

desires, and on which none may interfere against its will, without awakening in its bosom, somewhat like the sense and feeling of an injurious molestation.\*

10. And it is instructive to observe the process, by which this original notion of property is at length rectified into the subsequent notion, which obtains in general society. For this purpose we must inquire what the circumstances are which limit and determine that sense of property, which was quite general and unrestricted before, to certain special things, of which the child learns to feel that they are peculiarly its own—and that too, in a manner which distinguishes them from all other things, which are not so felt to be its own. The child was blind to any such distinction before—its first habit being to arrogate and monopolize all things; and the question is, what those circumstances are, which serve to signalize some things, to which, its feelings of property, now withdrawn from wide and boundless generality, are exclusively and specifically directed. It will make conclusively

\* From what has been already said of resentment, it would appear, that the instinctive feeling of property, and instinctive anger are in a state of co-relation with each other. It is by offence being rendered to the former, that the latter is called forth. Anterior to a sense of justice, our disposition is to arrogate every thing—and it is then that we are vulnerable to anger from all points of the compass. Let another meddle, to our annoyance, with any thing whatever, at this early stage, and we shall feel the very emotion of anger, which in a higher stage of moral and mental cultivation, is only called forth by his meddling with that which really and rightfully belongs to us. The sense of justice, instead of originating either the emotion of anger, or a sense of property, has the effect to limit and restrain both.