

feelings, as much prior to that experience, as the appetite of hunger is prior to our experience of the use of food. In this matter, too, the wisdom of nature has anticipated the wisdom of man, by providing him with original principles of her own. Man was not left to find out the direction in which his benevolence might be most productive of enjoyment to others; but he has been irresistibly, and, as far as he is concerned, blindly impelled thereto by means of a family affection—which, concentrating his efforts on a certain few, has made them a hundred times more prolific of benefit to mankind than if all had been left to provide the best they may for the whole, without a precise or determinate impulse to any. And in like manner, man was not left to find out the direction in which his industry might be made most productive of the materials of enjoyment; but, with the efforts of each concentrated by means of a special possessory affection on a certain portion of the territory, the universal produce is incalculably greater than under a medley system of indifference, with every field alike open to all, and, therefore, alike unreclaimed from the wilderness—unless one man shall consent to labour in seed time, although another should reap the fruit of his labour in harvest. It is good that man was not trusted with the whole disentanglement of this chaos—but that a natural jurisprudence, founded on the constitution of the human mind, so far advances and facilitates the task of that artificial jurisprudence, which frames the various codes or constitutions of human law. It is well that nature has connected with the past