

erty of those who have *something*. A dreadful question—a horrid struggle—which can never end but in the equal and universal ruin of ALL. In which, he who gains by the loss of his neighbour, gains but to loose, in his turn, to some sturdier robber, till riot and confusion render property but the signal of invasion, and poverty the best shield against the attacks and tyranny of the mob.

The watch word, from one end of France to the other, is *equality*; they join liberty with it, as mountebanks annex a favourite epithet to the nostrum, whose only object is the money in the pockets of the credulous. But after all rank, title, nobility, and distinction have been abolished, what do they mean by equality? The word is absurd if it attaches not to property, for there can be no equality while one man is rich and another poor.

There is information which can be relied on, that the farmers whose occupations are *large*, on comparison with the general size of farms, are under the most abominable oppression; an arbitrary and despotic mob obliges them to sell their products at a fixed price; setting the valuation of all provisions at the rates agreeable to their pleasure; and have, in innumerable instances, taken the corn brought to market at no price at all. To avoid this injustice, the farmers have abstained from appearing in the markets; and such a conduct has been punished by fine, imprisonment, and forfeiture; and decrees have even been passed for their expulsion, and dividing their farms among such as have chosen to seize them. In the levying of taxes, the most abominable transactions have disgraced the kingdom; while the proprietors of a few acres, who every where form the majority of each municipality, escape all taxation, they are vigilant in forcing every man of more considerable property to pay to the last farthing; and as all taxes are assessed and levied by parochial vote, at assemblies, to which *all* resort, the men without property order every thing at will, and have various ways, much more effective, for the division of property, than the most direct levelling principle could suggest.

Let the farmers of this kingdom represent to themselves a picture of what their situation would be, if their labourers, their servants, and