

seize upon that of another man ; but it strengthens my equitable consideration for all the attachments and the claims which its proprietor has upon it. In proportion to the strength of that instinct which binds me to my own offspring, is the sympathy I feel with the tenderness of other parents. In proportion to the strength of that instinct which binds me to my own property, is the sense of equity I feel towards the rights of all other proprietors. It was not justice which gave either the one instinct or the other ; but justice teaches each man to bear respect to that instinct in another, which he feels to be of powerful operation in his own bosom.

24. It is in virtue of my sentient nature that I am so painfully alive to the violence done upon my own body, as to recoil from the infliction of it upon myself. And it is in virtue of my moral nature, that, alive to the pain of other bodies than my own, I refrain from the infliction of it upon them. It is not justice which gives the sensations ; but justice pronounces on the equal respect that is due to the sensations of all. Neither does justice give the sensations of property, but it finds them ; and pronounces on the respect which each owes to the sensations of all the rest. It was not justice which gave the personal feeling ; neither is it justice which gives the possessory feeling. Justice has nothing to do with the process by which this body came to be my own ; and although now, perhaps, there is not a property, at least in the civilized world, which may not have passed into the hand of their actual possessors, by a series of purchases,