

after; it is, therefore, necessary that he should be constrained, though it gives him a momentary grievance, as it is, in fact, a prelude to all his future happiness in life.

In youth, when the spiritual principle begins to act, and is capable of conducting us, a new material sense appears, which assumes an absolute sway over our faculties, the soul itself seems with pleasure to incline to the impetuous passions which it produces. The material principle has, then, more power than ever, for it not only effaces reason but perverts it, and uses it for its own gratification. We only think and act to encourage and to gratify some passion; and while this intoxication lasts we are happy. The external contradictions, and difficulties, seem to render the unity of the interior existence still more firm; they fortify the passion, and fill up the languid intervals; they call forth our pride, and direct all our views towards one object, all our powers towards effecting one end.

But this happiness passes away as a dream; the charm disappears, disgust ensues, and a horrid vacuity of sentiment succeeds. Hardly, on rousing from this lethargy, is the soul capable of distinguishing itself; by slavery it has lost its strength, and the habit of commanding;
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