

arrangements, by which she hath provided far better for the peace and comfort of society, nay for the more sure and liberal support of all its members. It is true that nature, in fixing the principles on which man has a right to the fruits of the earth, to the materials of his subsistence, has left out certain individuals of the human family—some outcast stragglers, who, on neither of nature's principles, will be found possessed of any right, or of any property. It is for their sake that human law hath interposed, in some countries of the world; and, by creating or ordaining a right for them, has endeavoured to make good the deficiency of nature. But if justice alone could have ensured a right distribution for the supply of want, and if it must be through the medium of a right that the destitute shall obtain their maintenance—then, would there have been no need for another principle, which stands out most noticeably in our nature; and compassion would have been a superfluous part of the human constitution. It is by means of this additional principle that nature provides for the unprovided—not by unsettling the limits which her previous education had established in all minds—not by the extension of a right to every man; but by establishing in behalf of those some men, whom accident or the necessity of circumstances or even their own misconduct had left without a right, a compassionate interest in the bosom of their fellows. They have no advocate to plead for them at the bar of justice; and therefore nature hath furnished them with a gentler and more persuasive advocate, who might solicit for them at the