature of a constitution which is anterior to his own wisdom and his own will, and of circumstances which are also anterior to his wisdom and his will. It would have needed a far more comprehensive view than we are equal to, both of what was best for men in a community, and for man as an individual, to have left a creature so shortsighted or of such brief and narrow survey, with the fixing either of his own principles of action, or of his relation with the external world. That constitutional shame, that quick and trembling delicacy, a prompt and ever-present guardian, appearing as it does in very early childhood, is most assuredly not a result from any anticipation by us either of future or distant consequences. Even the moral sense