

against the claims of indigence and distress, it is maintained in opposition to the intention of those who made it, and to *His* who is the supreme proprietor of everything, and who has filled the world with plenteousness for the sustenance and comfort of all whom He sends into it." Does not Jock Laidlie or his mother acquire a claim to intromit with earnings transmuted into land, in virtue of all this fine philosophy, and this original compact on which it professes to be founded? No, not the shadow of a claim. We insist, in the first instance, upon Jock Laidlie's producing proof of this compact. We never heard of it before. Paley tells us that "when the partition of property is rigidly maintained against the claims of indigence, it is maintained in opposition to *the intention of those who made it.*" It is imperative, say we, that Paley prove that intention. To what records does he refer? To what histories? Wherever man exists one degree above the savage state, there land is appropriated. It is appropriated in China in the far east, and in America in the far west; it is appropriated on towards the Antarctic in New South Wales, and far to the north, on the coasts of Iceland and the White Sea. In some of these countries the appropriation took place no later than yesterday; in some of the others it took place full thirty centuries ago. But from which of them, we marvel, could Paley or Jock Laidlie prove the existence of the compact? Do the settlers in the back woods take axe in hand, to impart value to their newly appropriated acres by a long course of severe labour, with the intention affirmed by the philosopher? Do they recognise a right in the Jock Laidlies of the country to intromit with their buckwheat or their Indian corn now? Or do they yield to future Jock Laidlies a prospective right to intromit with the buckwheat or Indian corn of their descendants, when all the country shall have been appropriated and cleared? Most assuredly not. Or are the evidences of any such intention