

counterpart observation holds true, that, as the beatitudes of the one condition, so the sufferings of the other are chiefly made up of moral elements. If, in the former, there be a more precious and heartfelt enjoyment in the possession of another's kindness, than in all the material gifts and services to which that kindness has prompted him—so in the latter, may it often happen, that the agony arising from simple consciousness of another's malignity, will greatly exceed any physical hurt, whether in person or property, that we ever shall sustain from him. A loss that we suffer from the dishonesty of another is far more severely felt, than a ten-fold loss occasioned by accident or misfortune—or, in other words, we find the moral provocation to be greatly more pungent and intolerable than the physical calamity. So that beside the material damage, too palpable to be insisted on at any length, which vice and violence inflict upon society, there should be taken into account the soreness of spirit, the purely mental distress and disquietude which follow in their train—of which we have already seen, how much is engendered even in the workings of one individual mind; but susceptible of being inflamed to a degree indefinitely higher, by the reciprocal working of minds, all of them hating and all hateful to each other. In this mere antipathy of the heart, more especially when aided by nearness and the opportunities of mutual expression, there are sensations of most exquisite bitterness. There is a wretchedness in the mere collision of hostile feelings themselves, though they should break not forth into overt-acts of hostility;