

any given extent with one's property, to that extent it ceases to be his own; and any good that is done by it is not done freely. The force of law and the freeness of love cannot amalgamate the one with the other. Like water and oil they are immiscible. We cannot translate beneficence into the statute-book of law, without expunging it from the statute-book of the heart; and, to whatever extent we make it the object of compulsion, to that extent we must destroy it.

11. And in the proportion that beneficence is put to flight, is gratitude put to flight along with it. The proper object of this emotion is another's good-will. But I do not hold as from the good-will of another, that which law hath enabled me to plea as my own right—nay to demand, with a front of hardy and resolute assertion. It is this which makes it the most delicate and dangerous of all ground—when law offers to prescribe rules for the exercise of beneficence, or to lay its compulsory hand on a virtue, the very freedom of which is indispensable to its existence. And it not only extinguishes the virtue; but it puts an end to all those responses of glad and grateful emotion, which its presence and its smile and the generosity of its free-will offerings awaken in society. It is laying an arrest on all the music of living intercourse, thus to forbid those beautiful and delicious echoes, which are reflected, on every visit of unconstrained mercy, from those