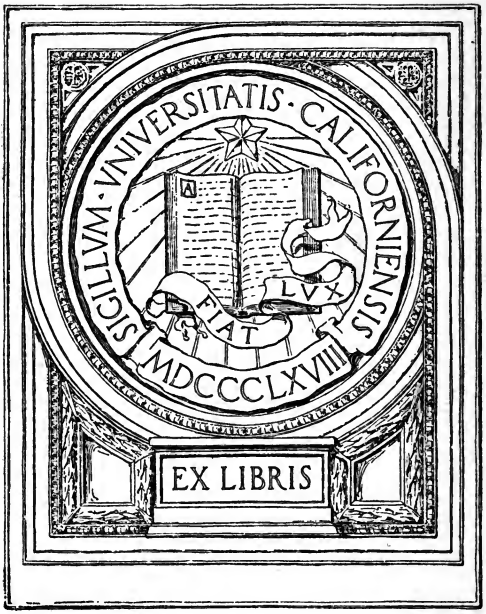
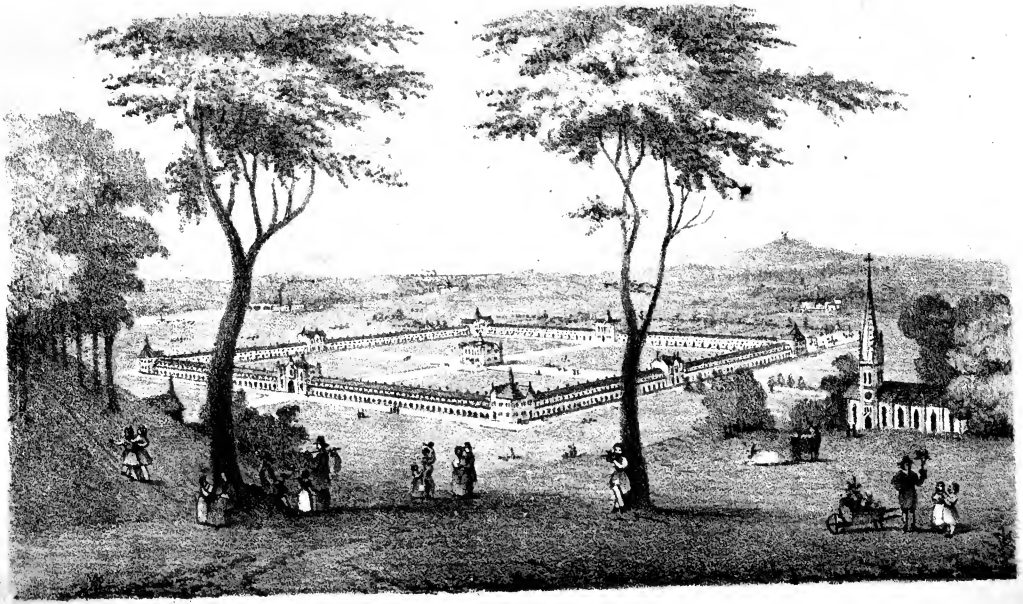

SIGILLVM · VNIVERSITATIS · CALIFORNIENSIS
LVX
FIAT
MDCCCLXVIII
EX LIBRIS



SELF SUPPORTING VILLAGE.

THE

CHRISTIAN COMMONWEALTH.

"AND IF IT SEEM EVIL UNTO YOU TO SERVE THE LORD, CHOOSE YOU THIS DAY WHOM YE WILL SERVE; WHETHER THE GODS WHICH YOUR FATHERS SERVED THAT WERE ON THE OTHER SIDE OF THE FLOOD, OR THE GODS OF THE AMORITES, IN WHOSE LAND YE DWELL: BUT AS FOR ME AND MY HOUSE, WE WILL SERVE THE LORD."

BY

JOHN MINTER MORGAN.

TO WHICH IS ADDED,

AN INQUIRY RESPECTING PRIVATE PROPERTY,

AND THE AUTHORITY AND PERPETUITY OF THE APOSTOLIC INSTITUTION OF A COMMUNITY OF GOODS.

From a Periodical of 1827.

LONDON:

LONGMAN, BROWN, GREEN, AND LONGMANS.

MDCCCXLIX.

London: Printed by Petter, Duff, and Co.
Crane Court, Fleet Street.

TO

THE RIGHT HONOURABLE

LORD ASHLEY,

THE CONSTANT AND PERSEVERING FRIEND OF THE PEOPLE,

AND THE UNWEARIED PROTECTOR OF THEIR CHILDREN,

THIS ADVOCACY OF MEASURES IN FURTHERANCE OF

HIS GREAT AND NOBLE OBJECTS, AND OF PRACTICAL CHRISTIANITY,

IS, WITH HIS LORDSHIP'S PERMISSION,

RESPECTFULLY DEDICATED,

BY HIS MOST OBEDIENT SERVANT,

THE AUTHOR.

EXPLANATION OF THE DESIGN FOR A SELF-SUPPORTING INSTITUTION.

THE object of the Institution may be described in the words, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." The means to be employed and the spirit in which they should be employed, are in accordance with the Old and New Testaments—"Train up a child in the way he should go, and when he is old he will not depart from it."—"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven;" and "Glory to God in the highest, and on earth peace and good-will toward men," is the result which may be hoped for in obeying these Divine commands.

DESCRIPTION OF THE BUILDING.

THE Square of Buildings encloses an area of thirty-four acres, and consists of 300 Cottages for 1,200 persons, or 300 families, averaging four persons in each family, besides public Buildings and private Official Residences: each Cottage has four rooms, a front and back room, both on the ground and upper floors. A married couple without children will occupy two rooms on the ground-floor of a Cottage, and in that case the two upper rooms can be united to the adjoining Cottage, making six rooms for a large family.

The large Room over the Gateway at the Entrance of the Square is the Committee-room; the Apartments on each side are appropriated as lodging-rooms for the Visiting Committee and for Strangers, as well as for the residence of the Secretary.

Passing round the Buildings to the right:—the Angle Building in the foreground is the Infirmary, with the Surgeon's Residence adjoining.

The Residence of the Clergyman has a garden at the back, with a pathway leading to the Church.*

The second Angle Building consists of an Infant School on the ground floor, and a Girl's School on the upper floor, and a house for the Schoolmistresses, with playground adjoining the Schools.

The next large building is the Hall of Assembly for music or any general secular purposes.

In the third Angle Building is the Boys' School on the ground-floor, a Library and Lecture-room on the upper floor, the house for the Schoolmaster, and a playground.

The Kitchen-garden, extending from one playground to the other at the back of the Buildings, is to be cultivated by the children in connexion with their education.

The Governor's House is immediately opposite that of the Clergyman.

The fourth Angle Building is the Store-house, with the Store-keeper's Residence adjoining.

The centre Building comprises a large Kitchen with a Dining-hall above for those who have no particular desire to dine in their own cottages.

At a short distance on the left of the Buildings is a Manufactory for Shoe-making, Carpentering, Hat-making, Smith's work, &c., &c.; some cleanly employments, such as Tailoring, &c., would probably be carried on in the cottages.

A little further on, to the right of the Manufactory, is the Laundry and Baths.

Behind the Hall of Assembly, and the Gardens cultivated by the Children, are the Farming Establishment, Bailiff's House, &c.

On the hill is a Windmill belonging to the Institution.

The whole to be surrounded by 1,000 acres of land; but should the inmates consist of a large proportion of the Agricultural labourers, and the locality be eligible for Farming, more land might be occupied.

* The principle of Economy, for which the Buildings are designed, is not necessarily confined to those of one religious persuasion; but as the number of members is not large, it would be desirable that an uniformity of sentiment and feeling should prevail in each Establishment, thus constituting a congregation.

PREFACE.

In the manifold phases of society, whether in its rudest stages and in its progress, or as it may now be seen in different parts of the world, there may be recognised, among minor variations and resemblances, five distinctive features—the Hunting State, the Pastoral, Agricultural, Commercial, and Manufacturing.

When it was perceived that nations the most advanced in civilisation were not the most moral; that their vices, if less gross, were more numerous; that they had corrupted or exterminated the Aborigines of newly-discovered countries—it is not surprising that some error should have been suspected to exist in the very foundations of society, nor is it unworthy of remark, that those authors who, from time to time, have speculated upon better systems of polity, were the most distinguished in the age in which they lived, for transcendent talent and profound wisdom. The views of Milton himself may be inferred from his opinion on the respective works of Plato, Lord Bacon, and Sir Thomas More :—

"That grave and noble invention, which the greatest and sublimest wits in sundry ages, Plato in 'Critias,' and our two famous countrymen, the one in his 'Utopia,' the other in his 'New Atlantis,' chose, I may not say as a field, but as a mighty continent, wherein to display the largeness of their spirits by teaching this our world better and exacter things than were yet known or used."—*Milton's Apology for his Early Life and Writings.*

To these may be added the "Oceana" of Harrington, and the "Gaudentia di Lucca" ascribed to Bishop Berkeley. That Bishop Burnet belonged to the same school may be concluded from his translating More's "Utopia."

That these distinguished authors, so devoted to the good of mankind, should have written imaginative works upon this subject, and upon no other, shows how much importance was attached to the widest spread of their opinions, and to the necessity of securing general consent before their hopes and lofty aspirations could be realised. The idea of commencing *de novo* with a detached portion of the community, and illustrating their principles by an epitome of society, had not then occurred: but in modern times the principle of Association has been often resorted to for the accomplishment of many important objects; it remains only to be adopted for the attainment of the *most* important, to prevention as well as remedy, to training in the right path as well as correcting in the wrong, and numerous weaknesses and disorders, physical and moral, will disappear from society.

A modern writer has observed: "The idea of forming a superior race of men has entered little into schemes of policy. Invention and effort have been expended on matter much more than on mind. Lofty piles have been reared; the earth has groaned under pyramids and palaces. The thought of building up a nobler order of intellect and character has hardly crossed the most adventurous statesman." And the late Poet Laureate, Dr. Southey, observes: "The ancient legislators understood the power of legislation, but no modern Government seems to have perceived that men are as clay in the potter's hands." The modern legislator may, however, be equally conscious of this truth, but he labours under considerable disadvantages—he cannot abolish old institutions and remodel the Commonwealth —he has to contend with difficulties arising out of a complicated and artificial structure of society, the foundations of which were laid in a far less enlightened age, and which has been built up at different periods, according to the exigencies of the times, and upon no preconcerted plan. But in locating three or four hundred families on the land, and forming them into a distinct community, an opportunity, in selecting *their* institutions, is afforded of freely profiting by the past history of the world, and of superadding, to whatever can be derived from the genius of ancient Greece, the discoveries and experience of the intervening period; when with these advantages are combined the Light of Christianity, alone sufficient for our guide, it must be

some egregious mismanagement that would prevent the general character of the assembled body being gradually recast in a new and less imperfect mould.*

Manifestations of Design are apparent even in the progress of society, for there is a coincidence in the events of the world: the art of printing was invented soon after the dawn of the Reformation, and at the period when improvements in machinery have enabled man to supply his bodily wants with greater facility, leaving him ample time to improve the higher faculties of his nature, great advances have also been made in the discovery of superior methods of imparting knowledge, and in a more enlarged acquaintance with his mental powers.

The Author gratefully acknowledges the kind encouragement received from the Clergy in different parts of the country, who have done him the honour to inspect the preliminary plan described in the following pages, and especially the judicious and important suggestions of the Clergy and Laity in the Metropolis, who assisted in completing the Prospectus.

---

* The idea of the Self-supporting Institution is no novelty: a similar suggestion will be found in a Pamphlet entitled "A College of Industry for 300 Poor Fellows," published by John Bellers in the year 1696, and referred to in Sir Morton Eden's large Work on the Poor Laws.

THE

CHRISTIAN COMMONWEALTH.

Qu'en revanche il éclate quelque part un grand développement d'intelligence, et qu'aucun progrès social n'y paraisse attaché, on s'étonne, on s'inquiète. Il semble qu'on voie un bel arbre qui ne porte pas de fruits, un soleil qui n'échauffe pas, qui ne féconde pas.—*Guizot.*

Tempore crevit amor, qui nunc est summus habendi;
Vix ultra, quo jam progrediatur, habet.

THAT in the richest, most powerful, and extensive empire in the world—the most advanced in the pursuits of literature and philosophy, and in the culture of the arts and sciences—pre-eminently distinguished for the piety and benevolence of its ministers of religion, and for the zeal and number of its holy band of missionaries—spreading Bibles and Tracts innumerable in all countries, and proclaiming the glad tidings of the Gospel even in the remotest corners of the globe,—that in such a country, and in the nineteenth century, an attempt should be made to describe the principles and

practices of a Christian Commonwealth, might seem to demand no ordinary apology.

That apology will be found in the extreme poverty, severe sufferings, demoralisation, and appalling misery extensively prevailing, and too well authenticated in the voluminous Reports of Parliament. To some deeply-seated and widely-extended errors alone can such an extraordinary anomaly be traced.

To combat error, when it could be dissipated simply by the promulgation of its opposite truth, is often a needless, protracted, and painful warfare; but there may be occasions when no alternative is left—when, for instance, endeavours are made, not to announce recently-discovered truths, but to awaken attention to those which are admitted "to be so true that they lie dormant in the understanding along with the most despised and exploded errors:"—when such truths are repeated by rote in our youthful lessons—formally uttered in our Church Service and in the performance of sacred rites, unheeded in the prayers preceding the deliberations of the Senate, and when offered up on the most solemn occasions—their reiteration, under ordinary circumstances, would be considered so common-place and puerile as to excite a smile of surprise, or pass unnoticed.

When, however, endeavours are made to

expose the fallacy of incongruous systems, formed in utter disregard of these important but neglected truths; the authors and votaries of such systems, jealous of their own reputation and judgment, may be eager to defend them, and the public attention be at length aroused to inquiries of vital interest to the general welfare.

Of all the prejudices that obstruct the perception of moral truth and the laws of justice, by far the most influential and most widely extended are those which originate in the modern school of political economy—perplexing our codes of morals, occasioning false views of religion, and paralysing the efforts of statesmen at a period when there is the greatest need of energy and wisdom in the councils of a nation saturated with wealth, yet contending with all the evils of poverty. While errors, fatal to all real improvement, are promulgated as incontrovertible truths from the Professors' Chairs of Oxford and Cambridge, and of all the Universities, and advocated by a numerous Club, of which the most active men of the two great political parties are members; who shall presume to question the validity of their dicta? and accordingly Christianity has only to mourn over the fate of little children, when the Legislature gravely decides, that unless—immured in unhealthy manufactories—their wearisome toil

should extend to less than twelve hours in the day, the greatness and the glory of the country must depart.*

From such a decision the common sense of mankind revolts, and it is time that the pretensions of a system, for which its authors and expounders claim the dignity of science, should be brought to the test of a stricter scrutiny. Notwithstanding it ranks among its supporters distinguished living authorities, names for their refutation—if truth needed extraneous aid—could be referred to, among the illustrious dead, of those who have contended for higher principles, whose character for erudition and genius have passed the ordeal of ages, and for whom, probably, neither among the ancients nor the moderns, could any compeers be found.

Adam Smith is the acknowledged founder of

---

* "My noble friend's proposition would be ruinous to the interests of the working classes, and fatal to our commercial prosperity." "The ruin of the country may be the speedy result of a wrong decision."—Sir James Graham, March 15 and 18, 1844, on Lord Ashley's motion for limiting the hours of working in manufactories to ten hours for children.

Lord Brougham, in his speech on the same question, March 25, 1844, remarked: "He could now clearly state, and predict to their lordships what the question in future would be, namely, whether ten hours' work was to be paid for by twelve hours' wages? If such a principle were adopted, away at once would go the profits of the manufacturers."

the modern school, and the following eulogium is pronounced by the most voluminous and able, as well as the most eloquent writer on political economy of the present day, and one whose authority on the subject is more frequently quoted than that of any other author :—

"At length, in 1776, our illustrious countryman, Adam Smith, published the 'Wealth of Nations,' a work which has done for political economy what the Essay of Locke did for the philosophy of the mind. In this work the science was, for the first time, treated in its fullest extent; and the fundamental principles, on which the *production* of wealth depend, placed beyond the reach of cavil and dispute. In opposition to the French economists, Dr. Smith has shown that *labour* is the only source of wealth, and that the wish to augment our fortune, and to rise in the world—a wish that comes to us from the womb, and never leaves us till we go into the grave—is the cause of wealth being saved and accumulated. He has shown that labour is productive of wealth when employed in manufactures and commerce, as well as when it is employed in the cultivation of the land. He has traced the various means by which labour may be rendered most effective; and has given a most admirable analysis and exposition of the prodigious addition made to its power by its *division* among different individuals, and by the employment of accumulated wealth or capital in industrious undertakings. He has shown that wealth does not consist in the abundance of gold and silver, but in the abundance of the various necessaries, conveniences, and enjoyments of human life. He has shown that it

is in every case sound policy to leave individuals to pursue their own interests in their own way; that, in prosecuting branches of industry advantageous to themselves, necessarily they prosecute such as are, at the same time, advantageous to the public."—*McCulloch's Principles of Political Economy, p.* 52.

The truths enunciated in the foregoing passage were familiarly known to reflecting men long before the days of Adam Smith; the errors may be obviously traced to that confined view of human nature, excluding its susceptibility of great improvement from early and consistent training: even without that superior training which could now be adopted, there are not wanting numerous instances of tribes and nations diligent in their pursuits, where the desire of accumulation or of individual distinction was unknown.

That labour was the source of wealth, as well when applied to manufactures as to land, and that division of labour facilitated and increased production, were surely no new discoveries. By divorcing political economy from higher objects, an undue and exclusive importance has been given to the principle of the division of labour, virtually sanctioning its unrelenting application to the creation of wealth, regardless of the sufferings of the producers, and actually diminishing the amount of wealth produced. The following was extracted from a periodical a few years back,

and the facts may still be the same, if we except the limitation of the hours :—

" In Warrington there is a pin manufactory, in which there are fifteen frames for heading. At each frame four persons, chiefly children, are employed, in a sitting posture; the right hand is used in placing the pin under the hammer, and the left in taking it away, while the foot works the treddle which lifts the weight, about fourteen pounds. In this occupation the poor creatures are kept from six in the morning till half-past eight or nine at night; and they are not allowed to speak to each other, or to withdraw their eyes from their work. Some of these young slaves are under eight, and others under seven years of age."

Although the pin manufacturer can cast off the poor cripple, the sickly child, and the workman worn out or overtaken by premature old age, and employ, in succession, the very *élite* of the muscle and sinew of human nature, for which, paying miserable wages, he is enabled to sell his pins cheaper, yet his gain is a loss to the community: the public is compelled to support the rejected, who, having ceased to be producers, are doubly a loss in estimating the national wealth.

Of the great and unqualified advantages to be derived from a division of labour under judicious and benevolent guidance, no one can doubt; but without due regulation its evils are not confined to the bodily sufferings of the people, but extend

to the intellectual faculties of the educated classes; the reasoning powers become contracted by an undivided attention to one subject only, and unable to grasp more comprehensive questions.

The exclusive attention which the oculist, the dentist, and the aurist, give to their respective objects, leads to more accurate information than could be obtained formerly when several professions were followed by the same individual—when the duties of the cupper and the dentist were blended with those of the village hair-dresser; when ecclesiastics headed armies, or sat upon the wool-sack; but with the division and sub-division of mental pursuits, we have failed in our systems of education to strengthen and enlarge the mind, by laying a broad and solid foundation in the rudiments of general knowledge ere professional studies commenced.*

* While these modern minor divisions have increased, there is fortunately an ancient grand division rapidly fading away, for the distinction is much less marked between the few who were supposed to be born to think only, and the many who were born to labour only; and it is no longer doubted that the poor little shivering child, half starved and in rags, standing at the corner of a court soliciting alms, may possess faculties equal to those of the learned professor, whose fallacious theories tend to perpetuate its destitution and misery.

"'Tis nature's law
That none, the meanest of created things,
Of forms created the most vile and brute,

The following remarks on universal Science are applicable to the method of study, and accord with the process of nature; the child opens its eyes upon all within its horizon, is first interested in individual objects, but fatigued with close attention to details, until peculiar branches of science, for which it has most aptitude, excite a more earnest curiosity, and then analytical investigation is prosecuted with delight: —

"But as the divisions of the sciences are not like different lines that meet in one angle, but rather like the branches of trees that join in one trunk, it is first necessary that we institute a universal science as a parent to the rest, and making a part of the common road to the sciences before the ways separate. And this knowledge we call *philosophia prima*, it has no other for its opposite, and differs from other sciences rather in the limits whereby it is confined than in the subject, as treating only the summits of things."—*Lord Bacon.*

The dullest or most noxious, should exist
Divorced from good—a spirit and pulse of good,
A life and soul, to every mode of being
Inseparably linked.—Then be assured
That least of all can aught that ever owned
The heaven-regarding eye and front sublime
Which man is born to—sink, howe'er depressed,
So low as to be scorned without a sin;
Without offence to God cast out of view;
Like the dry remnant of a garden-flower
Whose seeds are shed, or as an implement
Worn out and worthless."—*Wordsworth.*

Those engaged in sedentary employments would not be less skilful in their respective avocations by being daily employed a few hours in the open air in agriculture or any other active pursuit. Nor would the mind of the student be less acute and penetrating in his favourite or professional subject, by that occasional attention to other branches of science, which would enable him to perceive their mutual relations and dependencies, and the light they shed upon each other.

To those isolated and exclusive views may in some measure be attributed the separation of reformers into three parties—the spiritual, intellectual, and physical; for when not only manual but mental employment has been reduced to those minute sub-divisions, each is studying a small part, to him the all-important, in the complicated structure of society; unmindful of other parts equally essential to perfect organization, and minds, originally the most powerful, become incapacitated for general views, or for a wider range of thought. While plans of reform, by means of churches and schools, have been carried into effect by the respective advocates of religious knowledge and secular instruction, both parties have been too regardless of the physical condition of the people; this has been left to the tender mercies of political economy, and accordingly,

along with the most extraordinary efforts to extend religious and general knowledge for the last twenty years, there has been a moral deterioration and a great increase of crime.

When man shall be recognised as a compound being, consisting of body as well as soul—when the old maxim of "*mens sana in corpore sano*" is fully acted upon,—the necessity of a due consideration of all that is essential to religious culture and training, will be better understood. We cannot serve God, in discharging our duties to others, in any other way than by preparing the soil for the seed of his Word: this the Saviour, who *could* do more, never neglected; while we, who can scarcely do anything besides, hold it in light estimation. When Providence has rewarded scientific researches by the discovery of means to mitigate the severity, and abridge the hours, of human toil, not only is the labour of the artisan, when employment is to be obtained, more unremitting and worse requited, but children of a tender age must be incarcerated from morning to night, to the great injury of their health and morals: and, as if this outrage of nature in the dawn of existence, when the fields should invite them to joyous and beneficial exercise, were not sufficient, it has become necessary that the arm of the law should be outstretched, to rescue the

innocent victims from still greater rapacity, and the grinding tyranny of competition.*

Mr. Travis Twiss, the present professor of political economy at Oxford, appears to move in the same circle as his predecessors,—the two lectures on machinery, delivered during the Lent term, 1844, and since published, so far from suggesting a more humane and enlightened direction of scientific power, are devoted to the controversial question of its comparative advantages and disadvantages under the present system of competition. Now the very fact of the value of this power being questionable at all, is a sufficient proof of its misdirection.—Mr. Twiss observes :—

"It cannot be doubted, from the various facts which the Factory Commission and other Parliamentary

* Nothing can be more unjust than the practice of party writers, in charging upon the manufacturers themselves the evils inherent in the present mode by which the wants of society are supplied. While competition is the principle adopted, the manufacturer is compelled to employ the cheapest labour; for if he attempted to pay more than others he would be undersold, and must then either suspend his works or be ruined: besides, among the manufacturers are to be found some of the most enlightened and generous friends of the working classes, anxiously promoting their comforts and the education of their children. This condemnation of individuals is as inconsistent as it would be to visit upon military commanders the miseries inflicted by war; to accuse them of inhumanity, because, in the honourable discharge of their duties, they lead on men to battle.

Reports have made generally accessible, that the tendency of the employment of machinery is not to diminish wages, but on the contrary to augment them, by enabling the operative to produce a greater quantity of work in the same time, and by reducing the cost of the commodities which he himself consumes."

If the inquiry of the Factory Commission was confined to the rate of wages in the factories, their conclusions have no reference to the effect produced by machinery on the general value of labour in the market. A patentee, and those whom he employs, may be benefited by a monopoly which throws thousands out of employment, and the large capitalist, with improved machinery, is enabled to give good wages, notwithstanding he sells his commodity at a rate so low as to destroy the smaller manufacturer, and deprive immense numbers of their usual occupation; hence, those only can benefit by a reduction in price who have regular employment.

It has been estimated that the additional use of machinery within the last fifty years has been equal to an augmentation in the labour market of several hundred millions of men. Every reduction in the price of a commodity is preceded by a reduction in the *aggregate* value of labour, or in the cost of production, which is so much loss to the working men in general, who

are inadequately compensated by the cheapness of the article.

Mr. Porter, in the "Progress of the Nation," calculates that, during twenty-four years of peace, eight hundred millions had been added to the wealth of the country, and yet, during that period, wages, notwithstanding occasional fluctuations, had continued to decline.

In contending for the advantages of machinery, without adverting to its concomitant evils, as employed in the service of commerce only, Mr. Travis refers to a passage in the Factory Report, announcing an important discovery by Mr. Senior :—

"The general impression on us all as to the effects of factory labour has been unexpectedly favourable. The factory work-people in the country districts are the plumpest, best clothed, and healthiest looking persons of the labouring class that I have ever seen. The girls, especially, are far more good-looking (and good looks are fair evidence of health and spirits) than the daughters of agricultural labourers."

Mr. Senior is here writing in discharge of a special duty as one of the Commissioners, but the introduction of this passage into a lecture delivered before those who may be the future Legislators of the Empire, is not calculated to awaken sympathy for the sufferings of factory

children, doomed to perpetual imprisonment and wearisome labour.

No one can attentively peruse the writings of the Political Economists, without a strong impression of their benevolent intentions, but it is the unfortunate tendency of their speculations to confirm the worst errors of society.

How much more conducive to the best interests of mankind, if sentiments like the following were fostered and encouraged in the rising generation :—

"Telle est d'ailleurs la noble nature de l'humanité, qu'elle ne saurait voir un grand développement de force matérielle sans aspirer à la force morale qui doit s'y joindre et la dominer; quelque chose de subalterne demeure empreint dans le bien-être social, tant qu'il n'a pas porté d'autres fruits que le bien-être même, tant qu'il n'a pas élevé l'esprit de l'homme au niveau de sa condition."—*Guizot.*

We have yet to advert to another principle, for the discovery of which Dr. Adam Smith was eulogised, and which is not the least favoured by the economists of the present day—the celebrated "*Laissez faire*" system.

In all the great thoroughfares of the metropolis, in the principal streets, as well as in some of the most obscure, are two or three costly establishments vying in the splendour of their decorations with the temples raised to the worship

of God; these magnificent buildings, well warmed and brilliantly lighted up, are singularly attractive to the shivering, half-naked, and starving multitudes, issuing from cold, dark, and wretched apartments in courts and alleys—for to those edifices they crowd, in the hope of finding a short oblivion of their cares in a delusive excitement which only adds to their despair and misery.* It is somewhat difficult to understand how the distillers, who "pursue their own interests in their own way," are "prosecuting branches of industry advantageous to the public." The same observations will apply to the keepers of gaming-houses and brothels, to the vendors of licentious publications, to all the panders to the vices and follies of mankind. It is said that at Hamburgh the manufacture of cigars is carried on so extensively as to occupy more than 10,000 persons, chiefly women and children. The total number

* We are told that, in the Island of Tahiti, the inhabitants became so convinced, from the exhortations of the missionaries, of the beneficial effects of temperance, that, when the Parliament met, and before the members proceeded to business, they sent a message to the Queen to know upon what principles they were to act. She returned a copy of the New Testament, saying:—"Let the principles contained in that book be the foundation of all your proceedings;" and immediately they enacted a law to prohibit trading with any vessel which brought ardent spirits for sale!

of cigars manufactured annually is 150,000,000, the value of which is 6,000,000 of marks current, about £350,000 sterling. If the opinion of some of the medical profession is correct, all this labour, as well as the large traffic in opium, so far from being "advantageous to the public," is a positive injury.

Sir James Graham, in his speech on the Factory Question, March 15th, 1844, bears testimony to the evils of non-interference:—"I have been informed that 35,000 children are employed in calico printing; that they are worked without limitation of time; they begin to labour at six years of age, and they work fifteen hours a-day; even night labour is not prohibited. So far therefore from the tendency of legislation being such as has been stated by my noble friend, it has been directly opposite. There has been a congestion of labour where there has been no legislation; there is a depletion of labour where there has been interference." Thirty-five thousand children worked for fifteen hours in the day! It is impossible that such an abomination can be "advantageous to the public." Competition is a kind of civil war, in which women and children are the first victims, and it is one of the chief causes of national antipathies. Among the losses occasioned by war, there is not one more to be lamented by

nations than the sacrifice of their most courageous and enterprising men, those who would probably have been the most valuable members of society, and highly distinguished in any other profession in which they had embarked. It was an ordinance of Napoleon, which forbade the surrender of any fortress without having stood at least one assault, and the reason he assigns was as follows :—"To inflict loss upon an enemy is the very essence of war, and as the bravest men and officers will always be foremost in an assault, the loss thus occasioned may be of the utmost importance." Colonel Napier, who, in his "History of the Peninsular War," makes this statement, gives the following description of a melancholy spectacle at the siege of St. Sebastian:—"The forlorn hope had already passed beyond the play of the mine, and now speeded along the strand amidst a shower of grape and shells; the leader, Lieutenant Macguire, of the Fourth Regiment, conspicuous from his long white plume, his fine figure, and his swiftness, bounded far ahead of his men in all the pride of youthful strength and courage, but at the foot of the great breach he fell dead, and the stormers went sweeping like a dark surge over his body." Such are the barbarous conflicts of Christian Europe! The time cannot be very far distant when men of all ranks will be too enlightened to

revive the horrors of war, and incur the risk of leaving destitute widows and orphans, in compliance with false and irreligious notions of honour; happy would it be for mankind if the influential in all civilised countries were to anticipate that period by commencing themselves a career of true glory—and, guided by the manifest conservative designs of Providence, instead of applying the principles of science in making their engines of destruction more effective and terrible, direct them to the construction of durable works of beneficence for the general good.

> "Science then
> Shall be a precious visitant; and then,
> And only then, be worthy of her name."

Political economists may contend that Adam Smith confined his remarks to commerce and manufactures; but we reply, that the principle of competition, once publicly sanctioned in any sphere of exertion, must necessarily, in a greater or less degree, influence the whole character of individuals and of nations. The author of the "Wealth of Nations," as if conscious of the incompatibility of his economic principles with Christian morality, composed himself a theory of morals more comformable to his political theory, and he thus speaks of war, of which competition is the soul:—

"To compare the futile mortifications of a monastery to the ennobling hardships and hazards of war; to suppose that one day, or one hour, employed in the former, should, in the eye of the great Judge of the world, have more merit than a whole life spent honourably in the latter, is surely contrary to all our moral sentiments; to all the principles by which nature has taught us to regulate our contempt or admiration."—*A. Smith's Theory of Moral Sentiments: Sense of Duty.*

> "Another lesson with my manhood came;
> I have unlearn'd contempt: it is the sin
> That is engender'd earliest in the soul,
> And doth beset it like a poison worm,
> Feeding on all its beauty."

While the ministers of religion are inculcating the highest motives, the political economists are advocating, or virtually encouraging, the lowest. Hence arises confusion; in the mind virtue and vice, good and bad, are mingled, and new terms must be invented to express the heterogeneous idea: accordingly, we hear of a "laudable ambition," a "becoming pride," as substitutes for those pure and exalted motives which all the institutions of society should tend to foster and strengthen, if we are really to live under a "Church and State."

If a professor, after propounding a correct and beautiful theory of chemistry, were to proceed to manipulate in direct contravention of the principle he had laid down, great discredit would attach either to himself or his theory. Nor has it been

sufficiently considered to what extent the discrepancy of sanctioning institutions, opposed to the spirit of religion, generates in the minds of youth either dissent or scepticism; that it impedes the progress of Christianity in distant lands is evident; the solitary missionary goes forth to proclaim the glad tidings of the Gospel, and the path is paved with fire and sword, by armed multitudes, for the messenger of peace.

The condition of the people is considered sufficiently improved by an extension of manufactures, unaccompanied by any evils not susceptible of all the amelioration that can be desired; hence the factory system, through which tens of thousands of the rising generation are immured from morning till night in the unhealthy cotton-mill, and doomed, amidst noise and dust, to one unvarying harassing employment, is the acme of their schemes, and free-trade, as a means of extending this system more widely, becomes an increasing object of solicitude. That free-trade would produce a collateral benefit, by amalgamating the interests of different countries, and rendering it as difficult for their rulers to induce or force the people of one nation to slaughter the people of another, as now to excite hostility between neighbouring counties, is highly probable; but the immediate consequences would be to

consign to the heated, demoralising factory, additional thousands of young persons and little children from the agricultural districts. A purer philosophy has taught that "the leading feature of a sound state, both of body and mind, is, to desire little and to be satisfied with even less," but the "leading feature" of the material philosophy is to multiply factitious wants, and in the wild career of society vain and pernicious desires are perpetually encouraged, but never satisfied.

Political Economy, to be taught as a science, should instruct in those rules which *ought* to govern the creation of wealth, or, if we may venture a definition, it is—*The science which determines the best mode of production and distribution of that species of wealth most conducive to the physical, moral, intellectual, and spiritual improvement, and consequently to the greatest happiness of the whole population.* Pursuing our inquiries with this standard for our guide, we should scarcely admit that twelve, or even ten, hours of tedious employment of children in an impure atmosphere was the "best mode of production," or that many articles of fashion manufactured were a "species of wealth," conducive to any improvement whatever.

If we are informed that the system taught in Great Britain is the same, in its leading principles,

as the Catechism of Political Economy, by the late Jean Baptiste Say, Professor in the Athénée Royal of Paris; as the systems of Krause and Storch, political economists of Germany; and, before its members were dispersed by the Russian Government, of Count Starbeck, of the University of Warsaw,—in fact, of all the professors in Europe; we have only to mark the immorality, selfishness, and increase of pauperism in every state, to be satisfied of the utter inutility or wretched consequences of such systems. Political Economy is unknown as a science throughout the civilised world: when rightly understood and reduced to practice, the present turmoil and confusion will give place to order and rapid improvement. The possibility of forming a superior public opinion, through the spread of vital Christianity and improved institutions, is entirely overlooked: competition and rivalry must still impel to action, for the idea appears to run through all the reasoning of the economists, that capricious wants and frivolous pursuits are never to be superseded by the rational desires, the benevolence, and enterprise, of more enlightened generations. The rules of production and distribution that have long prevailed, belong to a particular period in the progress of the species; and those which exist at present are characterised

by greater imbecility of mind, and by a more degrading barbarity, than the rules of public economy in the rudest stages of society.*

Before Political Economy can be taught as a science, it must be in harmony with all. It has been somewhere remarked, that there is but one science, and that all the sciences, commonly so called, are only so many divisions and sub-divisions of one great whole, thus separated for the more convenient purpose of close and accurate investigation—no truth can therefore be opposed to any other truth—no theory regarding the colour of plants would be admitted as true, if at variance with the ascertained laws of chemistry—the science of agriculture not only regards the diversity of soils, but the nature and properties of the plants or seeds for which the earth is to be prepared. No theory of pathology, of anatomy, of any subject connected with the human frame, would be admitted as correct, or denominated a science, that contradicted the established truths in physiology, or was not consistent with the various branches of study relating to the structure of man. So with regard to man in his external relations, legislation, moral philosophy, political economy, must alike be governed by congenial

* Address to the London University, by the Author.

and harmonious laws; nor can his external relations be considered apart from the internal economy of his frame, or without regard to his health, his personal morality, his intellectual and religious improvement—in short, there cannot be a greater fallacy than to suppose that any system of political economy ranks with the sciences, unless it be conversant with the nature and the attributes of the Being for whom it is designed, unless it indicates what things ought to be produced and how distributed by those whose animal nature should be subservient to higher faculties and aspirations. Mr. Senior, when Professor of Political Economy at the University of Oxford, appeared to be conscious of this, but got rid of the difficulty by boldly declaring: "It is not with happiness, but with wealth, that I am concerned as a political economist; and I am not only justified in omitting, but perhaps am bound to omit, all considerations which have no influence on wealth." Here is a complete surrender of the claims of his subject to the denomination of a science; and what is the consequence of this severance of all higher considerations from the creation of wealth?—not merely that they are kept subordinate, but are lost sight of altogether, and to whatever sufferings of physical destitution, of moral degradation, and of mental darkness, the

producers are exposed, so long as the largest amount of wealth is created, it is not the business of the political economist to investigate. Those accidental and fluctuating causes, be they the caprices of fashion, or the ravages of war, hitherto influencing supply and demand, are regarded as the immutable laws of nature, and upon these ever-varying data erroneous theories have been built up and demolished in rapid succession. Unmindful of the sacred admonition to "train up a child in the way he should go," systems are upheld under which even instruction can with difficulty be imparted, while all moral training is wholly impracticable.*

* "It is instructive to observe, how we compel, as it were, vice and misery with one hand, and endeavour to suppress them on the other; but the whole course of our manufacturing system tends to these results: you engage children from their earliest and tenderest age in these long, painful, and destructive occupations; when they have approached to manhood, they have outgrown their employments, and they are turned upon the world without moral, without professional education; the business they have learned avails them nothing; to what can they turn their hands for a maintenance?—the children, for instance, who have been taught to make pins, having reached fourteen or fifteen years of age, are unfit to make pins any longer; to procure an honest livelihood then becomes to them almost impossible; the governors of prisons will tell you, the relieving officers will tell you, that the vicious resort to plunder and prostitution; the rest sink down."—*Lord Ashley, on the Employment of Children in Mines.*

The true theory of society combines the sciences of Political Economy and of Moral Philosophy, and may be illustrated as follows :—

We will suppose fifty families of children taken to a remote part of the world, or away from general society, by parents anxious to train them in the spirit and practice of Christianity; some are afflicted with partial blindness, with deformity, or weakness—others are distinguished by superior talents; trained in the love of God and man, one directs his attention to the study of optics, another to anatomy, in the hope of assisting their afflicted brothers; they are more or less successful, but even their endeavours have given strength, by exercise, to the higher motives, and endeared them more to the afflicted—those born with any infirmity of temper would be watched with like solicitude—the brothers and sisters actuated by the same spirit, the strong assisting the weak in body and mind, all become more closely united in the bonds of Christian love—thus far the rudiments of Moral Philosophy.

Now it is evident that with this promptitude of mutual assistance, the blind restored to sight, the crooked made straight, the weak strengthened, and moral evil checked in the bud, those who before were consumers only would become more efficient, bodily and mentally, and there would be

a larger produce—those of the greatest ability, relieved more or less from the care and attention before required by the weak, would have more time for the pursuits of science, and for promoting the general good. Here the rudiments of Political Economy are in harmony with those of Moral Philosophy.

The Political Economist* would dissent from the foregoing regulations as failing to generate motives to constant exertion; he would maintain that the parents, in order to sustain a persevering activity, must offer to those of great talent other and more powerful inducements, they must give a larger share of the produce of the families to those who make the most rapid progress in the acquisition of knowledge or display the greatest ability. This would be virtually telling them they were not to love the Lord their God with *all* their heart. Such an appeal to their selfishness would

---

* "You must not suppose that our political economists seek in the Bible for instruction!—They discover the cause of all our difficulties and evils, not in the constitution of society, but of human nature; and there, also, they look for it, not where it is to be found, in its sinfulness and fallen state, but in its essence, and the primal law which was its primal benediction!"—"How they (the people) should be set to work—how the beginning should be made—is what we must not expect to learn from any professor of political economy."—*Southey.*

excite in all, covetousness and ambition, in the successful, vanity and pride, in the unsuccessful, a spirit of rivalry, envy, and jealousy—the afflicted would be regarded with less sympathy, and the weak in body or in mind, and in moral feelings, be neglected—in consequence, these would not only cease to produce, but, from the disorders arising from want and neglected training, many of the able producers would be required to restrain the turbulent, and thus production would in every way be restricted; for, as their numbers increased, there would be required judges and gaols, soldiers and barracks, police and station-houses, lunatic asylums, poor-law guardians and union houses, poor-law commissioners, assistant poor-law commissioners, factory inspectors, and numerous commissions.

Let any man call to mind those acts of his life that were performed solely from a sense of duty, and with the least regard to his own happiness, and it will be found, that, just in proportion to their disinterestedness, were they accompanied with pleasurable emotions, and are always recurred to with the most grateful recollections. How unphilosophical, as well as irreligious, to appeal to pernicious and sordid motives, which it should be the whole business of education to supplant with nobler aspirations, and which were discouraged even by those unaided by the light of Christianity.

"Inveniuntur qui colant honesta in mercedem, et quibus gratuita virtus placeat non. At illa habet nihil magnificum in se, si habeat quidquam venale."—*Seneca.*

A modern Divine observes:—

"God has so constituted the mind of man, that it must seek the happiness of others as its end, or it cannot be happy. Here is the true reason why all the world, seeking their own happiness, and not the happiness of others, fail of their end. It is always just so far before them. If they would leave off seeking their own happiness, and lay themselves out to do good, they would be happy."

And should the colony adopt the suggestions of political economy, then would be sacrificed a principle, the want of which has abridged, if not destroyed, the real prosperity and happiness of all nations professing Christianity—the principle may be comprised in one word—CONSISTENCY. It is that which enables the rude inhabitants of North America to train successfully their children in that course which they deem the path of duty; which constituted the leading attribute in the celebrated system of the Spartan legislator, and produced the general character predetermined by Lycurgus; and when it shall be duly appreciated by the civilised nations of Europe, is destined, in an unprecedented degree, to diffuse more widely the blessings of Christianity, and to enlarge the boundaries of science.

All travellers who have visited the North American Indians have borne testimony to the astonishing acuteness of their faculties—distinguishing the footsteps of different animals and those of any hostile tribe with such surprising accuracy, as to determine the numbers that have passed in any given direction, and where not the slightest impression can be discerned by an European. Sounds are discriminated and objects perceived at distances almost incredible. In their warlike enterprises they sometimes lie concealed in profound silence for days and nights; and so cautiously will they steal upon their enemies, that not the rustling of a leaf can be heard. But not only do they excel in those athletic exercises, in which, as children, they may be supposed to have taken peculiar delight—a faithful discharge of the higher moral duties is equally conspicuous. Respect for the aged, who, as well as the mothers, are the instructors of children, is always shown. Taught to endure torture with resignation, they raise the song of death in the midst of excruciating torments, and exhibit a self-devotion and a fortitude not surpassed in the proudest days of ancient Greece and Rome.

Hunter, who when a child was taken captive by the Indians and dwelt among them for many years, describing a long and dangerous expedition

of a party of Indians across the American continent to the Pacific Ocean, remarks: "At the breaking up of the winter, having supplied ourselves with such things as were necessary, and the situation afforded, all our party visited the spring from which we had procured our supplies of water, and there offered up our orisons to the Great Spirit for having preserved us in health and safety, and for having supplied all our wants. This is the constant practice of the Osages, Kanzas, and many other Indian nations on breaking up their winter encampments, and is by no means an unimportant ceremony. On the contrary, the occasion calls forth all the devotional feelings of the soul; and you there witness the silent but deeply impressive communion which the unsophisticated native of the forest holds with his Creator."

Through what mysterious process are these qualities of dexterity, fortitude, self-sacrifice, and devotion acquired? From *Consistency* in training. That which is taught by the elders and parents to the children is the subject of daily conversation; that which is inculcated as a duty is daily exemplified in practice; so well is the association of ideas understood, that even the games of the children have reference to their duties in after life: dwelling continually in that society in which they

will one day be called upon to sustain their part, the laws, customs, and manners are in accordance with the principles of education, and the general character is moulded by combined and harmonious influences; their education commences with their birth, and ends only with death.

Let us suppose, that, in lieu of this mode of education, the children were removed, the boys to one place and the girls to another, away from a general intercourse with society, and there confined to learn with irksomeness certain hieroglyphics, which, when painfully deciphered, would explain their duties; these they would in time repeat by rote without any clear comprehension of the meaning, and consequently with little interest. Let us further suppose, that in the short intervals they returned to their parents, they found them not only negligent of these duties, but pursuing, unrestricted, conduct the very reverse: here the teaching and the training would have two opposite tendencies; and when it is considered what imitative beings children are, and how powerful is the influence of example, it is not difficult to determine which would preponderate.

Notwithstanding our great superiority in intelligence over the wild Indians of America, and although to the knowledge possessed by the Greeks we superadd the result of the accumulated

researches and experience of more than two thousand years, aided also by the supernal light of the Gospel, with its explicit declarations regarding the training of children, that we should be surpassed, according to the measure of their knowledge, in this important duty, both by Indians and Greeks, is a consideration that may well lead to the conclusion, that in practice we must have been labouring under some egregious error.

For nearly a century, Emulation had been suspected as a faulty instrument in education; but the late Mr. Wilberforce, in his work on "Practical Christianity," has an eloquent chapter on the "Desire of Human Estimation and Applause"; and, after tracing with a master-hand its pernicious effects, observes: "This is the principle which parents recognise with joy in their infant offspring, which is diligently instilled and nurtured in advancing years, which, under the names of honourable ambition and of laudable *emulation,* it is the professed aim of schools and colleges to excite and cherish." How can it be expected that the disorders of society should diminish while a principle of education is retained, condemned alike by experience and religion?

"Interdum puniunt immania scelera, cum alioquin scelerum irritamenta præbeant suis."

It is remarked by the commentators on the passage in the New Testament where the Saviour is represented as driving out the mercenary traders from the temple, that the disciples, witnessing his courage and holy indignation, so different from the usual gentleness of his character, were so much excited by surprise as to be forcibly reminded of the cause;—if there is one prevailing evil more hostile, by its all-pervading influence, to the spread of Christian benevolence than any other, it is that spirit of trade and selfishness engendered by competition.

We are often reminded of the inventions and discoveries originating in competition, as if civilised society would fall back into barbarism, or sink into indolence, without the spirit of rivalry; but we owe neither "Paradise Lost" nor the "Principia" of Newton to the selfish stimulant—and Adam Smith himself observes:—

"A great part of the machines made use of in those manufactures in which labour is most subdivided, were originally the inventions of common workmen, who, being each of them employed in some very simple operation, naturally turned their thoughts towards finding out easier and readier methods of performing it. In the first steam-engines a boy was constantly employed to open and shut alternately the communication between the boiler and the cylinder, according as the piston either ascended or descended.

One of these boys, who loved to play with his companions, observed, that, by tying a string from the handle of the valve which opened the communication to another part of the machine, the valve would open and shut without his assistance, and leave him at liberty to divert himself with his play-fellows. One of the greatest improvements that has been made upon this machine, since it was first invented, was in this manner the discovery of a boy who wanted to save his own labour."

In the best-conducted schools, where moral culture is more particularly attended to, emulation is now exploded; and if it were to be dispensed with in those of the Colony, it should also be rigidly excluded from all the rules and regulations. Children and adults must alike be governed by the same principles, or there would be no CONSISTENCY, and consequently no successful moral training.

At the very commencement of Milton's Tract on Education, he asserts this great principle: "I am long since persuaded, Master Hartlib, that to say or do aught worth memory and imitation, no purpose or respect should sooner move us than simply the love of God and of mankind."

When the youthful mind dwells with admiration upon the high and generous purpose, the firm resolve, and the virtuous enterprise, recorded in the annals of history, prompting to great and

noble exertion, while the pure and powerful motives of religion, under the fostering care of parental affection, are correcting the waywardness and encouraging the perseverance of youth, how worse than useless to offer the inferior inducement! But if the artificial stimulant and the glittering prize are superfluous in the weakness of childhood, how much less necessary when the reason has been strengthened by exercise, and the judgment matured; when the truth of the higher principle carries conviction to the understanding; when its gratifying effects in practice have enlisted the best feelings on its side, and its habitual exercise has rendered it almost a second nature!

It would be some mitigation of the pernicious consequences of factitious allurements or competition, if it failed only as an auxiliary, without cherishing the bad qualities of covetousness, envy, pride, and ambition, seducing from the path of duty and happiness, silencing the voice of conscience, and leading to a train of evils, which at length terminates in revenge, violence, and in that most dreadful of all the scourges of mankind, War.

"War, Famine, Pest, Volcano, Storm, and Fire,
Intestine Broils, Oppression, with her heart
Wrapt up in triple brass, besiege mankind.
God's image, disinherited of day,
Here, plung'd in Mines, forgets a sun was made;
There, beings, deathless as their haughty lord,

Are hammer'd to the galling Oar for life,
And plough the winter's wave and reap despair.
Some for hard masters, broken under arms,
In battle lopp'd away, with half their limbs
Beg bitter bread through realms their valour sav'd.
If so the tyrant or his minion doom,*
Want and incurable Disease (fell pair!)
On hopeless multitudes remorseless seize
At once, and make a refuge of the grave.
How groaning Hospitals eject their dead!
What numbers groan for sad admission there!
What numbers once, in Fortune's lap high fed,
Solicit the cold hand of Charity—
To shock us more, solicit it in vain!"

---

* No tyrant, the most heartless and cruel, ever inflicted such an extent of suffering and appalling misery on the human race as the present unchristian system, which, like an overwhelming incubus, weighs down in sorrow a despairing and broken-hearted people. A despot might be dethroned with some chance of an enlightened and humane successor; but what hope exists when rulers and theorists assure the working classes, surrounded by a profusion of wealth produced by their own industry, that their privations are inseparable from a commercial system, and the professors of religion pronounce their hard lot the dispensation of an over-ruling Providence, to be borne without a murmur? We too exhort the industrious classes to "do their duty in that state of life in which it has pleased God to call them;" and the most imperative of all their duties is that of petitioning Parliament to abolish the premature and unhallowed employment of children of a tender age, often of feeble constitutions, and to devise measures more conducive to the welfare and happiness of the people, and more in accordance with the spirit of Christianity. The cheap postage was a great boon, and, like many other legislative acts, extorted by numerous petitions;

Again, Consistency would be sacrificed should the rules prescribed and the practices sanctioned be at variance with the precepts and doctrines of Religion. To the question—"What is thy duty towards God?" the child replies, "My duty towards God is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength." Here is expressed, in forcible language, the deepest feelings of reverence and love—motives to exertion the most pure and exalted, calculated to raise the fallen nature of man, to emancipate him from his present degradation and misery, to curb his passions, to call into exercise his higher faculties, and to enlist them in the service of his Maker.

In conformity with the grateful duties of

---

but what are all their benefits put together, compared to measures that will diminish the severity of toil, remove distress, and dispense the bounties of Providence upon principles of equity and justice? Here, then, is a peaceful but powerful and irresistible mode of achieving a benign and glorious reform, one which the ministers of religion will benevolently and zealously advance. Can there be an object more worthy the simultaneous efforts of a great empire? Can there be a more sacred duty for Christians of every denomination than that of raising a degraded people, and rescuing those innocent victims, young children, sacrificed to Mammon and to a barbarous policy, the disgrace of an enlightened age?

religion, the following would be fully understood and undeviatingly adhered to as a sacred obligation:—

THE CHILD BORN IN THIS COLONY MOST WEAK OR DEFICIENT, BODILY OR MENTALLY, SHALL BECOME AN OBJECT OF THE GREATEST SOLICITUDE AND ATTENTION.*

The same principle would be acted upon through all the gradations of weakness and of power, the more vigorous in body and mind assisting and advancing the weak and imbecile. Those of first-rate ability would soon be recognised, and their superiority tacitly acknowledged. Their conduct, regulated by the principle of love to God and man, would be responded to by the sympathies of the Colony, whose welfare was the chief object of all their exertions. Their own wishes would be anticipated, and more would be yielded spontaneously than they would be inclined to accept, and more than they would have gained had they stipulated for any other rewards than those which the Deity has annexed to well-doing, and which cannot be exceeded in solid advantages and permanent pleasure; those nearer to them in ability would also be more useful than others, but only so far as their moral feelings

* "Hoc maxime officii est, ut quisque maxime opis indigeat, ita ei potissimum opitulari."—*Cicero.*

were commensurate with their intellectual powers or their superior skill. Descending in the scale, let us consider the condition of the more imbecile; being treated with uniform kindness and judgment, they would be more docile and more susceptible of improvement; looking up with gratitude to their protectors, the duties assigned to them would be cheerfully performed; what little talent they possessed would be improved and turned to the best account, while the more highly-gifted would themselves make greater progress by the habit of imparting knowledge.

As man, in the Divine Exemplar of Christianity, finds an unerring rule of life for his personal conduct, so has the great Apostle, in the description of a true church, furnished an unerring standard for the societies of men :—

"That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it."

However difficult it may be for men, either individually or collectively, to attain a high degree of excellence, it would be altogether impossible without a corresponding elevation in end and aim. Hitherto we have travelled in a wrong direction, seeking and contending for wealth as

the means of securing ephemeral objects; we are therefore unprepared, without previous discipline, to enter upon a nobler enterprise.

To attempt to amalgamate the different classes of society with their uncongenial feelings and habits, their conflicting interests and varied pursuits, would be altogether chimerical; we must therefore adopt some modified arrangements for one class only—the unemployed of the working class—and, avoiding those obstructions that have hitherto impeded the progress of moral improvement, endeavour to build up by degrees a more Christian community.

As none can be responsible for evils which have been the growth of ages, it may be expected that all of every sect and party will, by their intelligence or their wealth, assist the clergy and the ministers of different religious denominations, in providing a permanent relief for the destitute of their respective congregations, by promoting establishments similar to the Self-supporting Institution described in the following Prospectus, which was drawn up at Exeter-Hall by a Committee on which were some distinguished Clergymen, and is here presented without any alteration; but when the Committee has been enlarged and strengthened, by the accession of those accustomed to employ and direct large

bodies of men, it is proposed to revise the Prospectus. One important alteration, among others, has been suggested, and very generally approved, viz. :—That after a permanent provision has been made for the Church and for the Schools, the surplus should thenceforward be devoted to the repayment of the capital, and the inmates thereby raised into joint proprietors, since, by the time that object was effected, they would have acquired sufficient information and experience, with moral and religious discipline, for the Institution to be Self-governed, as well as Self-supporting.

It is of course competent to other Religious denominations to adopt the same economical arrangements, and it is hoped that none will be deterred from giving earnest attention to the general principle of Association for mutual aid, in consequence of any defect, real or supposed, in the Prospectus, but that in every district, meetings will be held by those who are struck with the numerous evils and unchristian tendency of competition, for the purpose of forming some modified plan more congenial with their own views of the exigencies of the times, more effectual as a remedy for the destitute and demoralised condition of the people, and better calculated to restore peace and order to their distracted country.

PROSPECTUS.

SELF-SUPPORTING INSTITUTION FOR THREE HUNDRED FAMILIES.

SINCE the attention of the Legislature was more particularly called to the condition of the people by the Bishop of London in Parliament, in the year 1839, the various accounts and reports of their distresses, especially in the manufacturing districts, have continued to be at least equally afflicting.

The frequent recurrence, and sometimes long continuance, of privation and suffering, and that too in periods of abundance, and when scientific power has contributed to increase rapidly and in superfluity the comforts and conveniences of life, is an evil for which a remedy should be sought, and which demands the persevering inquiry and exertion of Christians until that remedy be found and applied.

As one mode of improving the condition of the people, it is proposed to form, in the centre of an adequate extent of land (not less than one thousand acres), arrangements, in connexion with the Church of England, in which, under efficient direction, three hundred families may be enabled, by the produce of their own labour, not only to

support themselves, but to defray the expenses of the Establishment. In these expenses would be included the interest of Capital advanced.

The chief employment of the congregated body would be agriculture, combined, at the discretion of the Committee of Management, with handicraft and mechanical pursuits.

It is in contemplation to take the land required on a long lease, for 30, 40, or 50 years, the more considerable portion of it uncultivated, reserving the power of purchasing within 20 years, upon the rental agreed on, at a sum not exceeding 25 years' purchase.*

The cost of the Institution may be estimated as follows :—

300 Cottages, each containing 4 rooms, at £75	£22,500
Furnishing Apartments for 300 Families .	3,600
Church	3,000
Houses for Clergyman and Director . .	3,000
Lecture-room, Dining-hall, and Kitchen .	2,000
Carried forward . . .	£34,100

* In a thousand acres of land there is a capability, by excess of labour beyond the average of that generally employed by the farmer, of yielding a gross produce of from £18,000 to £40,000 a-year. The evidence of this may be found in the "Labourers' Friend Magazine" for November, 1841, p. 165; Colonel Crighton's "Memoirs," &c.; indeed, the amount in one instance quoted by him would be £44,888 per annum. See also Burn's "Letter on Emigration," p. 188—where it appears that upwards of £42 per acre were produced on down land at Brighton by spade cultivation.

Brought forward . . .	£34,100
Schools, Store-houses, Infirmary, with Dwellings for Schoolmasters and Mistresses, Surgeon, &c.	4,000
Fitting up School-rooms and Lecture-room .	200
Secretary's Residence, Committee-room, and Lodging for Strangers and Visiting Committee . .	2,000
Fitting up Secretary's and Committee-room .	100
Farming Establishment, including Bailiff's House, Stabling, &c.	3,000
Workshops, Tools, Apparatus, &c. . . .	2,000
Fitting up Infirmary	200
,, Kitchen	200
Total	£45,800

To the said outlay of £45,800, add for food and clothing for the first year £14,200, thus making the total capital required £60,000, which amount it is proposed to raise in Shares of £20 each, and by Loans and Donations.

It appears from Mr. Rickman's Population Tables, that in 1,200 persons, co-existing in the county of Surrey, there is an average of—

318	individuals,	male and female,	under 10 years of age.
127	,,	,,	from 10 to 15 ,,
680	,,	,,	,, 15 to 60 ,,
75	,,	,,	,, 60 and upwards.
1,200			

In the following estimate of the value of the labour of 1,200 persons, that of the children under 10 years is not taken into account; the labour of 8 of the second class, 19 of the third, and 5 of the fourth, engaged in domestic purposes, being 32; and also 5 of the second, 20 of the third, and 10

of the fourth, being 35, are supposed to be ineffective, through indisposition and other causes.

114	persons from	10 to 15,	at 4s.	per week	£1,185	12 0
641	,,	15 to 60,	10s.	,,	16,666	0 0
60	,,	60 & upwards	5s.	,,	780	0 0
815					£18,631	12 0

From which must be deducted—			
Stipend for Clergyman . . .	£300		
Salaries	750		
Interest on £60,000, at 5 per cent .	3,000		
Rent of Land	750		
Food and Clothing for 300 families, or 1,200 persons* . . .	9,360		
Taxes and Contingencies . . .	300	14,460	0 0
Leaving a balance of . .		£4,171	12 0

Each person, besides being engaged more or less in agriculture, the main pursuit, shall also be employed in that kind of work for which he is best qualified.

As these arrangements will afford, by means of classification, the best opportunity of directing each species of talent or labour to its most congenial occupation, a larger amount of productions would be realised than under a system where peculiar talent or skill can rarely find its appropriate sphere of action, and where, in the absence of a

* The economical advantages of a plan of combined production and consumption upon a large scale, it is well known, are most extrordinary, in consequence of the great saving in the various profits and carriages.

wise economy of time and labour, the industry of many is so ill-directed as to produce no real wealth, while thousands are totally unemployed.

It being the object of this plan to raise the moral and religious character of the people, the production of wealth must not only be subordinate, but subservient, to that important end. Hence, in these arrangements, the reasonable comforts of all parties are considered; involving thereby a larger outlay than would be required if the object were merely commercial.

The advantages to be enjoyed by the inmates would be the following: the best of food (in their own cottages, if preferred), comfortable clothing and habitations, good education for their children, with leisure for rational recreation and improvement, either in the Institution or elsewhere. Should it be thought desirable, each family might be allowed, at the end of the year, some additional recompense according to circumstances, and at the discretion of the Committee. Any individual will be at liberty to withdraw upon giving three months' notice.

The surplus might be applied for the first few years to an Endowment for the Church, to a permanent provision for the schools, and subsequently to the promotion of Christian and philanthropic objects, as may be hereafter determined.

In this Institution labour will be aided, rather than superseded or depreciated: all employment will become subservient to moral and religious improvement; and the Clergyman, Directors, and Committee of Management will act as the Christian advisers and friends of the families in all that regards their eternal and temporal interests.

The Clergyman to be nominated by the Directors for the approval of the Bishop of the Diocese in which the Institution shall be established.

No advances will be required until the whole of the shares are taken, or such portion of them as appears sufficient to warrant a commencement of the undertaking, when a general meeting of the Shareholders will be convened for the purpose of electing a Committee.

The note in the Prospectus regarding the productive power of land under Spade or improved cultivation, has been sometimes questioned; it refers, however, to undoubted authorities, and we now add a paragraph from a respectable journal of November, 1843, describing a much larger profit:—

"Extraordinary Produce.—On three and one quarter acres, on Chat Moss, near Manchester, and only reclaimed some three or four years ago, there have been

dug up this season 595 loads of potatoes of 252 pounds each load, equal to 67½ tons, and worth fully £2 14s. per ton. The weight of the crop appears to have been within a few pounds of 68 tons, and, at the price stated, would yield upwards of £183, or more than £56 per acre."

By following the course dictated by Religion, not only will the more truly valuable and enduring advantages of society be realised, but more of wealth, commonly so called, will be created (including the productions of genius, of philosophy, and the fine arts), as a *consequence*, than under a system in which it is made an exclusive *object*.

To illustrate the foregoing position, we will contrast the present with the proposed mode of employing about three hundred families, and their general condition.

At present the 1,200 persons flock to a newly-erected cotton mill, in the neighbourhood of which no convenient dwellings may be found; compelled to pay exorbitant rent for damp cellars and dreary garrets, unhealthy and dilapidated, they are scattered about without either schools for their children or places of worship. Among their number would be found the average proportion of superior native skill and talent, which, if properly developed, would enable each possessor to earn

several guineas per week; but all are reduced to nearly one common and miserable rate of wages, not exceeding that which would be paid to an idiot, who could attend to some mechanical operation. Occasionally work, through badness of trade, is long suspended, or the establishment may altogether fail; all parties are disappointed and again dispersed; the employer is defeated in his only object, that of pecuniary gain, and the employed not only continue destitute of intellectual, moral, and religious culture, but are deprived of the small pittance which barely sustained life. If their superior talents lie for ever buried, their ordinary powers as workmen are deteriorated or wasted through excessive toil or improvident habits, and society incurs a still further loss in the necessity for constabulary force and prisons, induced by the neglect of one of the most imperative of its Christian duties, a regard for the condition of the people.

In the Self-supporting Institution, having for its end and primary object the moral and religious training of the people, Christianity will be always in the ascendant, directing, and incorporated with, all the proceedings. The people will not be permitted to wander about the country in search of the bread that perisheth, willing to work but unable to find employment. Constant occupation will be

regarded as indispensably necessary to their well-being and improvement. Great or peculiar talents, recognised as a gift of Providence for the good of society at large, will be aided and exercised accordingly.

The general principles, and their results in practice, were illustrated on the following occasion:—

The Author, having been requested by a member of the Government at Rome to explain the difference between the principle of the Self-supporting Villages, or Christian Colonies, and that of the Institutions of society in general throughout Europe, presented, on the 16th of April, 1847, the subjoined paper, which was laid before the Pope, and also before the Agricultural Commision, presided over by Cardinal Massimo. It is now reprinted, in the hope that other Religious Denominations may be induced to issue Proposals for establishing, for such families of their respective Congregations as may require them, Institutions similar to the "Church of England Self-supporting Village," in which it is intended that all secular affairs should be subordinated to, and in harmony with, those important duties of individuals and of Societies enjoined by Religion, and so eminently conducive to general improvement and happiness.

"That which peculiarly distinguishes the proposed Christian colony from the constitution of society in

general, is the power which it affords of maintaining the supremacy of Religion, not only in theory and in precept, and in framing the laws and regulations, but in spirit and in truth, by suppressing or prohibiting all institutions, practices, and influences calculated to impair the love of God and man, as the ruling principle of action; thereby strengthening the motives to good conduct, and discouraging every temptation to evil, and more especially by rigidly excluding Competition and a spirit of rivalry.

"It is this pernicious principle of Competition that has been the great impediment, both in Catholic and Protestant countries, to the existence and diffusion of vital Christianity. It has perpetuated war, and left Christian Europe little to rejoice in from any diminution of its barbarous conflicts since the ambitious conquests of Pagan Rome. It has perverted the blessings of peace, and inflicted misery upon the people, no less fatal to their general improvement and happiness than the scourges of war, and it is the chief cause of the present famine.

"If Europe has the power, as no one can doubt, of producing food in superabundance, and of laying up a store of three or four years' supply for all its population, to guard against the consequences of bad harvests, why has it not been done? Because competition limits production to the market demand, and the market demand is limited, not by the actual wants of the people, but by their inability to purchase.

"If the wants of a neighbourhood require 1,000 quarters of corn, and 1,200 quarters are brought to market, there is a competition among the sellers, in order that they may not be the holders of the 200

quarters unsold, and the prices fall; if, on the contrary, 800 quarters only are brought to the market, there is a competition among the buyers, that they may not be amongst those who are left destitute, and the prices rise.

"It is this uncertainty, under a system of competition, of obtaining a remunerating price, that limits the growth of corn and the quantity of all useful productions.

"When the destitute people are organised in communities, or Christian colonies, upon the principle of the celebrated Reductions in Paraguay, but with such modifications as an European population might require for the further advance of mankind in religion and virtue, and for the greater and more beneficial progress of science, the uncertainty of markets will cease, as the communities in different localities will adopt a system of exchange, and their mutual wants will be for several years anticipated."

As all wealth is created by the labour of the people, it follows that a vast amount is produced beyond that which is returned to them in the shape of wages, or what they themselves consume; and the store-houses being amply supplied for some years in advance, they will no longer be exposed to the contingencies of markets or the vicissitudes of seasons.*

---

* "Hosiery and Lace Trade.—A sort of electric shock has taken place in the warp lace trade, by the cessation of work at the factory of Messrs. Herbert and Sneath, for one

Before we describe the great advantages, separate and combined, to be derived from these institutions, the grounds on which a considerable surplus may be calculated upon shall be stated. In the first place, there is a material saving in the food. At present the price of bread is increased by six or seven different profits and carriages, from the growth of the corn till it reaches the consumer; similar expenses, though in a less degree, enhance the price of meat also, as well as vegetables: here the corn is grown and converted into bread, and the cattle, sheep, and pigs are reared upon the spot. The hides and skins would undergo the

---

month. This suspension of labour has arisen entirely from a want of demand for warp lace tatting, and not from being superseded by bobbin net tattings, which are extremely dull sale. Indeed, the era for slop nets seems passing away. The public following French fashions, the rage is for French cushion nets; and sooner or later the ministry will be compelled to go back to the 'Pitt' trade system, by protecting British industry. The cotton-hose trade, particularly full-fashioned work, is in a very depressed state. The only branches that may be said now to be in a flourishing state are India rubber welted gloves, and steam bobbin nets. The bobbin net trade in Calais is extremely flat, though wages are higher than in Nottingham; indeed, machine fancy nets in every country except Germany are on the wane. The application of the Jacquard may yet retrieve this important branch of manufacture." This paragraph appeared in the *Nottingham Journal* of July, 1840, and is one of the ordinary Trade Reports, showing to what precarious con-

usual processes at the Institution, in preparing the leather for shoes, bookbinding, and harness-making. There would be the same economy in almost every article manufactured; for instance, if books were printed, the paper and ink could be made, the type cast, and the books bound at the Institution: those articles, now sent from one establishment to another in the course of manufacture, would be completed from the raw materials at the Institution.

Another source of economy would be found amid the great variety of work, in giving suitable employment even to the weak and to the aged, who require it as an amusement, so that no power

---

tingencies the well-being of the working classes is exposed, in despite of their own prudence and industry. Excellent arrangements may be made for the education of their children, but are neutralised by the caprice of a Parisian lady, who all at once prefers "cushion nets," which may compel hundreds of families to break up and depart. Thousands must remain idle and penniless because there was no demand for "warp lace tatting," and "the era for slop nettings seems to be passing away." The people in the "cotton-hose trade" may want bread, but as the public do not want "full-fashioned work," they must go without! The glimmering of light imparted through a limited education enables them to perceive that they belong to the beings referred to when repeating the words of the Psalmist: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honour;" and yet they find themselves less cared for by their fellow-creatures than even dogs and horses.

would be lost; but this belongs rather to the advanced state of a Christian Commonwealth.

At present three hundred families have as many persons preparing their dinner; eight or ten would be sufficient. At hay-making and in harvest it is often difficult to procure hands; nearly the whole establishment could assist, so that not only a division, but a concentration, of labour would be available.*

It will be observed in the Prospectus, that the value of the labour of an able-bodied man is put at the minimum, and yet a surplus appears of more than £4,000. The following document has been signed by eight young men in one village, who now earn per week—two, 21s.; one, 14s.; one, 17s.; two, 27s.; one, 40s.; one, 42s.; and we are informed that hundreds, earning an equal

---

* Scarcely a year passes but multitudes of the poorer Irish cross the Channel, and spread themselves over the island in search of employment. Some years since, when the hay-making in the neighbourhood of London was delayed by the weather, numbers were in great destitution; near Acton two were found dead in a ditch, two more were found in the parish of Wilsden in the same situation, and a fifth was found dead near Hampstead; no sustenance whatever was found in their stomachs, excepting some sorrel. If Self-supporting Institutions were formed in Ireland, the peasantry would remain at home to get in their own harvest, and agitation would speedily terminate.

average of wages, would willingly join an Institution upon the same conditions:—

"We, the undersigned, having been informed that the three hundred families composing the Self-supporting Institution in connexion with the Church of England, will consist of respectable moral characters, possessing the average of strength and industry, should be willing to join such an Institution, and to conform to the Christian Regulations of taking care of those members who may hereafter become weak or inefficient through the infirmities of age, or from any other cause; and we further consent to receive equal advantages only with those of inferior skill or activity, provided they manifest a disposition to contribute as much as they are able to the welfare and prosperity of the establishment."

The horticultural and botanic gardens will yield much profit, and be interesting to strangers. At the Anniversary, with an horticultural exhibition, many plants, flowers, as well as works of art made during the year, would be sold, especially at the first establishments: but all these would be on constant sale to visitors, at a depôt abundantly supplied. At the Anniversary a Report might be read, giving a summary of the progress of the Institution, and another of the state of the Schools, accompanied with an examination; vocal and instrumental music, and various gymnastic exercises and recreations, chiefly for the children,

might render the scene highly attractive, and draw a large assemblage.

The Shareholders, or those who had lent money, would open an account at the Institution, and their purchases would probably much exceed the interest of their advances. When several Institutions are formed, they will exchange their surplus produce with each other, according to their mutual wants and their respective localities, so that money, as a medium of exchange, will neither be required within the establishment, nor to any great extent in external transactions.*

The economical advantages of such a combination are so obvious and so well illustrated by the numerous Associations for escaping evils to which all are liable under the present system, that it can scarcely be necessary to dwell upon them. The objects of Benefit Societies—for burial, for allow-

---

* Some have objected, that as the Institution would be obliged to contend with the competition of the general market, our principle of non-competition could not be maintained; but this difficulty, though for a short time unavoidable, would be surmounted as the Institutions became more numerous. This reminds us of another charge of inconsistency. It is said, that as the officers of the Self-supporting Institution receive salaries, there cannot be an equal participation in the benefits of the establishment; but the officers form no part of the Institution, and are not entitled to share in the ulterior advantages and proprietary.

ance in illness, support in old age, proprietary schools, and Insurance companies—are all better secured, and accompanied with great moral advantages, without any expensive machinery, by the Self-supporting Institution. Whatever Reformers are seeking to promote, from the Church Building and Bible Societies down to the advocates of Universal Suffrage, would be more speedily, effectually, and safely advanced by these Institutions.

MANAGEMENT.

DIFFICULT, as it may at first appear, to conduct these establishments to a successful issue, a more complete acquaintance with the subject will demonstrate, that when the various qualifications abounding in society are enlisted in the several departments of the Institution, it will be easily accomplished. So great also is the difference in managing reluctant or willing workmen; those who think only of their own wages, or those who will derive not only present but future benefits from the work done, that, surrounded by congenial influences, it is more probable labour would require rather to be restricted than stimulated. As General Directors, having the same relation to the Institutions as the Directors of Railroad

Companies to the Officers, the most competent would be found among the merchants and manufacturers, especially those connected with several large establishments, and accustomed to comprehensive arrangements; they would soon be able to select managers and assistant managers from among the inmates.

The Committee should have the power of expelling any incorrigible member: the necessity for this extreme measure, however, might be decided by a jury chosen from the general body of the inmates, who would have the chief interest in the preservation of order.

When the people are treated with justice and humanity, and trained to what is right, there will be little need of correction; but a Governor would be necessary in adjusting any little differences that might arise, and in promoting harmony; but he would act more as guardian and friend to the inmates, and would prove a suitable coadjutor to the Clergyman.

The precision—the drilling—the cleanliness, and personal carriage enforced in the army, are not without a moral effect hitherto counteracted and perverted; and there are many reasons why Governors should be sought in the army. The British Officer, to the advantages of a superior practical education, unites a high sense of honour

and of justice, and from his professional experience has derived other important qualifications: exact in discipline, but courteous in demeanour, accustomed to forethought and to form extensive combinations, he has acquired from an intercourse with foreign nations a knowledge of mankind and of the institutions of other countries. Among the military are many men of extraordinary talent and great energy, but at present without any sphere of active exertion; a stern necessity has hitherto compelled them to share in the devastation of the fairest provinces, and in the conflagration of towns and villages: their ardour and enthusiasm would be no less conspicuous in a field of enterprise more congenial to their elevated character.

Much of the details must be left to the Committees of the different Institutions; we attempt rather to offer suggestions than to propose any permanent regulations, which experience will best decide; but with regard to those principles that in general insure success in commercial undertakings, let us consider how far they are likely to be brought into operation. Discipline, punctuality, and order, good habits, and, above all, a sense of duty; the vigilant superintendence of a master or subordinates, having authority, and who are paid according to the pecuniary result. Now, all having the same interest as a master, all are losers

by the idleness or negligence of any individual member, who would thus have the eyes of so many masters upon him; and with regard to the formation of good habits and the exercise of the conscientious motives, we shall, under the head of "Moral and Religious Improvement," show that nothing will be neglected, as far as human means can foster right principles of conduct. But until the members are actuated by higher motives, and a better spirit engendered, there is the same security for good conduct as obtains in other large establishments—the railroad stations, offices under Government, and all public institutions, where the duties are performed with the greatest regularity. The officers are liable to expulsion for any negligence, and as the advantages of a situation, which so many are seeking, induce punctuality and attention, much more influential will be the fear of losing the benefits of a position of infinitely greater value.

MEMBERS.

THERE will be more difficulty in the management of the Incipient Institutions than after experience has been gained, and it may therefore be necessary to select the families, who will be chosen by the Committee according to their capabilities, and the

local and other circumstances connected with the establishment. It might be desirable to avoid any manufacture that would absorb a large number of hands, and confine the employment to every variety of handicraft work; besides their Agricultural occupation, to that of Wheelwrights, Coach and Cart Building, Tanning, Printing, Bookbinding, &c., &c. It will be seen by the Prospectus that the members are under no more restraint than other working men inhabiting isolated dwellings and lodgings, since the privacy of their cottages will be equally respected: the hours devoted to the establishment need not be oppressive, and when terminated, the members will be at liberty to go where they please; at the same time, there will be Lectures, Reading-rooms, and Music, and in the summer Cricket, Botanic Gardens, and other recreations. There are no separate dormitories for children, who would be under the care of their parents, and even orphans should be placed with the widows, or couples having no children of their own, in order that they might have the benefit of a domestic, with that of a general education. Whether families, wishing to withdraw after due notice, should be allowed any share of the surplus before the original outlay had been paid off, and the inmates raised into shareholders, is a question chiefly interesting to

the inmates themselves, as the proprietors would only receive the interest of their capital until it was repaid. Arrangements might be made for the inmates in rotation to visit their friends at a distance.

MORAL AND RELIGIOUS IMPROVEMENT.

Moral and religious improvement being the paramount object of the Institution, the ordinances of religion should of course be attended by all; when a christening took place, the minister would probably explain the nature and importance of the rite; if two or three occurred on the same day, some rural festival might commemorate the event. The funeral would be attended by the congregation, as at the Moravian settlements, when the Pastor delivers a suitable address, and music, vocal and instrumental, of an appropriate character, adds to the solemnity of the scene. Such a ceremony would produce an impressive and salutary effect upon the children as well as upon their parents. Some Clergymen have proposed a shorter service for children; at present they go to the Sunday-school at nine, remain till eleven, and then attend the Church till one o'clock: in all, four successive hours. There would be a numerous band of Sunday-school Teachers, and it has been

suggested that if ten or twelve young men in training for the Missionary cause, were to reside in the Establishment, their presence would be useful as examples of good conduct, and they would themselves acquire much practical knowledge; the Normal Schools might also be formed in the first establishments, especially if a model Institution were commenced in each diocese. The parents having regular employment, and in the absence of beer-shops and other pernicious excitements, would co-operate with, rather than counteract, the efforts of the Clergyman, and the Schools would not be neglected upon trivial pretences. It is in the facilities afforded for training the rising generation, that the unspeakable advantages and blessings of the Christian Commonwealth will be most conspicuous; when parents, no longer compelled entirely to resign to the hands of a stranger the most sacred and delightful of their duties, will rejoice in participating in the important work of instruction. The wealth-creating division of labour has hitherto robbed the mother of a task for which by nature she is pre-eminently qualified, since the first agent in the work of education is the affection of the mother. How many of the greatest characters have traced their success in life, to the virtuous emotions first aroused by a mother! while too many, alas, of those who

have gone astray, have bitterly lamented the early negligence of their parents. A writer beautifully remarks, that "A man's mother is the representative of his Maker. Misfortune and even crime set up no barriers between her and her son. Whilst his mother lives, he will have one friend on earth who will not listen when he is slandered, who will not desert him when he suffers, who will solace him when in sorrow, and speak to him of hope when he is ready to despair. Her affection knows no ebbing tide; it flows on, from a pure fountain, spreading happiness through all this vale of tears, and ceases only at the ocean of eternity." Surely for no common object could such a principle have been implanted in the human breast, but rather for some high and holy purpose: that this solicitude will one day become an unfailing and powerful instrument in moral training and intellectual advancement, it is delightful to contemplate.

Archbishop Tillotson observes—

"It requires great wisdom and industry to advance a considerable estate; much art, and contrivance, and pains to raise a great and regular building: but the greatest and noblest Work in the World, and an effect of the greatest prudence and care, is to rear and build up a Man, and to form and fashion him to piety, and justice, and temperance, and all kind of worthy and honest actions. Now the foundations of this great Work are to be carefully laid in the tender years of children,

that it may rise and grow up with them according to the advice of the Wise Man, 'Train up a child in the way he should go, and when he is old he will not depart from it.'"

The large portion of life the human being requires to reach maturity, compared with animals attaining equal longevity, indicates that his higher destiny demands a lengthened preparation to fit him for the faithful discharge of his duties; irreparable is the loss, if any portion of that important period is wasted or misapplied.

MENTAL IMPROVEMENT.

Besides the moral influences elevating and strengthening the mind, the children would have the advantage of daily witnessing, in the various workshops, the application of the sciences to the arts; in learning the mechanical laws; the steam-engine and other machines would be resorted to; and in agriculture, each revolving month demanding its peculiar operations, would naturally afford interesting subjects of conversation with the parents, and yield a succession of varied and improving attractions. Practice would always be at hand to correct or illustrate theory; while knowledge and industry, so far from being found incompatible, would each acquire additional power by a union, condu-

cive to higher qualifications and enjoyment. The Sunday-school Teacher, having gained the sympathy of the children, would be welcomed by their parents for an hour three days in the week, to converse on the subjects of instruction, in which all might join, and thus the parents themselves would improve. Popular Lectures by the Clergyman, the Surgeon, Schoolmaster, and others, on infant training, and upon the conduct to be observed towards their children, would advance the adults, who would perceive how much, even in the improvement of their neighbour's children, they were interested, as being the companions of their own.

This growing conviction of parental responsibility in all that concerns the progress of their children, would render the members more guarded in their conduct, strengthen conjugal affection, and raise the general character of the Institution. A new and superior public opinion would be rapidly formed, and the best means of improving the rising generation would become the most interesting and popular subject of inquiry.

Of all the wonderful phenomena in the wide range of creation, none have more forcibly arrested attention than the beautiful adaptation of means to ends. Such has been the ardour with which discoveries have been successfully prose-

cuted, as well from the desire of gain as in the more dignified pursuits of science, and so endless the manifestations of design, that the conclusion is now formed, that there is no object, however worthless in appearance, but has its appropriate use and value; traced in every form of existence, these manifestations are most conspicuous in the endowments of all sentient beings, for the peculiar functions of their nature, but, most especially, in that attribute which raises man so pre-eminently in the scale of the creation, loudly proclaiming his higher destinies, and constituting the image in which he was made in the likeness of God. But instead of that image being deepened and more defined with advancing years, it is to be feared that it is less discernible than in the dawn of existence. We shall, however, greatly mistake, if in consequence of the multitudes who abandon the pursuits of Science, when released from the discipline of the schools, we infer that the desire of knowledge, and for higher ends, can never become general. The few who escape without an unconquerable aversion to study, are referred to as proofs of the excellence of the present system of Education, whereas their success is the result of a native energy of character, triumphing over needless obstacles that have robbed so many of their brightest inheritance. We have the highest au-

thority for confidence in the glorious results of right training, and which it requires no penetration to perceive has been hitherto imperfectly understood, or entirely neglected. Fortunately for the youth of these Institutions, the most valuable period of their lives will not be wasted in the premature study of ancient or foreign languages:* accustomed to useful occupation and manly exercises, animated by living examples, as well as those recorded in history most worthy of imitation; dwelling amidst the wonders and beauties of nature, with kind religious instructors to guide their observation, the external world, instead of impeding would facilitate the growth of the inner man: the sublime and figurative language of the

* If twenty boys in one of these establishments were educated in natural philosophy and the sciences, including mathematics, and all that is interesting to children, judiciously and religiously trained, without being permitted to open a Latin grammar until they had attained their thirteenth year, and then formed into one class for the study of Greek and Latin—in four or five years they would be found far more accomplished in classical attainments than those of the same age who had commenced earlier at any of our public schools. Milton's opinions on this subject are well known, and that great author, whose elegant Latin compositions are so much admired, is not likely to have undervalued the ancient classics; nor is the translator of Plutarch. "Another principal advantage," says Langhorne in the "Life of Plutarch," "which the ancient mode of the Greek education gave its pupils, was their early access to

Scriptures would be better understood, more highly appreciated, and the divine harmony between the Word and the Works of God more strikingly displayed.

Among the variety of talents that would be elicited, should there be a youth devoted to Astronomy, and anxious for an Observatory in the benefits of which all would participate; to such an object we may suppose nearly the whole of the members would lend their assistance, and speedily raise one in their leisure hours. Conservatories, Local Museums, Schools of Art, as well as philophical instruments and other aids to science, would soon follow.

> "For man loves knowledge, and the beams of truth
> More welcome touch his understanding's eye,
> Than all the blandishments of sound, his ear,
> Than all of taste, his tongue."

---

every branch of philosophical learning. They did not, like us, employ their youth in the acquisition of words, they were engaged in pursuits of a loftier nature—in acquiring the knowledge of things. They did not, like us, spend seven or ten years of scholastic labour in making a general acquaintance with two dead languages. These years were employed in the study of nature, and in gaining the elements of philosophical knowledge from her original economy and laws." The elder D'Israeli observes, "Cato, at eighty, thought proper to learn Greek; and Plutarch, almost as late in his life, Latin. Koornbert began at forty to learn the Latin and Greek languages, of which he became a master. Ogilby, the translator of Homer and Virgil, knew little of Latin and Greek till he was past forty."

SOME OBJECTIONS TO THE SELF-SUPPORTING INSTITUTION ANSWERED.

INCREASE OF POPULATION.

However remiss we may have been in a due attention to the wants and the sufferings of the present generation, we cannot be accused of indifference to the fate of future ages; and the fears of a redundancy of population, that have prevailed for the last fifty years, have too often stayed the hand of benevolence, and reconciled many to the existence of misery which was considered irremediable. The first, I believe, who started this idea was Wallace, in his work on the "Prospect and Numbers of Mankind;" who, after describing the wonders that man would achieve, and the happiness he would enjoy, when correct principles of Christian Association were adopted, all at once discovered the evils that might ensue from overwhelming numbers, and immediately abandoned the beautiful fabric he had reared. Mr. Malthus, although a man of benevolence, but having little sympathy or confidence in the brighter prospects of Mr. Wallace, took up the principle of population, and endeavoured, by statistical inquiries regarding the progress of different countries, to

prove, that if unimpeded by crime, misery, famine, or war, the population would double every twenty-five years. Aware that the causes of retardation which he had pointed out, might by some be considered as necesary to ward off a still greater evil, Mr. Malthus was earnest in urging attention to what he called the Moral Check, and to the necessity of instructing all classes as to the inevitable consequences of marriages too early contracted. Whatever arguments may have been adduced in opposition to the various systems which the work of Mr. Malthus was intended to refute, and they were obnoxious to many, that founded on the principle of population was altogether irrelevant, unless, instead of admitting the superiority of those systems in moral culture, he had found them more deficient than the present; for whatever tended to improve the moral feelings, to enlarge the mind, to make men more observant, not only of the immediate, but the more remote, consequences of their conduct, would render less probable any improvident marriages.

Besides, the proposition that population has a tendency to increase beyond the means of existence can be applicable to a limited spot only, as those employed on agriculture, where there is an adequate extent of territory, not only raise food sufficient for themselves, but for all who are not so employed,

as well as for exportation: it follows, therefore, that increase of population is attended with a greater proportionable increase in the means of production; and this must obtain until all the habitable parts of the globe are brought under cultivation.

If, however, the apprehensions of Mr. Malthus and his disciples were not altogether groundless—if the position they had assumed was at all tenable, it must then be conceded that their numerical calculations, according to a paper read by Mr. Hallam, at the Statistical Society in 1836, were by no means exaggerated. Sir Francis Palgrave having found, in his researches amongst some ancient documents in the Record Office, an account of the population of England at a very early date, and which about the year 1080 was taken at one million, communicated the information to Mr. Hallam, who remarks:—

"If we suppose the population, at the compilation of 'Domesday Book,' about the year 1086, to have been one million, and divide the intervening period of 750 years into thirty portions of twenty-five years each, we shall have a geometrical series in which the common ratio two, raised to the thirtieth power, and multiplied by one million, will give us the population which England would have attained in 1836, on the hypothesis that nothing had intervened to obstruct its progress more than now obstructs the progress of the United

States of America. It is a very easy process, and I found that we should have formed part of a people numbering 1,068,852,224,000,000 (one thousand and sixty-eight billions, eight hundred and fifty-two thousand, two hundred and twenty-four millions). Whether the proverb, 'the more the merrier,' would have applied, I know not; but, independently of some other disadvantages, I think we should have been a good deal crowded; for, on dividing the above number by that of the square yards in England, I found that 5,953 persons would have been the complement of each square yard."

Since, therefore, there is so much obscurity surrounding this question, we may securely leave its solution, and any consequent regulations, to a more enlightened generation, when the adoption of the right principles of religious training and education shall have qualified mankind to legislate on the subject with greater wisdom.

VISIONARY OBJECT.

Those who are prompt to decide upon subjects of philosophy and science, without adequate investigation, or upon which their previous pursuits and studies render them incompetent to pronounce a sound judgment, may be reminded of an article in the "British Critic," October, 1808, upon "An Heroic Epistle to Mr. Winsor, the Patentee of the

Hydro-carbonic Gas Lights," commencing thus: —"We hail this effusion as one of the happiest, most pointed, and most witty pieces of satire on a *temporary delusion,* which has appeared since the days of Swift. The individual to whom it is addressed, the subject which has engaged his attention, the curiosity of the public towards him, and their repeated disappointments, are all matters of sufficient notoriety." And even in the "Athenæum," a periodical conducted at that time by Dr. Aiken and Mrs. Barbauld, a notice of Winsor's Gas Lights concludes as follows:—"A friend of ours jestingly observed of this project, that it would end, as it originated, in smoke; and we are much inclined to be of the same opinion." Let us not despise the day of small things, for now, after the expiration of forty years, this temporary delusion! this smoke! is turning night into day in all the large towns and cities of Europe and America. A short time previous to Winsor's discovery, this phenomenon was recognised only as a flickering flame, designated by the poet as his "Parlour twilight;" and what mighty changes has not another power accomplished, which the same poet described as "the steaming column sent up by the bubbling and loud-hissing urn." That power, the energy of which was observed only as it raised the lid of a kettle, is now speeding

with amazing rapidity the intercourse of nations, and increasing their wealth a hundred-fold; and may there not exist a *moral* power, in its plenitude at least, found only in descriptive poetry, but competent to produce results far more magnificent? There is such a power, but where shall it be sought? Among those who have studied the institutions of other countries, who are deeply versed in history, and have been most successful in antiquarian researches? Have those, whose position has enabled them to visit Italy and Greece, returned more emulous of ancient wisdom? Is our Senate overflowing with public virtue? If the sight of objects associated with the captivating charms of unrivalled Greece were alone sufficient to inspire a kindred spirit, our own Museum is enriched with the spoils of Athens; if, when we gaze upon those wonderful productions of human genius, those breathing marbles, those forms, though mutilated, almost instinct with life and motion, we were reminded that in the age when Phidias wrought, and in the same country, there dwelt legislators who knew to mould the human mind, we should indeed find "sermons in stones, and good in everything;" and the greatest good would be that of dispelling the delusion that virtue, devotion to the general welfare, and exalted sentiment, were the offspring of much knowledge.

There is not an intelligent well-educated schoolboy, whose information does not immeasurably exceed that of the most celebrated sages of antiquity. Only within two centuries the telescope has opened for us overpowering views of the vastness of the creation, leaving the whole of the solar system a mere speck in the universe, while the microscope has revealed myriads of insect tribes, invisible without the most powerful instruments, but possessing organisations so diminutive and perfect as to leave the mind in doubt whether nature is more wonderful in her minutest or most stupendous operations. The four elements of the Greeks have been so analysed and subdivided, that chemists have discovered fifty-four simple bodies or elements, and the more recent pursuits of geology have destroyed our former computations of the age of the world, and proved an antiquity so remote as to confound the old distinctions of ancient and modern.

But if science has failed to develop the moral power, is it to be found in society at large? Not in the support given to the national schools throughout the country; for—although they may be regarded as almost the only hope of rescuing some of the rising generation from the dangers and profligacy surrounding them, and, notwithstanding the masters in some districts are so inad-

equately paid that their duties, second only in importance and responsibility to those of the ministers of religion, are discharged amid the distracting cares of domestic difficulty—the contributions of the rich are little more than the crumbs that fall from their luxurious tables. It is not in the trifling annual subscription that the moral power in question can be found; neither is it in the thousands bequeathed to some charity on the bed of death, when wealth can no longer be enjoyed. This high moral power may yet be discerned, and the poor cottager, in an obscure and lonely village, who, guided by religious principle, imparts to a still poorer and more afflicted neighbour some portion of the scanty pittance, barely sufficient for her own subsistence, manifests the power destined to accomplish more than all the armies of the earth could achieve, more than the most consummate skill in diplomatic art can compass; transcending all the learning of the schools, which no rhetoric, however brilliant, no eloquence, however persuasive, could reach; and a power to which the statesman and the legislator, after all their temporary expedients, nay, after their more profound schemes of human policy are exhausted, must at length resort: this is no new power, but, like that which has performed such wonders in the material world, as old as the creation, and like

that also, its mighty agency has remained undiscovered; or, lost in the fall of man, its partial revival has been permitted from time to time, when holy men have arisen, and in their lives borne testimony to its truth; but it was reserved for the promulgation of Christianity itself to be divinely exemplified by "Him who spake as never man spake." Why it has since been obscured, and, at intervals only, shone forth in peculiar characters; why it has not been permitted its due ascendancy in public councils, consecrating every institution, and condemning that in nations which was denounced in individuals; why, on the one hand, war should be sanctioned, and, on the other, forgiveness of injuries enjoined; why it has presided in words and form, and not in spirit and in truth, over states and empires, can be known only to Him whose ways are past finding out.

A LEVELLING SYSTEM.

THIS is a singular objection—since the inmates are to be those only who are destitute, or may voluntarily associate; they are already upon a level, the former at the lowest level, and can experience no other change than that of rising; it might, with far more propriety, be called an *Elevating*

System. But which is in reality the levelling system—that which calls forth latent, appreciates and encourages rising, talents, or that which made an exciseman of one of our greatest poets? —That which clothes the man of distinguished and original talent in suitable attire, or that which compelled the great moralist to dine behind a screen at Cave's, because his dress was too mean to sit with theother guests?—That which calms the fears and tranquillises the sensitive youth of genius, or that which, by cold neglect and abject poverty, drove the unhappy Chatteron to despair and suicide?—That in which the muse of the immortal Milton will be listened to with delight, and the productions of his genius deemed inestimable in value, or that which accorded the miserable pittance of five pounds for the most sublime of Epic Poems, notwithstanding the aged bard was blind and in poverty?—Or, to come to more recent times,—that which, by its early and careful training, renders the moral worth of the poet as unquestionable as the transcendency of his genius, or that system which, by the corrupting influence of profuse wealth and idle honours, so impaired or misdirected the efforts of stupendous powers of mind as to be compelled to refuse a monument to the greatest poet of his day?—But the corroding cares and distractions of poverty have committed

the greatest devastation among the sons of genius. D'Israeli, in his "Literary Characters," after relating some anecdotes of the means by which Smeaton, Ferguson, and La Caille were emancipated from the thraldom and afflictions of poverty, observes—"Thousands of youths have found themselves in parallel situations without experiencing their energies;" and we may add, that most men of the greatest natural genius, born in obscurity, are lost to society; for although they are more sensitively alive to the influence of kind encouragement, so are there none who shrink sooner from contact with a cold and unfeeling world. When genius shall neither be spoiled by riches and flattery, nor depressed by the chills of poverty and neglect, but sedulously fostered in a beloved community, appreciating its rising talents, and striving to enlist them in the service of religion, humanity, and science, what may not be achieved under such favourable auspices!

That which has really proved the levelling system, has been sometimes worse, for while it has depressed genius far below zero, it has projected into those elevated stations, which should be reserved for worth and talent alone, the imbecile and the profligate, there to enact deeds of oppression, rendering more conspicuous and injurious their bad examples, and enlarging their powers of mischief.

The equality here sought is described by St. Paul: "For I mean not that other men be eased and ye burdened. But by an equality, that now at this time your abundance may be a supply for their want, that their abundance may be a supply for your want: that there may be equality;" and as Wordsworth, one of the most Conservative of our poets, sets it forth:—

> "He whose soul
> Ponders this true equality, may walk
> The field of earth with gratitude and hope!
> Yet in that meditation will he find
> Motive to sadder grief, as we have found.—
> Lamenting ancient virtues overthrown,
> And for the justice grieving, that hath made
> So wide a difference between man and man."

AN ARTIFICIAL SYSTEM.

By the term "artificial" we understand that which is not natural: some have maintained that whatever is done by man is natural, because he is himself a part of nature; but we do not intend, nor is it necessary, to take shelter under that subterfuge.

Man makes an artificial flower, and in what respect does it differ from the natural flower? In the natural flower there is a mutual dependence in all its parts—the nourishment drawn in by the

root, and by the leaves, is conveyed to every part, promoting health and coherence throughout, so that the root, stem, leaves, and blossoms form one united whole, yielding fragrance and beauty.

The artificial flower, on the contrary, is formed of heterogeneous materials—the stem is of wire—the leaves and blossoms of muslin, with no connexion between the component parts, which, unless held together by a string, would fall away from each other and lie scattered—it has the form and semblance of the natural flower without any of its qualities or virtues.

Society is natural to man; without it, he would soon have fallen a prey to the beasts of the forest; he was therefore compelled to unite with others in mutual defence, and for the supply of their mutual wants. Sympathy was necessarily engendered, and whatever ferocity, in uncivilised countries, one tribe exhibits towards another, the individuals of the same tribe, however weak, are protected and supported; the names of individuals denote their peculiar talents, and those skilled in medicine administer relief from kindness, or from a sense of duty, and without emolument. The public and private interests are consolidated, and their mutual necessities have taught them that union is strength.

Artificial Society is that in which the members are not united by a sympathy circulating through the whole body, but are held together by extraneous means, such as a standing army and a police, which, like the string of the artificial flower, prevent a total dismemberment or dissolution; it has the name, but little of the form and attributes of Society, and is divided into classes of conflicting interests, and often without any sympathy between the individuals of the same class. The private and public interests are frequently opposed, and the body weakened, by the want of harmony in its members; it retains but little of the vital principle, is often torn by intestine divisions, or threatened with dangers from without. Its wealth is not only inequitably distributed, but the large number of the producers are the most destitute, while the idle are dissipating their superfluities. Individuals are designated by titles originally conferred for the possession of virtues and qualities of which they are entirely destitute, and forms and unmeaning ceremonies are upheld when the spirit in which they originated has departed. The poor cannot neglect their duties without being punished by starvation, while the rich can neglect theirs with impunity. Punishment for wrong-doing is substituted for training in well-doing, and those who have too much sit in judgment upon those

who have too little, of whose trials and temptations they are unable to form a just estimate.

Such are a few of the iniquities of an Artificial Society, distinguished by neglect and injustice, resulting in fraud and robbery, incendiarism, suicide, and murder. That system most in conformity both with Natural and Revealed Religion must be the least artificial. Such is the Christian Commonwealth, which, while it conserves a spirit of enlightened benevolence among its own members, extends its humanising influences to all around.

IMPRACTICABLE.

THIS is an epithet applied by the prejudiced, who will neither take the trouble of bestowing more than a superficial glance on a comprehensive subject of the greatest importance, nor condescend to offer any reasons for their decision. Before any one can be competent to pronounce an opinion as to the practicability of a plan, he must first ascertain whether the means proposed are adequate to its accomplishment. We have already shown that the working classes, having their present freedom of egress and ingress after the hours of general employment, with liberty to depart altogether upon a short notice, will, in consequence of the

unparalleled advantages, immediate and prospective, be more eager to seek admission than to secure the most advantageous situations, under a system of competition and uncertainty. But as the perpetuity of the Institution will be guaranteed by the simultaneous influence upon the rising generation of various principles and considerations, each of which has often proved efficacious when brought into exercise alone, so will the adults experience much benefit from many of these advantages; we allude to

Parental care.

Ministerial solicitude.

Superior education for adults as well as children.

Religious exercises.

Regular occupation.

Early association of ideas.

The force of habit.

Discipline equal to that of the army.

Greater inducements to good.

Less incentives to vice.

Support and comforts in old age.

Protection of children on the death of parents.

Increasing attractions of the Institution.

Freedom from depressing anxiety.

Influence of Gardens and of Natural Scenery.

The pursuits of Science.

Libraries and Lectures.

Ultimate Proprietorship.

It can scarcely be contended that the training of children is not *impracticable* under existing circumstances. Some years since a distinguished and much respected Prelate, in his Charge to the Clergy, remarked:—"In the rural districts, the lads of the parish are the thorn in the minister's side. Freed from the restraint of the school, uncontrolled by parents, no longer domiciled as formerly in their employer's house, they are, as the horse or the mule that have no understanding, whose mouth must be held in with bit and bridle, lest they come near to us:" and in a more recent Charge by the same Prelate, the extreme poverty that compelled the people to send their children prematurely to work is feelingly deplored: and does not every year witness an increase of these evils?

If by "impracticable" is meant the difficulties of realising these plans in the present state of the public mind, in that we readily acquiesce; but if the principles are true, is it not the duty of every Christian to assist in disabusing the public of their errors, in order to bring speedy relief to suffering humanity? Railroads were long considered impracticable; nor, until one was formed between Liverpool and Manchester, would the public deem

them otherwise. But the Self-supporting Institution requires to be widely discussed as a whole, and in its details to be duly appreciated, and become an object of desire, before those who are competent to the management will come forward: any premature and crude attempt to form an establishment would fail, and only add to the existing prejudices. If it were proposed upon some fanciful theory to destroy old institutions, and attempt to remodel society, there would be some ground for hesitation; but when the Institution proposed leaves the old and dilapidated building untouched, when it offers to take the rejected materials, or those portions that have fallen away from the ancient edifice, and with them to build up an improved establishment, no danger is incurred.

The Self-supporting Institution neither interferes with the distinctions of class nor of wealth; not a single institution is disturbed; but, on the contrary, all become more secure, and some are even extended; for a church and schools will be required for every three hundred families at present a burden upon society, or existing in dangerous disaffection. As the subject advances in general esteem, an extraordinary impetus will be given to the beneficial employment of capital now lying dormant, and of labour for which no demand

exists; discontent will be appeased, and an interesting and useful sphere of exertion presented for all classes and for every varied talent. The families of the aristocracy, and of the shareholders, would have an opportunity of visiting and advancing the schools, composed of children assembled in better order, and more susceptible of improvement; of promoting horticultural and botanic gardens; and of aiding the rural fêtes, &c., &c.

POSTSCRIPT.

In the speech of the Secretary of State for the Home Department, in the present Session of Parliament (1845), on his proposed alteration of the law of Settlement, is the following remark:—

"It is a melancholy fact, but still a fact, that no less than one-tenth of the whole population of England and Wales receive relief from the poor-rate in the course of the year. A multitude, no less than 1,500,000 persons, in this country, receive relief from the poor-rate. (Hear.) The magnitude of the sum also thus paid is very great. I could bring that fresh to your recollection in various ways. I might state it thus: it would be no exaggeration, that, since the termination of the war in 1815, notwithstanding all that has been said of the neglect of the interests of the poor—notwithstanding all that has been said of the inhumanity of the law (hear, hear), of the culpable negligence with which the wants of the poor are regarded by the rich, independently of all private charity and of the benefactions of our charitable institutions,—since the termination of the war no less a sum has been

levied from the rate-payers of this country than £200,000,000 (hear, hear), a sum nearly amounting to one-fourth of the capital of the national debt. (Hear, hear.)"

If there is one-tenth of the population subsisting on the poor-rates, it is no exaggeration to affirm that another tenth at least require similar aid, but would rather starve, beg, or be tempted to obtain assistance by unfair means, than enter a Union; and perhaps there is another third, struggling on the verge of destitution. To adduce the sum of £200,000,000 paid in poor-rates as an evidence of the charity of the rich, when those rates are compulsory, and a very large portion paid with reluctance, by numbers who are almost as much in need of support as the poor themselves, is inconsistent even with our worldly notions of charity, and has no affinity whatever with that Christian Charity described by St. Paul. The rich are much alike in all ages, and Sir James Graham cannot be ignorant of the injurious tendencies of an excess of wealth on the one hand and of extreme poverty on the other. Justice, and not Charity, in the ordinary acceptation of the term, is required from the possessors, by the producers, of wealth; by that class through whose industry alone the £200,000,000 came into existence, through whose valour the war was terminated, and the wealth and prosperity of the country were secured.

On the same evening Lord Ebrington made the following observations:—

"As one who was connected with an union workhouse, where bones were ground and crushed by machinery, he wished to make a few remarks on the present occasion. Now, if those bones were to be crushed at all, he wished to ask by whom was it to be done?

Was it by free and independent labourers, and not by paupers? (Hear, hear.) Certainly it was a new and most extraordinary doctrine for him to hear, that work which was too offensive for paupers to do, should be performed by free labourers. (Hear, hear.) He could not but declare that he was rejoiced to hear that there was no legal power to prevent the continuance of those practices, if it should seem fit to the House that they should interfere, and endeavour to do so; and he thought it right also to state, that he himself had been a party to ordering the paupers to be employed in that labour, which he contended was neither unfair nor unjust; and no did hope that the Union of South Molton would continue to persevere in that practice. (Hear, hear, from Sir C. Lemon.)"

This is in perfect harmony with the maxims of political economy, and consequently opposed to the Christian precept of "doing unto others as we would they should do unto us." The poor old man, compelled by the infirmities of age, by ill-health, or by misfortune, through no fault of his own, to submit to incarceration in the Union, is not to have his sorrows alleviated by some ordinary or more healthful employment, but is forced to endure still further degradation and annoyance by the most disgusting occupation. In another speech, on the same evening, his Lordship thus expressed himself:—

"He wished also to give some credit to a much maligned class of persons, the political economists. (A laugh.) He hoped the same charity would be extended to the Poor Law Commissioners and to their Secretary, Mr. Chadwick, who was doing all in his power to advance the sanatory and moral condition of the poor."

For the unjustifiable epithets applied to the Poor Law Commissioners, some compensation may be found in the mutual plaudits of their friends. While the voluminous Reports of Political Economists, in the character of Commissioners, proclaim the evils of their

own system, they themselves profit by the palliatives recommended by themselves, but which yield no permanent or substantial relief. If, instead of improving the sanatory condition of overgrown towns, they were to remove the people to salubrious localities, where regular employment could be supplied, their benevolence would be less equivocal, and more generally acknowledged.

When the wretched culprit is condemned to a series of floggings, no one doubts the benevolence of the surgeon appointed to watch the effect of the barbarous punishment, and decide what intensity of suffering can be endured without danger to the life of the unhappy victim of neglected training: but if the surgeon and a few of his friends were well acquainted with that system of training which would prevent the recurrence of a breach of discipline, and were assured that their public advocacy of the system would insure its adoption, and yet by their silence prolonged the term of human suffering, certainly their motives would be very questionable.

There are some of the Commissioners, who, not content with their own lucrative appointment, withdraw the few disposed to assist in the struggle against selfishness and prejudice, alleging that they also know that the principle of the Self-supporting Institution must be finally adopted, and affect to ridicule those who, while they denounce competition, appeal to it for its own refutation. As if Plato and other writers who portrayed societies of common possessions were inconsistent in holding private property in a community differently constituted. When men of genius and talent can derive subsistence through the medium of

competition alone, how can their attention and talents be secured generally in the attainment of any object but by the prospect of pecuniary remuneration?

We subjoin the sketch of a few Resolutions which were privately circulated, for suggestions, among those who would probably be inclined to assist in promoting the objects at a Public Meeting; and until some Society of the kind proposed is established, as a rallying point for all who are opposed to mercenary calculations, the suggestions of Mammon will be listened to rather than the Laws of God, and the Political Economists continue to sway the Councils of the Nation:—

I. That the frequent recurrence of numerous and afflicting cases of destitution, and the unsatisfactory condition of the people, both in the agricultural and manufacturing districts, as well as in large towns and cities, arising from precarious and ill-requited employment, in a country abounding and increasing in wealth,* and professing Christianity, is a national reproach.

II. That these evils, in a great measure, result from competition, which, in appealing to selfish motives only, is a false, pernicious, and unchristian principle, engendering a spirit of envy and rivalry, obstructing moral improvement, and wholly incompatible with the new commandment.

III. That the struggles of competition have been of late years intensely aggravated by the rapid progress of scientific power, the consequent decline in the general or market value of labour, and by the improved economy of production and distribution in large establishments, thereby still further enriching the few, while impoverishing the many.

---

* We have recently seen a well-authenticated statement of the increase of the aggregate wealth of the nation within fifty years, or from 1791, when Mr. Pitt considered it equivalent to one thousand three hundred million, to 1841, when it was estimated at more than six thousand million, being five times more.

IV. That an attempt to effect any sudden change in the constitution of society would, in consequence of the influence of settled habits and the complicated and conflicting interests of different classes, be attended with the greatest difficulty and danger; it is therefore proposed to organise associations for the combined industry and mutual benefit of the unemployed among the working class.

V. That the moral and prosperous state of the Moravian Settlements, and the rapid increase of wealth in some other religious societies in America, from which competition is excluded, afford a well-grounded hope that establishments constituted upon a similar principle, with the greater facilities and scientific appliances of our own country, and directed by enlightened benevolence, would exhibit results still more interesting and beneficial.

VI. That a society be formed, to be denominated "The Society," for collecting and diffusing information on the efficiency of self-supporting institutions, as the best means of promoting the regular and healthy employment of the people, and securing to them a due share of the advantages and comforts resulting from the produce of their own labour, with a religious education and training for their children.

APPENDIX.

PETITION TO BOTH HOUSES OF PARLIAMENT.—JULY, 1842.

Humbly Sheweth;

THAT the destitution of the Working Classes, now prevailing with unprecedented extent and severity, being frequently greatest at periods of superabundance, demonstrates that this is an evil which could and ought to be removed.

That the proportion which the people obtain of those things which they themselves produce, depends not upon the quantity produced, but upon the *market* value of their labour.

That the market value of labour has been materially reduced, and often superseded, by that very power through which wealth has been immensely increased.

That scientific power is at present almost exclusively devoted to the creation of wealth, and not only without a due regard to the welfare and the improvement of the people, but to their positive injury and demoralisation.

That a remedy for this evil can be alone found in arrangements which will no longer expose the working classes to the contingencies of a market demand for

their labour, but which will, with regular employment, secure to them food, clothing, convenient dwellings, moral and religious training, and education for their children.

That machinery, under such direction, would prove invariably beneficial, and far more wealth would be created than when it is made an exclusive object.

That your Petitioner has submitted a plan for the employment and support of 300 poor Families to many influential parties, and especially to the Clergy, who have honoured him with great encouragement and assistance.

That a Prospectus for one Experimental Establishment, to be denominated "The Church of England Agricultural Self-supporting Institution," has been drawn up at Exeter Hall, by a Committee of which some distinguished Clergymen were members, and which Prospectus your Petitioner begs to present.

That this design involves no change in the existing order of Society, being intended solely for the unemployed and destitute poor, who will maintain their present relative position.

That if the Model Establishment realises the benefits expected, it would of course be speedily imitated, and all the valuable Institutions of Society thereby materially strengthened and extended, since a Church and Schools are required for every 300 Families located upon the principle proposed.

That as the Design embraces general views and combines various objects, it is less suited to the consideration of the different sections of the public, professional and commercial, than to the deliberation of a Legislative Assembly: your Petitioner therefore prays

that the subject may be investigated by your Honourable House.

And your Petitioner, as in duty bound, will ever pray,

JOHN MINTER MORGAN.

A LETTER ADDRESSED TO THE CLERGY OF THE METROPOLIS AND ITS VICINITY, CONTAINING THE FOREGOING PETITION.

MAY 18th, 1843.

REVEREND SIR,

Convinced that, with the blessing of God, it is in the power of the Clergy to terminate in a comparatively short time much of the present destitution, demoralisation, and misery prevalent among the working classes, I venture to request a perusal of the Petition in the paper enclosed, and I beg briefly, but respectfully, to explain the reasons for concluding that such important aid to suffering humanity, as I have to suggest, could be afforded with facility by the Ministers of Religion.

Under the persuasion that there was no class so well acquainted with the distresses of the people, or so anxious to relieve them, as the Clergy, the Design of the Self-supporting Institution, illustrated by a transparent painting, was, in the first instance, submitted to their inspection at the University of Oxford, the Vice-Chancellor allowing the painting to be exhibited in any of the colleges of the University.

At Cheltenham, by permission of the Rev. Francis Close, a public meeting was held in the large Infant

School-room, which was crowded to excess. The Rev. John Sharwood presided upon the occasion, and several Clergymen attended.

At Leeds, where great distress prevails, the subject was explained in the presence of the Vicar and twenty-five of the Clergy of that town and its neigbourhood.

At Sheffield, the Vicar and the Clergy devoted much time to an explanation.

A considerable number of the Clergy at these places expressed the greatest interest in the plan, and a desire that a Model Institution should be formed; while all concurred in thinking the Inquiry highly useful.

It was not to be expected that a comprehensive Design, embracing the various interests and relations of man, opposed to competition (a principle identified with the prevailing opinions and feelings, and which, though encouraged by Conventional authority, is nevertheless condemned by Religion), should be fully understood even by minds the most enlarged, without a greater degree of attention than pressing avocations will in general permit—but whenever time has been allowed for that anxious and grave investigation which the magnitude and urgent importance of the subject demand, especially amid the present degrading contentions of party, and the deplorable condition of the people, the truth of the theory, and its probable success in practice, have been unequivocally admitted.

The following instances, besides those already adverted to, may be adduced:—

The plan having, on its first publication, attracted the notice of some distinguished Clergymen, a meeting was held to consider the best means of bringing it

before the public. It was there suggested that, if information were obtained regarding the economy of the Moravian Settlements, as bearing some affinity to the proposed measure, its practical operation would, in some respects, be exemplified. Accordingly, those of Herrnhut and Klenwilkie, in Saxony; Neuweid, on the Rhine; and Zu Zeyst, in Holland, were visited, and thus an opportunity was afforded of submitting the plan itself to those of a religious denomination long respected for zeal and piety, and also for practical experience. After the most careful deliberation, a separate document was signed at each of the four Settlements, by the Bishops and managers, approving the principle of the plan, and recommending the speeedy establishment of a Model Institution.

At Dresden the Design underwent a lengthened investigation by Baron Lindenau, Prime Minister to the King of Saxony, who, after expressing his warmest approbation of the plan, proposed laying it before the Minister of the Interior.

At Dussenthal, near Dusseldorf, the benevolent Baron Von de Recke devoted several hours to an examination, and declared that if he had not his own establishment in hand, where 160 orphans of both sexes form a religious association, and are employed in agriculture and in various handicraft works on the lands, and in the buildings of an old monastery, nothing would be so gratifying to him as to assist in carrying the plan into execution.

If those are right, who, after bestowing adequate attention on the subject, and are in other respects peculiarly qualified to decide, have pronounced a favourable opinion, then is there nothing more required

than the same degree of attention from the intelligent in general, to secure for the people a remedy for their severe distress.

I beg, therefore, with great deference, to submit, that this object might be effected by the numerous attendance of the Clergy at a public meeting convened for Inquiry only, and at which one of the prelates, or an influential Nobleman, should preside; a resolution, recommending further investigation by society at large, passed at a meeting so highly respectable, would necessarily arouse attention throughout the empire.

Should this proposal be honoured with your approbation, I shall be much obliged by your informing me if you would sanction such a meeting with your presence.

I have the honour to be, Reverend Sir,
Your most obedient Servant,
JOHN MINTER MORGAN.

As the result of the inspection of these documents, many of the Clergy, and other influential characters, to whose consideration they were submitted in the Spring of 1848, signed a paper to the following effect:—

"Having been requested to give an opinion as to the expediency of a renewed circulation of these documents, we desire to express our conviction, that, at the present time of difficulty and danger and wide-spread distress, we think it of the highest importance that the subject-matter of them should engage the serious and deep attention of the public at large; and we would particularly invite the Clergy generally, and all men of influence and talent, to unite either in promoting a wide and careful examination of the Design, or in taking some decisive steps towards the realisation of a Model Institution, especially as, in the commencement, there will be more difficulties to encounter than after a successful experi-

ment has once been made; but, in order to achieve that preliminary object, it is absolutely necessary that the most adequate means for its accomplishment should be secured. We speak not merely of pecuniary means, because we are convinced that, when once a desire for such Institutions shall be created in the public mind, with every prospect of success in the Establishment, assured by a confidence in the competency and character of those composing the Board of Directors, the funds required for the undertaking will soon be forthcoming. However incompatible the prevailing Institutions may be with the principles and spirit of religion, the uncongenial feelings and habits of different classes render any sudden change altogether impracticable, but, in the proposals now submitted, we recognise solely an initiative and transition state, and even that in the first instance for a detached portion of one class only, thereby affording, without prematurely disturbing existing Institutions, greater facilities for a superior discipline and training, and more especially for the rising generation, who will thus become better qualified as constituent Members of a Christian Community of a higher order, advancing continually in the great career of general improvement and diffusive happiness.

"It must be obvious that, in the first, or Model, Institution, too much care could not be taken, that each Manager should be eminently qualified to superintend the specific employment of his department, or to discharge the duties of his particular office, and that Directors should be chosen capable of uniting all the parts in the most effective order and harmonious combination. It is also essential that the institution should be governed with special regard to a moral, intellectual, and spiritual elevation in the character of the Inhabitants.

"It is therefore indispensable that an efficient, active, and comprehensive committee, be formed, for the purpose of bringing together all the means, of whatever kind, necessary to ensure success.

"These are the considerations that induce us to make an earnest appeal to all who feel interested in the subject, as well as to those who would be most competent, from their influence, their position, their talents, and their zeal, to come forward at once to assist in an arduous undertaking, of infinite importance to the interests of humanity."

AN INQUIRY

RESPECTING PRIVATE PROPERTY,

AND THE

AUTHORITY AND PERPETUITY OF THE APOSTOLIC INSTITUTION OF A COMMUNITY OF GOODS.

FROM A PERIODICAL OF 1827.

AN INQUIRY

RESPECTING PRIVATE PROPERTY, &c.

"As it must be extremely difficult to establish such wise regulations where private property takes place, it may justly be doubted whether property must not be excluded out of the most perfect government."—*Wallace, Various Prospects of Mankind, &c.*

"A scheme of government may be imagined that shall, by annihilating property and reducing mankind to their natural equality, remove most of the causes of contention and wickedness."—*Dr. Price's Four Dissertations on Providence*, 1777, *p.* 138 (*Note*).

However opposed to the opinions now generally prevalent, it is, I confess, no wonder to me, that from the first promulgation of Christianity there have, at various times, been found many amongst its most sincere disciples, who considered its spirit and tendency to be directly opposed to the acquisition of personal riches, or the system of private property. The example of Jesus Christ, in conjunction with a multitude of precepts and maxims, repeated from time to time during the whole course of his ministry, pointing out the evils

which result from the pursuit of riches, and the vices and failings of the rich,—the humble rank of the persons whom he chose as his first disciples,* —and the numerous precepts which they have left us, agreeing with those of their Master,—may well account for the prevalence of the opinion among the first Christians, that the system of private property was incompatible with the prevalence of the Gospel. And when we find how continually the Christian Scriptures inveigh against the pursuit of wealth, and the temper and conduct of its votaries, and how constantly and repeatedly the first teachers of Christianity dwell upon this subject, we might rather wonder at the little attention it excites among professors of Christianity in the present day, than that their predecessors should neither have overlooked nor explained away a doctrine so prominent in the Christian code.

Christ came to preach the gospel to the poor. "Blessed be ye poor," said he, "for yours is the kingdom of God. But woe unto you that are rich; for ye have received your consolation."† The benediction, as recorded by another Evan-

* Judas, the only one who proved unworthy, was corrupted through the love of money.

† Luke vi. 20, 24. By "*rich*," he undoubtedly meant those who possessed and coveted *individual* riches.

gelist, is upon *the poor in spirit;* probably meaning those who are not given to the pursuit of riches. In the parable of the sower, "He that receiveth seed among thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." After the rich young man, *who had kept the commandments* (and whose wealth, therefore, had neither been ill acquired nor ill employed), had gone away sorrowful when directed, if he would be perfect, to give up his great possessions, "Jesus looked round, and saith to his disciples, How hardly shall they that have riches enter into the kingdom of God!—It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." The question, "Have any of the rulers of the Pharisees believed on him?" shows that his doctrine was not at all acceptable among those who are called the *higher orders*. Nicodemus, indeed, went to converse with him, but it was by night. When Christ said, "Ye cannot serve God and Mammon," the Pharisees, who had the common notions of the importance and prerogatives * of property, derided him, which may be

* ——————"Omnis enim res,
Virtus, fama, decus, divina humanaque, pulchris
Divitiis parent; quas qui construxerit, ille
Clarus erit, fortis, justus:—Sapiensne?—Etiam, et rex,
Et quidquid volet." *Hor. Sat.*, lib. ii. 3.

thought much more natural for them, than for Christians to talk so much as they do of standing up for Religion and Property, which seem indeed to be but other words for God and Mammon. The parable of Dives* and Lazarus then followed, the tendency of which is sufficiently manifest. When one wanted to refer a dispute about an inheritance to Christ, he refused to have anything to do with the matter ;—desires the man to take heed and beware of covetousness ; as a man's life consisted not in the abundance of the things which he possessed: and then relates the parable of the rich man who would have pulled down his barns and built greater, and whose golden dreams of "much goods laid up for many years,"† were awfully interrupted by the approach of death. He also bore his testimony against the pursuits of traffic in a remarkable manner when "he cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers,"‡ as having made the house of prayer into a den of thieves. And by the story of the widow's mite, he teaches that the possession of wealth is not necessary for the exercise of charity.

---

* Dives is exactly what is called, in the phrase of the *mammonarchical* faction, "*a respectable person.*"

† Luke xii. 19. ‡ Matt. xxi. 12.

The concomitants of wealth—pride,* domination, and the claims of rank, were equally the subjects of our Lord's reprobation. When there was a strife for pre-eminence among his disciples, he says: "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority upon them; but ye shall not be so: he that is greatest among you, let him be as the younger, and he that is chief as he that doth serve."†—"He that is least among you all, the same shall be great."‡—"Be ye not called rabbi; for one is your Master, even Christ, and all ye are brethren."‖ To which may be added the sentiment conveyed by his washing the feet of his disciples, and many precepts of similar tendency.

The reprobation of the pursuit of riches, and the frequent animadversions on the evil consequences of inequality of rank and condition, which are such prominent features in the teaching of our Saviour, might well be expected to produce a strong effect upon the minds of his disciples. Accordingly, we find that after his ascension, as soon as a considerable number were converted, they at once commenced the plan of a Community

* "Every one that is proud in heart is an abomination unto the Lord."—Prov. xvi. 5.

† Mark x. 42-44. ‡ Matt. xxiii. 8. ‖ Luke ix. 48.

of Goods. This shows what was the first impression on their minds; and the miraculous punishment of Ananias and Sapphira may lead us to conclude that it was sanctioned by Heaven. If it should be objected that this plan of life, not having continued in the church, must have been found on trial to be impracticable, it may be replied, that this departure affords no better argument against the primitive practice, than is presented by any other corruption of Christianity against its genuine doctrines; and we shall find, on further inquiry, that in fact it has uninterruptedly continued to the present time as an apostolic institution in the Christian Church, and, though much disfigured and corrupted, yet perhaps not more so than the ordinances of Baptism and the Lord's Supper.

The general tenor of the apostolic writings is quite as remarkable upon this subject as that of the gospels. There are several passages which seem to relate to the community of property in the church. Paul writes to the Corinthians: "For I mean not that other men be eased, and ye burdened: but by an *equality*, that your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be an *equality:* as it is written, He that had gathered much had nothing over; and he that

had gathered little had no lack."* With respect to the acquiring property,† he thus writes to Timothy: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition. For *the love of money* is the ROOT of ALL EVIL; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."‡ And the Epistle of James, the brother of our Lord, contains some strong declarations of his sentiments respecting wealth and rank: "Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low."‖ Again: "My brethren, have not the faith of our Lord with respect of persons; for if there come into your assembly a man with

* 2 Cor. viii. 13-16.

† Richard Baxter says: "There are few texts of Scripture more abused than that of the apostle, '*He that provideth not for his own, and specially those of his family, hath denied the faith, and is worse than an infidel.*' This is made a pretence for gathering up portions, and providing a full estate for posterity, when the apostle speaketh only against them that did cast their poor kindred and family on the church, to be maintained out of the common stock, when they were able to do it themselves."——"His following words show that it is present provision, and not future portions, that the apostle speaketh of," &c. "You are bound to do the best you can to educate your children, &c., but not to leave them rich."—*Gildas Salvianus*, page 238.

‡ 1 Tim. vi. 9-10. ‖ James i. 9-10.

a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place, and say to the poor, Stand thou there, or sit here under my footstool, are ye not then partial in yourselves, and are become judges of evil thoughts? Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised? —But ye have despised the poor.—Do not rich men oppress you, and draw you before the judgment-seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well; but if ye have respect to persons ye commit sin."* And in another chapter he utters these severe denunciations against the rich: "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches† are corrupted, and your garments are moth-eaten. Your gold and silver

* James ii. 1-9.

† ——————" root of all disquietnesse;
First got with guile, and then preserv'd with dread,
And after spent with pride and lavishnesse,
Leaving behind them griefe and heavinesse;
Infinite mischiefes of them do arize;
Strife and debate, bloodshed and bitternesse;
Outrageous wrong and hellish covetize."

Faerie Queene, B. ii. ch. 7.

is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you."*

Such were the notions with respect to the Christian Church at its first commencement. The acquisition and possession of property, which it is now the practice to speak of as alone entitling a man to consideration or to the enjoyment of political rights, was then considered as almost † a disqualification for the kingdom of righteousness and peace.

The apostolic institution of a Community of Goods appears to be related in a manner so distinct and marked, that it seems almost impossible to avoid the conclusion, that it was either itself a Divine suggestion, or at least considered by the apostles and the first converts as a necessary consequence of the doctrines that had been revealed to them. Immediately after the account of the

---

* James v. 1-6. † Not almost, but altogether.—Ed.(1827.)

descent of the Holy Spirit upon the apostles, and the conversion of the 3,000 on the day of Pentecost, we read that "they continued steadfastly in the apostles' doctrine and fellowship:—and many wonders and signs were done by the apostles. And all that believed *were together, and had all things common,* and sold their possessions and goods, and parted them to all men as every man had need."* Again, in the fourth chapter, an allusion to this rejection of the system of private property in the infant church, forms a part of one of the most important passages of its history: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness. And the multitude of them that believed were of one heart and of one soul, *neither said any of them that aught of the things which he possessed was his own, but they had all things common.* And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the

* Acts ii. 42-45.

apostles' feet; and distribution was made unto every man according as he had need."* Though, therefore, it be now the practice altogether to pass over in silence this part of the Christian institute, without condescending even to comment upon it, or to attempt explaining it away, or only to make it the subject of a jest, the authority for it seems to be as clear as that of any of those institutions, or supposed institutions, of Christianity which are the subject of so much discussion.

The account given in the sixth chapter of the Acts of the first appointment of Deacons, plainly shows us that the plan of a Community of Goods had been continued in the Church of Jerusalem for seven years (according to the chronology of some interpreters), and was then matured and confirmed by the election of Stephen and six others, by the general body, at the instance of the twelve apostles, for the express purpose of having the care of the common stock. This was recommended because some complained (ver 1) that they "were overlooked in the daily ministration;" "*of alms*," adds the Improved Version,† but surely without any sanction of the original or of the context. The ministration was not *of alms*, but

* Acts iv. 31-35.

† The New Testament in an Improved Version, upon the basis of Archbishop Newcome's Translation.

of *the common goods,* as Tyndall justly remarks in his note on the passage: "that is, not indifferently loked upon in the dayly distrybutyng of the commune goodes." "Then the twelve called the multitude of the disciples together and said, It is not meet that we should leave the word of God and serve at the tables: wherefore, brethren, look ye out among you seven men which we may appoint to this needful business." Archbishop Newcome renders the passage, "minister to the tables *of the poor,*" but the words in italic are also interpolated without authority, and, like the others, are inconsistent with the narrative, and calculated to mislead, by preventing the reader from perceiving in this passage an important incident in the history of the Apostolic Community of Goods, of which the office of deacon,* however it is now changed from its original design,† stands as a memorial.

---

* St. Paul, in his Epistle to the Romans (xii. 7), probably refers to the duties of deacons in the management of the common property of churches; *εἴτε διακονίαν, ἐν τῇ διακονίᾳ·*—also ver 8, *ὁ μεταδιδοὺς ἐν ἁπλότητι.*—See Taylor and Schleusner.

† The office, according to its primitive design, arose out of the Apostolic Community of Goods, but as that institution was overborne by Pagan and worldly influence, the office of deacon was mystified and transformed to something that bears no trace of its origin,—a rank in the hierarchy.

The Council of Trullo expressly asserts "that the seven

In contending that the subsequent relapse of the professors of Christianity into the system of Private Property ought not to afford any presumption of mistake with regard to this subject on the part of its first teachers, I do not at all mean to admit that this apostolic institution of a Community of Goods and the renunciation of riches was early or suddenly lost sight of in the church; the history of its continuance and gradual perversion and decay, is probably to be

---

deacons spoken of in the Acts are not to be understood of such as ministered in Divine service or the sacred mysteries" (as they were called), "but only of such as served tables or attended the poor." Attempts have been made, with great earnestness, to confute this assertion of the council, and to show, from some of the Fathers, that deacons were the third Sacred Order, and had sublimer duties in the ministry and mysteries of the altar: but the contempt into which the duties for which they had really been appointed had fallen, only shows how much the apostolic institution of a Community had been lost sight of. Jerome styles them somewhat contemptuously "ministers of widows and tables." The original functions of deacons being despised or forgotten, many new and fanciful duties were assigned to them as the church became corrupt: but it could make nothing of the office of deaconess; this was therefore abolished in the Latin Church about the sixth century, though in the Greek Church it lasted till the twelfth: it was, however, unquestionably an office of the primitive church, mentioned by the earliest Christian writers, as well as by Pliny, who speaks of them *(ministræ)* in his celebrated Letter about the Christians. St. Paul gives this appellation to Phœbe, Rom. xvi. 1.—See *Bingham, Orig. Eccles.*

traced in the history of those religious orders and communities whose members alone were considered as living in complete conformity with Christian principles, and which were established upon the plan of having all things in common.*

One error into which some of the early Christians fell, was the supposing that, in order to comply with the renunciation of riches, which their religion required, it was necessary to renounce the enjoyments and conveniences of social life, which it was no doubt the design of the apostolic ordinance not to withhold, but to diffuse among all. Instead of "being together and having all things common," these ascetics lived

* In the middle of the fourth century, St. Anthony permitted a numerous body of men to live in a community with him, and lead under his direction a life of piety and manual labour.—Butler's "Memoirs respecting the English Catholics." Anthony had given up a large estate on his conversion in obedience to the precept of Christ, "Go, sell all that thou hast, and give to the poor."

St. Jerome ("On the Christian Ecclesiastical Writers," *verb.* Philo) says of Philo: "He hath praised the Christians, reporting them to be not only there (in Alexandria) but in many countries, and calling their dwelling-places monasteries. Whereby it is apparent that the church of believers in Christ at the first was such as monks endeavour to be now, *that nothing in property is any man's own*, none is rich among them, none poor, their patrimony is distributed to the needy," &c.

alone and *had nothing*.* The prevalence of persecution may, however, have concurred with this misapprehension in causing the adoption of the *eremitical* life. But it is in the history of *conventual* or *cœnobitic* life that we must seek for the relics of the Christian system with regard to possessions. The author of the "*Histoires des Ordres Monastiques*" informs us, that many of the councils and a great number of writers have agreed in referring monastic institutions† to the apostles, and to the above-mentioned primitive practice of the Church of Jerusalem.

The history of the Essenes may throw considerable light upon our subject. In the learned work just mentioned, we find some account of an interesting controversy which took place at the beginning of the last century relative to this sect, in which the illustrious Benedictine Dom Bernard de Montfaucon, in some observations appended to his translation of Philo "*De Vitâ Contemplativâ*," maintained, in accordance with Eusebius and Jerome and the greater number of Catholic

* Jesus Christ was no ascetic, and was reproached on that account by the Pharisees.

† "Cassien aïant prétendu que les Cœnobites sont plus ancien que les Anachorètes, qu'ils ont commencé avant St. Paul Ermite et St. Antoine; et mesme *qu'ils ont toûjours esté dans l'Eglise depuis les Apostres*, M. de Tillemont veut qu'il justifie cette prétention."—Tom. I., Diss. Prêlim., p. 19.

writers, that the Essenes were Christians, but dissented from the opinion that to them the origin of monastic institutions was to be attributed, as they had wives, and did not observe the rules of any order. His anonymous opponent denied that they were Christians, as being highly commended by Philo, whom he considers as a Jew, and as all that could be learnt respecting them savoured of Judaism, and was opposed to Christianity (meaning, no doubt, Catholic or *orthodox* Christianity); but at the same time maintained, that if they were Christians, they must be allowed to have been monks, living according to a rule of their own, much more ancient than any now known. The truth, however, probably escaped both these disputants, who, in the unadulterated doctrine and practice of these early believers, could not recognise either primitive Cœnobitism or genuine Christianity.

A question much connected with this inquiry, viz., whether Philo was not himself a Christian, has latèly, upon other grounds, occupied the learned pen of Dr. John Jones, who quotes from the works of that writer the following accounts of the Essenes:—

"These are called Esseans, a name (though not in my opinion formed by strict analogy) corresponding in Greek to the term *holy*. For they have attained the

highest *holiness* in the worship of God; and that not by sacrificing animals, but by cultivating purity of heart: they live principally in villages, and avoid the towns; being sensible that, as disease is generated by corruption, so an indelible impression is produced in the soul by the contagion of society. Some of these men cultivate the ground; others pursue the arts of peace, and such employments as are beneficial to themselves without injury to their neighbours; they seek neither to hoard silver nor gold, nor to inherit ample estates in order to gratify prodigality and avarice, but are content with the mere necessaries of life: they are the only people who, though destitute of money, and possessions,—and that more from choice than the untowardness of fortune,—felicitate themselves as rich; deeming riches to consist not in amplitude of possession, but, as is really the case, in frugality and contentment. Among them no one can be found who manufactures darts, arrows, swords, corselets, shields, or any other weapon used in war; nor even such instruments as are easily perverted to evil purposes in times of peace. They decline trade, commerce, and navigation altogether, as incentives to covetousness and usury; nor have they any slaves among them, but all are free, and all in their turn administer to others. They condemn the owners of slaves as tyrants, who violate the principles of justice and equality, and impiously transgress the dictates of nature, which, like a common parent, has begotten and educated all men alike, and made them brethren not in name only but in sincerity and truth; but avarice, conspiring against nature, burst her bonds, having produced alienation for affinity, and hatred in the room of friendship.

"They evince their attachment to virtue, by their freedom from avarice, from ambition, from sensual pleasure; by their temperance and patience, by their frugality, simplicity, and contentment; by their humility, their regard to the laws, and other similar virtues. Their love to man is evinced by their benignity, their equity, and their liberality; of which it is not improper to give a short account, though no language can adequately describe it.

"In the first place, there exists among them no house, however private, which is not open to the reception of all the rest; and not only the members of the same society assemble under the same domestic roof, but even strangers of the same persuasion have free admission to join them. *There is but one treasure, whence all derive subsistence;* and not only their provision but their clothes are common property. Such mode of living under the same roof, and of dieting at the same table, cannot, in fact, be proved to have been adopted by any other description of men. And no wonder; since even the daily labourer keeps not for his own use the produce of his toil, but imparts it to the common stock, and thus furnishes each member with a right to use for himself the profits earned by others.

"The sick are not despised or neglected because they are no longer capable of useful labour; but they live in ease and affluence, receiving from the treasury whatever their disorder or their exigencies require. The aged, too, among them are loved, revered, and attended as parents by affectionate children; and a thousand heads and hearts prop their tottering years with comforts of every kind. Such are the champions

of virtue which philosophy, without the parade of Grecian oratory, produces, proposing, as the end of their institutions, the performance of those laudable actions which destroy slavery and render freedom invincible."*

Does not this account lead us to suppose that the Essenes preserved in its purity the mode of life instituted by the apostles? Many learned Protestant writers, with the illustrious exception, however, of Vossius and some others, have denied the Essenes to be Christians, being loth to ascribe so high an antiquity to monastic institutions. Perhaps the truth is, that these institutions are but relics of the Cœnobitic institute, which was indeed founded by the apostles, but grossly perverted, as many consider, by the prevalence of asceticism, celibacy,† and superstition, but especially by its restriction to a privileged order, instead of being adopted by all Christians, and by the ample endowments which the religious orders received after the church began its adulterous connexion with the state, in consequence of which they became‡ the greatest monopolisers of landed

* "A Series of Important Facts demonstrating the Truth of the Christian Religion, by J. Jones, LL.D." 1820, pp. 40-43.

† Forbidding marriage, some think, is one of the corruptions of the apostate church expressly predicted by Paul.

‡ Ridley, Civil Law, 261.

property, living an indolent life upon the fruits of other men's labour.*

That this, however, was never contemplated by the founders of what are called the religious orders, but that it was intended the monks should live upon a plan of joint labour and common property, we may learn from many of their rules.†

---

* This deviation from the original design of their foundation, drew upon them the severe reprehension of the friars, who, however, in the mode which they adopted of complying with the requirement of voluntary poverty, fell into an error of a different kind, by confounding it with a mendicant life. Parker, Holden, &c., Carmelite and Black Friars, and Milverton, provincial of the Carmelites, were imprisoned in the fifteenth century for preaching against the pride of prelates and the riches of the clergy. To the last, the friars had no other real estates in England than the sites of their convents.

† Passages extracted from the Rule of St. Benedict.

Respecting Community of Goods:

—— "Neque aliquid habere proprium.—Omniaque omnibus sint communi, ut scriptum est, nec quisquam suum esse aliquid dicat, aut præsumat. Quod si quisquam hoc nequissimo vitio deprehensus fuerit," &c.—Regula Sancti Benedicti, Cap. xxiii., "*Si quid debeant Monachi proprium habere.*"

"Sicut scriptum est: *Dividebatur singulis, prout cuique opus erat*, ubi non dicimus, ut personarum, quod absit, acceptio sit, sed infirmitatum consideratio. Ubi qui minus indiget agat Deo gratias, et non contristetur. Qui vero plus indiget humilietur pro infirmitate et non extollatur pro misericordia: et ita omnia membra erunt in pace."—Ibid. Cap. xxiv., "*Si omnes æqualiter debeant necessaria accipere.*"

The Rule of St. Benedict, cap. xlviii., *concerning daily manual labour*, prescribes the proportions of time to be employed in labour, in study, and in devotion; and adds: "But if poverty or local causes require them to labour by themselves in harvest-work, &c., let them not think it a grievance, for *then are they truly monks, if they live by the labour of their own hands*, as did also our fathers and

---

Respecting Labour:

—— "Quod *si labor forte factus fuerit major*, in arbitrio Abbatis erit aliquid augere, remota præ omnibus crapula: ut nunquam subrepat Monacho indigeries: quia nihil sic contrarium est omni Christiano, quomodo crapula, sicut ait Dominus noster: 'Videte ne graventur corda vestra in crapula et ebrietate.'"—Ibid., Cap. xxxix., "*De Mensurâ Ciborum.*"

"Quod si aut loci necessitas, vel labor, aut ardor æstatis amplius poposcerit," &c.—Ibid. Cap. xl., "*De Mensurâ Potûs.*"

— "Si labores agrorum non habent Monachi——si opera in agris habuerint——."—Ibid., Cap. xli.; see also xlvi.

"Certis temporibus occupari debent fratres in labore manuum; certis horis in lectione divinâ. [Then follows a division of their time.] Si autem necessitas loci, aut paupertas exegerit ut ad fruges colligendas per se occupentur, non contristentur: quia *tunc vere monachi sunt*, si labore manuum suarum vivunt: sicut et Patres nostri et Apostoli. Omnia tamen mensurate fiant, propter pusillanimes."—Ibid., Cap. xlviii., "*De Opere Manuum quotidiano.*"

"Fratres qui omnino longe sunt in labore, et non possunt occurrere hora competenti ad Oratorium,—agant ibidem opus Dei ubi operantur, cum tremore divino flectentes genua."—Ibid., Cap. l., "*De Fratribus qui longe ab Oratorio laborant.*"

the apostles:" and, greatly as they departed from the design of their institution, the monastic orders may nevertheless furnish valuable proofs of the success with which the affairs of communities may be managed,* and how literature, science, and the arts may thrive without any stimulus of private emolument. Let it also be remembered, that while in the middle ages the care of the poor, and of education, and the duties of hospitality, devolved principally upon them, they were eminently successful in agriculture, drainage, and embankment, architecture, and various works of public utility.†

Disgust at the corruption of the monks might well create, in the minds of the first favourers of the Reformation, an aversion to Cœnobitism, or conventual life, which scarcely retained any traces of its first design; although, having continued in the church from the institute of the apostles in a constant succession, its perversions were no better reason for rejecting it as a Christian ordinance, than those of the Mass for rejecting the Lord's Supper. The religious revolution in this country, indeed, was mainly assisted by the division of the

* The great accumulation of their wealth is to be attributed to the advantageous plan of a community, more than to any other cause.

† "In the monastic institutions, in my opinion, was found a great power for the mechanism of politic benevolence."—*Burke's Reflections on the Revolution in France.*

spoils of the church among its partisans, which seems to have given rise to a system of public robbery and embezzlement of endowments that has continued to the present time. And under this head may also be ranked the conversion of the common lands into private property, by inclosure bills, to which may be justly applied the words of holy writ: "Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people.—Hear this, O ye that swallow up the needy, even to make the poor of the land to fail. Woe unto them that join house to house, *that lay field to field, till there is no place; that they may be placed alone in the midst of the earth!* What mean ye that beat my people to pieces, and grind the faces of the poor?"*

---

* "The country gentleman from his neighbour's hand
Forceth th' inheritance, joynes land to land,
And (most insatiate) seekes under his rent
To bring the world's most spacious continent;
The fawning citizen (whose love's bought dearest)
Deceives his brother when the sun shines clearest,
Gets, borrowes, breakes, lets in, and stops out light,
And lives a knave to leave his son a knight."

Browne's Pastorals.

See also Goldsmith's "Deserted Village," and the passage in Sir Thomas More's "Utopia," lib. i., from which the fol-

Some, however, of the more disinterested forerunners of the Reformation, seem to have held

---

lowing description is taken; "Ergo ut unus helluo inexplebilis ac dira pestis patriæ, continuatis agris, aliquot millia jugerum uno circundet septo, ejiciuntur coloni quidam, suis etiam, aut circumscripti fraude, aut vi oppressi exuuntur, aut fatigati injuriis, adiguntur ad venditionem. Itaque quoquo pacto emigrant miseri, viri, mulieres, mariti, uxores, orbi, viduæ, parentes cum parvis liberis, et numerosa magis quam divite familia, ut multis opus habet manibus res rustica: emigrant inquam e notis atque assuetis laribus, nec inveniunt quo se recipiant, supellectilem omnem haud magno vendibilem, etiam si manere possit emptorem, quam extrudi necesse est, minimo venundant; id quum brevi errando insumpserint, quid restat aliud denique quam uti furentur, et pendeant *juste scilicet*, aut vagentur atque mendicent: quamquam tum quoque velut errones conjiciuntur in carcerem," &c. This tragedy has recently been revived in the counties of Sutherland and Dumfries, where "Lord Stafford, finding it more advantageous to grow sheep than men on his wife's estates in the Highlands, served notices to quit in the first instance; and the Highlanders not quitting, his agents actually caused some of the villages to be burnt over their heads. This being done, and lives being lost (and among the rest that of a woman labouring in childbirth),the noble Marquis succeeded; and those places which swarmed with a hardy population, are now some of the best sheepwalks in the Highlands of Scotland."—When, on the trial for libel of the editor of a Northern newspaper, for commenting on this transaction, some passages in the "Deserted Village" were referred to, Chief Justice Best is reported to have characterised the cited passages as foolish trash. Certainly the Poet's sentiments are not calculated to please the despoilers of the people; and, in order to second their views or conceal their enormities, the introductory chapter of a once popular

the opinion that private property was inconsistent with Christianity,* especially the venerable Wic-

---

child's book, Goody Two Shoes (said also to be Goldsmith's, and remarkable for containing the first hint of the Lancasterian mode of teaching), has been suppressed in the later editions, and its place supplied by nauseous cant.

The above cited passages may remind us of the stories of Ahab and Naboth, or of Justice Kenric and poor Franks.—The ruined village of Ivinghoe, in Buckinghamshire, at present affords a recent instance of devastation from a similar cause:—

> "Amidst thy bowers the tyrant's hand is seen,
> And desolation saddens all thy green:
> One only master grasps the whole domain."
>
> *Deserted Village.*

> "——— usque proximos
> Revellis agri terminos, et ultra
> Limites clientium
> Salis avarus. Pellitur paternos
> In sinu ferens Deos
> Et uxor, et vir, sordidosque natos."—*Hor. Carm.*, ii. 18.

* Among these is the author of "Piers Plouhman," who says (Passus vii.):—"Forthi cristene men scholde been in commun riche, no covetise to hym selve."

See also "The Praier and Complaynte of the Ploweman unto Christe," written not long after the year 1300. Harl. Misc., vi. 92:—

"Who that beth in charite, possesseth thy goodes in comune and nat in propre, at his negboures nede.

"Gif a man be a pore man, men holden hym a man without grace; and gif a man desyreth porenesse, men holden hym a fole. And gif a man be a rich man, men clepen hym a gracyous man; and thilke that ben bysie in getinge of rychesse, ben y-holde wise men and redye. But, Lorde, these rych men sayen, that it ys both lefull and

liffe and Ball, but some of their adherents fell into the error (not to be wondered at in that age) of attempting to establish their opinions by force.* Whether there may have been any others among the Reformed that have not lost sight of the

---

medefull to hem to gadre rychesse to-geder; for they ne gadreth it not for her selfe, but for other men that ben nedy.

"O Lord! these rych men seggen that they done moch for thy love. For many pore laborers ben y-founde by hem, that schulden fare febelich, ne were not they and her redinesse; for soth, me thinketh, that pore laborers geveth to these rych men more then they geven hem agenwarde. For the pore man mote gone to hys laboure in colde and in hete, and in wete and drye, and spende hys flesh and hys bloude in the rych mennes workes apon God's ground, to fynde the rych man in ese, and in lykynge, and in good fare of mete and of drinke, and of clothinge. Here ys a gret gifte of the pore man; for he geveth his own body. But what geveth the rych man hym ageynwarde? Certes, febele mete, and febele drinke, and febele clothinge. Whatever they seggen, soch be her workes; and here ys litell love. And who soever loketh wel a boute, all the worlde fareth thus as we seggen: and all men stodyeth on every syde, how they maye wexe rych; and everych man almest ys a schamed to ben holden a pore man.

"A, Lorde! gif a pore man axe gode for thy love, men geveth hym a litle of the worst. For these rych men ordeynen breed and ale, for Goddes men, of the worst that they have. O Lorde! syth all they good that men have cometh of the, how dare any geve the of the worste, and kepe to hym selfe the best?"

* This highly culpable disposition is also imputed to the Spenceans, whose object appears to be the re-establishment of the feudal tenures upon a modified system.

apostolic institute, I have scarcely been able to inquire.* The constitutions,† indeed, of the Mora-

* Bock mentions, among the early Unitarians, Gregorius Pauli, and Daniel Zwicker, as advocates for a Community of Goods. There is an interesting, though rather tart, correspondence on the subject between Zwicker and Ruarus, in which it does not appear to have occurred to the former, when his antagonist urged the want of permanence of the institute of the Jerusalem Church, that it had been continued to his own time in the monasteries.

† The picture of a Loan Farm, occupied by a Vee-boor (a Cape of Good Hope land-holder or country gentleman), and the same portion of land supporting a Movarian community of Hottentots at Gnadenthal, affords an interesting and striking contrast. It is taken from Mr. Latrobe's account of Gnadenthal:—"Little do I wonder at the rapture with which this place is spoken of by travellers, who, after traversing a dreary uncultivated country, find themselves transported into a situation, by nature the most barren and wild, but now rendered fruitful and inviting by the persevering diligence and energy of a few plain, pious, sensible, and judicious men, who came hither, not seeking their own profit, but that of the most despised of nations; and while they directed their hearers' hearts to the dwellings of bliss and glory above, taught them those things which have made even their earthly dwelling a kind of paradise, and changed filth and misery into comfort and peace.

"Nearly 1,300 Hottentots now inhabit this village, which was once a perfect wilderness, or, which amounts pretty much to the same thing, a loan farm, held by a single Dutch boor. It consists of 256 cottages and huts, containing 1,276 inhabitants. Every cottage has a garden, from the state of which the disposition of the owner is pretty well known. The *loan farms* are tracts of about 5,000 acres granted in perpetual leasehold, on payment of £5 per

vians, the Shakers, and the Society of Harmony in America, are more or less founded on this principle, and Bellers recommended it in 1696: but though all the ancient Churches paid homage to the Christian proscription of private property, it is to be feared that in the Reformed Churches a worldly, money-getting spirit is very much the characteristic of those who consider themselves as the godly;—

> —— "in the silent growth of ten per cent,
> In dirt and darkness thousands stink content."
>
> *Pope's Satires.*

---

annum, or a farthing an acre, and are occupied by the Vee-boors.

"The whole establishment of a Vee-boor presents a scene of filth and discomfort. His house has neither tree, shrub, nor a blade of grass near it. The interior is as slovenly as its exterior accompaniments." (A most forbidding description follows.) "Yet this man is probably the owner of 6,000 head of cattle and 5,000 sheep.—He lords it over the kraal of Hottentots with the power of a feudal chief.—He neither ploughs nor plants vineyards; his habits are slovenly, and he neglects the decencies of life.—If he carries enough butter, soap, ostrich feathers, and skins to purchase in return a little coffee, brandy, and gunpowder, the purpose of his journey and his life is answered."—*Quarterly Review*, vol. xxii. p. 227.

The late attempts of emigrants to settle in the deserts of America and the Cape appear to fail miserably, from having been made on the system of individual property. A Community is the only plan for speedily converting the wilderness into an abode of social happiness.

Among the causes that have prevented the general adoption of the primitive suggestion of a Community of Goods, may be reckoned the want of any practicable plan to carry it into effect, and of a sufficient extension and preponderance of the genuine spirit of Christianity to make it lasting. This, however, need not excite our surprise, as it appears to have been the plan of Providence that Christianity should produce its effects gradually, and in co-operation with the efforts of human reason and the improvement of knowledge; leaving room for the exertions of mankind to carry into effect its Divine suggestions. And for any successful attempt to rid society of the evils of the system of private property, we must look, not as some have done to a return to a state of nature, but to a progressive refinement and civilisation. The necessary arrangements can only take rise from increased knowledge of human nature and of the art of governing. The system of private property belongs rather to the savage* than the civilised state; or is, at least, but the first step towards civilisation. To appropriate

* "Nec commune bonum poterant spectare, neque ullis
Moribus inter se scibant nec legibus uti.
Quod cuique obtulerat prædæ fortuna, ferebat,
Sponte sua, sibi quisque valere et vivere doctus."
Lucret., lib. v.

to himself all that he can, is the instinct of the savage: to prevent the contentions to which this propensity would give rise was the origin of laws; so that it may perhaps be more truly said that law is the creature of property, than that property is the creature of law. No doubt the institution of Private Property has been a great stimulus to improvements in the progress of man from a barbarous to a civilised state; but it by no means follows, that when a certain degree of civilisation has been attained, he may not gradually lay aside this system—the existing stock of knowledge now enabling him to adopt a more perfect one.

I see no reason to admit the opinion of those who think that if Christianity were universal, and had its due influence on the minds of all men, it would wholly supersede the necessity of civil government, and produce such a state of things that there would be no need either for laws or magistrates. As long as men, as social beings, are dependent on each other, and capable of deriving good or ill from mutual intercourse and assistance; so long it would seem necessary that some system should exist by which this intercourse may be regulated, and by its improvement made to produce the greatest sum of happiness within their reach. For, supposing that all the members of a society were influenced by the most kind and

Christian spirit, yet would they, for want of wisdom and experience,* and a skilful system of polity, not only fail of effecting all that might be done for the common weal, but perhaps fall into such mistakes and inconveniences as would produce a state of things destructive of those very principles and dispositions which it has been imagined might render civil government altogether unnecessary. Besides which, it seems probable, that even for this complete dominion of Christian motives, we may have to be indebted to progressive improvements in education and government, conjointly with the intrinsic power an excellence of Christianity.

Those who assert the impracticability of any plans of this kind, forget how much institutions respecting property have varied, and that society has actually existed under various modifications of them. The accumulation of landed property was guarded against under the Jewish Theocracy† by

* The system of Christianity would imply the existence of wisdom and experience, especially at an advanced period of the world.—[Ed. 1849.]

† "In the most striking feature in the whole system of civil regulations, the plan adopted by the Hebrew lawgiver stands in direct opposition to the polity of the Egyptians. The founders of the latter had made it their chief endeavour to depress the mass of the community, in order to pamper the luxury and pride of the distinguished orders. Hence

the Divine institution of the Jubilee every 50th year, when all the lands which had been sold or alienated were re-divided among the people. Levit. xxv. 23: "The land shall not be sold for ever, for the land* is Mine," &c. And in the Sabbatical year the produce of the land was to be common to all, and debts were to be remitted. *(See Belsham's Sermon on the Jubilee.)* Those who are disposed to consider the Mosaic as typical of the Christian dispensation, may easily discover, in the Sabbatical and Jubilee years, a type of the abolition of private property under the Gospel. In some parts even of this country the laws are much less conductive to the accumulation of landed property than in others; and many changes,

---

the complicated system of subordinate ranks which consigned the lower castes, with their posterity, to a state of perpetual servility and abject degradation.

"The system established by Moses was, on the contrary, one of perfect equality; not the casual result of circumstances, but the object which the founder purposely contrived a great part of his civil institutions to uphold. Hence the regulations for maintaining equal possessions, as far as this was possible, by apportioning to each family a certain extent of land, and precluding by express laws the permanent alienation of estates."—*Analysis of Egyptian Mythology, by J. C. Prichard, M.D.*, 1819, page 408.

* "—— Æqua tellus
Pauperi recluditur,
Regumque pueris."—*Hor. Carm.*, ii. 18.

though mostly for the worse, have been made with respect to the tenure and descent of property: we hear much of the danger of innovations on private property, but little is said against the scandalous conversion of public into private property.* A great part, perhaps all, of our lands were formerly *shack* lands, of which the occupant had the use only whilst his crop was on, the land then reverting to the community for pasturage. Even now

---

* "Sone after this, the kinges Maiestie by the aduice of the Lorde Protector, and the rest of his counsayle, that is to saye, about the beginning of June, set forth a proclamation against Enclosures, for that a great number of poore men had complayned of gentlemen and other, that they had taken from them, Common of Pasture and Common Fieldes, and had enclosed them into parkes and pasture, and other such like for their owne commoditie and pleasure, to the utter undoyng of the poore men. This proclamation tending to the helpe and reliefe of the poore, commaunded that such as had so enclosed the commons, should upon a peine by a day assigned lay them out againe: But I thinke there were but few that obayed the proclamation, which thing the poore men perceyuing, and seyng none amendement follow upon the proclamation, rashly without order tooke upon themselues to redresse, and so gathering themselues together made them Capitaines and brake downe those inclosurs, and cast downe ditches, and in the ende plaide the very part of rebelles and traytors."—*Grafton's Chronicle, 3rd of Ed. VI.*

Such has been the origin of the sacred rights of the landed interest! In later times each appropriation has been consecrated by an inclosure bill.

the meer-bauks that separate the lands belong to the community, and the occupier of two adjoining fields has no right to plough up the meer-bauk between them. "All the lands in a district called the Theel-land, lying in the bailiwic of Norden and Bertum," says a writer in the *Edinburgh Review*, "are held by a very extraordinary tenure—we speak in the present tense, for the customs of the Theel-land were subsisting in 1805, and we do not suppose that they have since become obsolete. The Agrarian law, elsewhere a phantom either lovely or terrific, according to the imagination of the spectator, is here fully realised. The land is considered as being divided into portions or Theels, each containing a stated quantity: the owners are called Theel-men, or Theel-boors; but no Theel-boor can hold more than one Theel in severalty. The undivided or common land, comprising the Theels not held by individuals, belongs to all the inhabitants of the Theel-land, and is cultivated or farmed out on their joint account. The Theel-boor cannot sell his hereditary Theel, or alienate it in any way, even to his nearest relations. On his death it descends to his youngest son. If there are no sons, it descends to the youngest daughter, under the restrictions after mentioned; and in default of issue, it reverts to the commonalty. But elder sons are

not left destitute: when they are old enough to keep house, a Theel is assigned to each of them (be they ever so many) out of the common lands, to be held to them and their issue, according to the customary tenure. If a woman who has inherited a Theel becomes the wife of a Theel-boor, who is already in possession of a Theel, then her land reverts to the commonalty."*

In the degree of civilisation hitherto attained, law has interfered only to prevent the perpetration of violence and the grosser kinds of fraud† in the acquisition of property, and to regulate in various ways its possession and conveyance. To equalise as much as possible the gifts of Providence amongst all, however consonant to reason, benevolence, and Christianity, has been scarcely at all its object. The progress of improvement, and a sense of mutual advantage have, however, induced societies of men to unite for purposes which have

---

* *Edinburgh Review*, No. lxiii., for July, 1819, p. 10, on the Laws of Friesland. For a most interesting account of this district, and of the happiness and prosperity prevailing in it in consequence of this system, see also "Travels in the North of Germany," by Mr. Hodgkins.

See also Tacitus "De Moribus Germanorum," cap. xxxvi.

† Chiefly, however, frauds which affect the rich. Those which are committed by them upon the poorer classes do not even incur reproach.

this tendency: such are insurances, benefit societies, and all those institutions whose object it is to obviate the inequalities of fortune, and to lessen the weight of calamity by sharing it among a numerous association. The progress of knowledge and true civilisation will tend to unite men in contriving the general security and welfare by mutual co-operation, and in discovering such laws and regulations as will enable all the members of any society to partake as much as possible of its wealth.

We are all ready to allow that the superfluities of the rich, "for which men swinck and sweat incessantly," give them no increase of enjoyment, while they in their waste consume the comforts of the majority; and yet we are blindly attached to a system necessarily productive of a state of things, which the Jewish revelation has censured, which poets and philosophers have always deplored, and which Christianity has fully condemned. If the prayer be a proper one,—"Give me neither poverty nor riches,* lest I be full and deny thee,

---

* "Aurea mediocritas."—*Hor. Carm.*, ii. 10.

"Molestissimus et occupatissimus, et si profundius inspicias, vere miserimus est divitum status: contra autem dura quidem sed tutissima et expeditissima est paupertas. Mediocritas optima, et inter rarissima Dei dona hanc nobis contigisse gratulor."—*Petrarchæ Epist.*, lib. iii. 14.

and say, Who is the Lord? or lest I be poor and steal,* and take the name of my God in vain,"—then is that constitution of things the best which does not expose men to these hurtful extremes, to the evils occasioned by the lubricity of fortune, and to the pernicious influence of avarice and selfish ambition, of which the poet has given us too true a picture :—

> "Some thought to raise themselves to high degree
> By Riches and unrighteous reward;
> Some by close should'ring; some by flatteree;
> Others through friends; others for base regard;
> And all by wrong waies for themselves prepard;
> Those that were up themselves kept others low;
> Those that were low themselves held others hard,
> Ne suffred them to ryse or greater grow;
> But every one did strive his fellow downe to throw."
>
> *Faerie Queene*, b. ii. c. 7.

"As a cage is full of birds, so are their houses full of deceit:
Therefore are they become great and waxen rich:
They are waxen fat, they shine."—*Jerem.* v. 27.

It may be unnecessary for me to add, that I

---

* "Experience justifies me in asserting that wages are the barometer by which we may ascertain with considerable accuracy the state of crime in a county. Wherever wages have been high, I have found the amount of crime comparatively small; wherever they have been low, I have observed with pain that the labourer has resorted to *the law of nature*, and supported himself by plunder."—Sir W. D. Best's Charge to Somersetshire Grand Jury, August, 1827.

consider both Wallace and Malthus* as admitting the advantages of a Community of Goods, were it not for the danger of such an increase of mankind under the happy state which it would produce, that the world would not hold them, and that they must starve or eat one another; to prevent which catastrophe (according to the latter) the Creator has no better resource than to keep down their numbers by perpetuating vice and misery among them; or, as the late Attorney-General of Chester expressed it, "There could be no doubt that poverty was the doom of Heaven for the great majority of mankind." To such an objection I think no regard need be paid.

It was my intention to have considered the manifold ills which are alleged to have their source in the system of private property, and to take notice of the plans which have been proposed, or put in practice, for superseding it: I must, however, content myself with referring to the publications of that zealous and unwearied philanthropist, Mr. Robert Owen, of Lanark; wherein, in addition to those plans of his own which it were

* This essay was written before Mr. Godwin's clear and satisfactory refutations of the theory of Mr. Malthus had appeared; but its entire incompatibility with the Divine goodness was enough to convince us that it would prove false.

much to be wished should undergo a careful trial, he details those which have been proposed or carried into execution by several individuals and societies.* I shall also appeal to the exquisite and admirable work, of one of the greatest men that has adorned this or any other country, I mean Sir Thomas More, which has been disgracefully neglected and misunderstood by his countrymen, who have represented him as not having been in earnest in what he wrote, and have even converted the word *Utopian* into a term of contempt and reproach, as implying something absurd and impracticable. With a few passages from his "Utopia," in which there can be no doubt he expresses his real sentiments, I shall, therefore, conclude this essay:—

"To speak plainly my real sentiments, I must freely own, that as long as there is any private property, and while money is the standard of all other things, I cannot think that a nation can be governed either justly or happily—not justly, because the best things will fall to the share of the worst men; nor happily, because all things will be divided amongst a few (and even these

---

* See "A New View of Society, by Robert Owen, Esq., of New Lanark." See also Muratori's "Account of the Government of the Jesuits in Paraguay;" "Remarks on the Practicability of Mr. Owen's Plan to improve the Condition of the Lower Classes;" and "Mr. Owen's proposed Villages for the Poor shown to be highly favourable to Christianity."

are not in all respects happy), the rest being left to be absolutely miserable. Therefore, when I reflect on the wise and good constitution of the Utopians, among whom all things are so well governed and with so few laws; where virtue hath its due reward, and yet there is such an equality that every man lives in plenty; when I compare with them so many other nations, that are still making new laws, and yet can never bring their constitution to a right regulation; where, notwithstanding, every one has his property, yet all the laws that they can invent have not the power either to obtain or preserve it, or even to enable men certainly to distinguish what is their own from what is another's; of which the many lawsuits that every day break out and are eternally depending, give too plain a demonstration: when, I say, I balance all these things in my thoughts, I grow more favourable to Plato, and do not wonder that he resolved not to make any laws for such as would not submit to a community of all things. For so wise a man could not but foresee that the setting all upon a level was the only way to make a nation happy, which cannot be obtained so long as private property exists. For when every man draws to himself all that he can compass, by one title or another, it must needs follow, that how plentiful soever a nation may be, yet a few dividing the wealth of it among themselves, the rest must fall into indigence; so that there will be two sorts of people among them, who deserve that their fortunes should be interchanged—the former useless, but wicked and ravenous; and the latter, who by their constant industry serve the public more than themselves, sincere and modest men: from whence I am persuaded, that, till property is taken away, there can be no equit-

able or just distribution of things, nor can the world be happily governed; for as long as that is maintained, the greatest and the far best part of mankind will be still oppressed with a load of cares and anxieties. I confess, without taking it quite away, those pressures that lie on a great part of mankind may be made lighter, but they can never be quite removed: for if laws were made to determine at how great an extent in soil, and at how much money every man must stop, &c., these laws might have such effect as good diet and care might have on a sick man whose recovery is desperate—they might allay and mitigate the disease, but it could never be quite healed, nor the body politic be brought again to a good habit, as long as property remains; and it will fall out, as in a complication of diseases, that by applying a remedy to one sore you will provoke another; and that which removes the one ill symptom produces others; while the strengthening one part of the body weakens the rest."—*More's Utopia*, p. 49, in "Phœnix Library."

And, again, at the conclusion of his delightful work:—

"Thus have I described to you, as particularly as I could, the constitution of that commonwealth, which I do not only think the best in the world, but indeed the only commonwealth that truly deserves that name. In all other places it is visible that, while people talk of a commonwealth, every man only seeks his own wealth; but there, where no man has any property, all men zealously pursue the good of the public. And, indeed, it is no wonder to see men act so differently; for, in other commonwealths, every man knows that, unless he

provides for himself, how flourishing soever the commonwealth may be, he must die of hunger, so that he sees the necessity of preferring his own concerns to the public; but in Utopia, where every man has a right to everything, they all know that if care is taken to keep the public stores full, no private man can want anything; for among them there is no unequal distribution, so that no man is poor, none in necessity, and though no man has anything, yet they are all rich; for what can make a man so rich as to lead a serene and cheerful life, free from anxieties, neither apprehending want himself, nor vexed with the endless complaints of his wife? He is not afraid of the misery of his children, nor is he contriving how to raise a portion for his daughters, but is secure in this, that both he and wife, his children and grandchildren, to as many generations as he can fancy, will all live both plentifully and happily; since, among them, there is no less care taken of those who were once engaged in labour, but grow, afterwards, unable to follow it, than there is elsewhere of those that continue still employed. I would gladly hear any man compare the justice that is among them with that of all other nations; among whom may I perish if I see anything that looks either like justice or equity. For what justice is there in this, that a nobleman, a goldsmith, a banker, or any other man, that either does nothing at all, or at best is employed in things that are of no use to the public, should live in great luxury and splendour upon what is so ill acquired; and a mean man, a carter, a smith, or a ploughman, that works harder even than the beasts themselves, and is employed in labours so necessary that no commonwealth could hold out a year without

them, can only earn so poor a livelihood, and must lead so miserable a life, that the condition of the beasts is much better than theirs? For as the beasts do not work so constantly, so they feed almost as well and with more pleasure, and have no anxiety about what is to come; whilst these men are depressed by a barren and fruitless employment, and tormented with the apprehensions of want in their old age; since that which they get by their daily labour does but maintain them at present, and is consumed as fast as it comes in, there is no overplus left to lay up for old age.

"Is not that government both unjust and ungrateful that is so prodigal of its favours to those that are called gentlemen or goldsmiths, or such others that are idle, or live either by flattery, or by contriving the arts of vain pleasure; and, on the other hand, takes no care of those of a meaner sort, such as ploughmen, colliers, and smiths, without whom it could not subsist? But after the public has reaped all the advantage of their service, and they come to be oppressed with age, sickness, and want, all their labours and the good they have done is forgotten, and all the recompense given them is, that they are left to die in great misery.

"Therefore, I must say, that, as I hope for mercy, I can have no other notion of all the other governments that I see or know, than that they are a conspiracy of the rich, who, on pretence of managing the public, only pursue their private ends, and devise all the ways and arts they can find out; first, that they may, without danger, preserve all that they have so ill acquired, and then, that they may engage the poor to toil and labour for them at as low rates as possible, and oppress them as much as they please; and if they can

but prevail to get these contrivances established by the show of public authority, which is considered as the representative of the whole people, then they are accounted laws: yet these wicked* men, after they have, by a most insatiable covetousness, divided that among themselves with which all the rest might have been well supplied, are far from that happiness that is enjoyed among the Utopians: for the use as well as the desire of money being extinguished, much anxiety and great occasion of mischief is cut off with it; and who does not see that the frauds, thefts, robberies, quarrels, tumults, contentions, seditions, murders, treacheries, and witchcrafts, which are, indeed, rather punished than restrained by the severities of the law, would all fall off, if money were not any more valued by the world? Men's fears, solicitudes, cares, labours, and watchings, would all perish in the same moment with the value of money; even poverty itself, for the relief of which money seems most necessary, would fall.

"I do not doubt but rich men are sensible of this, and that they well know how much a greater happiness it is to want nothing necessary than to abound in many superfluities; and to be rescued out of so much misery, than to abound with so much wealth: and I cannot

* These reproaches should have been spared. The evils complained of are the consequences of a defective system; and all anger against those whose conduct is influenced by it is misplaced. Till a better plan can be carried into effect, no one should be blamed for doing the best he can for himself in the general scramble that exists, as it is only by amassing riches that he can protect himself from the calamities of poverty.

think but the sense of every man's interest, added to the authority of Christ's commands—who, as he was infinitely wise, knew what was best, and was not less good in discovering it to us—would have drawn all the world over to the laws of the Utopians, if pride, that plague of human nature, that source of so much misery, did not hinder it; for this vice does not measure happiness so much by its own conveniences as by the miseries of others, and would not be satisfied with being thought a goddess, if none were left that were miserable, over whom she might insult. Pride thinks its own happiness shines the brighter, by comparing it with the misfortunes of other persons; that by displaying its own wealth they may feel their poverty the more sensibly."—*More's Utopia*, p. 165, in "Phœnix Library."

Finis.

PETTER, DUFF, AND CO. PRINTERS, CRANE COURT, FLEET STREET.