

be provided, as so many impellent forces—guiding men onward to an arrangement the most prolific of advantage for the whole, but which no care or consideration of the general good would have led them to form. This provision for the wants of the social economy is analogous to that, which we have already observed, for the wants of the animal economy. Neither of these interests was confided to any cold generality, whether of principle or prudence. In the one, the strong appetite of hunger supplements the deficiency of the rational principle of self-preservation. In the other, the strong family affections supplement the deficiency of the moral principle of general benevolence. Without the first, the requisite measures would not have been taken for the regular sustenance of the individual. Without the other, the requisite measures would not have been taken for the diffused sustenance of the community at large.

4. Such is the mechanism of human society, as it comes direct from the hand of nature or of nature's God. But many have been the attempts of human wisdom to mend and to meddle with it. Cosmopolitism, in particular, has endeavoured to substitute a sort of universal citizenship, in place of the family affections—regarding these as so many disturbing forces; because, operating only as incentives to a partial or particular benevolence, they divert the aim from that which should, it is contended, be the object of every enlightened