

entered into the heart of man without a previous sense of justice. In this we hold them to have antedated matters wrong. The conception of property is aboriginal ; and the office of justice is not to put it into any man's head ; but to arbitrate among the rival feelings of cupidity, or the arrogant and overpassing claims that are apt to get into all men's heads—not to initiate man into the notion of property ; but, in fact, to limit and restrain his notion of it—not to teach the creatures who at first conceive themselves to have nothing, what that is which they might call their own ; but to teach the creatures whose first and earliest tendency is to call every thing their own, what that is which they must refrain from and concede to others. When justice rises to authority among men, her office is, not to wed each individual by the link of property to that which he formerly thought it was not competent for him to use or to possess ; but it is to divorce each individual from that which it is not rightly competent for him to use or to possess—and thus restrict each to his own rightful portion. Its office in fact is restrictive, not dispensatory. The use of it is, not to give the first notion of property to those who were destitute of it, but to limit and restrain the notion with those among whom it is apt to exist in a state of overflow. The use or law, in short, the great expounder and enforcer of property, is not to instruct the men who, but for her lessons, would