

not annihilated by this dispersion; but, under the powerful influence of a felt and acknowledged relationship, the affinities of kindred spread and multiply beyond their original precincts, to the vast increase of mutual sympathy and aid and good offices in general society. It will not, we suppose, be questioned—that a vastly greater amount of good is done by the instrumentality of others, and that the instrumentality itself is greatly more available, under the family system, to which we are prompted by the strong affections of nature, than if that system were dissolved. But the remarkable thing is, that these affections had to be provided, as so many impellent forces—guiding men onward to an arrangement the most prolific of advantage for the whole, but which no care or consideration of the general good would have led them to form. This provision for the wants of the social economy, is analogous to that, which we have already observed, for the wants of the animal economy. Neither of these interests was confided to any cold generality, whether of principle or prudence. In the one, the strong appetite of hunger supplements the deficiency of the rational principle of self-preservation. In the other, the strong family affections supplement the deficiency of the moral principle of general benevolence. Without the first, the requisite measures would not have been taken for the regular sustenance of the individual. Without the other, the requisite measures would not have been taken for the diffused sustenance of the community at large.

4. Such is the mechanism of human society, as it comes direct, from the hand of nature or of