

and that to whatever extent he may have impressed additional value on any given thing by the work of his own hands, to that extent, at least, he should be held the owner of it.

13. This then seems the way in which the sense of his right to any given thing arises in the heart of the claimant; but something more must be said to account for the manner in which this right is deferred to by his companions. It accounts for the manner in which the possessory feeling arises in the hearts of one and all of them, when similarly circumstanced; but it does not account for the manner in which this possessory feeling, in the heart of each, is respected by all his fellows—so that he is suffered to remain in the secure and unmolested possession of that which he rightfully claims. The circumstances which originate the sense of property serve to explain this one fact, the existence of a possessory feeling in the heart of every individual who is actuated thereby. But the deference rendered to this feeling by any other individuals, is another and a distinct fact; and we must refer to a distinct principle from that of the mere sense of property for the explanation of it. This new or distinct principle is a sense of equity—or that which prompts to likeness or equality, between the treatment which I should claim of others and my treatment of them; and in virtue of which I should hold it unrighteous and unfair, if I disregarded or inflicted