

tion, but the result of personal inquiry and examination of evidence, knowing also how many around me take different views, which they doubtless think important, I have judged that a correct summary of what seems to me the real state of the case might not be useless, or, as a discussion of a controverted point in science, altogether out of place, and if I should influence those who think me mistaken, to express and defend their sentiments, I shall, as seeking only what is true and consequently useful, be pleased to listen to their remarks, and to contribute, through them, to your satisfaction.

I begin, then, by observing that man is naturally disposed to barter or exchange objects which by his exertions he has produced or appropriated. Other animals quietly use what comes in their way, or obtain what they want by violence or artifice: few accumulate, and those few are among the less intelligent; and only under the guidance of mere instinct, prepare for changes of the seasons. Animals will fight for the possession of a desired object: they will seize or steal from others what they want; but the voluntary giving up of anything in order to obtain another thing, is unknown amongst them, and is above their comprehension. Man, in a rude state, imitates the violence; in a corrupt and degraded state, the fraud of the brute,—both of which civilization, knowledge, and moral improvement lead him, for his own good as well as that of others, to abandon; but with the reason God has given him, it requires but small progress for him also to seek advantages by barter. He is sometimes successful in obtaining more of a desirable object than he can immediately consume; and he perhaps finds, when labouring for any product, a very slight additional exertion will greatly increase the quantity obtained. In these circumstances, to a reasoning animal, the idea of barter, as a means of increasing his advantages, naturally suggests itself; nor can the principle have been long applied before it was found out that each one doing what he liked best, or was most skilled in, would produce a much larger amount altogether of all desirable things, and a better share to each, than every one providing as nearly as possible all things for himself. Thus intimately is the tendency to barter connected with the division of labour. The earliest exchanges would of course be conducted with very imperfect approximations to accuracy in valuing—inexperience and the force of desire rendering the terms arbitrary and unequal; but it would soon be found that objects are valuable in proportion to the time and labour required for obtaining