

mote the habit of providence in our working classes, it is not only necessary to exhibit a moral restriction which cautions them from going wrong, but to present a positive stimulus which induces them to go right,—to exhibit something good before their eyes, after which they shall strive,—and to make them act of their own free will, as if they had an object to attain. This stimulus may possibly be found in the desire to possess real property ; and although no mere change of laws or circumstances may ever do more than facilitate the progress of good, it is quite possible that a change of circumstances might eminently promote a change of habits, and lead gradually but surely to a more enlightened appreciation of the advantages that might accrue if the present recklessness and extravagance were exchanged for prudence and economy. —*June 17, 1854.*

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## PEASANT PROPERTIES.

IN our present observations on peasant properties, we do not intend to inquire into the ethics of the question. We do not ask whether it was morally right or morally wrong for England to pursue that vast system of inclosure by which the English peasantry were permanently ejected from their commons, and deprived of their prescriptive rights ; or whether it was right or wrong for the legislature and the Highland proprietors to convert, by a fiction of law, what was once to all intents and purposes the property of the clans, into the private domains of individual landlords, thereby disinheriting all save the chief and his family. These questions are practically settled ; the facts are achieved ; society has accepted them ; and it is now useless to speculate on what might have been the result if a different principle had pervaded the