

an indefinite selfishness and rapacity on the part of the poor. But this evil will be mitigated and at length done away, with the growth of principle among mankind; and more especially, when, instead of being confined to one of these classes, it is partitioned among both. Let the wealthy be as generous as they ought in their doings, and the poor be as moderate as they ought in their expectations and desires; and then will that problem, which has so baffled the politicians and economists of England, find its own spontaneous, while, at the same time, its best adjustment. Let an exuberant yet well directed liberality on the one side come into encounter, instead of a sordid and insatiable appetency, with the recoil of delicacy and self-respect upon the other, and the noble independence of men who will work with their own hands rather than be burdensome; and then will the benefactions of the wealthy and the wants of the indigent, not only meet but overpass. The willingness of the one party to give, will exceed the willingness of the other to receive; and an evil which threatens to rend society asunder, and which law in her attempts to remedy has only exasperated, will at length give way before the omnipotence of moral causes. This, as being one of many specimens, tells most significantly that man was made for virtue, or that this was the purpose of God in making him—when we find, that through no other medium than the morality of the people, can the sorest distempers of society be healed. The impotence of human wisdom, and of every political expedient which this wisdom can devise for the well-being of a state, when virtue languishes among