

from attention to his relatives—the decay and interruption of sympathy in all the little vicinities of town and country, for each man under this system of an assured and universal provision feels himself absolved too from attention to his neighbours—These distempers both social and economic have a common origin; and the excess of them above what taketh place in a natural state of things, may all be traced to the unfortunate aberration, which, in this instance, the constitution of human law hath made from the constitution of human nature.

13. In our attempts to trace the rise of the possessory affection and of a sense of property, we have not been able to discover any foundation in nature, for a sentiment that we often hear impetuously urged by the advocates of the system of pauperism—that every man has a *right* to the means of subsistence. Nature does not connect this right with existence; but with continued occupation, and with another principle to which it also gives the sanction of its voice—that, each man is legitimate owner of the fruits of his own industry. These are the principles on which nature hath drawn her landmarks over every territory that is peopled and cultivated by human beings. And the actual distribution of property is the fruit, partly of man's own direct aim and acquisition, and partly of circumstances over which he had no control. The right of man to the means of existence on the sole ground that he exists has been loudly and vehemently asserted; yet is a factitious sentiment notwithstanding—tending to efface the distinctness of nature's landmarks, and to traverse those