

calculably greater than under a medley system of indifference, with every field alike open to all, and, therefore, alike unreclaimed from the wilderness—unless one man shall consent to labour it in seed-time, although another should reap the fruit of his labour in harvest. It is good that man was not trusted with the whole disentanglement of this chaos—but that a natural jurisprudence, founded on the constitution of the human mind, so far advances and facilitates the task of that artificial jurisprudence, which frames the various codes or constitutions of human law. It is well that nature has connected with the past and actual possession of any thing, so strong a sense of right to its continued possession ; and that she has so powerfully backed this principle, by means of another as strongly and universally felt as the former, even that each man has a right to possess the fruit of his own industry. The human legislator has little more to do than to confirm, or rather to promulgate and make known his determination to abide by principles already felt and recognised by all men. Wanting these, he could have fixed nothing, he could have perpetuated nothing. The legal constitution of every state, in its last and finished form, comes from the hand of man. But the great and natural principles, which secure for these constitutions the acceptance of whole communities—implanted in man from his birth, or at least evincing their presence and power in very early child-