

itself forms a striking example of a most beautiful and beneficent adaptation in the constitution of the human mind to the needs and the wellbeing of human society. It may be thus announced, briefly and generally :—However strong the special affections of our nature may be, yet, if along with them there be but a principle of equity in the mind, then these affections, so far from concentrating our selfish regards upon their several objects, to the disregard and injury of others, will but enhance our respect and our sympathy for the like affections in other men.

19. This may be illustrated, in the first instance, by the equity observed between man and man, in respect to the bodies which they wear—endowed, as we may suppose them to be, with equal, at least with like capacities of pain and suffering from external violence. To inflict that very pain upon another which I should resent or shrink from in agony, if inflicted upon myself—this, to all sense of justice, appears a very palpable iniquity. Let us now conceive, then, that the sentient framework of each of the parties was made twice more sensitive, or twice more alive to pain and pungency of feeling than it actually is. In one view it may be said that each would become twice more selfish than before. Each would feel a double interest in warding off external violence from himself; and so be doubly more anxious for his own protection and safety. But, with the very same moral