

it is as much the dictate of justice that we shall respect the one sensation as the other. He, indeed, who has the greatest sensitiveness, whether about his own person or his own property, will, with an equal principle of justice in his constitution, have the greatest sympathy both for the personal and the proprietary rights of others. This view of it saves all the impracticable mysticism that has gathered around the speculations of those, who conceive of justice as presiding over the first distributions of property; and so have fallen into the very common mistake, of trying to account for that which had been provided for by the wisdom of nature as if it had been provided by the wisdom and the principle of man. At the first allocations of property, justice may have had no hand in them. They were altogether fortuitous. One man set himself down, perhaps on a better soil than his neighbour, and chalked out for himself a larger territory, at a time when there was none who interfered or who offered to share it with him; and so he came to as firm a possessory feeling in reference to his wider domain, as the other has in reference to his smaller. Our metaphysical jurists are sadly puzzled to account for the original inequalities of property, and for the practical acquiescence of all men in the actual and very unequal distribution of it—having recourse to an original social compact, and to other fictions alike visionary. But if there be