

regard, or an equitable conduct to others—it is no more necessary that we should reduce or extirpate the special affections of our nature, than that, in order to make room for the love of another, we should discharge from the bosom all love of ourselves. So far from this, the affection we have for ourselves, or for those various objects which by the constitution of our nature we are formed to seek after and to delight in—is the measure of that dutious regard which we owe to others, and of that dutious respect which we owe to all their rights and all their interests. The very highest behest of social morality, while at the same time the most comprehensive of its rules, is that we should love our neighbour as we do ourselves. Love to our neighbour is the thing which this rule measures off—and love to ourselves is the thing which it measures by. These two then, the social and the selfish affections, instead of being as they too often are inversely, might under a virtuous regimen be directly proportional to each other. At all events the way to advance or magnify the one, is not surely to weaken or abridge the other. The strength of certain prior affections which by nature we do have, is the standard of certain posterior affections which morality tells that we ought to have. Morality neither planted these prior affections, nor does she enjoin us to extirpate them. They were inserted by the hand of nature for the most useful purposes; and morality, instead of demolishing her work, applies the rule and compass to it for the construction of her own.

22. It was not justice which presided over the