

duce more on receiving more culture, and when there are plenty of hands ready to work on it, that man should want a sufficiency of food.

When we are startled at an unexpected fact we look about for information; and as we are surprised that more persons are *not* satisfactorily fed, it is natural to inquire how it comes to pass that so many *are* fed,—that food finds its way into the mouths of those multitudes that we see around us?

For this purpose, it may, in the first place, be useful to trace the progress of cultivation. It is well known that where man remains in his savage state, very little food is produced; each district is very thinly peopled; immense regions are haunted, rather than inhabited, by a few wandering families: it is not till property is ascertained and secured, that the earth begins to show what it is capable of, and the human species spreads in multiplied numbers over the land. The sacredness of property is the foundation of all improvement: it gives birth to all the wealth of man, except that miserable pittance which he enjoys in common with the inferior animals, for no one will sow unless he has some prospect of reaping.

This being granted, the next step in the course of the argument is to point out the motive which prompted men to provide more than what was conducive to the support and comfort of themselves and their immediate families.

It appears to me that in the early stages of civi-