

generations, that, in virtue of the strong possessory feelings which nature causes to arise in the hearts of existing proprietors and to be sympathized with by all other men, the possessors *de facto* have at length the homage done to them of possessors *de jure*; strong in their own consciousness of right, and strong in the recognition thereof by all their contemporaries.

18. But ere we have completed our views upon this subject, we must shortly dwell on a principle of very extensive application in morals; and which itself forms a striking example of a most beautiful and beneficent adaptation in the constitution of the human mind to the needs and the well-being of human society. It may be thus announced, briefly and generally:—however strong the special affections of our nature may be, yet, if along with them there be but a principle of equity in the mind, then, these affections, so far from concentrating our selfish regards upon their several objects to the disregard and injury of others, will but enhance our respect and our sympathy for the like affections in other men.

19. This may be illustrated, in the first instance, by the equity observed between man and man, in respect to the bodies which they wear—endowed, as we may suppose them to be, with equal, at least with like capacities of pain and suffering from external violence. To inflict that very pain upon another which I should resent or shrink from in agony, if inflicted upon myself—this to all sense of justice appears a very palpable iniquity. Let us now conceive then, that the sentient framework