

violence on the claim of another, which, in the same circumstances with him, I am conscious that I should have felt, and would have advanced for myself. Had I been the occupier of that chair, in like manner with the little claimant who is now insisting on the possession of it, I should have felt and claimed precisely as he is doing. Still more, had I like him placed it beside the fire, I should have felt what he is now expressing—a still more distinct and decided right to it. If conscious of an identity of feeling between me and another in the same circumstances—then let my moral nature be so far evolved as to feel the force of this consideration; and, under the operation of a sense of equity, I shall defer to the very claim which I should myself have urged, had I been similarly placed. And it is marvellous how soon the hearts of children discover a sensibility to this consideration, and how soon they are capable of becoming obedient to the power of it. It is, in fact, the principle on which a thousand contests of the nursery are settled, and many thousand more are prevented; what else would be an incessant scramble of rival and ravenous cupidity, being mitigated and reduced to a very great though unknown and undefinable extent, by the sense of justice coming into play. It is altogether worthy of remark, however, that the sense of property is anterior to the sense of justice, and comes from an anterior and distinct source in our nature. It is not justice