

ever regarding it. The matter may be illustrated by the peculiar relation in which each man stands to his own body, as being, in a certain view, the same with the peculiar relation in which each man stands to his own property. His sensitive feelings are hurt, by the infliction of a neighbour's violence upon the one; and his proprietary feelings are hurt, by the encroachment of a neighbour's violence upon the other. But justice no more originated the proprietary, than it did the sensitive feelings—no more gave me the peculiar affection which I feel for the property I now occupy as my own, than it gave me my peculiar affection for the person which I now occupy as my own. Justice pronounces on the iniquity of any hurtful infliction by us on the person of another—seeing that such an infliction upon our own person, to which we stand similarly related, would be resented by ourselves. And Justice, in like manner, pronounces on the inequality or iniquity of any hurtful encroachment by us on the property of another—also seeing, that such an encroachment upon our own property, to which we stand similarly related, would be felt and resented by ourselves. Man feels one kind of pain, when the hand which belongs to him is struck by another; and he feels another kind of pain, when some article which it holds, and which he conceives to belong to him, is wrested by another from its grasp. But it was not Justice which instituted either the animal economy in the one case, or the proprietary economy in the other. Justice found them both already instituted. Property is not the creation of justice; but is in truth