

7. We are aware of a certain ethical system, that would obliterate the distinction between justice and humanity, by running or resolving the one into the other—affirming of the former, more particularly, that all its virtue is founded on its utility ; and that therefore justice, to which may be added truth, is no further a virtue than as it is instrumental of good to men—thus making both truth and justice mere species or modifications of benevolence. Now, as we have already stated, it is not with the theory of morals, but with the moral constitution of man that we have properly to do ; and most certain it is, that man does feel the moral rightness both of justice and truth, irrespective altogether of their consequences—or, at least, apart from any such view to these consequences at the time, as the mind is at all conscious of. There is an appetite of our sentient nature which terminates in food, and that is irrespective of all its subsequent utilities to the animal economy ; and there is an appetite for doing what is right, which terminates in virtue, and which bears as little respect to its utilities—whether for the good of self or for the good of society. The man whom some temptation to what is dishonourable

to which, whatever the obligation may be on the part of the dispenser, there is no corresponding right on the part of the recipient. The proper office of law is to enforce the former virtues. When it attempts to enforce the latter, it makes a mischievous extension of itself beyond its own legitimate boundaries.