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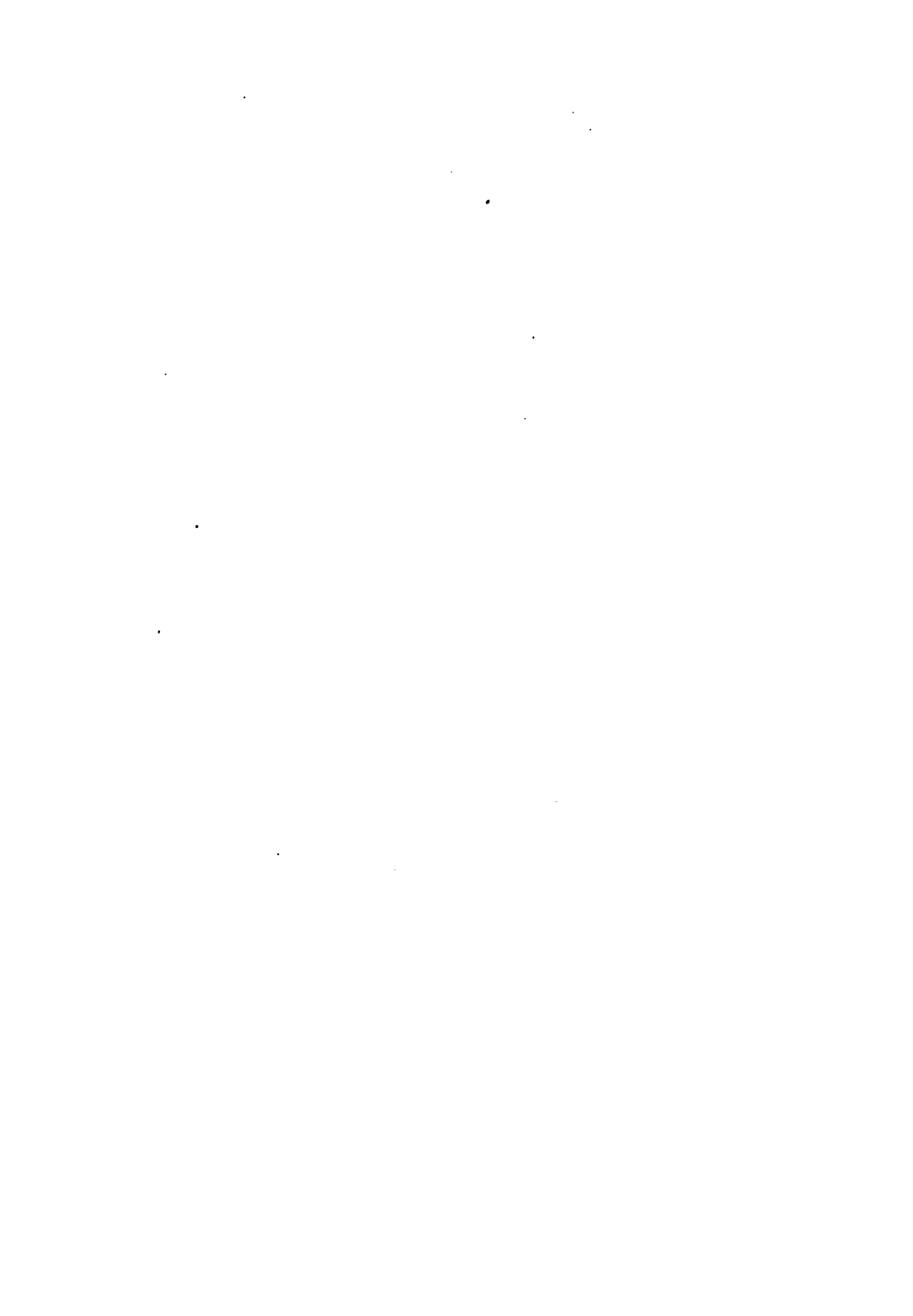


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HINTS
AND
REFLECTIONS
FOR
RAILWAY TRAVELLERS AND OTHERS;
OR,
A JOURNEY TO THE PHALANX.

By MINOR HUGO.

IN THREE VOLUMES.

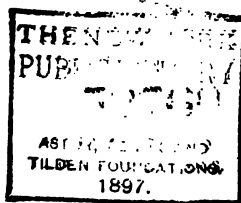
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P R E F A C E .

IN composing an exordium to the Third Volume of a Journey to the Phalanx, and in apologizing for “having so long trespassed upon the patience of our readers,” we may as well honestly confess that at the outset of our career we had not the slightest wish to, or idea of, occupying so much of their time as they have so obligingly given up to us. We meant to have perpetrated a brief tract upon the present state of society; instead of which, if our printer is to be believed (and we think him a most credible person), the result of our quill-driving propensities will, altogether, form three neat little volumes, not over burdensome to the railway traveller, or likely to occupy too large a space in the library. To have entered fully upon all the numerous topics which are to be found in the tables of contents would, in all probability, have filled the library itself, and we should *not* have added another “Thesaurus;” but, like our friend of that most erudite and truly *voluminous* publication, we *should have* caused both our readers and their library shelves to have groaned audibly under the weighty infliction.

The work, however, which we have presumed to offer to society for its criticism or approbation, aims at nothing more than, what its title page literally imports it to be, a compilation of "Hints," which few can misunderstand; and to misinterpret which would be an act of injustice. Doubtless, some will say—"Umph! the fellow's a fool!" Another again will ejaculate—"Egad! that's sharpish though! it's coming home with a vengeance." And this will be accompanied with a twist in the railway carriage, which will cause fellow-travellers to look up, and wonderingly ask—"What's the matter?" Either verbally or lookingly, both methods are equally effective, as the following little incident will prove.

A young lady and an elderly one entered a railway carriage at the Euston-square station, in the beginning of the present year, and a middle-aged, sedate-looking gentleman took his seat in the same vehicle. The young lady did a very foolish thing, for she located herself in the centre seat, with her face towards the engine. The gentleman was wiser, and chose the left-hand corner, with his back to the said engine. None of the party opened their lips the one to the other; but, after progressing about thirty miles, the gentleman, who was reading very intently, perceived that the young lady, who neither moved hand or foot, and who might have been a mummy for any external sign she exhibited to



the contrary: he discovered, we say, by some mesmeric process, that the lady had very vivid perceptions of an intention to faint, so he said not a word, but instantly put down the windows, and recurred to his book. A glance, however, from the young damsel's drooping eye, said that he had just done the very thing he ought to have done, and neither more or less; and that glance just assured him how very grateful she felt. Presently the colour returned to the before pallid cheek; and sundry movements, such as drawing the boa the least possible degree closer round the neck, and pulling a shawl over the knees, told the gentleman, as plain as words could have spoken, that the windows had been down long enough, so he forthwith hauled them up again. And this kind of dumb show went on until they reached Crick, when all of a sudden the old lady sung out—"This is the station." The young one might have been deaf and dumb, for she spoke never a word; she only gave the gentleman another look, and jumped out of the vehicle.

This parenthetical anecdote, therefore, is intended as an illustration to the movement of the old gentleman who is reading our book, and who stumbles upon something that he does not exactly like; and he thereby having mesmerised the whole party, somebody will probably request to be favored with a sight of the passage which drew forth the ejaculation, and we (the author) shall in all probability

have reason to "thank our stars" (as some very learned person has told us we ought occasionally to do) that we do not occupy *any* of the seats in the vehicle aforesaid, for in the centre ones we *might* stand a chance of being pummelled to death with hats, great coats, boas, and shawls, to say nothing of umbrellas, fishing rods, and parasols—or if a seat near the window happened to be ours, an ejection, and consequent decapitation on the rails, would present a prospect by no means enviable or particularly agreeable. However, we must hasten to allay the worthy gentleman's feelings, and deprecate entirely, wholly, and for ever, any partial interpretation or personal application of such "wise saws or modern instances" as may have occurred in our two former volumes, or which may present themselves in the course of the present production.

We repeat our former assertion, that we have nothing and will have nothing to do with individuals—our business is to negotiate with society in the mass, and her systems in detail. She must manage her children singly, after her own fashion, only *we* claim the privilege of exclaiming against her general mode of action towards her family, and the evils and troubles which are continually arising from her sad mismanagement. She lets her boys and girls run riot and do whatever pleases them best—she makes them drunk and then laughs at them; and when they kill each other in their madness, she

kills them in return. She accuses them of being poor, and robs them every day of their earnings. She places every incentive to crime in their way, and then tells them to be good children, to learn their catechism, and do as they would be done by. Now we are so thoroughly disgusted by and displeased with society for her unjustifiable levity and wanton wickedness, that we determined to give her a good dressing at once, and shew her that, however beautiful she thought herself, external beauty was not every thing, and that the more of talent which was accorded to her, the more should we expect at her hands. We have done this briefly, and spoken as we felt, for it grieved us sorely to see one we held in so great esteem and regard making such a fool of herself, as has been her practice of late years. And we trust that our readers will therefore lay aside all exclusive feeling, and aid us in the endeavour to impress upon society the necessity for a thorough amendment and re-organization of her system of conduct, a consummation which has been long and loudly called for.

Ashby de la Zouch,

Easter Monday, 1843.

PART I.

CHAP. I.

DESTRUCTION OF ANIMAL LIFE, AND CRUELTY TO ANIMALS.

WHEN we reflect upon the enormous slaughter of animals in England alone for the alleged support of the inhabitants, and which has been computed as follows, cattle 1,500,000, and sheep seven millions per annum, the question whether we are justified in making such a use of God's creatures will, in spite of every effort to avoid or smother it, at times obtrude itself upon our notice. In the above computation be it remembered, there is no mention made of swine, poultry, fish, game, or any smaller animal, nor of those which we destroy as vermin. Pondering then upon this subject, we turn to our neighbours the Scotch and Irish, and we find a race of persons who throughout the year subsist entirely upon potatoes and oat-meal; and again, passing from these to the South-western extremity of our own country,

we find on the coast of Cornwall, from Penzance to the Land's End, a class of beings who for size, form and substance may vie with the Royal Horse Guards Blue or Red. These people never see fresh meat, but feed entirely upon a kind of black bread, principally made of barley-flour, and upon dried fish, yet no one can walk through the villages of the district in question without being instantly struck with the eminent superiority of the inhabitants. Following the matter a step further, and tracing the course of the inventions of the present day, we cannot but think that the hand of an Almighty and Merciful Providence is at the present time as clearly discernible in this particular, as in any of the more important (as we deem it) affairs of this world. There is, to our eyes, a manifest tendency in the inventions and discoveries of the age to diminish the necessity for destruction to animal life and cruelty to animals, and at the risk of being dubbed visionary enthusiasts we still will "hold our own" on this head, and will now point out a few of the most striking natural evidences in support of our position. Millions of beasts are slain annually for the sake of the hides and horns only; now there are few purposes to which leather is applied which caoutchouc or india rubber will not answer quite as effectually, and even more so; and we are not at this precise moment aware of any urgent or absolute necessity for horn as now applied to the wants or necessities of the

human race. Again, thousands upon thousands of animals are slain for the tallow alone which they yield; to supersede this we have gas, electricity, oil, spirits, naphtha; and if our inventive genius were racked we doubt not that one year only would produce as many "new lights" as there are weeks in the year, all of them cheaper than tallow even, and infinitely more agreeable in the use, and none involving death or any sort of cruelty. True indeed is that scripture which saith, "Seek and ye shall find, knock and it shall be opened unto you." And would we but seek in earnest faith and apply the promises of our blessed Saviour to ourselves in the pure simple child-like confidence which He recommended, we should then find that "all these things would be added unto us."

No one who has any regard for humanity, can do otherwise than hail with delight the effect of the railways in lessening the amount of suffering and pain to animals,—to the horses which were flogged to death in our stage-coaches and private carriages, and to the weary and foot-sore ox which had often many a hundred miles to travel ere it reached the shambles. But some will perhaps say, "Doth God care for oxen?" In answer, the Bible declares that "not a sparrow falls to the ground without His knowledge." In our earliest years we are taught daily and nightly to pray "Thy kingdom come," and when that glorious period arrives, we find from

the Word of Truth, "That the lion shall eat straw like the ox, that dust shall be the serpent's meat, and that the wolf and the lamb shall feed together." Now what, may we ask, is to be understood from all this? if it be explained figuratively, we confess ourselves utterly unable to think of any time, place or people to whom the passage is applicable; if we assert that it alludes to time past, we are directly carried back to Eden and the fair bowers of Paradise, and a doubt arises as to any part of the scriptures being applicable to our time if this be not; but if we in true faith believe the Holy Scriptures to be what they are, and were mercifully designed by God himself to be, namely, guides for every rule of conduct and every condition of life, surely we must grieve His Holy Spirit and wound our own consciences by attempting to explain away, or putting any secondary interpretation upon words so plain, so intelligible, and so totally inadmissible of mistake as those we have just quoted. We are perfectly aware of the scorn and ridicule with which many will receive such notions as ours, but we nevertheless feel assured that all things in nature, in Heaven, and in earth, are tending gradually to the establishment of peace and rest: man only, rebellious, ungrateful, and unthankful, holds out against all promises, threatenings, and warnings, and ere the blessed consummation is realized, and the Redeemer's kingdom be established once more

among the children of men, we believe that by sore judgments alone will they be compelled to own the literal truth of that word which with their tongues they profess to believe, but which by their daily actions they deny.

It may here be urged, that the uses to which animal substances are now applicable are so intimately interwoven with our daily, nay hourly wants, that the loss of them would create such confusion and inconvenience as to produce very serious consequences. Now, that any very sudden change in any of the arrangements of society would probably be productive of such results, humanly speaking, we do not for an instant dispute, but that a gradual and well-regulated alteration would be followed by injurious effects we never will believe. "Oh!" says the lawyer, "what are we to do without parchment?" In the Year Book of Facts, (for which year we at the moment forget, but we believe it to be 1839, or one of the two following,) there is a recipe for artificial parchment which would deceive the shrewdest lawyer in the kingdom. But leather? you will exclaim. In the same work you may find vegetable if caoutchouc suits you not, and what is more I will venture to affirm, that in less than two years from the present day, the 11th of April, 1843, the first day of the appearance of swallows in these parts, though the ground was covered with snow during the whole of last night, and snow is still fast

falling, (we mention these little particulars in order to impress the thing more pointedly on your memory,) we say, in less than two years from this date, we will, if you will defray the expense of the invention and the taking out of a patent, produce you an article so like leather that Mr. Hoby himself shall be taken in, and yet it shall contain no animal substance whatsoever, at least none that renders the death of the animal necessary.

But, says the furrier, what are we to do without furs? and the ladies are in agonies for fear that their boas, muffs, and beautiful fur cloaks are to be banished. The Hudson's Bay Fur Establishment, and its twin-brother (though they will not acknowledge their relationship) the Baffin's Bay ditto, rise up in arms against us, and point to their five-and-twenty guinea absurdities, and ask, what is to become of these? and can you produce anything like them? Certainly we can; and by the aid of a very slight degree of ingenuity, we could shew the manufacturer how he should be able to imitate the fabric of Astracan lamb's skin, with the fur attached, so successfully that even you should be deceived by it, and the cost should not exceed one-fifth of your charge. There is scarcely an article in your whole establishment that we could not make a resemblance to, without killing a single living creature for the purpose. And if you challenge us to the pounds, shillings and pence part of the business, why we can

easily afford to undersell you one or two hundred per cent. at the very least, and realize a very handsome profit into the bargain. We could furnish a much more luxurious article, and one entirely free from the nauseous objections which attach to furs in general. You may be inclined to swear slightly at us for this piece of information, but we pray you to abstain therefrom, and ask yourselves whether it is not probable that, after these hints, some well-thinking person or other may not be tempted to enter the lists against you. We sincerely trust they may, and promise any such well-thinking person or persons all the patronage we can collect; and moreover, to insert their advertisements on the cover sheet of our work, or in the interior, free, gratis, for nothing, and that is more than we would do for any Fur Establishment of the present day in the kingdom, even were we to make a guinea a line by the process.

But we must dismiss the Hudson's Bay and Baffin's Bay Companies for the present, for we see Monsieur le Bouillet, the Cook, coming to ask, we suppose, how he is to make an artificial sirloin of beef. Rather a puzzle this, but we must face it any how. Entrez Monsieur: "Tu parle Anglois ne c'est pas?" "Non, dat is, oui monsieur nous le parlons var leetl." "Eh bien, vous le comprends sans doute?" "Oh, oui, parfaitement monsieur." "Very well now, Monsieur Bouillet, we know you

to be a person of very superior talent." "Ah monsieur you vas flatter, you vas indeed." "Not a bit of it, Bouillet, we know it to be a fact, and therefore we have sent for you to assist us in this very difficult and important matter: you see, we have taken it into our heads that you could invent some dishes which shall contain vegetable substances and animal portions, such as milk, butter, cheese, cream, eggs, &c. &c., and be quite as palatable, as nourishing, and more wholesome, than the dinners you now send up,—what do you say?" "Ah ha! voyons, dere is des œufs, var well, den nous avons des vegetab, den de milk, de bread, de bouillie, vat you do for dat?" "Oh soup you mean,—why, cannot you make soup without meat? we think *we* could do as much as that, and nobody ever find us out, for we have known a liquor put upon the table and drank for a whole evening for the best Port wine, which did not contain a drop of wine of any kind or sort whatsoever, and moreover, it was only *made* the day before it was drank." "Ah ha! ver funny dat, ver funny indeed, but we do notre best wid de bouillie, den de ros-bif vous savez?" "Why yes that's a poser Bouillet, but we tell you what you must do, you must send up so many small dishes, entremets, and what not, disguise them with sauces, and make them in moulds like mutton chops, beef steaks, chickens, &c., that the people shall not find out the difference until they taste them; and then you shall

make these things so extremely agreeable to the palate, that we shall have no occasion whatever to regret the exchange; and besides we will get up a subscription, and offer a premium for the best work upon Vegetable Cookery, which any body may think proper to write." "Ver good plan dat, monsieur, il faut que vous find plenty of de auteurs, si vous go to work comme ça. Ah ha! comment c'est un homme bizarre ce Monsieur Hugo!"

Bizarre indeed, grunts out an Alderman, I should like to know what a Lord Mayor's feast would be worth without turtle? My dear sir, surely if we can manufacture leather so as to deceive Mr. Hoby, there *can* be no difficulty in manufacturing turtle to please the Lord Mayor; only think of the incentive, and then can you for a moment doubt that our best energies will not be exercised on your behalf? We should be poor cooks indeed, if turtle soup was the "*ultima thule*" of our cuisinary capabilities. And we contend, and will maintain, that our friend Monsieur Bouillet yonder, or Ude, or any of *hoc genus omne*, could, if they chose, produce a soup which should even be preferred by the civic palate to any turtle they ever swallowed; albeit, not a modicum of any animal substance, eggs and the afore selected articles only excepted, should enter into the composition thereof. And what is more, though we have not the remotest intention of giving offence, we hesitate not to assert, that the cruelties and

sufferings the turtle undergoes previous to being eaten, are a lasting source of disgrace to a civilized nation, so long as they continue to be practised. There is no more *necessity* for turtle soup to be made as it now is, than there is for mermaid soup, or monkey soup, or soup concocted from a Bornean baby ourang outang.

Now let us, before proceeding further, beg not to be misunderstood. We wish to attract attention to natural *facts*; and in giving our opinion on the tendency of such facts, we would at the same time earnestly entreat our enlightened and serious-thinking friends to unite with us in examining these things carefully, and with deep consideration. For our own part, trifles as they may appear, we look upon these facts as striking signs of the times; and, instead of shrinking fearfully from their approach, we hail with feelings of intense joy the prospect, however remote, of that blessed and glorious reign which shall establish peace upon earth and good will towards men, safety and security to God's creatures, and yet provision be made for all.

If we survey the matter in a political point of view, there is abundant evidence in proof of the assertion, that to feeding grossly upon fresh meat, and to the exceeding superabundance of liquor, are owing full two-thirds of the crime and poverty of the English nation. Viewing the matter medically, proof the most positive, both in the detail and ag-

gregate in support of the axiom, that disease is not only aggravated, but *created* by their use, stares us in the face at every step we take. Taking the subject as bearing upon the state of society in general, we have only to refer to our sporting friends to show the effect produced upon society, both mentally and corporeally. Nature seems to be silently, gradually, and with the most inevitable certainty to be doing away with the necessity of our present system; and in the works of nature do we trace the finger of the Almighty Creator distinctly delineating, as though the handwriting appeared in Divine characters on the walls of our dwellings, what His commands are. It behoves us then to search deeply into the works of His hand; and in days such as these, when wonders and inventions crowd upon us with such amazing and almost confounding rapidity, at once to acknowledge the evidence of the Creator's power, and humbly to enquire "What he would have us to do?" Gratefully ought we receive the many additional proofs of His love and mercy, which, during the last ten years especially, have been so numerously shed around us, but let us take heed, and beware of arrogance, presumption, or avarice; let us not say, when pointing to the many wondrous inventions of this our time—"Hath not *my* hand made all these?" Alas! woe be to England if she presumes thus; but let us admire as we progress, and say at every step we take, "This

hath God wrought for us poor, weak, erring creatures;" and let us ever remember that it is our bounden duty to do to those of His creatures which He has placed under our subjection, even as He has done to us. They are given for our use, but if we abuse them, it is at our peril.

We are quite aware that the subject upon which we have now touched is one of great difficulty, and involved in a considerable degree of perplexity; and we would anxiously wish for the aid of men of talent and sound judgment in treating upon such matters as that with which we are now occupied; but they must, we think, be as much attracted as we are, by the consideration of the fact of every thing in nature, art, and science, so evidently working, as they appear to be, all to one common end. And to doubt that the finger of God is discernible in this matter, seems to us little short of impious infidelity. It seems as though our Maker were saying, "This is the way, walk ye in it." Trace we the probable effects, all appear to have for their end, quiet, repose, and happiness. And if we analyse the matter deeply, the only obstacle that arises to prevent the realization of that end, seems to be the perversity of the human race. We appear to be going on, as if blindfold, snatching at shadows, and neglecting the substance—entering upon war for the mere sake of wantonness, when all the world is at peace besides ourselves; defending measures

which are opposed to every law of God and man, upon the ground that if we forbore to exercise a given and injurious trade, other nations would adopt it to a much greater extent; upon the same principle we presume that a school-boy kills a wasp because if he did not somebody else would.

Now, all this may be very ingenious and very CONSERVATIVE, but to us old Tories it savours strongly of sophistry, and perversion of common sense, justice, and probity. And we hold that every source of revenue, be it the duty on hides, spirituous liquors, or opium, or any other item, ought at once instantly to be relinquished, if we have the smallest doubt as to the rectitude of our tenure, feeling indubitably assured that even then we should not be at a loss for means, and that other and more abundant springs would be pointed out to us in lieu of the muddy waters we had forsaken.

Expediency seems fast wearing out, and sophistry, however eminent, betrays itself; its garb is threadbare, and its deformity unhidden. Facts the most conclusive and incontrovertible daily arise to dissipate our theoretical illusions; and however impracticable and impossible a thing may seem to us, the most sceptical must acknowledge that "with God *nothing* is impossible." In the spirit, therefore, of supplication for enlightenment, and a firm trust in the promises of Scripture, let us betake ourselves to the examination of the subject of this chapter,

for it is one which must ere long force itself seriously upon our notice. We shall do well to be *before* rather than *behind* hand with the age in which we live. It is better to be waiting upon our Master, and looking for his coming, rather than to be out of the way or asleep when our lamps ought to be trimmed, and we prepared to enter with the wedding guests.

CHAP. II.

ENGLISH REMUNERATION FOR FEMALE LABOUR.

IN the Standard of Monday, April 10, 1843, we find evidence to the following effect, in illustration of the "*admirable working*" of the existing poor law, extracted from Grainger's Evidence.

"Messrs. Silver and Co., who have carried on a large business in this trade during the last half century (in the shirt making trade), stated that in the year 1794 they paid for making a full-fronted shirt from 2s. 4d. to 3s. 2d. They now pay for cotton shirts *ten pence* per dozen !! for printed full fronted ditto 2s. 6d. per dozen, for common white ditto 5s. per dozen, for better ditto 10s. per dozen."

"Mr. Davies, Stepney. On an average women cannot earn more than 2s. 6d. to 3s. and 4s. per week, and to do this they must work very close."

"Harriet Rothwell, is a widow, with four children dependant upon her for support. Is now paid 8d. each for making shirts. About three months ago she was promised by a lady that she should have one dozen shirts to make: she was to have received 1s. 3d. each for making them. Upon calling for the work the lady said the linen draper had agreed to get them made for her for 6d. each."

Now we unhesitatingly declare that the thanks

of the nation are due to the Editor of the Standard, and not merely those of the sufferers in whose behalf he pleads so ably, for the generous, manly, upright, and thoroughly British opposition he has shewn from first to last to this most accursed stigma on our national character.* Others of his contemporaries have nobly ranged themselves on the same side; and though we know that we join a little band, with heart and soul do we claim to be admitted as a volunteer in their ranks, envying the meanest post in the rear to that of a leader of the opposite phalanx, of whom the least that can be said is that for the present at any rate they are under a cloud. Most fervently do we pray that, for the honour of our country, the cloud may speedily be dissipated, and that the time may not be far distant when we shall see the union poor house transformed into a phalanstery or asylum for the aged, the helpless, and infirm, with the present rules and regulations abrogated, and a system more worthy of our name introduced within its walls. We think ourselves philanthropists—we boast of our chivalrous character, of our societies for the protection of female virtue, and of our high estimation of and regard for the sex. The foreigner smiles scornfully at us, and points to the union workhouse, to the streets of our towns, to the huts of our villages, and to facts such as those which are recorded in the outset

* The New Poor Law.


of our chapter, to our mines and our factories, and challenges us to the proof. Could we but witness a thousandth part of the misery which these poor creatures undergo, while toiling for the pittance so reluctantly accorded to them by us their employers, how would the burning blush of shame tingle on our cheek, at the thought of our execrable meanness, our brutality, in compelling human beings of our own flesh and blood, with souls as precious and immortal as our own, to labour daily, nay nightly also, for a wretched recompense, which scarcely suffices to keep the vital spark alight. Let us follow one of these who are entitled to the rank of the fairest portion of created beings in this our world, to her home, and if humanity and every sense of manliness and honour be not dead within us, let us ask where is the man who could muster sufficient courage (or cowardice would be a fitter term) to offer her such an insult for her labour (for price we cannot call it) as that we have mentioned—*ten pence for making a dozen shirts!!* Well may our streets, and courts, and alleys, swarm with unfortunate beings who prefer the wages of iniquity to starvation or the workhouse jail. Prefer did we say? Nay who are *driven* to such a course. No wonder that the wretched mother seeks a momentary oblivion of the pangs of hunger, destitution, and despair, in the gin shop. We place it in her way, and exclaim against the *cruelty* of depriving

the poor of their *comforts*. For shame ! for shame ! Little cause have we for surprise that the father robs in the hope of being transported, or that the brother, rendered reckless by desperation, should stain his hand with the blood of his fellow man.

Let us not for a single instant be supposed to advocate or excuse crime,—never. Our penal laws are even now too lenient in a most culpable degree. Were they stringent in a tenfold ratio, and were our conduct towards our neighbour regulated by the command of our God, by the precepts of our blessed Saviour, and in accordance with the inward workings of his Holy Spirit, speaking to us in the still small voice of conscience, one half the annals of crime which now darken the pages of our history would at once be wiped away, and our national character be purged from the degrading stamp which has been impressed upon it by the misguided and infatuated advocates of the hateful system which has made poverty a crime, and offered vice and despair as the only available alternatives. Some may perchance enquire what business have we to interfere, or pass judgment upon legislative enactments, or presume to intrude censure unasked ? When our character as a nation of Christians is impugned, when every law of feeling and humanity is outraged, when our women are driven to iniquity, when crime is shielded and encouraged, and no steps are taken, either in the way of allevi-

ation or remedy, for such glaring, such hideous evils, it becomes the duty of each and all of us who are not lost to every sense of shame, religion, generosity, and every noble sentiment, to arise and call upon his neighbour to lift up his voice against such atrocity. We can call public meetings to vote an honourable testimonial to the preserver of foxes! We can stake our thousands—aye, and our estates too, at the rouge-et-noir table—we can vote a monument to defunct Scotch martyrs, and we can forget the living martyrs at our very threshold; but not one meeting can we summon of our countrymen and women to take into consideration the means for the permanent relief of those latter martyrs, whose sufferings no pen can portray, and the amount of which no mortal can ever ascertain. It is when meditating upon topics such as these that the phalanstery occurs to our minds as a prominent source of relief to the afflicted and oppressed female portion of society, to those who by our inhuman neglect we have degraded, and whom in their degradation we have brutally oppressed. O, let us haste to offer reparation for this crying evil while yet time is given to us to do it. Never let it again be said that we compelled our women either to starve or take the wages of iniquity. How can we ever hope for mercy hereafter, if we as a nation continue to act as we hitherto have done to that class, whom we are bound by every tie of honor, huma-

nity and Christian feeling to support and to cherish, that portion of our race who naturally look to us as their legitimate supporters? Are we men, do we deserve the name the name of Christians, if we sit tamely still and look without emotion upon their sufferings and their degradation, while we enjoy the fruits of their labour? You may tell us of the dissoluteness of our females—you may point to the flaunting dresses of our mill girls and our townswomen, and we in return will point to them and say, this is all of pleasure and satisfaction we have left to them; we have deprived them of every hope of domestic happiness, we have rendered marriage a curse to them, a family a burden instead of a blessing, we have shut up every avenue of hope to them, and shall we spurn them from us as debased outcasts, and point with the finger of scorn at those whom our “rules of society” have made what they now are? Shall we take advantage of their miserable lot, and make a profit by their toil and sufferings? God forbid! We have reared our young females in the abodes of pain, sickness, sorrow, and starvation—we have led them forth through scenes of depravity, crime, and every loathsomeness—we have turned them loose upon the wide world friendless, helpless, and hopeless; and having done all this, we have dared, in the face of our Maker and of the universe, to take advantage of their wretched condition to enrich ourselves by the fruit of their



inhuman toil, and yet we pride ourselves upon our assumption of the character of a nation of benevolent Christians !

In taking a brief view of the subject we have alluded to the sufferings of one class of our females only, would that it were the only one which calls for animadversion. We may hereafter revert to others who have an equal claim upon our attention. In the meantime, we trust that the subject will be taken up by an abler pen than ours, and that justice will be done to those whom we have hitherto so shamefully neglected.

CHAP. III.

ELDER BROTHERS, AND YOUNGER SONS.

OUR last chapter was upon a melancholy subject. Turn we now to another class of society, who, although less grievously oppressed, have yet much to endure, to bear and forbear during their passage through the vale of tears. Some may suppose, from the title at the head of this chapter, that we are about to commence an attack upon the law of primogeniture; these are persons who are aware that, however the cap be made, it cannot fail to fit their head. We assure them, however, that nothing is further from our intention; others will ring the old chime of—"There are some things which are best not talked about." These are the "thumbers" in society, an ingenious race who, having found out the advantages accruing from the practice of this art of "thumbing," think to carry it on with impunity, and are surprised at the audacity of those who venture to question their right to exercise their vocation. Of these we are independent, and we pass them by, therefore, as "things of naught," unworthy of the slightest notice, further than what we have already vouchsafed to bestow upon them. A third class will charge us with being fire-

brands, and with striving to upset society, already tottering and intoxicated enough. To them we reply, your conscience smites you, or you would not have made such a charge.

But if we are to meet our objectors one by one, we shall need the jaw-bone of an ass, such as Samson used, to slay the Philistines withal. And truly do we think that such a weapon, or any other equally apparently weak, would amply suffice to overthrow any objections or objectors similar to those whom we have just alluded to. Heedless, therefore, of them all, and feeling that we have the advantage in point of numbers (for we younger brothers are a somewhat numerous race), as well as having confidence in the justice of our cause and the integrity of our purpose, we proceed to analyse the "Rules of Society" and the laws of the land, in especial regard to ourselves, individually, socially, and collectively.

Society has decreed that a man possessed of large landed estates shall, by entail, as it is called, hand down these said estates to his eldest-born son. In one or two localities an exception occurs by which the property is divided among all the sons; and in one spot in England the youngest son inherits in lieu of any of the others. A young heir therefore generally marries as soon as convenient after entering upon his estate. His amiable partner makes him an annual present of—"O, such a nice little

baby." This sort of work goes on for some time, and upon casting up the sum total, they find that altogether they can reckon eight or ten olive-branches, and of these six are boys. Now, it matters not one straw whether the eldest of these is a fool or a knave, a spendthrift or a sharper, any thing will do, "he is provided for," that is sufficient; he knows it himself, and he acts upon the knowledge. His father may cut him off with a shilling, and he can snap his thumb and finger at his father, and tell him that it is not a very difficult thing to set aside a will, but that it is monstrously difficult to cut off an entail without the consent of more persons than one. Thus the father and son occupy a relative position with respect to each other (though respect, abstractedly considered, is quite out of the question with either of them) that a king and queen do on the chess-board when they, and they only are left: says the king, "You may check-mate me if you can." Says the queen, "You may *catch* me if *you* can."

Thus matters progress; and ten to one but the young lord is more than a match for his father long before the latter has the remotest notion that it was advisable to take any preventive steps. Accustomed to think a great deal *of* himself, and to be thought a great deal of by others, it is no wonder that the next step should be to think *for* himself. But the effect produced on the governor's mind upon his

first apprehension of the fact is curious certainly. This seldom takes place however until it is quite too late to think of remedying the defect, the only thing left now is to endure with patience and "make the best of it,"—"but he'll take precious good care the younger sons shall not play him the same trick,"—poor wretches, the bare idea never entered their heads; dreaming little of futurity, they are enjoying themselves while the sun shines, and every day rivetting those chains still tighter which bind them in affection to their (now) home and the scenes of their boyhood. It is a strange fact, that you will often find the eldest son cares little or nothing about his paternal inheritance; he will pass more than half his time away from it, and seem more at ease any where else,—while the reverse happens in the case of his brothers and sisters, they are longing for and loving that which they can never enjoy, and he, the elder, neither enjoys nor loves that which he possesses. We are told this is human nature, and at a first view the solution appears plausible; but it will not endure analysis, for a cloudy mist obscures every particle of its composition; therefore we at once pronounce the solution useless, and a failure. Human nature *has* something to do with the case, but not in the way understood by the generality of mankind.

The fact is this: the eldest son is very often away from home; the delights of his boyhood have

little or no association with his father's dwelling. He roams about from school to school, and from thence to college, or the continent, and acquires artificial tastes, habits, and manners of thinking. The younger unfortunates, however, know little or nothing of all this; all *their* joys are centred in "home," and it is not until the time has arrived when it is considered requisite that they should "do something," that the truth flashes upon their minds; that somehow or other human happiness is dreadfully unstable, and when the light breaks in upon their understanding in all its glory, they do sometimes swear a little (though it is exceedingly wrong and injudicious in them to do so) at the laws of primogeniture, which are the laws of their country. They are wrong, we say, because the laws they blame have nothing to do with the matter, and they have no business to look shyly upon or to envy their elder brother, because he did not place himself in the position in which they find him. It was no choice of his, and he too had nothing to do with the matter.

Secondly. It is injudicious, inasmuch as no man can think rationally and swear at one and the same time: swearing, *i. e.* cursing, being a demoniac act, and therefore disabling any person from thinking or judging rightly or sensibly upon any topic. But to proceed: Necessity, with her powerful arm, impels the youngers to look about them in earnest,

and she points to divers professions, sundry small livings, the chance of being shipwrecked, or the glory of a military life. Says she — “There’s Fame in the distance, and does not that excite you?”

“Yes, we see her,” reply they, “but she looks wretchedly small at this distance; and, moreover, that confounded hill is dreadfully steep which one has to climb before we can reach her. Now, to our thinking, it would be much better if you would fly up to the top of the hill, and persuade Fame to fly down with you, for you’ve both got wings, and we haven’t; and then, you see, you could take us up, one after the other, between you, as easy as any thing in life.”

“No,” says Necessity, “that wouldn’t do, my dears; you make a mistake; you want to catch the bird first, and put the salt on his tail afterwards. A very certain method, doubtless; but then it’s contrary to the ‘Rules of Society,’ which tell us we must salt the tail, and then catch the bird; though, to be sure, how it’s to be done is not so very easy of comprehension. But it’s of no manner of use arguifying the matter. You were sent into the world to ‘shift for yourselves,’ and you must make the best you can of a bad bargain; for, unless you have very superior talent, or a pretty considerable spice of roguery about you, content with mediocrity you must be, whether or no, unless you

prefer a short life and a merry one, and poverty to sup up with."

The young Trojans think it very hard; but the subject not being one of common discussion in the school-room or the nursery, they are not exactly prepared to argue the question. And well it is for some people that they are so ill provided, otherwise we deem that it would have fared hardly with the laws of primogeniture ages ago (be it held in mind however that we entertain the highest reverence and respect for said laws). So the lads go to work; and now and then (how often?) a fellow more daring than the rest starts out of the usual track, like a comet, and eclipses half the elder brothers in the kingdom? Every eye is staring at him, and his tail corresponds with his abilities and his presumption, as some folks deem it. A star of this kind is worth looking at, principally because it evinces the superiority of natural argument over social theory; and it proves that she, *i.e.* Nature, makes no difference, and sees none between the child who was born in 1800 and he of 1810. The rest, however, "settle down," one to the church, another to the law, a third to the army (which ruins him in no time), a fourth to the navy; and the last unfortunate, perhaps, does nothing, but "lives upon his means," like a "gentleman," as he is.

Scattered they all are, and they, in their turns,

marry, some of them at least; and then comes a second generation of younger brothers, and then another and another in succession, each "small by degrees, and beautifully less" (quoted for the second time), until the original stock is forgotten. And you may find one of your relations measuring tape in a general-dealer's shop; another full five fathom deep in a coal pit, digging away as if *he* knew nothing of being a gentleman. A third perchance at the hulks, and so on, *ad infinitum*.

Now for the tug of war. We have said that we hold in high esteem the law of primogeniture. We do, as but for it we opine that the estates of our ancestors would have gone to old Nick, or George Robins's hammer (we beg our respected friend's pardon for naming him in the same sentence with so very questionable a personage as old Nick) long and long ago; and, to our thinking, they might almost as well go to one as the other, at least as far as we were personally concerned. But for all our regard and attachment for the aforementioned law, we do most strongly deprecate and exclaim against the laws, or we should say, against the rules of Juniorgeniture, which society in her wisdom, as *she* thinks—in her stultified folly, as *we* think—has thought proper to inflict upon certain of her members to whom she owes no grudge, but who, in all ages and conditions of mankind, have done their utmost to uphold and maintain her cha-

racter and reputation, which is more by a deal than she can say of the elders to whom she is so extremely partial.

We would uphold the rights of our elder brethren most scrupulously, and aid and support them in every way in our power; but, that should not prevent us from doing as much for the youngsters. And here comes the question, how this is to be done without infringing upon the acknowledged prerogative of the elders. Upon our present Social System you might certainly as well attempt to salt the bird's tail before you caught it, as endeavour to devise any tangible method of amelioration; but, acting upon the Phalansterian principle, of doing upon every occasion to others just what *we* should wish *they* should do to us, nothing is easier than the making a most beneficial alteration in the law of Juniorogeniture without in the least possible shadow of a degree altering that of senior or primogeniture; and "this is the way we wash our hands."

Now, we begin with the six-sonned father. Your eldest son, my lord, is provided for, so we have nothing to do with him. Your estate is worth £40,000 per annum. Every son you choose to have after the first, you shall be taxed ten thousand pounds for, irrespective of any future consideration whatsoever and notwithstanding; you shall pay down this sum on the day of the child's birth, and

it shall be put out to compound interest at £5. per cent. per annum, at the very lowest rate, to accumulate until the youngster reaches the age of twenty-one years. We conclude your lordship has already had the good sense to erect a Phalanstery upon some of your numerous estates. To this place your son shall be sent for education, and *it* shall be his home; and if he turns out "any thing like," he shall look forward to a situation at the head of the establishment as another portion of his inheritance. His education thus will cost your lordship nothing. The fortune you give him will be advanced at the time when you will naturally feel the least in parting with it, and the increase to your son himself will be such a fortune as you could not in any other way secure to him.

Instead of the paltry £300. or £400. per annum, which would be all he had to look forward to under the present system, he would, by a slight degree of management, find himself, on coming of age, in possession of nearly as many thousands; and, although he could not vie with his eldest brother, still his position in society would be very greatly advanced above that which he now occupies. The same rule would apply to all your sons in succession; and instead of the ridiculously absurd method which we now adopt of obliging each other to pay a tax upon light, one of our Maker's free gifts, we would make you pay towards the proper support of your own family.

38 ELDER BROTHERS, AND YOUNGER SONS.

This is our suggestion for a new law of Junior-geniture, to which we request the earnest attention of our brethren in captivity. We think that both we and they have been long enough in Egypt: and we imagine moreover that there is a land of promise waiting to receive us as well as an inheritance for those who were never in the land of bondage.

We are a tolerably numerous people, and we would do well to unite and take the matter into serious and earnest deliberation. As a body, our influence in society is positive; individually, it is the reverse. Union then should be our aim.

CHAP. IV.

SPIRITUOUS LIQUORS.

AMONG the various evils of society that which now offers itself to notice occupies a pre-eminent position. It had been our intention to have entered largely into statistical details, and thus forcibly pointing out not only the enormous consumption of spirits, but the tendency such a consumption must inevitably produce; but upon consideration this plan has been abandoned, as such details are already published not only in the daily journals, but in almost every magazine in the literary kingdom. With the moral and physical evils which result from the abuse of spirits then we have principally to do, and we betake ourselves to the consideration of the subject unfettered by prejudice, interest, or any exclusive bias whatsoever.

It may be urged by the political economist that, in times such as the present, to attack any particular branch of the revenue, and especially one so productive as this, is unwise, and at any rate it had better be deferred to some more "convenient season." We must be pardoned for judging otherwise. While we are taking shelter under a tottering ruin,

to avoid getting wet by a shower, the ruin may be struck by lightning, and, acting as a conductor, destroy us; and we think the lesser evil of the rain the preferable of the two. The loss of the revenue from ardent spirits would never occasion the destruction of the nation, but the ardent spirits threatens the desolation of thousands, nay millions, of souls and bodies of our fellow creatures. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Such is the declaration of the wise man, and had he been directly alluding to the gin-shop he could not more aptly have applied the proverb. To no good end did this diabolical finger-post of society ever yet direct the human race; and however great may be the revenue to the nation, such a revenue can be classified only under the head of the "wages of sin;" and again we find the Holy Word meeting us with the warning that "the wages of sin are death."

Approving, therefore, entirely of the axiom, that what is morally wrong can never be politically right, we assert that a nation which derives its revenues, or any portion thereof, from pandering to the vices, or taking advantage of the moral weakness of its people, is not only tending to no good end, but directly taking the high road to a very bad one; and no consideration of expediency can sanctify the adoption of measures such as these

—no sophistry suffice to veil their natural ugliness
—no brilliancy of eloquence excuse them upon any ground whatsoever. Some few of the sure roads to which the gin-shop tends are as follow: theft, drunkenness, murder, and the commission of every abomination—disease, poverty, despair, loss of character, of self-estimation, the destruction of every valuable, sacred, or noble sentiment the human breast is capable of containing—the workhouse, the jail, the penal colonies, the gallows, misery and wretchedness here, endless woe in hell hereafter. In juxta-position with the temple of the living God we place the ale-house and the gin-palace; and while the “church going bell” is sounding to summon the followers of our divine Shepherd to worship him, the gate-way of the palace of the arch-fiend stands open to receive the unwary passer-by. Legislation on this subject, carried merely to the extent we now behold it, is useless—it is more, it worse than useless, it is a mockery; and in saying that we have done all we can to lessen the evil, we voluntarily place ourselves in the position in which Ananias and Sapphira stood before the apostles. Tell us not that by education you can so improve the minds of the people that they will “hate the gin-shop.” Remember the remarkable words of the greatest general and one of the most enlightened statesmen of this or any other age, the Duke of Wellington, who, in allusion to the subject

of education in India, said, "Take care what use you make of education: if you can provide for the increasing wants of a highly educated and enlightened race, well; *but if not, you are only making so many clever devils.*" A truer sentence was never uttered by any human being, or one more suited to the present condition of England or any other country. Education and a progressive improved method of association must go hand-in-hand, or we shall find ourselves in the condition of one who, having lighted a fire to warm his house withal, wakes suddenly, when he least expects so to do, and discovers that the fire is consuming his dwelling, and every chance of escape out off. Spirit, like fire, is in some cases a useful servant, but a very bad master. We thought we had secured his services—he laughs us to scorn, and has made us his slaves, and will eventually, unless we arouse in time, make us his victims. Already has he destroyed countless thousands of our race, and should we be so infatuated as to dream on? for those, and all that fall hereafter in this merciless and inglorious war, shall we, as a nation, as a society, and as individuals, be held accountable. No plea can justify the use to which we now apply ardent and intoxicating liquor—no excuse can be made for the attempt to do so but insanity. Spirits are *not* the comforts of the poor, but their tormenters; and it is a perversion of the term, a reproach to common

sense, and an abuse of our reason, to call such a direful scourge of mankind by the name of comfort. It is in our power to provide comfort for the poor, but woe be to us if we thus abuse the talent entrusted to our charge.

The Standard aptly makes the quotation from the Bible, in allusion to the opium trade, which we here insert, as applicable to the subject we are discussing—"It must needs be that offences arise, but woe be unto him through whom they come." That vice will continue to exist we deny not; but there is *no* necessity of revenue, or any equally plausible argument which can sanction our placing a stumbling block in our brother's way, thereby inciting him to offend—the fall, if he does stumble, is his—the guilt of that fall lies at our door, and in this event the lot of Cain will assuredly be our lot also.

Let us ponder seriously on facts such as these, facts which are beyond appeal, for they are based on the unerring word of Him who is truth itself, even the Spirit of truth, who stands waiting to receive us, and to guide us into all truth, if we will but ask and believe his word.

In a former volume we hinted that spirits might be made available as a source of revenue without being used for the purpose of drinking, and at the risk of being termed ignorant enthusiasts, we cannot dismiss this division of our subject without adhering

to the rule with which we set out at the first—viz., pointing to a seeming (at least) remedy for every evil of which we complain; to omit this would be unjust, and expose us to the deserved imputation of being idle clamourers, who, having no better occupation, take up the cudgels against society for the mere motive of indulging a splenetic temper. We trust those of our friends who have accompanied us hitherto will absolve us from such an unworthy motive.

Our idea, then, as regards the use of spirits is this. We think that with a very small exercise of the inventive faculty, which so marvellously pervades the national character of the times in which we now live, the use of tallow might entirely be superseded, as a means of obtaining light, by the combination of different cereal, resinous, and other substances, with spirits, naptha, or our old servant india rubber. We have no doubt but that by means of spirit in some such combination as this, whether in a solid form, or in that of gas, a light very considerably of less cost, and of infinitely greater brilliance than that of tallow, might be obtained; and in the distillation of the spirit, the legislature might compel the use of a certain quantity of the nauseous compounds, which would most effectually deter any human being from attempting to swallow or even taste the mixture—the excise officers to inspect all the distilleries. That illicit

distillation would continue, we believe ; but, as in the case of the tree being cut down to the very stump, all we should then have to do would be to destroy the small shoots as they appeared. The demand for the article would, if the attempt were successful (and we have no earthly reason to doubt it), be enormous, the benefit done to society incalculable, and one step would be gained towards the season of rest and hope, which, whatever convulsions may intervene, we cannot avoid fondly and anxiously surveying in the distant landscape of futurity. There is a bright streak in the horizon, and though a storm may burst over our heads ere the streak of light can reach our zenith, its approach is the no less certain, and when it reaches us we shall be more than recompensed for any pains we may take to prepare for its arrival.

CHAP. V.

WINES AND THEIR EFFECTS.

CLASSIFIABLE under the same head, and recognizable as members of the same family of (we may truly say) "evil spirits," do the wines now in use in this kingdom appear. Often and often have we meditated deeply upon, and searched in vain for, a cause whereby a rational explanation might be given of the reasons which induce the English to pour down their throats gallon after gallon, and hogshead after hogshead, of the atrocious burning liquors they are pleased to denominate Port and Sherry. Our countrymen, however, do see things with very different eyes from other nations, and their palates, too, are more readily gratified. No nation on earth is so easily gulled, and none prides itself more upon its wisdom and discrimination. Our friends on the other side of the water shrug up their shoulders, laugh in their sleeves, and exclaim, "What a fool the fellow is! Mais n'importe, if he likes to buy the worst wine we have, why let him do so, and we will keep the best for our own drinking, he will not be a jot the wiser. A sample of our very worst vin ordinaire, with a due admixture of logwood, some few raisins, a trifle of prussic acid, and a little burnt sugar, will make 'some of

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the very best Port wine he ever drank in his life ;' and he will observe how beautifully it hangs about his glass (especially if it contains a sufficient portion of raw spirit), and expatiate on the 'fruitiness' thereof in wondrous wise ; and as to Sherry, there is no occasion to go to Xeres for that, it can be manufactured in any town in England where brandy, bitter almonds, and Cape Maderia are obtainable ; only mind, the hotter you make it of spirit the better will John Bull and his family approve thereof. We wont mention Madeira, for that is a genuine wine easily procured, so he turns up his nose at it, and says it is not worth drinking. Neither will we allude to the delicious juice of the grape which is to be found in the south of France, among the vine-clad hills of the Rhine, the Tyrol, and in Hungary—never mind their cheapness or their genuine quality, their wholesomeness or their quantity — "wishy-washy stuff" John Bull has designated them, and whatever other people may do, his ports are closed against the introduction of such material as this.

Our friend, John, seems to like being under a cloud, and obesity to him, whether of a mental or corporeal kind, appears to add much to his delight. If the sun shines, he complains of the heat, and he knocks the barometer with all his might to convey a hint that rain and clouds would be preferred. Give him wine, and he swears either at you or it

charged almost to bursting, drank in the glorious flood of ecstasy as we walked the gardens of our childhood's home? Where is that Eden-like joy with which we inhaled the sweet breath of Heaven, and looked forward to a futurity of supreme delight, when one hour of such enjoyment comprised an amount of happiness which years of the world's joys could not exhibit?

“Transient ebullitions of sentimentality!” exclaims the man of the world; “but what man of sense would pause for a moment to dwell upon such sensations, when other and much more important matters demand his attention?” Few “men of sense,” in the ordinary acceptation of the term, pause to reflect upon any subject deliberately, save that of the best method of amassing wealth, or advancing themselves in the world; and among the Port-and-Sherry consuming portion of society, the gin-and-brandy drinkers, *et hoc genus omne*, their “sense” is so beclouded by the food they eat, and the liquor they consume, that we very much doubt whether one-tenth part of the “important” matters which engage their attention, or the same amount of their actions, are attributable to any original source than the “transient ebullitions” of a confused brain, a mind debased, its intellect perverted, and a thorough inversion of its rational faculties. An opium-eater fancies himself in paradise while under the influence of the drug, but no opium-

eater ever yet could define his ideas or sensations. A man three parts drunk will commit the grossest absurdities, and think himself a pattern of wisdom at one and the same time ; but neither of these are one wit the better after the excitement has ceased. On the contrary, they are poor, degraded beings, lost in self-estimation, and the ridicule or pity of others. Not so the cultivator of intellectual joy, however intense ; with unclouded faculties he enjoys the present, and the reflection serves him with many an hour of pure delight. Cynics may say, that the influence of such feelings as we have endeavoured to describe are the exclusive results of youth—childhood, we should say—and incapability of thinking deeply ; or the joyous boundings merely of a fresh, young heart, unused to sorrow, and to whom care is unknown. We deny it wholly, and will ask who is there that knows what it is to rise from the couch of sickness, to which he has for months been confined, and when he is first led out into the fresh, pure atmosphere of a summer's day, who will not experience, in an almost overwhelming degree, the sensations we allude to ? But instead of cherishing joys like these, instead of welcoming the spirits of paradise to the home of our hearts, what is our course, what the advice of friends and the physician ? “ O, take a glass or two of wine,” and again we enter upon the rules of society, and revert to a dead, a heartless state.

to avoid getting wet by a shower, the ruin may be struck by lightning, and, acting as a conductor, destroy us; and we think the lesser evil of the rain the preferable of the two. The loss of the revenue from ardent spirits would never occasion the destruction of the nation, but the ardent spirits threatens the desolation of thousands, nay millions, of souls and bodies of our fellow creatures. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Such is the declaration of the wise man, and had he been directly alluding to the gin-shop he could not more aptly have applied the proverb. To no good end did this diabolical finger-post of society ever yet direct the human race; and however great may be the revenue to the nation, such a revenue can be classified only under the head of the "wages of sin;" and again we find the Holy Word meeting us with the warning that "the wages of sin are death."

Approving, therefore, entirely of the axiom, that what is morally wrong can never be politically right, we assert that a nation which derives its revenues, or any portion thereof, from pandering to the vices, or taking advantage of the moral weakness of its people, is not only tending to no good end, but directly taking the high road to a very bad one; and no consideration of expediency can sanctify the adoption of measures such as these

—no sophistry suffice to veil their natural ugliness
—no brilliancy of eloquence excuse them upon any ground whatsoever. Some few of the sure roads to which the gin-shop tends are as follow: theft, drunkenness, murder, and the commission of every abomination—disease, poverty, despair, loss of character, of self-estimation, the destruction of every valuable, sacred, or noble sentiment the human breast is capable of containing—the workhouse, the jail, the penal colonies, the gallows, misery and wretchedness here, endless woe in hell hereafter. In juxtaposition with the temple of the living God we place the ale-house and the gin-palace; and while the “church going bell” is sounding to summon the followers of our divine Shepherd to worship him, the gate-way of the palace of the arch-fiend stands open to receive the unwary passer-by. Legislation on this subject, carried merely to the extent we now behold it, is useless—it is more, it worse than useless, it is a mockery; and in saying that we have done all we can to lessen the evil, we voluntarily place ourselves in the position in which Ananias and Sapphira stood before the apostles. Tell us not that by education you can so improve the minds of the people that they will “hate the gin-shop.” Remember the remarkable words of the greatest general and one of the most enlightened statesmen of this or any other age, the Duke of Wellington, who, in allusion to the subject

subsequently: and fail they will, because their basis is a false one, and their example, though seductive, is pernicious. We might multiply arguments, *ad infinitum*, in support of this hypothesis; but we fear that any argument which went to prove the superiority of intellectual over mere animal and corporeal delight, would be deemed unpalatable by those whose throats are seared, and every better feeling blunted by familiarity with those "spirits" which they have been accustomed to consider as the guides of their youth, the companions of their mature age, the solace of life's declining day, and which will well conclude the duties of their office by obsequiously attending the last moments of that life as Janitors to those regions where, for one drop of water, would willingly be exchanged, were exchange possible, rivers—nay, oceans of the execrable and deleterious fluid, for which their eternal happiness has been bartered, in obedience to the commands of their "familiar spirits."

Could we but see the real state of the case, and how far the lives and actions of men are affected by physical causes solely, we believe that wines, such as we now use in England, would be regarded as rank moral poisons; that the mind is, more or less, influential over the actions of the body, is an universally admitted axiom; and that the state of the latter materially affects the former, is equally indisputable. Half, or more, of the envies, the

jealousies, the dark looks, and the mysterious insinuations, which poison domestic life, as we now find it in society, may be traced to this origin. Our mode of life, as regards food and liquor, is calculated to blunt and destroy all the finer and better feelings of humanity ; hence arises selfishness, and a disposition to exercise authority over our fellow-creatures ; and, to trace the matter still higher, to such causes may be, in a great measure, attributed the senseless maxim, that it is necessary for the common good of the state, that its legislators, in either House, should separate into two distinct bodies ; and that whatever one body proposes, no matter how beneficial it may be, the opposite party shall array themselves against the measure, whether their consciences approve or not. As a natural consequence the country is divided—"might becomes right," and the strongest wins the day.

Absurd fools, we may be termed for thus straining the subject, and endeavouring to render it applicable here ; but let us ask, Have not many of the most brilliant and astonishing speeches of our orators of former ages been uttered under the influence of the wine-cup ? Pitt, Fox, and a host of others, might answer us ; Lord Byron too could back our argument. To what are attributable many of the liveliest and most striking sallies of wit at the social board ? and are they, and such works as those of Byron, Moore, and others, mere corus-

cations; sparks as it were which glisten for a moment, and are seen no more? Let us not so deceive ourselves, the books are read, and the witty sayings recorded ages after the authors themselves are forgotten; and the effects they produce upon society would never have been produced had it not been for the "spirit" which dictated them. Many a small beginning tends to an important termination; and he who under the excitement of artificial stimulus stands up to plead the cause of his Maker, or his country, stands on dangerous ground; he may reach the pinnacle—but one step further, and he rushes into infinite space and utter destruction. Offerings such as these may seem a splendid sacrifice, but they are unholy fire, and the censer itself is unsanctified; no wonder then that the effect is not commensurate with the exertion, and that the good which ensues by no means answers the expectation we may form: the offering is *idolatry*, and the idol is *self*.

As a means of obviating, in some degree, the evils to which we have now drawn your attention, we would again plead the necessity for co-operative union, for the purpose of resolutely refusing to drink or purchase the noxious liquor which is now offered to us as wine. If a few thousands of us would begin to do this, the effect would soon be evident enough, and our legislators would find themselves compelled either to open our ports to

liquors that are not poisons, or give up a considerable source of revenue ; but if this fails, the Phalansterian principle of association is open to you. You have your yachts, and your private trading-vessels, import your own wines, and then see what your wine-merchants say to that : you may do it, and save 50 per cent. at the very lowest on your present outlay. But what is to become of all the trash now in bond ? say you. If every hogshead were emptied into the Thames, we believe that in two years time the country would be richer from the loss of it ; but if it is too precious to throw away, mix it well with naphtha, distil it, and burn it in your lamps, which is the best fate that can befall such a “burning spirit.” There are some old “fire-worshippers” of the last generation however still left, and a few perchance of our own ; these will help you off with some portion of the infernal beverage. To deprive them of their *cordial*, would be almost worse than annihilation to persons such as these, and life without it would be an insupportable burden. Have we no regard either for the female portion of society, our wives, sisters, and daughters ? think of the scenes they are daily called upon to witness as the effect of wine ; remember what must be their humiliation when they see a member of their family degraded below the brutes themselves, in the face of Heaven, of society, and their own domestics ! No excuse can

be made to your wives or your children ; it would be an insult to offer it, and one such act will take years to make reparation for its commission, if indeed it can ever be done.

The path of life is a stony and a thorny path ; but who has made it so ? Not the Creator—far from us be such a blasphemous idea. When man entered upon the road, he found the stones arranged on either side of him as warnings and directions ; the thorns of the hedge on his right hand and on his left were his guards and his protection ; but we abuse their intention : we take the stones and cast them in our brother's way, that they may prove a stumbling-block to him. We pluck the thorns, and plant them in the hearts of our wives, our sisters, and our daughters ; and while they in their devoted fondness would fain clear our path, regardless of the wounds which we have inflicted, and blessing the hand that gives the wound, we spurn their angelic ministry ; we seek to harden them even as we ourselves are hardened, and, in return for all they do and suffer for us, we change their very nature. Can we wonder then that our sons grow up as they now do, and that each succeeding year finds our country sinking deeper under her difficulties, and that none are to be found who can make an available effort to raise her up ? Do we require a solution of the seeming riddle ? Let our sporting associations give the solution ; let the six months

of every year now devoted to the sports of the field by the leading men in society, and the scenes of riot, intoxication, and debauchery, which are their unfailing attendants, tell us why a blessing is withheld from the councils of a nation, which, in her time of peril and of distress, madly devotes her best talents, her greatest energies, and most valuable time, to the idle, dissolute, and pernicious pleasures of the turf, the chase, the wine-cup, and the gambling-house.

CHAP. VI.

PROCRASTINATION.

THERE is a very numerous class in society, who, if this life lasted for ever, might possibly be an extremely useful sort of beings; these are the procrastinators, always "going to do" something, but never reaching the exact point of action. You will hear such an one say, on the intelligence reaching him or her of the death of a friend, "Ah! I was just 'going' to send or call upon and inquire how he was." If the procrastinator be a legislator, or a man of great influence, and the decease of an applicant for his interest be heard of, the reply would be, "Dear me! only think how very unfortunate! I was 'just going' to offer him such and such a situation." If a poor person dies of starvation, a similar ejaculation is sure to escape from somebody's mouth, and they were 'just going' to send relief. Such people as these seem to have no ideas whatever of the present; the future is all in all to them, although it must be acknowledged, that their notions even as regards the time to come, are any thing but clear and free from mystification. Our western brethren of the Emerald Isle are especial examples in support of our theory, and they, like all true

procrastinators, are eminently superstitious. Every member of the class is more or less of a fatalist, and they will even go so far as to *comfort* a person in distress (which distress, by the way, they might that instant relieve, if they chose) by telling that person, that it was the will of the Almighty they should suffer, and that under such dispensations it is best to show resignation; and they will exhort you by the hour in this way, as Job's friends did to him in his day of affliction. "Wait and see," is their motto; they advise you always to hope that "something will turn up;" but not only will they abstain from ever doing any thing to bring about the desired event, but they will do all in their power to prevent you from effecting it, though they freely assent to the assertion, that the event itself would be beneficial.

Now, if our friends the procrastinators aforesaid knew one-half of the utter misery which their conduct produces in society, how much ill-will, bitter feeling, disappointment, and oft-times despair, are thereby occasioned, we ween that they would receive a shock, compared with which the power of the gigantic electrical machine of the Polytechnic Institution, were a bite of a gnat to a scorpion's sting. Were every moment of our waking lives spent in active, strenuous exertion, that life would even then be all too short for what we had to do; but no life, however protracted, would suffice for the

procrastinator. Always learning but never able to attain the truth; putting off till to-morrow what might be done on the instant; delaying a favor until it is of no use or value; throwing good on one side, and meeting evil half-way, the procrastinator neither enjoys life himself, or allows others to do so, if he can prevent it. Should the performer be a lady, and you tell her something very agreeable, as you think, or convey the intelligence of a wedding which has every prospect of happiness, "Ah!" says she, with a deep sigh, "wait a few years and see!" If a tale of distress be conveyed to her which requires instant relief, the answer is, "We'll see about it." Should prompt decision be requisite on any very important question, all you get is, "It's as well not to be in too great a hurry." And the chances are that when once fairly in the hands of a procrastinator, you may have years to wait for what just so many minutes, at the outset of matters, would have sufficed to perform.

Among the lower classes, these peculiar beings are at once to be detected, by a glance at the exterior of their dwellings,—broken windows, cracked walls, rotten thatch, a chimney all awry, and a door without a fastening,—convey all the information which can be required; if you need more, you have only to enter and look at the wretched ill-clad wife, the ragged half-savage children, the dirt and filth

which pervades the whole, and your satisfaction will be complete.

Again, if you are tired of this picture, and consider it too low to be agreeable, we will conduct you to the Court of Chancery, and we will conjure up the shades of departed thousands, whose life here was passed in the misery of disappointed hope, and whose ruin was effected by procrastination. The widow's and the orphan's curse is recorded against that, as we term it, "High" Court of Chancery; and though it is generally considered as a last, or nearly so, appeal on earth, there is a higher Bar where appeal will hereafter be made, and that appeal shall not be made in vain, for God himself hath spoken it.

We have made the law the scape-goat of our avarice, our idleness, and our ambition; and the fortunes of thousands of our brethren are swallowed up to support a number of others, who without such aid have no ostensible means of existence; and this we term Justice, and we boast of the beauty of our legal enactments. Many and many a poor man's lamb has been sacrificed on this "High" altar of procrastination, which we have set up in honour of the golden image of the Mammon, whom we so devotedly worship. What matters it, say the priests of this temple, that our clients are ruined, that the costs swallow up the value of the estates disputed,—*we must* be supported, or society must fall; but in

answer to this argument we can only say, "Je ne vois pas la nécessité." Abolish the "High" Court of Chancery to-morrow, and we do not think society would be one jot the loser by the abolition, but on the whole a considerable gainer. Nevertheless, as we Phalansterians are not advocates for a violent death being inflicted on any person, thing, or institution, we would, if possible, endeavour to change the nature of the scape-goat in question; and of all procrastinators active or passive in general. We would place society on such a footing as would abrogate entirely the necessity for, or possibility of their existence; and the inevitable result would be, that they would of themselves vanish from the world, and be heard of no more.

It is in the power of society to effect all this if they so choose,—the ways and means are simple, plain, and easy of comprehension; combination is all that is requisite. The laws of the country will support such combination, and, as in many other cases where procrastination is the evil complained of, the *will* is the only motive wanting, to effect its entire and complete removal; to bestow happiness where misery now reigns supreme; "to heal the broken-hearted, and release the captive—to bid the oppressed go free, and to break every yoke." But hope deferred maketh the heart sick, and the "tree of life," even the desire fulfilled, never yet sprang from the root of procrastination.

CHAP. VII.

SOCIAL ECONOMY.

“HERE’s a pretty to do, Mr. Stubbs,” ejaculates our friend Mrs. S., the lady of a worthy market-gardener wot rents a foo acres of “ingins and wegetables like” at Battersea. “Well, my dear, and what’s to pay now,—bedlam’s not broke loose, I hope, has it?” “Bedlam indeed!” replies the spouse, “I think the world’s gone mad, I do, or going, I’m not sure which; why here’s a feller been a writin of a book, to say as how all folks’s children is to be heddicated alike; a likely thing in-deed. I should like to see *our* Jemima a playing of her, with Arabella Oil-and-candles! should’nt I now? and then that minx Clementine Suds, a holdin up her head, and turning up her nose and telling of us as how she’s as good as us any day! I wish the feller was hang’d afore he wrote sich stuff, I do. I’ve no patience with sich people—I have’nt, they’re allays a poking their nose in somewhere, where its not wanted, they are, as if they could’nt let us alone, we’re well enough off, and want none of their opinion upon the state of society and sich trash. I’ll tell you what, Stubbs, it’s hanging’s too good for ’em, and that’s all about it, it is!” Here our amiable, but somewhat mistaken acquaintance, was

so overwhelmed by the intensity of her feelings, that had not a shower of tears rushed to her relief, the neat little arbour, in her husband's equally neat garden, must have been annihilated; for the lady began to evince decided symptoms of hysterical intention, and had the intention been carried into effect and not as fortunately was the case been totally frustrated, and all necessity for it obviated by the shower aforesaid, nothing could have saved the arbour, inasmuch as it was only licensed for four insides; and Mrs. S. being a woman of substance and well to do in the world, never took up less space therein than two and a half places: this fact, when taken into consideration with the very elegant but slight material of which the arbour was constructed, gave us great reason to fear that any hysterical exhibition would, as we have just stated, result in the entire destruction of the ornamental little edifice, and this in our opinion would have been a decided pity.

But however the tears helped us wonderfully, and by the aid of a little southern-wood, a bit of lavender, and a few similar natural productions, we succeeded in obtaining a glimpse of sunshine after the shower; taking advantage of which, we craved permission to explain rather more fully than the lady herself had done, the precise meaning of Phalansterial education. This being granted with a half-smiling, half-sobbing assurance, that we were "only a going to palaver her over, she was sure we were'nt,"

we disclaiming any such intention, thus began :
“My dear madam,” said we, “every body must know that you are a lady of sense and of strong feeling ; your sensibility no one can doubt, and therefore we put it to your good sense and candour, if Miss Stubbs had from her infancy associated with Miss Clementine Suds and Miss Arabella Oil-and-candles, both exceedingly nice girls in their way, we say we ask whether in such an event there is the remotest probability that any real evil could have accrued to the nation at large ; to society in the aggregate, or to the young ladies themselves in particular ? Nay is it not even possible, that their friendship might have led to very important ultimate results ?” “Yes, yes, that’s all very fine talking, but I’d have you to know, sir, that a grocer’s daughter’s *no* company for a market-gardener’s, let alone sich a one as *my* husband.” Very true madam, but permit us to say that talent, and not profession only, forms a distinction in rank in the Phalanstery ; thus, to explain more fully, a talented person who undertook the grocery part of the establishment, would very probably be appointed a general store-keeper, and in that case, don’t you perceive, that he would occupy a higher station in society than even the market-gardener does now. “A igher station indeed !” quoth the lady, “I hopes you’re not a going for to put sich warmint as them over our eads any hows ?”

Here our friend began to fan herself violently with her mouchoir, and some threatening symptoms of another shower being evident, we hastened to explain, "Most assuredly not, my good lady, our principles would never on any occasion permit us to place any person over *your* head; excepting that if you occupied the first floor, we might place your attendants, or the younger members of your family in the rooms above, and then, as a matter of course, they must be overhead: but what we were about to say, when you so obligingly observed upon the impropriety of superseding your present position in society, was this, that if Mr. Oil-and-candles were appointed store-keeper of the Phalanstery, it is extremely probable that Mr. Stubbs, a gentleman of such well-known and consummate talent, would no longer be a market-gardener, but would occupy the position of inspector of the horticultural department, so that you see both the families would be very considerably elevated from their former stations, and consequently be much better adapted by education and circumstances to associate with each other; their salaries would probably be somewhere about equal, and the heads of the institution would shew the same respect to both,—don't you see?" "Ah now! that's what I call a werry different sort of a con-clusion," replies Mrs. S., "that there hal-teration makes a wast difference it do; and now when I comes to think of things there's young

Frederic Oil-and-candles, him as has been after our Jemima these two years and better, ony I would let him have nothing whatsoever to say to her; though she's not half so much agin him as I was. I say there's Fred, and if so be as how he was the son of a 'orticulture' did'nt yer call it? I means if we was an 'orticulture' and he was the son of a storehouse, as leastwise, a keeper I would say, why you sees as ow, I don't think there'd be much odds; pertickler if he had'nt much to do with that there nasty tallur,—I can't abide tallur, I can't." "Precisely, madam," said we, "how very curious! You have positively forestalled the identical idea we should have taken the liberty to suggest in the course of our explanation; but you see the ladies always have the advantage of us in point of discernment, and quick as we think ourselves, they invariably beat us at our own game; don't you find it the case?"

"Now, git along with yer, and don't let's have none of yer gammon,"—was all we got for this polite speech; but as the rebuke was given very good-naturedly, and a most gracious smile had succeeded to the tearful expression of countenance with which we commenced business, we proceeded with our lucubrations. "We were meditating however on the many advantages which must necessarily accrue from such an union of the two families, as you have so very lucidly and wisely alluded to, Mrs. Stubbs;

and we cannot but think, that an amalgamation of interests similar to this, would be an infinitely happier state of matters than that both your family and that of Mr. Oil-and-candles now experience ; upon the Phalansterian principle of doing to others as you wish others to do to you, the aim of each would be to assist the other, and in lieu of the petty animosities, little heart-burnings, and rivalries you are now daily obliged to put up with, we cannot but be of opinion that you would realize more solid happiness, and in as great a degree as this earthly state will permit under our new system, than it is possible ever to obtain under that which is now in vogue ; and we were quite sure that a person of your good sense and sound judgment would, upon hearing the question calmly debated, and rationally argued, arrive at the same conclusion."

"I say, Stubbs, you come here ; you're allays out of the road when yer wanted, yer are ; don't yer stand a digging away as if yer could'nt help it, but come yer ways here this minit, do." "Well, my dear, I'm coming, what do you want now?" "Why, don't you hear ? this here genlman, he's enough to wheedle the senses out of one he is. I declares as ow I ardly know whether I stand on my ead or my eels, he's sich a way with im he has." "Why my dear, I thought you said just now that hanging was too good for him, you're mightily changed all of a sudden." "Yes but then, that was when I did'nt

rightly understand what he meant, and it's a werry great difference when he's a going to put us a top of the tree, from making us stand a one side for ivery feller as sells a pound o' fardin rushlights it is, I've no patience with yer, Stubbs; you ought to thank the genlman, you ought, in the stid of standin grinnin there like any thing." "Grinning, my dear?" echoed Mr. Stubbs, "why I never was so much obliged to any man in my life, for I've heard all the gentleman has been saying, and he has done what I never yet could do, and I've tried hard at it too; and that is he has brought you to hear reason, and what is more to approve of it; with all my heart I thank him, that I do." "Well, you need'nt be so sharp for all that, other folks can be obstinate as well as me." So with that, after taking a most courteous and smiling farewell, and an acceptation being given of the fair lady's invitation to pay a second visit to Battersea in the strawberry-and-cream season, we turned to depart, honest John Stubbs shaking us cordially by the hand, and saying as he walked off, "She's an on-common wife and mother, sir, that 'ooman is; but between ourselves," and here he looked over each shoulder in succession and lowered his voice some half dozen semi-tones, "between ourselves, she's a nation hard-tempered un when she chooses."

Moralizing therefore on the success of our morning's visit we could not help thinking that Mrs. Stubbs

had somehow hit the right nail on the head, for she at once perceived wherein the new system would be most advantageous to the particular class of society to which she herself was attached; and we arrived at the inference that if all other classes would but make use of their wits as she had done, they would find something or other which was as applicable to their condition, in the Phalansterian or associative system, as there was to that of the market-gardener and the grocer. To be sure she made a little bit of fuss about the matter, but that was purely from misunderstanding our primary intention, though she never once had the indelicacy to call us infidels, sceptics, or any such uncomfortable names, as some of our better-educated and more enlightened friends have done. By Social Economy she understood nothing more than mutual association, upon solid Christian principles, for the benefit of the whole community; and the advantages which must inevitably be consequent upon such a system as that, if only steadily and determinately carried out, at once vividly occurred to her mind. Such persons as Mrs. Stubbs, who though apparently are not gifted with any intense brilliancy of intellect, very frequently possess a much more valuable qualification, to wit, common sense, and a degree of native shrewdness which is far better suited to the wants and necessities of the class of society to which they belong, (and it may be ques-

tioned whether the same cannot be said of *every* class,) than the meteor-like talent of some people, which in spite of the wonderful sayings it inspires them to utter, leads them to commit all sorts of follies and incongruities.

Mrs. Stubbs, worthy woman, at once saw that the tendency of the associative principle was to raise every grade of the human race in the social scale, and that, not at the expence of each other, but upon an invariable and unerring principle in nature, which is everywhere and at all times offered for us to avail ourselves of, if we but choose to do so. The old proverb of "Religion first and strenuous action next," is all that we require to commence with, and a re-organization of our system of Social Economy, upon the plan of union and co-operation, based upon plain scriptural precepts and principles, would be as certain to succeed in the end, as our present senseless mode of strife, competition, avarice, ambition, and mutual ill-will is not only certain to fail, but to produce eventually results the most disastrous, not only to ourselves individually, or to any one nation exclusively, but to the whole world. All eyes are upon England, and any dereliction from right or sound principles on her part, acts as so much poison to all her relations, and in the same ratio would a good example set by her, have a corresponding beneficial effect upon surrounding empires. She sits a queen upon the waters, and a

queen's example is no trifling consideration. Our own beloved monarch might teach her subjects an useful lesson on this head ; high as is Her Majesty's station she is not above taking good advice, as her public conduct has abundantly evinced, and there is not a class in society, from the emperor to the poorest cottager, who might not benefit by Her Majesty's domestic example, and that of Her Royal Consort.

CHAP. VIII.

POLITICAL ECONOMY.

THERE are, we believe, few words in more common use at the present day than the two with which this chapter is headed, and there are very few which are so totally inexplicable, easy of comprehension as they appear. We opine that if one hundred men were consecutively asked what is the meaning of Political Economy, not one could give a strictly definite and intelligible reply. Much has been written and more said upon this mysterious topic; pamphlets numberless have issued from the press, each taking a different view, all starting from the same point, and most of them ending anywhere but where they began; like our red-coated brethren, their meet is generally a glorious one, but at the end of the day few can say that they have even caught a glimpse of what they all were so eagerly running after. Many indeed follow the sportsman's exemplar still more closely, for they "tail off," in the middle of the run, and take a pleasant ride in a totally different direction, and with an entirely separate motive from that which actuated them in the earlier part of the day. Thus we shall see a very lucid arrangement of "Facts *versus* Theory,"

which gives us great hopes of catching a very fine statistical fox at the close of our run ; but not a bit of it, after a pretty fair burst we find ourselves altogether thrown out ; and upon pausing to reflect upon our latitude and longitude, we perceive that we are quietly cantering along the smooth fields of May 1834, (*only* nine years ago,) and ruminating fondly upon certain resolutions “*I*” recorded in the journals of the House of Commons on the 14th day of the said month. We first drew the cover of “Free trade,” blank ; a mere “chimera” as the journal itself tells us. We then tried “Corn Laws,” but reynard would’nt bolt ; trotted off to “Poor Laws,” and there, we as aforesaid, got thrown out ; the field of Political Economy was left unmap-ped, and we as ignorant of its real form, its high-ways and by-ways, as when we first started. Now our notion of Political Economy apart from meta-phor or allegory is this, we may be wrong, and many will undoubtedly not scruple to tell us so ; but notwithstanding, we say that Political Economy should have some such designation as this,—“The art by which the existing government manages, not only the affairs expressly committed to its charge, but so contrives matters that the estate shall support itself, and not get into debt ; or if already in debt, shall liquidate that debt honorably, or pay the interest thereof.” Now if this be at all a proper view of Political Economy, it is quite clear

that riding in the direction we now are as a nation, we shall very soon not only be "thrown out," but ten to one get swamped in the morass which lies ahead of us; the ground is much too soft already, as we find it to our cost, therefore it behoves us to look out for higher ground, and think what is the point the hounds and we are aiming at, and make straight for it at once; for a hunting day at the utmost is none too long, therefore let us take our bearings without delay, and see where we are.

England we find contains a population of 27,000,000, twenty-seven millions, her revenue is fifty-two millions of pounds sterling per annum, or 1*l.* 18*s.* 6½*d.* the tax which every individual on an average pays for the support of the State; a very small modicum indeed when we consider how much we are indebted to "the State," if that State does its duty. But somehow or other, that is to say, by hook or by crook (the latter we fear) the State has managed to get into debt to the trifling amount of *only* 839½,000,000, eight hundred and thirty-nine millions, two hundred and fifty thousand pounds; and this *we* do not consider to be Political *Economy*, but very like Political *extravagance*; and how the State could be so thoughtless as to get into debt to the amount of sixteen times its annual income is rather a puzzler. But it must have been done during its minority, for it would be impossible, one would think, for any body having arrived at years of dis-

cretion, to commit an act of such egregious folly. Upon asking the State however what are its ways and means for providing for the liquidation of its small liabilities, it directly begins to talk about its sinking fund; its stocks, 3 per cent. consols, long annuities, India stock, bank stock; and we find ourselves set fast, and regularly hustled; quite as much so as if we were in the wooden stocks in the market-place of some provincial town, and being pelted with rotten eggs; and once in, it is no easy matter to get out of either, without loss of cash or character. But we do become so thoroughly mystified when contemplating the stocks, as a means of getting out of debt, that we are glad to get out of the stocks at any compromise, even though we should get a little more into debt by so doing. Having shaken ourselves however, we turn round upon the State and say, "Well, if that's the way you manage your affairs, all we can say is, it is a mighty queer one, and we guess that instead of lessening your debt, you'll add to it every year." "Why to confess the truth," replies the State, "We have rather been acting upon that plan of late; and I don't know how it can be either, for we've changed our premier steward, and all our clerks and people, three or four times over, but it's all of no use. Income taxes, opium, Chinese dollars, killing our population by thousands with aquafortis, which we make 'em think is gin; all is of no

earthly avail that I can see, for do what we will the deficit always beats the increase at the end of the year. I'm sure I'm quite disheartened about it, I only wish somebody would get us out of the mess." Faint-heart never won fair lady, say we, and being down-hearted never helped any body yet, so we'll just look your books over, with your permission, and see what assets you can bring to meet the liabilities. One thing is quite clear, you can't honestly go on as you are now doing, and that being premised we'll see what you can do honestly and honorably too.

Now your debt is, 839,000,000 and a quarter, (no joke, so don't grin at it,) your revenue is 52,000,000., your population 27,000,000.; and the total value of all your mines, minerals, manufactures, commerce, land, houses, and every thing you can lay hands on, and say "that's mine," or it belongs to some of my people," is, we believe, from 212,000,000. to 216,000,000., that is, two hundred and sixteen millions of pounds sterling annually; and yet with all that to reckon upon, you can't keep straight. Why bless your life, in four years time your income would liquidate your debt, if you would but live upon nothing, or go to sleep for the same time; but as we think you have been dreaming for some years with your eyes open, we will not ask you to do either, so keep awake, and let us try if we cannot hit upon some tangible mode of

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getting out of a little of this mighty mass of debt. Liabilities 839,—annual income 216 millions,—Humph ! Revenue from taxes 52,—income tax,—Ugh ! What on airth were you thinking of to bother yourself with a war tax when all the world's at peace ? Value of manufactured goods exported £14,983,810, — value of mines and minerals 19,500,000,—agriculture 150,500,000,—gold and silver in currency 62,000,000,—paid up capital of joint stock banks in England and Wales 17,000,000,—Scotland 7,000,000,—Ireland 2,000,000,—bullion in the bank of England say 8,000,000,—land 39,000,000 acres in England and Wales, 17 of them pasture land, 12 under tillage, 10 woodland, water and waste,—why don't you sell some of the latter ? if you can't make use of it, somebody could, and the same may be said of Scotland and Ireland, and your Colonies.

We will now just give you a bit of our mind, and that is, you've got so much money that you literally do'nt know what to do with it, and this being the case, you leave the whole of the management of your estate to a set of agents, who swallow up the best part of the proceeds, and while their houses are flourishing and looking as if they were always kept in a band-box, yours is in danger of tumbling about your ears from sheer negligence, and nothing less. Your resources are almost endless, and we plainly perceive you are not aware of

one-half of their extent; and you have allowed your agents to mystify your affairs in such a manner, that you are positively afraid to face a fair statement of them. If you would but spend rather less time in your stables, either of the racing or hunting kind, and send three-fourths of your hounds to India and America, to hunt wolves and tigers, and such game, and not waste so much of your time in mere play and amusement, drink more water and less wine, to clear your wits, you would soon perceive that a very short time indeed would suffice to set your affairs to rights; though upon your present social system we verily believe you would be over head and ears again in a year or two, if you were left to your own imagination. Set to work upon an Associative System of *Social and Political, economical action*; drop your Income tax, for it is a disgrace to you; you are only crippling your own energies, and getting into discredit with your tenants. We gave you one hint in private, nay two, in the course of last winter, though you did turn up your nose at them; and there are many others of a like nature, to which we could, if we pleased, direct your attention; but we reserve them until you are in a better humour. Away, however, with all mystification, and if you really wish well to your estate and your tenantry, evince it not by burdening them when they are already too heavily taxed; *but by removing their former burdens, and supporting your*

own establishment as every State ought to do. We are perfectly willing, as your tenants, to aid you in this, and even to pay off your debt for you ; but you must allow us to do it in our own way ; and we think you are acting unwisely in flogging and over-driving a willing horse : you may do it if you please, but your journey's end will not be reached one minute the sooner ; and recollect, if your cattle fall by the way, you may take to your own resources for locomotion, and draw the machine yourself ; and that would be a task which, taking into reckoning the weight of the vehicle, would *tax* your powers pretty considerably, according to our notions.

What you require is, not *political* economy, you want *practical* economy ; and common sense, instead of mystified nonsense. Your legislative houses have an indubitable right to require such and such sums for the due maintenance of your house and estate ; but pardon us if we say, your Chancellor of the Exchequer should be a person apart entirely from your legislative body ; he should stand in the relation of house-steward, and be at the head of the steward's department, having no other business whatever to attend to ;— the same may be said of all the other great officers of the State ; each should have his own peculiar vocation to occupy his time, talents, and attention, and *nothing more.* The truth is, you (the State) require all your servants to do so many different things all at once, and you

are so perpetually ringing the bell, and sending them upon a hundred different errands at one and the same moment, that it is utterly impossible to do any thing properly ; and then you have a most absurd way of letting your tenants overwhelm your Houses of Assembly with petitions, and all sorts of tomfooleries, about the people's charter ; whereas if you and your agents would but act always on the Phalansterian principle, of doing *exactly* to others as you wish them to do to you, there would be no earthly occasion for petitions, or any such folly, for the people would never trouble their heads about such matters ; the cause being removed, the effect would cease.

As to saying that you were compelled to have recourse to the Income Tax to set your affairs right, there never was a greater absurdity, and what is more, it is not true ; there are a hundred less objectionable methods which might have been adopted, if any additional tax *were* absolutely requisite, a statement we venture to deny in toto. Systematic regulation is all you require ; a trifle of economy, it is true, must be used ; but no meanness whatsoever need be resorted to. You may live as well as you now do, and keep up the same state ; but there are a few old scores which *must* be wiped off first, and submission to a simple, straightforward, and regular organized plan is essentially necessary, both in your foreign and domestic relations. No

equivocation, no mystery, no waiting to see how uncertain systems work, *eventually they never can work well*. You never can hold up your head, and look your tenantry and neighbours full in the face, as an Englishman ought always to be able to do, while you act upon such a method as that; the Opium trade, the Maynooth grant, the Income Tax, and two or three other small matters of the same calibre, will be thorns in your side, as long as ever you continue to foster their growth. They are of no earthly use, but a great moral evil to your constitution, and by retaining them you are keeping open a festering wound, which is gradually though surely undermining the strength of that constitution upon which you so much pride yourself. The revenue too which you derive from your gin-palaces and beer-shops will never prosper; it is another *thorn*, and a painful wound it has already created; suffer it not to rankle then further, but betake yourself to some more honourable and more legitimate mode of supplying the exigences of your estate.

A few days ago we met with a paragraph so exceedingly apropos to our present subject in a small publication entitled, "Companion to Gilbert's New Map of England and Wales," that we make no apology to society for its insertion here, though we do crave pardon of the author for the act of piracy we commit, "without permission." Speaking of the par-

liamentary system he says, " Among the members of the Commons there is a propensity to law-making so very strong in some cases, that it may be said to amount to a mania, indeed almost to a furor; the ostensible reason of their being assembled for the year is the dispatch of public business, but the fact is, they greatly retard that business, and are not the parties that do it after all. They merely say 'Aye' or 'No' to the statements laid before them by the ministers of the crown for the time being, and this might as well be done in six days, or even in six hours, as it is in their session of as many months. Great part of their time is occupied upon what they call 'great public questions,' which are amorphous subjects, that have neither side nor end, so that the members can harangue as long and as eloquently upon them as heart can desire, and yet close exactly where they open. These sayings are printed in the London newspapers, with just a little of the sauce of the party on which the managers of the paper depend for their sale; and then the debates are repeated night after night by the 'free and easy' clubs in the London pot-houses. Folks do not read them so much as they used to do; but sometimes, when the newspaper is a double sheet, and the reader is not very *au fait* at finding the pages, he will glance over some stormy row in the Commons House, supposing all the time that it is a street brawl or a police-office rehearsal. But

when he finds out his mistake, he tosses the paper from him, with an ejaculation, that it is 'nothing but the House of Commons after all.'

"In conducting the march of legislation, the two Houses may be said to play 'spur' and 'martingale.' The Commons keep the rowels constantly in the flanks of the beast, so that were it not for the check of the Lords, it would plunge and rear, and come right over, to the destruction of rider, saddle, beast, and all. Between the two there is progress made, and mischief prevented; but the march is most unseemly. It cannot be otherwise. We have mentioned that no means are taken to ascertain whether the member knows any thing about the principles of legislation, or the previous state of the statute-book. But to work they go, pell-mell, and broach the wildest opinions, and propose, and sometimes contrive to get passed, the queerest laws that can be conceived, as opposite to the statute-book as an acid is to an alkali; and thus the salt of parliamentary wisdom is neutral, and the country is left—in a pretty pickle."

The writer, who evidently knows "a thing or two," goes on to prove that the result of this system is in the end beneficial, and that like indirect taxes, it serves as a sort of "tub to the whale," and thus keeps society's attention engaged, preventing her at the same time from opening her eyes too widely and discerning that which was never intended for

er to see, or pass any opinion upon ; for although the legislators are without doubt the servants of society, and their wages are not to be complained of, moreover, it being an indisputable fact, that, to use the words of our friend Pat in the preface of a former volume, "they have lashins of mate an rink, and mighty fine carriages an horses intirely, and ould ancient castles, and ivery thing con- anient," still they by no means consider that their employer, "Society," has any right to know all that goes on in the "servant's hall." "There's honour among thieves ;" the footman has his privileges ; and in days like these, if the employer were to consider his house as his castle, and every room in it as his own property, we guess that a very trifling modicum of experience would serve to convince him of his mistake.

Notwithstanding all this, however, it cannot but be admitted that society does require too much at the hands of her servants, and the result is what might be expected ; overwhelmed at the amount of work which they find set before them, they just select so much as will serve to while away the time for the six months of "the season," and the rest they leave to the understrappers, or anybody who will undertake the job. We have before expressed our belief, that the government establishment which society keeps is by no means commensurate with the work which she requires to be done ; ten times

the numbers could never get through it, even if they worked the year round, and had no holidays: so that all things considered, a looker-on can but marvel that under the existing system, things should go on so well as they do. It has been the fashion to liken the government of a country to a head or brain, from whence emanates all the wisdom the said country can lay claim to; we beg leave to differ in toto, and dissent from the comparison. The governments of the present day rather resemble the stomachs of the body corporate, and a most ravenous appetite do they exhibit, for it requires one-fourth at least of the whole revenue of the body to support or satisfy their cravings, and even then they tell you they have not had half enough; moreover, if Society did not, like some ruminating animals, possess several smaller stomachs, the body must inevitably die of dyspepsia, for the main stomach never thinks of digesting any thing. Devoration is its employment, with the mouth of the crocodile, and the capacity of a leviathan; so that after all is said and done, the minor stomachs, that is to say, the courts of jurisprudence, the clergy, and the magistracy, have all the work of digestion to perform; and a tough job they often find it, as the ill state of health in which society constantly is will abundantly testify. Often and often will she consult "the faculty" to discover the cause of her ailment; one tells her she is in an atrophy, a second talks

wisely of consumption, a third declares the complaint to be plethora, and advises depletion; but they are all wrong, every man John among them. All she requires is the return to simple, plain, primitive food at all times, and in every house; the cure of her disorder is in her own power; she neither wants doctors or physic. Let her go for change of air for twelve months to the Phalanstery, and we will answer for a beneficial result. Dyspepsia will be a thing unknown except by name; the false appetite will cease, and the principal stomach have less to do: the lesser will then have time to digest their food, and the food itself will be infinitely more palatable and easy of mastication; and the consequence would be that society would again recover her good looks, and be the admiration of, instead of an object of pity and contempt to, all beholders. Social and Political Economy would then *marry*, as it were, under such a system; now it is utterly impossible to discover any one subject on which they unite, and as long as we keep them apart, shall we find that we are fighting against our own interest. Nature intended them for each other; we, like true marplots, have done all we could to keep them asunder, and to foster enmity between them; and by so doing have we been heaping coals of fire upon our own heads.



PART II.

CHAP. I.

RECREATIONS.

To argue upon such a ticklish subject as this, without giving offence on the one hand, or encroaching upon the sovereign prerogative of society on the other, will, we think, require as steady a hand, and as acute powers of vision, as he had who steered his bark in safety between Scylla and Charybdis, and even then there are the shoals of platitude, and the breakers of error right ahead of us. Moreover the tide of public opinion rushes up this narrow way of ours, like the "bore" of the Ganges, and a most insuperable "bore" is the tidal wave of public opinion; to oppose it, is deemed rank heresy, though we are fully justified in asserting that to follow it would be most heterodox, and the conclusion at which we should arrive most unsatisfactory; but now we are fairly afloat, it is of no use retreating, so we must make the best of it, and only caution our steersman to "steady his helm." "Steady it

is," replies he, and on we go therefore. The stream of recreation on which we launch in life's earliest day is so exceedingly wide, and the current so powerful, that long ere we are aware we have advanced beyond the power of retracing our steps, without a vast degree of struggling and extra exertion.

Recreation is the main bribe we offer to young people to invite them to exert themselves in the career of knowledge; and "make haste and get your lessons learnt, and then you shall have a half holiday," is the most welcome language a school-boy ever hears until the end of the "half," when the carriage wheels or the engine's whistle are the sweetest sounds in all nature to his ear. Now we take it that in offering such a bribe as this, we are exactly putting the cart before the horse again; and voluntarily acknowledging our entire conviction that "play is better than work any day in the year," we (the elders) of course have'nt the remotest suspicion that the children themselves are at all aware that such are our sentiments. O no; how is it possible they can enter so deeply upon such an abstruse metaphysical subject as this? besides we all know that little boys and girls have *no right* to think at all about any thing, but that which they are told they may think about; and we never dream of little boys and girls doing any thing but what they are told to do, that would be very wrong and wicked,

and all the rest of it. But for all this the little dears are not a whit behind us in the race, and though they have the fear of birch rods, canes, extra lessons, and other abominations before their eyes, they still contrive to give us the go-by somehow or other, and to furnish us with a practical exemplification of our own theory, that recreation is the *summum bonum* of their ambition. "If you won't let me have it at home," say they, "I'll try and get it at school; and if it's not to be had there, I'll try hard for it at college; and if they bore me there, I'll have it when I go abroad; or if the foreigners hinder me, I'll enjoy myself when I come back again, —profession, parliamentary business, agriculture, and what not, nevertheless and notwithstanding." So they do get it, and preciously do their elders pay for it now and then, and deservedly too, for they made it a bribe, and every body who has ever tasted that article, knows full well the sweetness thereof. So much for our commencement; and the promising bud which we gather from the tree of our own planting.

Time passes, and those who are not absolutely compelled to work for their daily bread, talk about the miseries of their existence, and their total inability to devise methods of killing time; indeed, we English are remarkably apt to ask one another "what we shall do next," in order to attain this very laudable height of our ambition. So one sage in-

vents the pleasures of the turf, another the chase, a third the bottle, a fourth cricket, a fifth boating, a sixth the theatre, a seventh concerts, and so on to an infinite variety of recreations; some harmless, others silly, and many directly perilous both to soul and body; but be the danger what it may, amusement must be had. We were taught in our childhood that it was our greatest reward, and so well has our lesson been learned, and such very apt scholars are we, that whatever besides of our duties or our studies are forgotten, this item is ever present to our memories. To be sure, there are magistrates' business, state ditto, neighbourly acts of kindness, and various little minutiae of that sort, which may serve to interrupt us now and then; but these are only interludes, so that by dint of very good management indeed, we can contrive to bring in the legislative session, assizes, and such like: and it is wonderful what a "power" of work we get through by these means in the course of twelve months. Sink or swim, six out of the twelve must undeniably be devoted to the "noble science" of hunting; that is to say, the morning to the discussion of breakfast and a cigar; the induing ourselves in top or jack-boots, red coats, and leather o-no-we-never-mention-thems, spurs, a black velvet jockey-cap, and sundry small items; the middle of the day in riding to cover, and scuttling across the country to the imminent risk of our necks, and the

lives of our best and most valuable horses; the evening in creeping home cold, wet, starved, and comfortless; and at night enjoying (?) a jollification, quizzing all our best friends gloriously, and then going to bed to sleep away the time as we best may, and repeat the scene on the following day. All we gain by this is either a fox's tail, a broken collar-bone, or perhaps being "done" in a bit of horse-dealing, and finding that we have given a hundred guineas for an animal not intrinsically worth a hundred pence; and being ready to bite our nails off with vexation thereat, though we are obliged to laugh, and try if we ca'n't persuade somebody to take the bargain off our hands at a profit to ourselves; but it is all for the sake of recreation, so *n'importe*.

If nothing else serves our turn we seek out two fellows, who like ourselves want employment sadly, and by dint of a £ 10. note, some "soft sawder" and hard liquor, we persuade them to stand and pummel or be pummelled, until one is carried out of the ring a mass of living jelly, or as frequently happens, an inanimate corpse; but what matters that? it was all "fun," and "fun" we must have, whether or no, and cost what it may.

Another species of amusement which we have heard characterized as "very good fun indeed," is to attend the Courts of Judicature, and listen to the trials of our fellow-creatures for their lives; some

indeed carry this feeling to such an extent, that they will tell you it is good fun to go and see a man hanged, and thousands out of mere curiosity will travel many a weary mile to witness such fun as this. And they will resort to the nearest tavern, and get drunk on the strength of it; but of these it is to be hoped, for the honor of old England, that the number is few, and they not the most influential class in society.

One of our mottoes we affirm to be "*obsta principiis*," which means "oppose all beginnings," and to prove in how high estimation we hold this particular specimen, we see boys spinning an unfortunate chafer; taking every bird's nest they can by dint of the exercise of the industrial faculty lay their eyes upon; a squirrel is an object of especial delight, if they can succeed in stoning the beautiful creature to death,—though what to do with him when dead is not so easy to determine. We might fill a folio catalogue with "Hints to Recreators," which by the way we hold to be a most erroneous perversion of terms, or rather of a term; for so far from being *re-creators*, the whole genus are often the most destructive animals on the face of the globe, for you will rarely, if ever, catch them "creating" any thing but mischief; and almost all their actions end in the destruction of some body or thing, animate or inanimate. Who was the first person that ever applied the term *re-creations* to the amuse-

ments and follies of mankind, we are utterly at a loss to conceive; for a more misapplied denomination never yet was entered on the pages of any vocabulary: but it is not our wish or intention to devote a folio volume to this particular class of men. We have slightly hinted at a few of the leading points in their character, and the vacuum which remains, though somewhat inordinate, may readily be filled up by "a discerning public."

We may now proceed to argue the question, how far early amusements and recreations affect society in its mature state; and another query which suggests itself is, whether a vast number of riders and their horses are not annually lost for want of care about a horse-shoe nail; as poor Richard tells us an acquaintance of his was in days of yore. In a former chapter we had the audacity to say a few words upon the subject of Nursery Education, and we cannot help thinking, that upon a careful scrutiny, we should find, that the major proportion of these horse-shoe nails would be found to have been dropped carelessly on the floor of the nursery, and on the gravel-walks of our childhood's home, in the parks and other public places. We are also credibly informed too, (by whom we do not precisely remember,) that

"He (or she) who scorns to pick up a pin

"Will often stoop to a much worse thing."

Horrid bad rhyme this, shocking; but there is some

truth in the moral, and it is exceedingly apropos to the horse-shoe nails; the more that if they are once dropped, they are (ninety-nine times in a hundred) totally impossible to be recovered. And a blacksmith's shop (at least such a smith's as our exigencies require), is not always handy to the spot where the nail is lost; so that we are compelled to "do as well as we can,"—that is to say, to goon until the shoe is lost; the horse then goes dead lame, and he is lost; the rider gets spilt, and the enemy overtakes him; and we invert the usual theatrical order by beginning with the farce, and closing with a tragedy, the dear-bought purchase of our early bribe and misdirection of the recreative faculty.

Constituted as society now is, this must ever be the case, it is in the regular serial order, or progression of things and events; and it is only by a thorough inversion of that order that we can hope by degrees to change our existing condition. Now if we attentively consider Nature's method of managing these matters, we shall find that she goes to work in a widely different manner from ours. She does not say to her children, "there's a lesson or a certain number of lessons to be learned, make haste and get them done, and then if you are a good boy, or girl, (according to sexes and all that sort of thing,) you shall have a half holiday, and do what you like with the rest of the day." No, she knows a trick

worth two of that, and she begins thus, "Now, my dears," says she, "*obsta principiis*, that means, take care of the nails, and the shoes will take care of themselves, and save you a deal of trouble hereafter. This is a very easy lesson and soon learnt. Now for another,—don't be intemperate, for if you do, you'll have to take physic; and what between that and intemperance, you'll be dreadfully sick, and that is of no use. Always be kind and merciful to every body and thing about you when you are young, and you may be certain that when you are old, mercy will be shewn to you; but if on the contrary you do the reverse, be sure your sin will find you out even in this world. I won't bribe you to be good children, but I will make it your interest, and you may depend upon it that whenever you break through my rules and laws, which are made solely with a view to your benefit and welfare, the end will be punishment, brought on solely by your own perverse will, and by no other cause whatsoever. Moreover your example will affect others, and if they transgress by copying you, not only will they suffer, but you will be answerable for their sins as well as your own. My laws," she goes on to say, "are all founded, without a single exception, on the Divine law literally understood, and most strictly fulfilled to that letter. I cannot if I would alter or abrogate them; from the beginning of time have they been framed, and up to this moment they

continue unalterable. By eternal wisdom and truth were they compiled, and any subversion of them must result in the wages of folly and falsehood. If you carefully examine these laws and precepts, you will perceive they are established on principles of entire union and associative combination, like the works of a watch, each wheel regulates the motion of its fellow, and by a systematic revolution, the whole machine keeps time in the most accurate and surprising manner.

“Many ill-judging and narrow-minded prejudiced individuals will tell you that in me (Nature) all things tend to decay. Nothing is more untrue: every thing and event that occurs is a step progressive to perfection, for all tend to the glory of our universal Creator, who maketh all things for himself, and it would be the height of impiety to allege that He made any thing to an imperfect end; the fall of the leaf is an important event, *it* tends to the support and protection of the tree or plant; the decay of your mortal flesh leads to the perfection of your immortal soul; the decay of this world to the perfection of the next, to the glory and honor of your Maker. In all you do, or think, or say, therefore, keep the end in view. In your recreations remember that end; try them by this test, and if they endure, well; if not, be sure there is something wrong. The pleasures I offer you are intense and lasting; they will purify your hearts,

and while engaged in them you will find your studies proceeding, for in the search for them you must drink deep of the well of divine knowledge; and as you drink, so will your appetite increase, until you arrive at that point of knowledge which, through the merits of your Redeemer, will disclose to you the glory and unutterable bliss of the spirits of the just made perfect."

It would be an almost endless task to attempt to point out the various methods of providing amusement and relaxation for the mind in such a manner as that they shall prove effective for the end in view, and at the same time profitable. But, for example, we will allude to one or two modes of leading children to substitute rational for useless or injurious recreations. Suppose we began with an infant just able to carry a basket, to walk with help, but unable as yet to express its feelings and ideas in the ordinary language of man. We would, by way of amusement, put some trifling present in this basket, and the child should convey it to some poor or aged person; the gift would be thankfully received, and the blessing of the receiver would rest upon the donor. The child, though unable to reflect, would instinctively perceive that it had done something which not only gave pleasure to a fellow-creature, but also created pleasurable sensations in its own mind; so that in all probability, if you were to take your child out on the following day, for its

usual exercise, it would naturally hold out the basket, if within reach, for a fresh supply of presents, pleased with the success of the previous day, and the reception it had met with, other recreation would be for the time forgotten. Now nine mothers or nurses out of ten would, in such a case as this, say, "O no, not again to-day, dear; you took old nurse so-and-so a present yesterday, and we mustn't be too generous, that would never do." Now here the mother and the nurse would, in our humble judgment, be most decidedly in the wrong, and the child as essentially in the right. You (the nurse or the mother) have taught the child the "luxury of doing good," and the food being natural and wholesome, you, if you act upon the rule of doing to others as you would wish to be done by, are bound, by every law of nature and of justice, to keep up the supply of that luxury.

We will now consider the probable and natural consequence of your declining to indulge a most praiseworthy sentiment, which the child has through your means imbibed; if you refuse its application, it becomes dissatisfied; it cannot reflect upon your reasons, and well for you that it cannot, for they would not bear scrutiny; and you very probably offer it a flower, or some trifle which it cares nothing about. The child refuses it, you get angry, and either shake, slap, or scold the little animal; it cries, or flies in a passion, or sulks; you punish it,

and the ultimatum is, that you have, unless you hasten to repair your fault, from that day forward spoiled your child's temper, and laid the foundation for more mischief than your life will suffice to repair. The course you might have adopted with the chance of benefit would have been this, to have filled the child's basket and taken it to another object of compassion ; and in so doing, you would have laid the basis of a source of happiness to the child in after life, and given it a taste for pure and simple pleasures, mental instead of physical, which would never under ordinary circumstances be obliterated. Now if you think that, by at some future time asking the child for its basket, to be filled for the same purpose, and so to regain the ground you have lost, ten to one but you find yourself woefully mistaken ; for the odds are that being thwarted when its intentions were good, it will afterwards care nothing about the matter, and so far from feeling pleasure in the deed, it will act with reluctance, and you will be disappointed. But it was your own fault, you did violence to Nature in the first instance, and this she will not permit you to do with impunity. *Thus you lost the nail, then the shoe, and now find that you are in a fair way of losing your horse, and being overtaken by the enemy yourself.*

But some will say "this is trifling, if we are to watch such foolish little minutix as these, we should have no time for anything else." Pardon

us, we think that had you acted in the case supposed, as we suggest, you would not only have saved and thus *gained* time, but you would have spared yourselves an infinity of trouble, pain and mortification. But there is a natural feeling among all grown-up persons, with very few isolated exceptions, to thwart, oppose, and exercise authority over those to whom they can do so, as they think, with impunity. This you may tell us is an inherent principle of corruption in our frail human nature. We do not believe it: there is no such principle recognizable or innate in us; *it is the result almost always of the system which was adopted with regard to ourselves in our earliest age*, and to that system and not to any innate or inherent disposition, are we indebted for the major part of those multifarious lesser evils, which so poison our existence here.

Again we are told that we preach the doctrine of unlimited indulgence. We do no such thing, we would not "spare the rod, and spoil the child;" on the contrary, we would severely punish any dereliction from the Divine command, or injury done the neighbour; and we are of opinion that if we confined ourselves *exclusively* to such occasions as these, punishment of infants would rarely be resorted to; nine-tenths of the punishment we inflict on children are the result of our own passion, self-willed obstinacy, and blind perversity of temper; and we richly deserve ten times the pain we inflict upon them,

for our cruel and unwarrantable folly. But the retribution is certain to recoil upon our own heads, and we endure a deserved and just judgment, when our children grow up as perverse as ourselves, and thwart us, and our schemes, giving us neither comfort or happiness in our declining years. Force, threats, and punishment are the motives we offer for good conduct, from the cradle to years of maturity; whether at school, college, or in apprenticeship; and as we sow, thus do we reap; all around us do we see a society of tastes the most depraved, ideas utterly erroneous, principles false and heterodox to the last degree; and we endeavour to shift the burden of our stupidity upon the total depravity and corruption of human nature. This saves the trouble of thought, and, what is more, of action; therefore it is convenient, so we progress, blundering at every step, and increasing, instead of endeavouring to remove the mountainous mass of corruption which we (not Nature) have heaped up unto ourselves, complaining all the while of the foulness thereof, and of the moral pestilence which it creates; but never moving one step either to cure the disease, or obliterate the cause. The result therefore must be the same in every case, and if we do not take pains to provide solid and rational recreation and amusement for our children, our men and women will take care to provide hurtful and irrational amusement for themselves.

CHAP. II.

TAXES AND TAXATION.

ALTHOUGH we touched indirectly upon these topics in a former part of this volume, they are of so much importance, and form so prominent a feature in the social management of our affairs, that it may not be amiss to devote a short chapter to the consideration of our "ways and means" of providing for the exigencies of the national establishment, and the due remuneration of our domestics, stewards, agents, &c. &c. Seating ourselves quietly down in a particularly easy chair, we begin to reflect upon our requirements first; the necessity of adopting some method of gratifying them in the second place; and thirdly, how this may be done with the least trouble to ourselves, and without pinching the *taxee* too hard, and thereby occasioning an outcry, which outcry would create inquiry, inquiry would make a disturbance, and disturbance in its turn would kick up a dust, which we wot would not be readily allayed by tea-leaves and the housemaid's broom. But to be serious,—very.

Having duly and gravely deliberated upon the why and the wherefore, we arrive at the decision, that taxes are the very best possible means of alle-

viating exigencies, and the reason we assign for this is not to be disputed, "because" our forefathers did so before us, and their ancestors before them, and so on back to the days of —who?—we confess our ignorance on this head, and crave the benevolence of some charitably-disposed and learned person to enlighten us. The question next arises as to how and on what articles the taxes are to be laid, and we ask our neighbour what he thinks about the matter. "Oh!" says he, carelessly, and not once dreaming what an effect one little word may produce, "I'm for taxing the people like *bricks*;" an expression which in the nineteenth century we beg leave to explain for the benefit of the ladies, means doing any thing with all one's might; though why *bricks* should be selected and not tiles, or beans, or drum-sticks, we are at a total loss to state. "But however, 'bricks?' echoes the decider of taxes; *hah!* what a good idea! we'll begin with them, and tax the bricks — capital! People must have *them*, and what they *must* have that will we from this time forth take care that they shall pay for." So his friend gives him another poke in the ribs, and asks, *sotto voce*, "What do you think of *light*? tax the windows, I say, tax the windows." Humph! says the decider, that's coming it rather too strong, isn't it, eh? Heaven gave us light, and you might as well tax the moon and all the stars, comets and all, as tax the

sun; you'll be for taxing the water next." "Oh, no, not quite so bad as that," replies the suggester; "but I'll tell you what we will do, we'll tax the *wine*, and the beer, or rather the malt, and the hops, for it wouldn't do exactly to say any thing about taxing beer; it would be too like taxing water, don't you see?"

In this way they go on, taxing the gifts of Heaven, until almost every individual thing one sees, hears, tastes, smells, or exercises any sense upon is taxed; and altogether the decider and the suggester scrape together a pretty tolerable sum for exigencies; for in the course of a year they collect fifty-two millions of pounds sterling one way or another. That's not enough though, say they; we must try something else. "O, the Income Tax! what are you thinking about to forget that?" asks the suggester. Very true, what indeed?—on with it; so the yoke is put on, and the taxee twists and writhes, and does all he can to get rid of it; but it is of no earthly use—it sticks to him like pitch, and being a particularly "drawing" blister, it inconveniences him sadly: "but," say the two worthies, who by dint of setting their heads together, have struck out this very facetious mode of amusement, "your feelings are nothing to us,—its all for your good." "Can't exactly see how," says the taxee. "I didn't feel very well, it is true, but I've been a deal worse ever since you stuck this confounded great blister upon

me ; it seems to be taking all my strength away at once. And then those hateful doctor commissioners of yours, they keep poking and prying into the blister, and asking all manner of questions, until some of us have gone fairly mad with the torment ; and others, what with this sort of torture and the pain of the blister, have actually committed suicide rather than endure the sufferings of the inquisition which you have established." "That can't be helped," reply the taxors ; "if people will be so foolish as to cry out when they are hurt, that's their business, not ours." So the blister is continued, and in time, like the eels to skinning, the patient gets used to it ; though it cramps his energies sadly, and he begins to evince symptoms of premature decay.

In our last chapter we stated the value of your British and Irish property alone to be 3628 millions, and your revenue being 52 millions, it follows that you require somewhere about $1\frac{1}{4}$ per cent. interest upon your capital to pay the current expences of the government. To this there can be no possible objection in reason ; the only thing which creates a stumbling-block is the method of *extracting* the interest. We assert that there are various ways of doing this most effectually, without resorting to the atrocious and cruel method of blistering which you have so unjustifiably adopted, merely to save yourselves the trouble of thought and action ; and as you have chosen thus wantonly

to inflict an undeserved and uncalled-for punishment on your patients, you must be content to bear the remarks they make upon the subject. Therefore we contend, that in the natural and imperceptible mode of *sudorification*, in lieu of the blisters, you would have effected your end much more profitably to yourselves, and have strengthened the health of your patients, instead of lowering the system as you have done; and herein you have forgotten your duty towards your neighbour. There are hundreds of items to which you might apply the *sudorific* process, and extract a much greater amount of taxes therefrom, than you now do by the very questionable method you adopt.

Mistake us not here, we are *not* a Radical; we are not a Conservative even; we aim to be a Tory of the most decided caste; and as the race is now nearly extinct, we mournfully trace your degenerate proceedings, and would warn you as though we were not "the last of the Barons," but the "last of the Tories." Bear with us therefore, as we fear you have driven us from that good land we once called our own, never again to return. *Aux nos moutons* however,—pounds, shillings, and pence, rule the day with us now, and what we have to do is to explain our meaning as regards the sudorific process aforesaid.

By way of illustration, therefore, we will state that by *indirect* taxation alone we might realize double

the amount of our present revenue if—we chose,—or if it were required. We would abolish the window-tax, as an unnatural and most unjustifiable extortion; well enough for the dark ages, but inadmissible in ours; the Income Tax should be hurled into the waters of oblivion, never again to be heard of by that name; and we are quite certain that by using the gentle process of sudorification (but no blisters) to the 216 millions of our revenue, not one of us would ever feel the worse for it, but our constitution would improve. We view the Income Tax as a most unjust measure. We are not at war, in the first place; and secondly, the extraction of sevenpence in the pound from an income of £150 per annum is unjust, inasmuch as the possessor of an income of £10,500 *ought* to be taxed seventy-times sevenpence, which he *is* not. Had some such regulation as this been insisted upon, we deem that the Income Tax or the debates thereupon would have been dropped like a potato fresh from the boiling utensil, and inconveniently warm: but this, we repeat, neighbourly duty, demanded at our hands as an act not of consideration merely, but of *pure abstract justice*, and no thanks due to us either. It is no excuse to say that our former agents, stewards, or whatever you call them, got the estate in a mess, and there was a deficit in the revenue. We know it, and we look to you to set matters to rights, but without meddling with or op-

pressing the tenants; they have quite enough to bear already, and your business is to make good the deficit out of the capabilities of the estate; and we promise to be very economical, and all that sort of thing, until things come round, in order to aid you in your laudable occupation. But mind, we won't have any mystification, or any legislative crookedness; no smuggling of opium, or winking at the gin-palaces, and Maynooth: such ways never prospered yet, and we are determined rigidly to set our faces against such practices; they are morally and intrinsically evil, and can only tend to produce evil. The tree is corrupt, the fruit we know to be poison, and therefore down with it at once; because even if we individually escape, there may exist weak persons who may be foolish enough to taste of it and be poisoned.

Dr. M'Culloch declares, that the average annual agricultural produce in England and Wales, amounts in value to £279,137,820, so that from his statement we might infer, that the land alone would bear the burden of the whole taxation, and leave us 227 millions, 137 thousand, eight hundred and twenty pounds for pocket-money, to do what we liked with afterwards; and so we think it would, provided we tilled the land as we ought to, and gave the tillers proper encouragement, and a fair day's pay, or rather more—for we can well afford it—for a fair day's work; but as upon our present system

we don't do any such thing, why we have no alternative, but that of making the manufacturing resources of our country perspire a little, in their turn; and this it is just as easy to do, insensibly, as it were, as with the agriculturist and the land.

Again, we might make an exchange or two with our neighbours which would benefit both parties; for instance, there are the Western Islands—we don't mean the Hebrides, but the Azores; of what earthly, or rocky rather, use are they to Portugal? She owes us a pretty good lump of money, and she may do so for everlasting; but unless times mend with her, she can never pay us. Now, we don't wish to be too hard upon her, but could not we give her something in exchange which would be just as useless to her as the Azores, but not more so, and tell her they would suit us very well, and that for the "consideration" we would cancel her debt to us? There is no doubt that we could make a very beneficial use of those little spots in the ocean. Any thing will grow there—the climate is exquisite, either for invalids or others; they are only a three or four days' run from us, and as we are fond of fruit, it is to be had there in perfection.

The Portuguese know no more how to avail themselves of the capabilities of the island than so many monkeys; but a few sturdy emigrants of ours, would teach them the value of such little dots of earth, and a revenue derivable from them by the

perspiring system, would make a very weighty addition to our finances. Again, they are on the high road to every part of the globe, except the North Pole and Russia, and a few of those shivering localities which no Englishman ought never to be able to think of without ordering a fire to be lighted immediately.

To go a little further, China is our's now, if we choose to take it, at least so says one Goodluck; and any thing asserted by a member of that family is worthy of a thought at any rate; but if we *don't* take it, then France or America will have a try at it, or perhaps go to loggerheads about it, until Russia steps down, and knocks both their heads together for a couple of fools; and leaving them senseless, takes possession of the bone of contention herself; in which case we should be bound in honour to pick up our sister, la belle France, and our eldest daughter America, and take Russia by the heels, sending her at one cast back to the icy regions, asking her what she was dreaming about to come down meddling with the tropics. To avoid this, therefore, we had better keep the game to ourselves while it is in our power, and applying the sudorific process, do China good and ourselves likewise.

We cannot here enumerate the various methods by which this wholesome relief to the system might be applied, for in doing that we should let divers cats out of the bag, which should be caught by the

Government alone, and are only intended for the use of our Stewards; but some time or other we propose (life being spared) to draw up a brief epitome of ways and means, which might be substituted for our present very questionable resources, considering, as we do, that even the homœopathic system would be better than the severe remedies we now adopt, and which, after all said and done, are, as Pat would say, no remedies at all, but aggravations of our malady.

CHAP. III.

EMIGRATION.

THIS is one of the principal panaceas prescribed by political quacks for the relief of the plethoric sufferings of society; they adhere strictly to the *old and well-tried* practice of their medical brethren, who tell them that whatever is the matter, they must bleed, blister, and deplete; but for all this they still find, that once entered upon, the system will become absolutely essential to keep the body, not in a good state of health it is true, but simply the existence; the consequence is, that numbers annually walk off the stage of life or of society, and constant practice is afforded both to the political and medical faculty; moreover, as we are told, that "practice makes perfect," we have, unless we chance to be very sceptical indeed, some distant hope at least of reaching the acme of perfection,—for we are unceasingly "practising;" of this there can be no doubt, and as an undeniable corollary, if practice leads to perfection, we cannot fail to reap the due reward of our exertions. The political quack gravely pinches his chin between his thumb and fore-finger, and looking over his spectacles, assures you that "emigration upon a systematic

plan of colonization," is the *only* remedy for national distress.

We look at our friend, and say to ourselves, "You ought to know something about the matter, for you have been a man of business nearly all your life; and, besides that, as far as externals go, you look like a very superior person; your age and position entitle you to experience; your figure and countenance are both intellectual and commanding; there is, moreover, a certain something about you, whether it be voice, or your rank, or your style of conversation, which at once insures respect and attention; still, how on earth you can, with any claim to common sense, advocate the bleeding and depleting system staggers us entirely;" and we begin to wonder whether you are not either acting a part, or if you have not that day made your escape from Hanwell. To attempt to argue you out of such a belief as that by which you are now possessed, would be almost absurd, nevertheless, we will, in reply to your very sage observation, state one or two facts, which may possibly shake if it does not upset your theory.

In the year ending January, 1842, you sent out to your colonies as emigrants 118,592 individuals; you transported for different crimes 3,800; 80 were hung, making a total of one hundred and twenty-two thousand, four hundred and seventy-two, "done away with," in a decidedly effectual

manner. So much for your bleeding system for one year; now for the blistering,—in your jails you shut up 16,400, and during the previous year, ending Lady-day, March, 1841, you levied for poor-rates 6,351,828 pounds sterling;—a tolerable large blister this, when your revenue is taken into consideration. One would imagine that such a course of depletion would have sufficed you for ten years at least, but never was there a greater mistake made according to the generally-received opinion; for now in 1843 you are again complaining of a “full habit,” and talking about “colonization upon an extensive and enlarged scale,” and no doubt but that you would for the moment feel relief from the operation; but try it, say we, and if you do not produce dropsy, or a general sinking of the constitution by the process, we are willing to relinquish all claim to medical knowledge or common sense, —both qualifications as valuable to us as your blood is to you, if you would but believe it. Now you possess in the United Kingdom no less than 15 millions of acres of land *uncultivated*, and, as a *corps de reserve*, you have 15 millions 871 thousand four hundred and sixty-three, which you are pleased to term *unprofitable*; and therefore, because you cannot do exactly as you would wish with these thirty millions of acres of land, you start thousands after thousands of labourers, mechanics, (your life’s blood be it remembered,) out of the country; put

yourself to an enormous expense in carrying them out, leaving behind a vast mass of "serum" or watery fluid, which, as we have just said, will most assuredly produce dropsy, unless you are more careful. Now suppose a bright thought were to glance across your mind, and you were to take it into your head to erect a Phalanstery, or a colony, if you so please, upon some portion of these uncultivated tracts; and as the land you say is good for nothing, set your colonists to work at manufacture of some kind; at any rate the land must be good enough to build or walk upon, or make roads of,—that you will admit; "but," you say, "what's the use of manufacturing when there is already a glut in the market?" Very true, but is there nothing you can think of which is *not* in the market? for instance, a steam saw-mill or two,—a few planing mills,—one or two foundries for the manufacture of cast-iron buildings,—which, if you did not choose to live in, might serve for stables, emigrants' houses, store-houses, and what not; and do not you think, that if one such establishment were set on foot, the ground in the immediate vicinity would become doubly and trebly valuable at once? In the natural course of events it must do so, but in the order in which you *now* progress, every year detracts from its value. Upon the first experiment being tried, a second would be certain to be made by somebody or other; for here again you would

resemble the flock of sheep at the gap, nobody ever saw an old bell-wether take the leap but what a score or two at least rushed at it after him ; therefore, all you would have to do would be to manufacture, in your first establishment, such articles as would be required for the progress of the second, we will be bound for it you would have customers enow, and the only difficulty would be to make the supply keep pace with the demand ; *you* would *create* the latter, it would for some time require all your energies to furnish the former, and so far from suffering from plethora, you would *get thin*, and a vast sight healthier into the bargain, from the effect of labour and occupation ; and you would begin to wish you had not adopted the bleeding system quite so rashly.

The necessity for such immense blisters as the poor-rates, income-taxes, and so forth, would cease ; other smaller bodies would exclaim,—“ Well, if this simple system answers so admirably with that huge fellow (the State), I don't see why it should'nt suit me ;” and as with Priessnitz and the cold-water system, your political doctors and chemical free-traders, and general dealers in corn-laws and chartism, would begin to look about them, and think it was high time to betake themselves to something better, or at least more fashionable, than bleeding, blistering, or a too free use of drastics :—after all you would discover, that what you mistook

for plethora, was nothing in the world but a fit of indigestion and dyspepsia, brought on by eating too rapidly, and mixing all kinds of food without the slightest regard to decency, wholesomeness, or any other material consideration.

One thing is quite clear as regards emigration, and that is, you are acting upon the principle—“A man may as well be hang’d as shot;” and you appear to consider one of these agreeable alternatives indispensable, for you think that you may as well be bled to death as stuffed to death. Now we think that as either result is equally disagreeable, it would be advisable if possible to avoid both; we say that it is an undeniable fact, if you send out your best labourers and mechanics, you are inflicting an injury upon your own country; if you send away those that are good for nothing, you are equally injuring your colonies; so that you in fact seat yourself down deliberately in the centre of two stools or benches, by a natural order of gravitation, the benches or stools tip up in the air, and you fall flat on your back to the ground,—a scene we have had ocular demonstration of, and can conscientiously declare the position to be remarkably unpleasant. We therefore advise you in future to take your seat in the *centre* of *one* of the benches, and avoid any of the extremes, until the middle being full, there is no danger of sitting at the ends.

Emigration may be all very well in its proper

place, and at the right time; but to assert that your eastern and western colonies are the proper place, when you have more than thirty millions of uncultivated acres at home, is contrary to every rule of Cocker, Joseph Hume, Esq., M.P., M'Culloch, or any other statistical sage; and worse than that, it is contrary to nature, and that species of sense vulgarly termed *common*; you might as rationally place a regular-built medical blister on the "western end" of a patient, and tell him it was to cure the tooth-ache. Tell us not that you want *capital* to begin with; as the sailors say, "you may go to the marines with such information as that;" for even now you don't know what to do with your capital; therefore you amuse yourselves with aerial locomotion, dabbling in the funds until you have made the stream so muddy that there is no possibility of seeing the bottom of it; going to war about straws, when every body besides yourself wants to be quiet and peaceable; and committing a few other incongruous pranks, which make surrounding nations stare and ask, if you have taken leave of your senses altogether, or are only "royally fresh." Depend upon it, a forced system of colonization is worse than no emigration at all, neither is there any thing like a demand at the present time for the wholesale supply you wish to force into the market; if any thing the colonies are rather overdone with it even now, and it will be time enough

for you to send out your people when they are asked for. It is almost invariably found, that the advocates for extensive emigration are men who have large properties of their own at home; but these are *not* the proper class of society to be consulted exclusively upon the subject; it may suit their interest, but it does not apply to the exigencies of the mass: they abhor, or profess to do, what they call centralization or concentration; they have enough, and they think it very unreasonable if folks who have not only not enough, but who have nothing at all, are not satisfied; their decision naturally is, therefore, that scattation of any class but their own should take place; we say *naturally*, as relative to the corruption of nature in the present state of society, and in contradistinction to the *regular order* of nature, which decrees that there shall never be more mouths than there is food to fill them. But these gentry are wrong; we would neither encroach upon their properties or their privileges, their purses or their pockets, but we would claim a little of their time, influence, and talent, which, as they are supported by the mass, we do not think is too much to ask.

We are advocates for home colonization, as long as space admits of the system; when that space is filled up, an overflow will in the course of nature ensue, then emigration follows as a necessary consequence; and we consider that it ought always to

be *optional*, not *forced*; *voluntary*, not *compulsory*; when that time arrives, we shall find the ways, means, and appliances thereto, present themselves at the same moment with the overflow. This is Nature's rule, and all her rules are unerring; if we act contrary to them she will punish us, or rather make us punish ourselves,—a method rather the more humiliating of the two; and worse than all, she will not help us one jot out of the scrapes we get into, until we return to her laws and regulations: at present, we are quite in the dark as regards emigration, at the best it is an uncertain step; some, it is true, have done well by the move, but where one has prospered, thousands have made sad work of it. We have no opening as yet for the mass, and we should do wisely to wait until the morning breaks, and the day-light illumines our path; the blunders we made at the Swan River in Western, and Adelaide in South Australia, ought to teach us to pick our way a little more carefully, if we will be so foolish as to go out in the dark, or follow an Aurora Australis, and choose to fancy it the sun rising.

There is a want of system, and a total absence of organization, as regards our emigrating ideas, which in these enlightened ages is perfectly astounding. We appear to think, that all that is requisite is to collect a number of men, women, and children together, give them a few tools, such

as spades, hammers, hoes, carpenter's tools, &c., and a month's provision of mouldy biscuit and jerked beef; then transport them some thousands of miles away, set them down in the middle of a forest or a desert, and tell them to take care of themselves; and our advice for the future is, let us know as soon as you begin to flourish, and we will lop off a few of your extra branches, or, in other words, we will make you help us as soon as ever you can help yourselves.

Now *we* think this a most unjust and unwarrantable mode of action for any government or mother-country to adopt; we consider that if it or she (the mother) chooses to send her children away, she is bound to make ample provision for them until they are quite able to get along without her aid, and this is the way we would make her do it, if *we* had the management of her affairs. If she told us she was growing plethoric, (a fact we will never believe as yet,) we would say, if you must be bled, it shall be done systematically, and you shall feel the consequences of it in such a manner as shall make you not over-fond of the practice. But however, if you insist upon it, we must obey. Therefore we will take one of your largest and best vessels, none of your transport ships for us, and therein we will place 500 or more, as you please, of your emigrants; but previous to doing this, you will have the goodness to send on beforehand, and provide proper

accommodation for all and every one of them, *much better than you give them here, or positively they shall not go, and you shan't be bled.*

Now in this cargo of human life which you have decided upon throwing out of your country, you must have a regular chaplain, a physician, a surgeon, a governor, a secretary, and all subordinate officers; and on their arrival at the colony, we *expect* that you will have provided a church, and adequate residences for every family properly furnished; and sufficient incomes for their support, besides provisions of the very best possible description, both of food and clothing, for two years at the very least. The whole community shall be pledged by oath to keep together, and assist each other mutually until the "place becomes too strait for them." Now when you feel yourself in a condition to go to work in this way, we will admit your complaint of plethora, and acknowledge that you are beginning to have some notion of what emigration really ought to be; at present your ideas are exceedingly crude and incorrect, you set about the business in an idle listless mood, and though you rack your brains on the subject, it is solely for the purpose of trying to discover how you may encourage emigration, with the least possible degree of trouble or bother to yourself, and at the smallest possible charge; never once taking into account, the troubles and hardships of your children. This is a most infatuated, irreli-

gious, and unchristian mode of procedure, unworthy of the British character, and richly deserving both of censure and punishment; and we affirm that, in a Christian point of view, though we allow you have the *power*, you have no *right* to send one of your children out of the country unless you can provide *immediately, better for that child*, in the place to which you send him or her, than you can at home; for if you do not this, you do not act towards that person as you would wish him to act towards yourself. If your actions will not stand this test, *they are morally, politically, and virtually wrong*, and this being the case, are as sure to cause punishment or trouble to ensue, as winter is to follow summer.

It is useless to shirk the scrutiny; Nature is against you, as a mother-country, and though your condition be high, your station in the rank of empires the most lofty, this avails you naught; the Creator of all nature, made the same law for emperors and emigrants, and the higher your elevated seat, the greater will be your sufferings if you fall, and fall you most assuredly will if you deviate from or knowingly attempt to evade that law. You say we require too much; now we ask, do you mean to say you are *too poor* to provide for your emigrants? What is the value of your estates in Great Britain and Ireland alone? why, *only* 3,628,000,000., three thousand, six hundred and

twenty-eight millions of pounds sterling ! What a paltry little estate this ! ! and then you have twenty-seven millions of people to provide for out of it, without taking into consideration your *little bits* of property in America, India, the West Indies, the Mediterranean, and two or three other places ! What a poor poverty-struck mother-country you are to be sure ! really, all nations ought to pity you, and subscribe a trifle to keep you from begging, or the parish ! And yet in the midst of this dreadful beggary, bankruptcy, and all sorts of awful catastrophes, you lift up your head and exclaim, “ the sun never sets on *my* empire ! ” There *are* latitudes where if a stranger to the laws of nature and astronomy were to be suddenly conveyed, he would be tempted to say with you that the sun never sets to him ; but let the half of his allotted year pass by, and he would then find himself in a land where it would seem as if the sun never rose, and was gone down for ever. Other countries, Nebuchadnezzar-like, have boasted thus, and what they proudly reckoned upon as an endless day of glorious sun-shine, has changed into the cold night of everlasting darkness and oblivion ; their very names are blotted out of the book of tradition, and their ruins remain a gigantic monument to point at human pride, and warn us from their fate.

Let us, therefore, while we are blessed with the light of the Christian day, rejoice in that light,

with humility and thankfulness; let us invite others, and not only *invite*, but do all we can to *incite* them to partake of our blessedness; or the pillar of fire, which has so long and so mercifully gone before us, to be a light by night, and a guide and protection by day, will, if we appreciate it not, or disobey its direction, remove behind us, and cover us with a thick darkness comparable only to that which overwhelmed the proud Egyptian king and all his hosts, when they presumed to oppress the people of God. The sun may never set upon us now, but if we abuse the light which is vouchsafed to us, and stupidly endeavour to seek good by counteracting the laws of Nature, and the decrees of our Creator, we may rest assured that light will be withdrawn. We have no appeal from these decrees; true, we may neglect them, but if we do, the consequences will rest upon our own heads; they were framed for our sole benefit, and a dereliction from them must inevitably be injurious to none but ourselves. Our duty to emigrants is our duty to our neighbour, and that is to act towards him as the laws of God prescribe, and as we should wish to be done by. We know no other rule and acknowledge no other guide, because we are convinced that any contrary precept must tend to injury and not to good.

CHAP. IV.

WASTE OR UNPRODUCTIVE LANDS.

It appears, upon the authority of that eminent calculator M'Culloch, whose works, by the way, we are ashamed to confess we have never yet seen, but to whom we, in common with our countrymen, beg to acknowledge ourselves under great obligation for the unwearied assiduity with which he has laboured to lessen our toil, that the poor, waste, and totally unproductive land in Great Britain and Ireland forms one-fifth part of the whole ; including mountains, lakes, roads, &c. This at a first glance appears a large proportion, but the calculator is too well versed in his subject, and much too clear-headed to be very wide of the mark ; and few who have travelled much in the mountains or moorland districts, would for a moment dispute the statement ; we are therefore well content to rest our observations upon this basis, and acting upon our universal theory that the Almighty never created any thing in vain, or intended that it should be unproductive, either of material or interest, we will proceed to examine this fifth part of our possessions, and try if we cannot find something in or about them which may be brought to light, and rendered tangi-

bly serviceable to the State or the community at large.

Commence we with poor land. This is favorable at any rate, for it is evident that all it requires is enriching, in order to render it productive; and if it can fairly be proved that we have a surplus population, and that they are actually starving for want of employment, while some of us are desperately unhappy because we have so much money that we do not know how to employ it, why it seems but a natural result that we should mingle the three ingredients of the starving labourer, the rich capitalist, and the poor land together, and thereby produce a very wholesome source of nourishment to the State. The land cries out for labour and capital, the pauper for work and wages, the owner of money for both, and here we have them all ready-made to our hands; but that it appears is not what John Bull and his sons want, the fact is too obvious and barefaced to suit them. There is no mystification about the matter, and John Bull and his sons love to make mountains out of molehills; therefore, sooner than commit such a rational act, they will swear at the times, declare the land is good for nothing, and tell the labourers to go to the workhouse, meanwhile they themselves go to the public-house and discuss politics. This is warm work, so they drink to quench thirst, thereby they get tipsy, and, getting up the next morning with a terrible headache, they

wish the government in a very hot place, and insist upon it that, in spite of their money-bags, estates, and what not, ruin stares them and every body else in the face; and that go to destruction they must without fail. This assertion made, they breakfast upon soda-water, with the least idea of brandy in it, and a rasher of fat bacon well frizzled; mount their hunters, and ride for their lives after a fox's tail, evincing their determination to go to destruction their own way at all events.

Now we have dismissed them, we will in their absence take a look at the poor land, and viewing it we say it does look a little forlorn certainly; still, for all that, we never will believe that there is not something good in it. The poets have said there are sermons in stones, and books in the running brooks; sermons, we know are very useful things, when there is no Puseyism in them—books are decidedly valuable articles, as our friends Messrs. Hatchard, Murray, and some few others can testify; therefore it follows, that as in this poor land we find lots of stones, and some brooks, we cannot fail, if we keep our eyes open and look well about us, to pick up a sermon or two, and perhaps an incipient library. There is no fear of our running our heads against Puseyism here, for we are searching in Nature's field, and the plant never was found there yet; it is a poisonous exotic, transplanted from the Papal States, and first brought to

ht by some ass or other, who straying idly by
 : hedge-row, shook the farina of the nettle upon
 : blossom of a thistle, and impregnating the
 ter, the seeds produced the hybrid we now wit-
 ss as flourishing so astonishingly in some of our
 st gardens, and which partakes of the character
 both weeds, for it pricks and stings the unwary
 sser-by most atrociously. But as we said before,
 t being a natural or an indigenous production,
 : need be under no apprehension of finding it in
 y sermon we may chance to pick up on this poor
 id of ours : so to our search. It is quite evident
 t the soil must be either gravel, sand, peat, marl,
 y, or chalk, and every one of these substances,
 her taken singly or commixedly, will carry a
 op of something useful to man ; if that crop suits
 not, we have guano, salt, lime, compost, stable-
 er, gas-refuse, and a host of minor manures, to
 lp us on: what on earth would we have? "Why,"
 vs John Bull, "I want, I want, let me see—oh,
 ave it! I want some stricter corn-laws." "Corn-
 vs be hanged!" replies his youngest son the Char-
 t. "You want the people's charter and free trade,
 it's all we want to make gentlemen of us at
 ce." Begging your pardons, gentlemen, if you
 l not be at the trouble of cultivating your land,
 at possible difference can it make to you whether
 : corn-laws exist or not? And if you will not
 r out your capital, and gain interest thereupon,

we confess we don't exactly see what the people's charter and free-trade would do for you, if you obtained them to-morrow. It strikes us that you would be worse off than you are now, and that would certainly be a grievous pity: if you refuse to employ your capital, trade stands still; if you will not give your labourers something to do, you must support them for doing nothing; and under these two inflictions, if you gain the six points of the charter, they would be of no possible use to you, and you would have literally "spent your money for that which was not bread, and your labour for that which satisfieth not." *Cui bono*, therefore? where's the good of it? half a loaf is better than no bread, and if you can only get fifty shillings an acre out of your poor land, that is better than gaining nothing at all out of it.

But we will put the thing at the lowest possible estimate; we will say that you have 30 millions of uncultivated land, and half this quantity is totally unproductive (so they say); therefore let us take the other half, the remaining 15 millions of acres, of which you allow something *may* be made; now we will say, you shall only gain ten shillings an acre per annum from this portion, and it must be wretched poor stuff indeed if you cannot squeeze that out of it; at the end of the year then you have no less a sum than seven millions five hundred thousand pounds produced by land which you con-

fees is available, but which now does not bring you in so many farthings. What think you of that, friend John, by way of a beginning? Shall you ever make that, or any thing like it, out of the corn-laws, free-trade, the charter, or all three of them put together? If you ask us which we would rather have, we do not hesitate for a moment to tell you, we had rather by half take your poor land off your hands as an annuity only, than your anti-corn-laws, free-trade, and the charter in perpetuity; indeed these three latter estates we would not accept as a gift if you offered them; but we might be tempted to say something about giving you a good rent for the former.

So much for your poor land: but we have not done with you yet. We think you said something about rocks, mountains, and lakes—delightful property this; if it was not for them, and the constant circulation of fresh air they create, we might soon shut up shop, and be off to the colonies; for if we staid here, we should infallibly be “carried” off by agues, fen-fevers, and all kinds of horribilities. But in the course of our peregrinations, we have here and there found lurking traces of something valuable even in your mountains and rocks—we have discovered gems, metals, and minerals in them; and when with hammer in hand worked away at the mountain-side, to little it is true, we have mentally exclaimed,

had but a good corps of sappers and miners here, with two or three steam-engines, an electric battery or so, and Major-general Pasley at the head of us, wouldn't we show the world what mountains were made for?"

Then again look at those beautiful lakes of yours, you will never make us believe they were only intended for poets to write about; or for young ladies and gentlemen to make love upon the banks of; or for a few disciples of old Isaac Walton to study the habits of trout upon. We are quite sure Nature never dreamt of their being applied to any such purposes; though we believe she has no objection to your amusing yourselves in this way occasionally; but we strongly doubt whether you have ever yet tried to discover what the real use of these lakes was intended to be. To say they are of no use, would be to contradict Nature, and assert that physical impossibilities were morally possible, and a fool knows better than that. Premising this, let us look at the map of our English mountainous district. If you draw a line from Bolton in Lancashire to Gretna Green (an interesting locality this), you will just shut in all your lakes and largest mountains; and casting your eye over the left shoulder, as if you were looking for a bailiff, you will have a bird's-eye view of as pretty a little estate as any man of science, and a lover of the picturesque, could well wish for, in reason at least.

We have visited this portion of your property, friend John, frequently, and like many others, have rhapsodized and gone into small ecstasies when contemplating the exquisite loveliness of the scenery. But it does rain so abominably often in Cumberland and Westmoreland, that a native of the south, or the midland counties, begins to wish he were an amphibious beast instead of being a land-lubber only. However, we suppose the rain is natural here, and this being the case, let us try if we cannot make some use of it and turn it to a beneficial account: more impossible things than this have been done ere now. Taking therefore the square area contained within the four points of Penrith, Cockermouth, Whitbeck, and Milnthorpe by Lancaster, we just enclose all your lakes; of which we will enumerate a few of the largest, to wit, Ullswater, Winander-Mere, Coniston, Wast Water, Crummock Water, Bassenthwaite Water, Derwent Water, besides a few lesser fish-ponds, remarkably pretty in their way. Now, John, why cannot you, instead of crowding your tenants and operatives in heaps in those beastly, demoralizing towns of yours, locate them by the side of some of these beautiful pieces of water? "Look at the expence," say you: granted,—but you tell us you don't want capital—you have more than you know what to do with; *ergo*, here is an opening for you to lay it out to advantage. Now just take some of

this capital, build an operative Phalanstery for the manufacture of something or other,—any thing of your fancy; green cheese even if it suits you. Make that large and convenient enow to hold 1000 or 1500 of your people, and emigrate with them yourself as governor of the institution, or send one of your sons; never mind the rain, for your folks are all employed within doors; and besides now we begin to reflect, we verily believe that we are indebted to the rain for the lakes, to the lakes for the fish, and to the fish for food for our emigrants. Dear heart! what a capital manager Nature is to be sure. Now who'd have thought that she would have helped us on after this fashion at our first starting? but that's her way, John, don't you see? She always takes those by the hand, and lifts them over the stile, who ask her civilly; and those who tell her they want none of her help, she leaves themselves as they wish, and they therefore blunder over the bars of the stile, break their shins or their noses, and if they get over at all, they do it in a very indecorous manner, quite indecent to behold.

But let us look a little further. What you require for your manufactory is wind-and-water power, coal or steam power. Eolus himself could wish for a better wind store-house than you have here; the nature of your business requires lots of water, so the mountain-tops catch hold of the clouds by their skirts as they pass, and tell them you v

them ; no sooner do they hear this, than they collect and send you a shower or two ; or if you prefer a gentle mizzle, they've got it all ready—plenty of stock on hand, and they tell you not to be stingy, for you have only to ask and have. Coals you can never want, the great York and Lancaster field is close by, and fire and water make steam. Now we are not going to set you down here by yourselves to do just whatever you like remember, but if you or one of your sons is the governor, we will have another for our chaplain, for without a church or a chapel, you would soon be wandering in the wildernesses of sin, heresy, and corruption. This won't do, so you will please to have one of your sons appointed for the ministry, or two, if needful ; *and the tenth part of all your profits upon the institution shall be his (the Levite's) portion.* No flinching, we won't hear a word, and we will have no Puseyites.

But you say the roads are against us in such hilly districts ; this is the third point we proposed to consider, and you have mentioned it, John, just at the right time. Now let us turn road-surveyors for the nonce ; one thing we are quite certain of, there is a capital road from Lancaster to Carlisle ; and from thence to Gretna Green, ask the Carlisle post-boys what it is ; we have driven tandem over it once or twice in the days of our nonage, and would scarcely wish for a better locale for the dis-

play of Jehu-like talent. From each of these two points, if you don't like to cross the mountains, why you may take the steam-boats and go round them,—nothing is easier ; and supposing you wish to stop in the middle, there are the ports of Allonby, Whitehaven, Mary-port, Bowness, Broughton, and a whole “ruck” of others ; to these places, if you once set up your establishment, others would set up conveyances simply upon the natural principle, that as you created the *demand*, the *supply* would be forthcoming as a necessary consequence. Great fish demand little fish, little fish supply great fish, and so on, *ad infinitum*, throughout the course of nature. And if you our worthy friend, John Bull, would but look a little more closely into Nature's ways and means, and try to do as she does, though you would blunder a little at first, and make some queer articles at the beginning, you would nevertheless produce a very decent imitation in time, by industry and perseverance.

But we are getting off the roads, confessedly ; some are execrable, in an especial degree that beautiful drive from Ambleside to Patterdale—twice have we tandemized throughout this distance ; and the last time we and our friend fairly laid us down by the road-side, and laughed at the utter absurdity of bringing such horses and such a vehicle as we then had, into such an almost impassable gap ; for road it was not, nothing like one being to be dis-

covered, excepting the rude dry channel of the
wintry torrent, and that full of boulders as large as
a quartern loaf; and the way so steep withal, that
the horses could only progress by fits and starts
about ten or a dozen yards each. Howsoever we
got nothing by laughing at our misfortunes, but
lost our road-book, having forgotten that we took
it out of the carriage to discover whether we had
not mistaken the track, and left it on the ground
where we had been sitting. We have pitched upon
this worst bit of road for this reason, looking map-
wise, we find a river runs from Penrith to Ulls-
water, that is to say, just the contrary way; but
it's all the same in the end, for what we want, is a
water-line from one certain place to another certain
place. Now from the upper end of Ullswater to
Patterdale, we have the glorious lake itself; but
from the latter place to Ambleside, where we meet
the head of Winander-Mere, we have nothing but
this atrocious stony way which excited our risible
faculties so greatly, and caused the loss of our road-
book; but going on from Ambleside down Winander-
Mere, we have a clear water-line to the Irish Sea;
what more can a man wish for? If Australia
possessed one-half such advantages, how we should
extol and praise the place as a very paradise.

Now, John, our recommendation is this, if you
are wise enough to locate a few of your industrious
people in this most valuable district for manufac-

turing purposes, consult General Pasley, or Sir Isambard Brunel, or George Stephenson, about the road between Ambleside and Patterdale, and also about widening the water-line aforesaid; because if you take the western road from Lancaster upwards as your perpendicular main artery, that which we have pointed out will be its *parallel*, and one from Keswick to Penrith the *horizontal* line; by taking these points into serious consideration, your English lakes might be made as valuable to you as the Canadian inland seas are to the Americans, and we question much if the balance or comparison would not be much in your favour; for the whole district abounds so greatly in metallic and mineral wealth, that we opine you have only to enlarge your engineering ideas as the railway people at Dover have done, to reap a profit of an hundred-fold at least; but while you go on picking a bit here and a bit there, all your time is taken up in looking after these "sma' wee things," and the mass remains as yet unexplored. As you have capital then, set to work on an extensive, or rather a powerful and energetic scale, and you will very soon discover that your poor lands, your stony and rocky mountains, and your lakes, which you only used as cabinet curiosities, are mines of wealth, which only require labour to bring them to light. If therefore you persist in sending your labour out of the country, all we can say, John, is, that you

are a most egregious donkey; you are only bleeding yourself to death like a calf, instead of letting the butcher do it; and were we in power we most certainly would compel you not to be so unwarrantably silly, for we would not allow you either to bleed yourself, neither should the butcher do it: but we would put you under a strict systematic system. If you choose to amuse yourself with colonization, and as this happens to be a natural and agreeable, as well as an instructive amusement, we would not thwart you, but merely aid you to the best of our ability, by suggesting the best outlines of a plan, leaving you and your agents to fill up the detail. *You can do any thing in nature with the resources you have;—but if you go contrary to nature, you will just find yourself frustrated and thwarted at every step.*

Keep your own bundle of sticks together, John, as your father did before you; but if you separate them, and despise or crush them, you will reap the reward of your mistake even as you are now doing. This is Nature's decree, and you may get in a passion, and swear and storm at it as long as you like, but you cannot alter it; and if you could, the result would be your own destruction. Make Nature your friend therefore, study her laws, and you will daily see more clearly, how beautifully and systematically they amalgamate with the laws of the Creator of nature and of the whole universe. *He*

framed the code which Nature presents to you, and to find fault with it is to reproach *Him*, whose sole end and aim in making those laws was your comfort and welfare here; and as that was not enough, He sent his own Son to teach you, to die for and redeem you to Himself, to share with Him the indescribable bliss and glory of an endless hereafter, in that kingdom where all is light—where mystery ends, and where the toil and turmoil of our earthly state will be superseded by the rapturous repose of never-ending happiness. May this indeed be ours, and the lot of those whom we have loved here.

CHAP. V.

THE "SCATTERATION" SYSTEM AND THE "SCATTERERS" CONSIDERED.

THERE is a description of animal of the genus mammalia, species homo, which might do a vast sight of good in the world, did they not entirely obviate by their daily actions, lives, and conversation, the benevolent intention of nature; and the way in which they frustrate it is thus:—the Scatterers are the *acids* in society, the Combinators are the alkali; now, if one concocts a solution of either of these saline substances, and tastes them separately, nature tells us our palates shall be disgusted; for "one," says she, "shall set your teeth on edge for very sourness, and that *I* never intended; whereas the other shall taste like soda, and soap, and all kinds of nastiness, and the consequence is, you will make divers wry faces thereat:" so like proper children we do that which we are warned against, and get taken in as we deserve; for our teeth *are* set on edge by the acids, and the alkali makes us spit like so many cats. "But now," says our governess Nature, again, "if you will but unite the two salts, incorporate and mix 'em well, upon the Associative principle, see how beautifully

they fiz, and mingle like any or all things in nature, only observe what a delicious cooling beverage is immediately compounded, and how exceedingly effective it is in allaying feverish heat, excitement, and all that sort of thing." We try it, and find the result exactly what nature told us it would be; we begin to wonder that we did not earlier adopt the method, and once having tasted of the mixture, we are in danger of over-doing it, as we find the thing so very agreeable.

Thus we Phalansterians (the alkaline salt of the earth), say to the Scatterers (the acids), "if we could but unite and co-operate, what a capital mixture we should but make for society at large!" "No," replies the Scatterer, "I won't, for I am an enemy to all your new-fangled concentration schemes; no artificial association of any kind ever answered yet, and never will do. I don't like the principle, for it is calculated to produce discord in lieu of harmony, dis-union instead of unanimity." Thus Society tastes us both, and as we have before stated, the acid makes her mouth water, and causes unpleasant dental sensations; and as to us alkalis, she spits us out at once, and exclaims against us as nasty infidel stuff, only fit for Turks and French materialists: now, if she would but unite us, and then taste, she would call out,—“O, how delicious! how very nice! I'll put this down in my receipt-book at once.” But the Scatterer declares, that the

feeling of restless independence, which he assumes to be innate in our very nature, altogether puts an extinguisher upon any attempt at unitary combination; and having run smack up against this wall, he turns abruptly round, and tells you it is of no use to try and go any further, for there is the wall; don't we see? and he doesn't believe, indeed, he is quite sure there's nothing on the other side of it. Now we are a somewhat curious people, we Phalansterians, we love to search deep into Nature's treasure-house, and she rewards our diligence most amply; therefore we say to our friend the Scatterer,—“Are you quite sure there's nothing on the other side of the wall? it looks to us amazingly like a garden-wall, and more betoken, unless our senses deceive us greatly, we smell both fruit and flowers; and the wind which blows towards us can't make a mistake any how, because it is one of Nature's agents; let's get over the wall, or, there's a door, let us go through it.” “Now, why cannot you be quiet and satisfied where you are?” replies the Scatterer; “didn't I tell you there was nothing beyond the wall, and isn't that enough?” “Have you ever been on the other side?” ask we. “Can't say I have,” says he, “but that's no matter.” It is a very great matter though, and, at all events, we are determined to have better proof than your honour's mere assertion, or that of any individual who knows as little of the geography of the country.

Meanwhile Society looks on and says,—“ Well, I do believe the alkali is in the right of it, for he seems so far from being an infidel compound, that I begin to think he has the greater faith of the two, at any rate it seems the most reasonable; and if there *should be* a garden on the other side of the wall, it would be a pity, for my sake, not to avail ourselves of it;” so she calls to some of her members,—“ Here,” says she, “ give this Phalansterian alkali a lift up to the top of the wall, and let him look over, for we’ve lost the key of the door; and there’s an old tradition which says something about its being found, if it ever is discovered, in the bottom of some cup or other, which shall contain two diametrically opposite ingredients, both nauseous, separately taken, but sweet to the palate when combined. I should’nt a bit wonder now if I was to find this key, were I to mix this acid and alkali now before me; but, however, do as I say, lift the alkali to the top of the wall;” two or three members hoist up the Phalansterian, and he declares, that not only is there something, but that he never saw such a beautiful garden in all his life; such fruit and such flowers as are a wonder to behold. Says the Scatterer, it’s all a ——; or, as the polite term of the day runs, “ it’s all a sell:” the combinator or Phalansterian declares, upon his honour, it is true; but, says he, there’s one on the other side who perceives me, and is coming this way. “ Well,

what does he say?" says Society. Why, he only asked what business I had peeping over the wall; he says, the door is the right entry. I asked him for the key; he told me to search for it; he said others had got over the wall before now;—Owen, I think he says was one; and their thievish propensities of appropriating every thing to themselves, soon led them into the man-traps and pit-falls, set on purpose to catch such infidels and heretics; but he says, if we will find the key, and enter by the right and legitimate way, as ladies and gentlemen ought to do, we are perfectly welcome, not only to walk in the garden, but live in it as long as we please, or as we are permitted to do in the natural course of events; and as to the fruit and flowers, he says there's plenty for all.

"Humph!" says the Scatterer, "it's all nonsense I tell you; *I've* got enough to live upon already, and it is as much as I can do to look after it; I wish to goodness other people would'nt be so restless and so troublesome; besides, I don't want every body to be as well off as myself; and who knows if this tale of your's about the garden be true, whether they won't be even better off than I am?—that would be a pretty joke. I should like to know what's to become of me; where am I to find servants? And then those picturesque cottages of mine; to be sure they are a bit filthy inside, and I should'nt much fancy them as a home; but what

signifies that, it is not likely I shall be obliged to try the experiment! nevertheless, I like to see the blue smoke curling up from the cottage chimney; and although I could keep some cottages on purpose to look at, even if the people went to live in this garden they talk so much about, still, unless I made them very nice indeed, and a vast deal better than they are now, nobody would thank me for them, and I don't want to go to the expense: hang all innovators and inventions, I wish they and their schemes were at Jericho or Hanover, where I'm told they want such things; *I don't need any of them.*"

Thus he goes on, railing away, and quite determined not to mix his acid with the alkali of the Phalansterian. Society suffers from the discord, and the key of the garden-door remains undiscovered; the Phalansterian having the example of thieves and robbers before his eyes, dares not enter by any other than the legitimate way; and, besides, his conscience at once condemns such a step, therefore he has nothing for it but to wait patiently, and tell every body he sees, what a beautiful garden he has discovered, in the hope of meeting with some influential friend of the Scatterer, who may persuade him to be a little more rational than he now is, and rather more awake to his own interest and that of his fellow creatures.

Now we will venture to assert, that if you ex-

amine the Scatterer closely, you shall find him almost eaten up with parasitical insects, for as Dr. Porson asserts it to be an invariable rule of Nature, that

"Great fleas" (shall) "have little fleas"

"Upon their backs to bite 'em;"

"And little fleas have lesser fleas;"

"And so *ad infinitum*."

Thus, we are quite certain, that this Scatterer shall upon examination be found to be in the above unpleasant predicament: if he be a public character, he has a host of insects preying upon him, of various sizes, shapes, and forms; if he be a private character, we will be bound to say, that the fleas of connexions, small tenants, parasitical agents, and divers other closely adhering insects, are eating his principal nourishment away. But though he knows he could get rid of most of them by the union of the acid and alkali, he will not do it, because he is aware, or rather he is infatuated enough to believe, those who tell him so, that it would lessen his influence; and, besides, the mere fact of knowing that he supports all these parasites, gives him a degree of consequence, which he is afraid to lose by the Phalansterian system, or to exchange for the pure pleasure of conscientiously knowing, that he was doing unto others as he would wish them to do to him, were their situations reversed.

If you argue with him on the subject, he asks you

who is to make the laws and regulations for a co-operative association? You tell him the governors and officers of the institution, in combination with the shareholders, or the private person, if it be private property; he directly asserts that the thing is impossible, the "independence" of man will never submit to such regulations. You then adduce the railways and public companies in substantiation of your argument, he still sticks to his text, and in the face of all this declares it to be utterly impossible,—very fine on paper, but not feasible in practice. You proceed to tell him, that approving of his doctrine of "independence," you not only wish to be independent yourself, but to make every body else independent too. "Ah!" says he, "a fine theory, but some people ought to be content as they are; it is perfectly right that *I* should be independent, though that's not exactly what I mean, and I don't find it quite so easy to explain; but it is not so necessary that *you* and every other person should be independent; *I* don't see the necessity for it—and what's more, as we Scatterers are rather an influential body, we will do our best to prevent it." Having driven him into this corner, he stands at bay, and if you give him another poke, he commences with a religious attack; he says it is very wrong to be dissatisfied, and that poverty is an ordinance of the Creator; and he will tell you what a vast sight of good he and all the rest of the

Scatterers do, their agricultural societies, benevolent institutions, workhouses, and such like; but if you tell him calmly in reply that your wish is to raise the *whole* of society a few degrees in the scale, he is fairly vanquished, and assails you with the epithets of Infidel, Jesuit, Materialist, and tells you that you want to rob him of his dearly-cherished privileges; that you wish to subvert society, that you are worse than the Radicals, Chartists, or Conservatives, or all united; and in short he blows up such a storm around him, that you are glad to make your escape, for a while at least, and leave him to settle. Had he united with you, all would have gone on pleasantly; but he does not want to unite with any body, though you will always find him loudest in the praise of *Society* as now constituted; he is evidently always uneasy — conscience does this, but public business and the hurry of multifarious occupation mesmerise the tell-tale, and she dozes on until she awakes too late from her lethargy; and the Scatterer devoured by the insects he has so long and fondly cherished, in vain wishes he had listened to the earnest entreaties of society, to unite with the Combinators in their labour of love, and aided them to enter the garden, from which his own obstinate adherence to maxims, which had nothing but false reasoning for their basis, has not only excluded them (the Combinators) but himself and all that belonged to him; of these men it may truly be

said, "Ye neither enter in yourselves, nor will you suffer those who are entering, to go in."

We will now briefly examine the arguments which the Scatterer in society brings against Association.

1st then, they state that men will not voluntarily live in a condition of artificial association for any length of time.

2ndly. The restless spirit of independence causes them to separate and take their own course.

3rdly. That all these combinative systems look well on paper, but will not endure analysis.

4thly. None but the idle and indifferent would remain in them, on the ground of preferring work to be found for them, in lieu of seeking it themselves.

5thly. That it would tend to establish vote by ballot, universal suffrage, and if not "triangular" parliaments, at least a good deal of "three-cornered" party feeling.

First, as to man disliking a state of artificial association—we fearlessly assert that the species homo are a gregarious race, which at once speaks in favor of association; and we wish not to promote *artificial* association, as Owen did, but *natural* association, which, by adapting the talents of one man to the aid of his neighbour as well as himself, would, we humbly infer, produce harmony, not discord.

To the second objection we allege that the "restless spirit of independence" has been mistaken by our friends the Scatterers; there is no such sentiment in nature. "No?" Certainly not—it is nothing more than a perversion of that noble principle innate within us, which leads us always to search after something better and still improving, in our aim after perfection; which, whatever cynics may say, and sages assert to the contrary, is what we are aiming at; and this search, if rightly directed, will lead us at last to the only true point of perfection, the Author of every thing perfect. We however have chosen to mystify this feeling, both in the minds of our children, and of our grown-up dependants; we tell the former not to be troublesome, and ask foolish questions,—we advise the latter to mind their work, and leave such subjects to their *bettors*. We foolishly deem they will be satisfied with such answers as these; and by way of gaining time, and shirking the question, we amuse the first with valueless toys, and the others with Mechanics' Institutes, beer-shops, Chartists' orations, and gin-palaces, upon the principle, it is presumed, of giving them rope enough and letting them do the rest themselves; as we a short time ago recommended our farmers to do to those enemies, who would try to set them against the land which supports them.

To the third objection, that our scheme may look

well on paper, but fails on being put to the test; we take leave to say that never yet having been honoured with a trial, the objection falls to the ground by its own act, and on the principle of logical gravitation.

Objection five.—We are not aware that the laws of railway, and other associative establishments, are founded on universal suffrage, or vote by ballot, though we think the plan of the directors annually "going out," in rotation, has answered extremely well in large institutions,—to wit, the East India Company, the Bank of England, and others, though we hold that the simile is not to be entertained for a moment with respect to an annual or a triennial session of the legislative body.

Constituted as the Phalansterian association would be, those members who preferred a locomotive, or a solitary, or an independent life, would have a prospect of being in the course of a very few years able to gratify their tastes, habits, and inclinations, which would at all times be consulted as natural indices for our guidance. As we are now, those who are only *poor*, have no chance, no prospect whatever, of indulging any one of the three propensities, without either starving, or a transgression of the law, not of nature, but of man. And this *we* consider a truly *artificial* state of association; consequently the Scatterers must inevitably do violence to their own principles by adopt-

ing a forced state of association, for the profit of the few at the expence of the mass; they therefore place impediments in the way of improvement, which the combinator would co-operate to remove. We trust then that they will afford us a candid hearing, and honour us with as keen a scrutiny as they think proper, both as regards motive and ultimate effect. So far from checking the spirit of inquiry, we would foster and encourage it to the utmost, and throwing away the veil of mystification from all earthly things, we would answer all questions openly, honestly, and unreservedly.

We are of opinion that idleness and indifference are *not* natural qualifications, they result from the mass of corruption we have so unwisely allowed to accumulate, and this by its pestilential miasma has destroyed the native energy of the human mind; nothing in nature is idle, nothing inert; some substances are, to our notions of comparison, quicker in action than others, and to this point we should have especial regard, for slowness in some, and rapidity in others, are as essential to the proper regulation of the mechanism in the aggregate, as are the different degrees of speed at which the separate parts of a chronometer maintain their motion, to the accuracy of the entire machine.

As we now progress, no regard whatever is paid to this most fundamental point of social economy;

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we sometimes take all the labouring men of a parish and set them to work at the same identical kind of labour, when perhaps upon a due observance of natural qualification we should discover, that not five out of one hundred were naturally qualified for the work, and all rendered less adapted than they might be, by poverty of food, neglected minds, and a depression of all noble or animating sentiments. We prove the fallacy of our "Scatteration" arguments most forcibly by our daily actions. Now as an inducement to our waggoner, or our stable-boy, or any other servant, we say, "if you don't do as I tell you, you shall be punished;" if we speak to a child it is thus, "I'll punish or I'll flog you, if you don't do as you're bid;" to the servants, "obey orders or I'll dismiss you:" and as rewards, we offer such as we ought to be ashamed of; the less we say about them the better. "But," says a Scatterer, "did not you say just now that Nature does the very same thing, and declares she will punish her children if they disobey her laws." We think *not*, at least such never was our intention; because it would have been telling a falsehood, as Nature *never* acts thus. She says to us, "here is a code of laws framed by my Maker and yours, all made expressly for your sole benefit; if you break or transgress those laws, you will be punished, and—mark us well — *you will punish yourselves*; Nature *never* punishes, for in nature there is no sin, consequently

the cause for punishment being absent, the effect is unknown. Man perverts his nature, thereby producing sin, and sin is the faithful partner of punishment, and *vice versa*."

Man does not thus; all his private regulations, if lifted, are full of selfishness, and that being our error, it works its own punishment, sooner or later; this is the main reason why so many of our imaginations prove fruitless, and instead of giving up the contest with nature and the Divine law, we "kick against the pricks," which would never harm us if we avoided them, and acted *always* and on *all* occasions to others as we would wish them to act towards us. We force people to act against natural antipathies, because we choose to show our authority; we *ought* to examine those antipathies thoroughly, for we may be certain they were not given for nothing, and that they exist naturally because our energies should be directed in some other channel. This is nature's way; we fly in a passion, and tell the man, "O, if you don't choose to adopt the profession, or do the work I select for you, you may look out for yourself, or starve; I'm not going to give myself the trouble of studying our antipathies." We call him a restless, dissatisfied being, and make him so in the end by our own most culpable error, and such a system we have no hesitation in declaring to be a subversion of

every principle of the Divine or human nature; a direct disobedience to the laws of our Creator, and calculated to produce crime, restlessness, dissatisfaction, idleness, and every species of not *natural*, but *unnatural* depravity.

CHAP. VI.

MACHINERY,

Naval, Locomotive, Aerial, and Agricultural.

It would be ungrateful on our part, and a poor compliment to the splendid talents of the engineers and inventors of our day, if we were to omit to offer our meed of admiration, or a few hints by way of encouragement, or as subject matter for their consideration. In venturing to do this, we feel much diffidence, as we consider that the scientific class of society have left the rest of mankind far in the rear on their march of improvement; but as their course has been extra-ordinarily rapid, and their harvest abundant, it may be that the gleanings of their field even yet are capable of being turned to good account; and to these we are quite sure they will deem us heartily welcome. Entering the field therefore in full reliance upon their generosity and good faith, we cast a comprehensive glance at first over the whole area. We admire exceedingly the high state of cultivation which it exhibits, the rich quality of its ample produce, the liberality which the owners have shewn to the gleaners, and the almost inexhaustible capabilities of the soil; every thing we see tends to encourage us, and in

high good humour we set about our pleasurable task of gleaning after such excellent husbandmen.

First then, we find ourselves in that division of the field which produces machinery applicable to nauticals, and as we are thereby reminded of a chapter we some time ago addressed to our naval friends on this head, recommending the adoption of certain catamarans, or huge floats, in the stead of our beautiful *little* ships (for all things are great or small by comparison only) for long and protracted voyages or cruizes. Since making that address we have been pondering upon the nature of things in general, and of waves and ships in particular, and as nature and art evidently unite in the intention of adapting the one to the other, we were led from one thing to another until we asked ourselves the following question,—“In how far is the form of a ship the best that could be devised to suit the form and motion of the wave?” and the answer we made to our own query was, “Why, it is by *no* means the best.” “But,” said Prudence, “you surely are not going to set up your opinion against that of all the science of this and all other ages?” “Certainly not, madam, we simply asked ourselves a question, and by way of amusement answered it in person; and upon the principle of a cat having an undoubted privilege of surveying the benign countenance of a royal personage, did we exercise *our* prerogative.” But to return, we recollect once hearing a worthy

naval officer, who, when expatiating upon the admirable adaptation of our marine architecture to the purpose for which it was intended to be applied, allude to a very singular natural object by way of illustration; standing by a poulterer's shop, we think it was, he pointed to a dis-feathered shore-going chicken, and compared the breast-bone thereof to the keel of a ship, the back to the deck, the tail to the rudder, and so on; and in short it would almost appear to a casual observer, that Nature had made the simile on purpose for him; to have disputed the resemblance would have been an absurdity, as there it was confessedly displayed to our senses, and some children who were present were lost in admiration of the strong and striking evidence of similarity which was presented to their notice.

At the time we took very little notice of our friend's observation, but in after days, whether from curiosity, or a natural aptitude for thinking differently from the generality of mankind, or any other reason society pleases to allege, we frequently recurred in thought to the sailor, the ship, and the chicken; and, said we, they may call us a lubber if they will, and they may build their ships like cocks and hens, and then persuade themselves it was all Nature's doing. But upon our word and honour as a gentleman, we believe they are wrong, and for this reason,—if you take a chicken or an old hen,

or the ancient father, (no matter which,) out to Spithead, and tell the fellow he is made like a ship, he will stare you in the face, and look rather strange, not at all knowing what you are driving at,—but if you then give him his liberty and set him adrift, just observe what a precious mess he makes of himself, and you will very soon perceive that if he does resemble a ship, it is one drifting on the high seas with all sails set, rudder loose, and not a soul on board. The excellent adaptation of his form (as you think it) is of no more use to him than a problem in Euclid would be, and the upshot is, that if you don't soon take him on board your boat he will be drowned, and your cook will have to hold a coroner's inquest upon him; your theory of natural formation, and consequent fitness for a definite purpose, will be upset, and you will begin to think the cock or the chicken was better suited to figure away in a farm-yard or on your dinner-table, than for taking sea-voyages on his own account.

But how absurd you are! says a sailor, don't you know that there are sea-going birds as well as shore-going fowls? In our early days we studied Bewick, and few books ever gave us the exquisite delight that has done and still does; moreover, we were a bit of a naturalist ourself, and both by sea and land have watched with infinite pleasure the *nature* and habits of the denizens of earth, air, and water. To watch the small kittiwake gull rise and

fall with the easy motion of the wave, her head under her wing, and she sleeping calmly on the surface of the deep waters, has excited our admiration; we have in thought followed the various species of diver, when on rowing towards them they have taken a plunge and disappeared for a few minutes from our sight; we have examined them carefully both alive and defunct, their forms, their features, and their habits inclusive, and we have intensely admired the wonderful skill and power of the Almighty Creator of all nature, animate and inanimate; and thought how mean were all our highest ideas when placed in comparison with that astonishing wisdom, which is displayed in the formation of the meanest (as we deem them) of His creatures. You are right, my friend, in alluding to the *sea-going* fowl; but allow us to draw your attention to one or two little facts which you in common with your brothers appear entirely to have overlooked.

In the first place then, a *sea-going* fowl has *no* keel. What? do you mean to say she has no breast-bone? We don't mean to tell any such fib, but we repeat she has *no keel*; on the contrary, the surface of her body which is placed on the water is as flat as a table, or if any thing, rather concave in the centre, instead of the slightest approach to convexity. Now what do you think of that for the foundation of a new theory? O you are going to recommend flat-bottomed ships? Wrong again,—a *sea-going*

fowl has no more resemblance to a flat-bottomed vessel than it has to a *keeled* vessel. Then what do you mean? Simply this, that we have been asking a few simple questions of Nature, and she, as she invariably does to those who ask for information, most obligingly furnished us immediately, and we of course wish you to partake with us of the gratification derivable therefrom. This is what we understand then from her explanation. The sea-fowl, says she, was intended to pass a very great portion of its life on the water; so the best form, and that which was most likely to float with the greatest ease and least chance of injury, was given to the bird; we made the keel it is true, but we entirely obliterated the form of a keel,—first by placing a lump of flesh, muscle, &c., on each side of it, don't you see? and then to make sure of keeping that in its place, we put on a very thick skin to make it still flatter, and after that a very thick layer indeed of Macintosh (we mean waterproof) feathers, which we took care to make as flat as possible.

Now you, says Nature, go to work thus:—you say that bird floats, so I'll make a wooden bird, I'll give it sails for wings, and we'll do astonishing feats with this automaton; but you make a bad start, for you take the model of a *shore-going* chicken in the first place, strip all its feathers off to make it *sharp* instead of *flat*, you then take the skin off to render the resemblance closer, you slice off a bit here and

a bit there to make the thing "sharp at the bows," as you call it; and having cut the tail close off at the stern, and placed a sort of jury-tail, which you call a rudder, you, leaving the wings unplucked, spread them out, and pointing at her or it, exclaim,—"Now is'nt she a beauty? Does'nt she walk the waters like a thing of life?" Nature, meanwhile, stands by, smiling at your imitation, and if you would but listen, you'd hear her saying,—“My dear child, what a deal of trouble you are giving yourself! you have made a thing which never was intended for the water, and instead of a regular-built sea-going bird, you have actually made a shore-going automaton chicken, without any feathers, except on the wings! and then you expect it to progress as the water-fowl does, with all its feathers on; now do let me help you, and look at the birds which I send every day for your inspection and imitation.”

But that suits you not, so you say, I'll try again; you then set to work, and taking the chicken still for your model, you say, I'll have no wings this time, but we will stick a wheel on each side, and see if we cannot make 'em go on the sea as well as the land: at it you go, and your automaton performs to the wonder of not only yourself but all surrounding nations; still, there is something about it which does not satisfy you, and Nature, who is never impatient, says,—let them alone, they'll find

it out at last; there's nothing like a little experience, give them time: presently you begin to find out, that with all your trouble, expense, and anxiety, these steam-ships or wheel-ships are at best but dangerous toys, for they will go down in spite of you; and when they take it into their heads to do this, they don't do it by halves. One says, stick a screw into the tail of the thing, instead of your wheels on the sides, perhaps that will be safer; another tells you, to try going under the water, as a fish does;—and bothered with so many advisers, you don't know what to be at.

A chap in your rear shouts out, “make haste you sir, and do something, for I've got a flying machine here, and I'll cross the water and the land too, in less time than it takes you to think about it;”—no wonder then that you are puzzled: but just pause for a moment, and tell us what you think of some such plan as this; you may try it on a small or a large scale, just as you please; if we were going to make a thing which should float on the water, we would make it first with a broad bow, and a narrow stern-frame, exactly in outline like a duck, then the perpendicular section right down the middle should

resemble that of a turtle, thus



which is a direct inversion of your model, the *horizontal* section of which should be our *perpen-*

dicular. Here you perceive we at once do away with one very great obstacle to our progress on the waters, by obviating entirely all *perpendicular resistance of the wave or tide*. As you now build your ships, the resistance of the wave is first

this ——— then that | and both combinedly

form | . We do away with the perpendicular

prop of the | and the wave flows gently and

equally under the horizontal line, just as if it met with no obstruction in life, each substance yields to the other, without spitting or cutting or dashing the foam about, and with your wings spread, or your wheels a-going, you may progress on your turtle's back, or the duck's back, or inside of either, at any rate you please.

Now if you wish to have a breast-bone to your automaton fowl, nature has no objection, provided you will cover it well over, and make the entire thing as flat as two pancakes, with a hot plate in the middle, but with the edges meeting; then you will float *upon* the water, and *over* the wave; whereas now you *resist* the water, and *cut through* the wave; and the difference of the two systems is precisely that between French polishing a well-planed rosewood loo-table, and taking a knife or

saw and cutting or sawing through it; one is smooth work, the other rough work; but you are perfectly at liberty to choose which you please:—so much for our gleanings in this portion of your field, let us now be off to the other side.

Meditating upon the march of steam-machinery, we have often felt considerable surprise to think that we should compel the giant always to progress horizontally, or to keep everlastingly lifting up first one arm and then the other, with a bucket of water or a pump in his right hand, and cart-loads of coal or ore in the left. We are tempted to ask, is the fellow a cripple, or have you cut his legs off? we see his body and his arms, we hear him snorting and wheezing like any thing, but you certainly must have made your shore-going automaton without legs,—perhaps you forgot them in your hurry. Now did you ever look at the pendulum of a clock? because if you have, it is possible the resemblance of its motion to that of a one-legged human being, may have occurred to you: be that as it may, it *has* occurred to us, and upon this we said to ourselves,—now if one pendulum going in that way is like one leg, two pendula, one going first and the other following, must in *nature* be like two legs; therefore, if the first leg stopped at its utmost stretch, until the other had passed it, and then went on again, why the fellow or machine would walk to an inevitable certainty; and if we

made his legs, that is to say, pendula, long enough, why no ditch would be too wide, or hedge too high, for him to cross; and if we went to war, it would save us an uncommon sight of human life, pain, and anxiety; and a few minor considerations of this sort, to send a thousand or two of steam men to fight our battles for us; for we have a shrewd notion, that few real men or horses would like to meet the charge of a regiment of our steam-giants, breathing fire and smoke out of their nostrils and mouths, and armed with bayonets three or four yards long; if the men and horses stopped to look, they would be spitted to a dead certainty, and no mistake.

But we will not tarry longer in this part of your field, for the space is wide, and we have other ground to go over. We see in one division a very ingenious person endeavouring to imitate *partially* the form, and *wholly* the flight, of birds, and to do this he has borrowed the feathers of a ship, and the power of the steam-giant; he has consulted Nature, but only in a superficial manner, and we hear him say nothing about a most important economical arrangement of her's, regarding the flight of birds; which as it forms a primary means of their ability to rise, support themselves in, and progress through the aerial regions, ought, we think, scarcely to have been overlooked by so very cunning a workman as the inventor of the flying machine.

We have asked Nature what she thought of it, and she says thus:—"Now between ourselves, (but be sure you don't let it go any further,) my child, Mr. H. has omitted the chief point to which you allude, and as I don't think he would be offended, you may as well tell him from me what it is; now you see in making birds, bats, and flying things, we place in the thorax an apparatus most powerful, to enable the creature at will to generate a gas or fluid lighter far than air, and we provide them with a comparatively very large pouch to fill with this fluid; and if you look at all these creatures as they fly, you will perceive they appear as if their craws were stuffed, in the same way as you do those poor turkies of mine when you eat them. My son H. has altogether overlooked this, and the consequence is, he can neither ascend or descend exactly as he would wish; for to do the first, he must get up a very steep hill, and I much fear in attempting the latter manoeuvre he will come down with a dash he little anticipates;—just give him this hint, and also tell him from me, that I seldom or never cut my bird's feathers square off at the ends; it is a bad plan, inasmuch as it destroys the power of lifting them up and down in a great measure, and *pro*-duces weight at the end of the lever, *re*-ducing the strength which should be greatest close to the body: however, don't say any thing to discourage him, only tell him that if he will ask me, I will

smooth his difficulties, or remove them from his path; but warn him and his companions never to disabuse this gift, as it is one which I consider among the most valuable of my treasures; I give it to society as a means of promoting happiness, and therefore beg my intention may not be wantonly perverted.

There is yet a fourth corner of your field which remains to be explored, but we fear there is not much to be gleaned, for the crop is still green in many places, and not half ripe in others. We say to your farmers, we are afraid you have not bestowed so much care in the cultivation of this quarter as might have been done, but are quite willing to attribute it to your not having time to attend to the whole, during the short season allotted to tillage: however, let us walk up to it, and see what state the soil is in; this is the agricultural quarter, and upon examining your machinery for this department, we are inclined to ask, whether you only left Robinson Crusoe and his man Friday at Juan Fernandez last week; because, from the very primitive nature of your implements and operations, it occurs to us, that they would better become those renowned personages, than such very advanced and enlightened people as we think ourselves. True, your operatives have succeeded in making your tools, &c., very neat indeed, and some are highly-finished;—but that all goes for nothing

with us; you most certainly appear *not* to have taken your lesson in Nature's school, for when she takes to farming, she does it upon a grand scale at once; you, on the contrary, appear to have most diminutive and contracted notions on the subject; and we are morally certain, unless you bestir yourselves in good earnest, you will be totally smothered in the march of improvement; even now we doubt whether the chemist and druggist does not know more about farming, or rather the profit of the thing, than you who have spent years in the practice. Whatever you do, don't let them take the business out of your hands.

Look at a former volume of ours, and read there what we say on the matter of applying machinery to agricultural purposes; what you most require are air, earth, and water; Nature has given you all three in the greatest abundance, and she has given you wits to invent machinery, to render the elements subservient to your will; but the fact is, your wits are so be-fogged with the ale and beer you swill, when working in this part of your field, that you see all things double, and nothing as it really is. Now Nature never made beer, though she has made wine,—that is to say, the juice of the grape; therefore, leave off the “heavy,” and open your eyes for once, while you are amusing yourselves with farming; for you really are sadly behind-hand with science and improvement, though

your operative brethren are treading your shoes down at heel at every step you take; they'll be for kicking you off the ground before long, and if you once give them an inch in this way, they'll soon take an ell, and trample you under foot to a mummy.

Having now surveyed and gleaned as much from this field of your societal estate as we can well carry away at one load, all that remains for us is to thank you for the permission to enter. We cannot but feel much gratified by the survey, with the sole exception of the agricultural corner; and the defect which exists here not being a natural defect, as Nature is no where defective, we think it very capable of remedy, and we beg therefore to draw your especial attention to the aforesaid corner, the soil being as rich there as in any part of the field; and we are indubitably sure, it will repay any capital you may please to expend upon it. We are inclined to attribute much of the evil to the diet of your farmers and their subordinates; it is too gross, and tends to deaden the mental capacity most materially; besides which, their occupations want organizing and classifying, they are now much too heterogeneous. Machinery, too, is as applicable to this department as to any other if you would try it; be encouraged then, and make the experiment.

CHAP. VII.

ARTIFICIAL MODES OF PROCURING AND APPLYING NATURAL ACQUIREMENTS.

“YOU are launching your bark on a wide sea this time,” says a friend of ours, “and if you cross it in safety I for one shall wonder.” We think that a few years ago we heard or read of an adventurous being who crossed from Dover to Calais or Boulogne, no matter which, in a boat of his own construction, propelled by a steam engine of *one-horse* power; and as the authorities there insisted upon his paying duty upon the machinery, instead of handsomely rewarding his talent, why he ’bout ship again, and returned to Dover in safety. This was a much greater undertaking than ours, therefore we will take a cruize and see how the land lies.

The first natural requirement which the Bible and all Nature points to is “Light;” it appears to be the Almighty’s normal agent, so to speak, in the great work of creation; as without it Nature languishes, deformity ensues, and chaos must be the ultimate result. Begin we then with this great and to us indispensable blessing; thankfully let us adore the Supreme Giver, and never lose sight of Him as the author of every mercy, every comfort,

and all our appliances to happiness, temporal or eternal.

Light, we say, constitutes one of our primary requirements from the great store-room of Nature ; all we have to do therefore is to “ask and we shall receive ;” various have been the methods we have from time to time adopted to procure this light in the quickest lapse of time, and most economical form, but the inventions of the present day seem to eclipse all the efforts of former ages ; and here again we are constrained to pause in wonder and admiration, on reflecting how all our greatest inventions are rapidly tending to that point we endeavoured to direct your attention to before, namely, the abrogation of any necessity for destroying God’s creatures, or inflicting pain upon them, to supply our own requirements. The most admirable feature of our inventions is that they tend to supersede pain, cruelty, distress, and sorrow ; to lessen toil and labour ; to create repose and happiness. How can we be so blind as not to acknowledge the working of a beneficent providential hand in all this,—how can we be sufficiently grateful for the boon ?

Formerly, whole hecatombs of sheep and whales were requisite to supply us with candles and lamps. See now what God has wrought for us, in caring for these His creatures ; He has opened the eyes of our understandings, and taught us the use of gas.

We have through His guidance improved upon this in the Bude light, and even while we are resting on this second step, the veil is uplifting from the face of electricity, and new wonders are about to be revealed to our astonished gaze from this element, as a natural source of light. O how can we ever fear to put our trust in Him, who thus in pity to our wants so gently leads us to the very doors of his treasure-house ; then bids us ask, and we shall have, seek, and we shall find, knock, and the doors shall be opened ? Strong then in faith, let us advance, and fear shall be turned to love ; trembling, into gratitude and joy.

There is one point as regards electricity viewed as a mode of procuring artificial, or to speak more properly, *natural* light, which we do not remember to have ever yet heard discussed, and yet we think it well worthy of investigation ; it is this, in using the electric fluid for this purpose, we necessarily extract and consume the same, and the question we would put to our friends who make the science their particular study is this, “ How far would an extensive extraction from the atmosphere of the electric fluid, and the consequent consumption thereof, act as a preventive of those explosions we are wont to term “ thunder-storms ? ” Should the effect we anticipate be realized, here is again another step gained towards the season of peace and calmness. Going on with our inquiry, we find that in winter, *i. e.* the

time when the air is less surcharged with the electric fluid, than at any other season, the general health of the mass of society is in the aggregate much better than in summer, colds and temporary drawbacks excepted: which are the results nine times out of ten of our own want of care, and our allowing poverty to exist to the extent it obtains, and the making money the standard of all good; an act wholly contrary to every rule of Nature. Thence arises a second question, whether electricity has or has not much to do with health? we believe it has, and to a degree we are but faintly aware of. Now we arrive at the point at which we left off, where we advised our medical friends to direct a careful and diligent scrutiny to this agent of Nature; and our mode of applying it would be thus, let your medical gentlemen be permitted to have access to the prisons for the purpose of trying the effects of natural applications, on the health of those criminals who are sick, always premising that none but men of known integrity, talent, and humanity, be employed in the service. On any great discovery being made, give the patient, when restored to health, his liberty, on one condition only, viz. his leaving the country for ever, and you are to afford him the means of doing this. What would be the result? That criminal would be raised in his own estimation; he would be the possessor of a most valuable secret; he would at once be restored

to society, no longer as a curse but a blessing, and the people among whom he went would receive him with open arms. The incentive to crime being superseded by the power of doing good, self-respect would humble that man, and it is presumed the banishment from his native land would go far to increase the feeling of humility. Through his instrumentality fresh light would be afforded to society, and another mode of applying and obtaining natural requirements added to our list.

You may tell us the system would be liable to abuse; on our own heads it would recoil if we presumed to pervert the benevolent intention of the Giver; it ever was, and ever will be thus, until the end of time. Let our rulers look well to it therefore, and instead of wasting their time in wordy strife, establish the laws and decrees of that Judge, before whose bar we and they must one day appear, to render an account of the light which has been vouchsafed so abundantly to us.

Another remarkable feature of inventions which are drawn from the treasures of Nature, is their great cheapness and wonderful simplicity; a child may apply, and an unlearned person manage them with ease. The facility with which light is produced by two small pieces of coke or charcoal, each communicating with a galvanic battery by means of a slight copper wire, is marvellous; and the brilliancy of the light evolved is comparable only to the

un itself, a single instant serves to kindle, as short a space to extinguish it. The materials for the formation of the battery are to be had in the greatest abundance, they are all either natural, or combinations of, natural ingredients, cheap, and most easily to be obtained. We cannot refrain from thinking, therefore, that in our over-anxiety to signalize ourselves by an exhibition of medical and chemical talent, we have stepped out of Nature's path, and overlooked the means which lay at our very threshold ; running meanwhile after a shadow, and neglecting the substance which stood behind us. Retracing our steps then, let us pick up the treasure which now lies at our door ; let us leave prejudice and self-wisdom out of doors, and entering, let us carefully and minutely examine every part of our subject ; Nature will assist us in every way, and we shall rise from our studies much wiser even than we should have been, had we spent the time in the study of Galen, Hippocrates, or any of the mystifiers and technicalists of more modern date, whose theories and practice we daily see nullified and contradicted by Nature herself.

CHAP. VIII.

CRIME.

IN our consideration of this repulsive but important topic, it is not our intention to enter much into detail; we have throughout the course of this work rather endeavoured to bring to notice the several points, as it were, of the vast field of society in England, tracing them in a continuous line, with a view of inducing other more able and talented surveyors to fill up the map, from their own experience and knowledge of locality, as well as natural aptitude for the study of minutiae. Nature requires this difference of talent, and he who surveys the coast-line of any new country, is as useful a person in his way as the inland surveyor, who divides the interior, is his particular capacity; each has his separate talent, and both combine to effect the end which shall be generally beneficial to the community at large. Did we but acknowledge and act systematically upon this unerring principle in our every-day occupations, we should save ourselves much trouble, and a world of anxiety and uneasiness.

In the progress then of our contemplation of the subject of crime in our own land, we find that in the

year 1841 no less than 27,760 persons were committed for trial in England and Wales only, our population at the last census being 27 millions; this gives us about the proportion of one criminal brought to the judicial bar, out of every thousand members of society. This seems at first a very small proportion, but we have to recollect that there are many evil-doers who escape from the strong arm of the law; and many whose misdemeanours are overlooked, or who are dismissed by the magistracy on payment of a small fine, or after a few week's imprisonment, are only reprimanded. Were the minor laws of our judicial code strictly enforced to the letter, and the proceeds thereof funded, there would be no necessity for the impost of an Income Tax, or for the continuance of the national debt. Five shillings for every oath uttered; the same sum for every act of intoxication, would soon wipe away either the sin, or the tax, and the debt; both cancelments being desirable, it is somewhat marvellous that our legislators should be so supine upon the matter as they now are. Taking the adult population at one fifth nearly of the whole, let us say for example five millions, and to be under the mark suppose we presume that on the average each utters one oath in the course of a year (would that this were all), this would give us an annual revenue of 25 millions of shillings or one million two hundred and fifty thousand pounds sterling per annum,

a tolerably large item for a sin-offering, for so small an island as ours. Supposing only one individual in a thousand swears habitually, and he does so seven times a day, he alone would swear 2555 oaths in the course of a year; this would amount to 638 pounds fifteen shillings, and it is evident from such a statement as this, that he must either give up the noxious habit, or be imprisoned for life, were the laws against profanity enforced. But we have many gentlemen swearers; and not to be too severe upon such well-educated classes, we will presume they only utter one profane oath per day, just to keep the tongue in practice, these would pay to the revenue 91 pounds five shillings annually; a nice little income-tax, which would not press too hardly upon them, and still serve to remind them that the tongue is an unruly member. In order to relieve them from any degree of espionage, we would allow them to compound at 90 pounds per annum each, until they gave notice to the assessor that they had relinquished the habit of profane swearing; for which they should be obliged to make declaration before a magistrate, and sign a certificate to the proper effect; every future dereliction to be upon pain of a penalty of £50 for each offence. We fancy that some such law as this would be most wholesome, it could lead to no harm; we should be acting upon the principle of *obsta principiis*, and society would be spared the pain of hearing, and

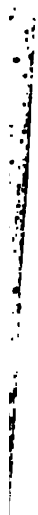
ing so frequently shocked, as she now is by the phemy and profanity of her members. Some will swear for "fun" only, as *they* say,—some mere habit; but we should recollect that every is registered, and all resemble an electric ; there is more of the fluid where the spark : from, and that only requires a few more s to create an explosion. This when it occurs uces the foul air of passion; passion is the -brother of crime, and crime is the parent of ring punishment and death: but it ends not , for it goes on to eternity, and moreover s a trace behind it, which death itself cannot ys obliterate.

irely then when we see how great a fire a single t may kindle, we cannot be too earnest in our avour to remove even what may seem to us so l a stumbling-block from out of our brother's

We should remember that a very little stone sometimes be sufficient to sprain an ankle; the : of a needle will occasion lock-jaw, and few ing us but can adduce instances of even the fact of two persons accidentally running ist each other, causing the death of one of . Swearing may seem a very trifle to many, t has to many more been the first step on the to crime and death. And we cannot but : it to be quite as much the duty of our rulers magistrates to stop up the avenues to these

paths, as it is of the clergy and others to warn their brethren from pursuing them; those who knowingly leave a pit-fall open, are as culpable as he who thrusts his neighbour into it. Swearing is one of satan's pit-falls, and it is usually one of the first into which he lures his victims; for these we should search, and not leave it to chance for our children to avoid them, or to presume upon their own strength to enable them to find a way of escape when once they are entrapped. The origin of crime was apparently to human understanding a very small offence, the mere plucking and eating of a forbidden fruit; but it was a direct transgression of the first law of obedience, and the misery which has accrued to the world from that one act no human tongue can tell. Had it not been for that single departure from the straight path of rectitude, we and all the human race might now be enjoying the endless bliss of paradise. On earth the doors of Eden are closed, but when this corporeal scene shall have passed away, those portals will again unfold for the admission only of those, who through the all-prevailing merits and advocacy of their Redeemer, find their transgressions pardoned, their sins blotted out of the book of remembrance, and their names inscribed on the everlasting pages of the Lamb's book of life. But if we continue to allow the pit-falls of the evil one to remain open when it is in our power to remove them, or shut up

all access thereto, our names will not be found in that latter book, they will be displayed to our agonized view in the former, fairly written and not blotted out; our misery will be enhanced by the piteous lamentations of those who have fallen through our negligence or indifference, and a hopeless eternity will be ours. If on the other hand we have done by our brother as we would wish him to do by us, how transcendant will be our joy when greeted by him at the foot of our Redeemer's throne; we hear his voice blessing us, and we join with him and with the Phalanx of those glorious spirits of the redeemed ones, in singing ceaseless Hallelujahs to the King of kings and Lord of lords.



PART III.

CHAP. I.

THE TRAVELLING PHALANX.

SOCIETY has decreed that in England a considerable number of her children shall be constantly occupied in moving from one place to another, and her commercial members finding their business requiring such an arrangement, have gradually slid as it were into the practice of keeping a race of beings constantly employed in locomotion. These gentlemen are known by the name of commercial travellers, and from the nature of their occupation, and the extended facilities of intercourse they enjoy, it might fairly be expected that much good might be done, directly and prospectively, through their influence; but this happens, like many other of the decrees of society, to fail in the attainment of the best end in view. Pecuniarily they are of great use to their employers, to trade, and the publican; but there we stop, just, in our humble opinion, at the very point at which we ought to set out. From

this it is most perspicuously clear, that there is something wrong in the system. Viewing the race externally only, we see rather a superior-looking class of men, some most decidedly so, and we wonder how men of such intellectual countenance, good address, and gentlemanly appearance, can consent to tie themselves down to such a loose dissipated life as the majority of them usually lead.

We are perfectly certain the fault is not in nature, a glance at the men would give the lie to such an idea at once ; nevertheless the evil exists, and those who are in the habit of frequenting commercial hostelries, can amply testify to the grievous extent of that evil. That the effects call loudly for reform none can doubt; the only question is, how reformation is to be brought about? and we are of opinion that some such plan as we recommended in our chapter on Inns and Innkeepers would go far to check, if not in time effectually to remedy, the undeniable inconvenience to which we allude. That the generality of travellers, who had hitherto been accustomed to consider themselves at liberty to keep a whole establishment up all night as well as in the day-time ; to look upon the female attendants as fair game for their unhallowed passions, and to create confusion wherever they went, would admire our arrangement we do not for a moment expect ; but we assert this, that one of two things would, under such an organization as ours, occur, viz.,

either from the absence of any incitement to their former method, the tendency to commit folly would be dormant, and give time for thought, reflection, and better feeling ; or, disgusted with being as they might consider it, *kept under*, they would quit the service, and give way to a still more superior race of persons, who would perceive their own interest in doing good instead of evil, as well as the general benefit which such conduct would confer on society. It matters not to Society or Nature the value of a straw *who* their travellers are, so long as they are men of undoubted integrity, talent, and respectability ; therefore one set is as good as another, provided the above requisites are obtainable ; consequently their existence is purely ephemeral, and the supply will under any circumstances keep pace with the demand.

Then again, we do not see why a particular education should not be as desirable for this race of men as for any other ; their duties now are most trifling, labour there is next to none, and a vapidness of mind results, which leads them to seek in artificial stimulus and excitement that mental ease which, by the nature of their business, they are deprived of. True it is that their occupation is purely secular, but they *might* act as home lay-missionaries to the greatest possible advantage, both to themselves and the community. *Now* we grant the idea would be as absurd and ridiculous in the extreme, as that of

Satan teaching righteousness to sin. But we think that if a Phalanstery were set on foot, for the sole purpose of educating those who by inclination and general aptitude were fitted for the end we had in view; and if they entered upon the duties of their office in a proper spirit; if too, in addition, they found at each place of public accommodation, in lieu of the present commercial inn, a Phalanstery, or club, where the inducement to evil was absent; where a good and well furnished library was prepared for their convenience and amusement; where a museum of models, patterns, &c., was open at all times to their inspection; and many minor advantages procurable, which never could exist on our present plan; we say it is our firm opinion we should, in two or three years time, have the great gratification of seeing the commercial traveller raised as much above his present position in the social scale, as the officers of the railway establishments are above the coachmen and ostlers of our inns of the olden time. And the same query would then be applicable to the existing race of travellers, which now is to the aforesaid coachmen, &c., *i. e.* where are they gone to? vanished they are, like caterpillars, though they are not defunct; *they have only changed their skins, and the improvement is most manifest to all.*

Thus we see again, by acting upon the natural principle of progressive advancement, we are ena-

bled to remedy divers evils, which on our first beholding them appeared insurmountable. Mark us, we do not say that our measure would be *perfection*, but that it would be one step gained towards the end, and every step on that road is valuable. There is an old Scotch proverb, quaint, but very much to the point, it is this, "He wha ettles to win to th' top o' th' ladder, is sure to win up some staves o't at ony rate." Thus we, in our endeavours to climb up the ladder of perfection, hope to attain some degree of eminence in this world. Nature stands by ready to aid us, and the more we try, the higher shall we attain.

Objections may be raised to the mixture of secular and more serious occupation, but such an obstacle being top-heavy, falls to the ground by its own weight. Your lay-deacons knock it down in a moment; and why a commercial traveller should not be a competent person to teach in a Sunday-school on that holy day, or to assist in any religious service or meeting, we confess that we are unable to assign any efficient reason; that they *are* not, is no reason why they *should* not be; and that they *are* not, we think is more the fault of society, and the system, or, to speak more properly, the *want* of system, than the fault of the class itself. Hitherto we have looked upon them as a sort of nondescript, an anomaly,—neither gentleman or servant, and herein we have acted most unjustly, their occupation has

nothing naturally menial or degrading about it; on the contrary, it is highly respectable in every sense of the word, and their real station in society would be much upon a level with that of the first-mate on board a merchantman, if we gave them their due; and we very much question whether the mere fact of our being constantly in the habit of alluding to them as a body in a slighting, disrespectful, and disparaging manner, has not gone far to produce the very result which induces us to do so; first, by eradicating or destroying their own self-respect, and secondly, by acting as a preventive to men of higher intellectual powers, who might otherwise be inclined to enter upon the profession of a commercial traveller, for profession it ought to be. It is well worth our while to bestow a few thoughts on this head.

CHAP. II.

THE EMIGRATING PHALANX.

IF instead of disgracing ourselves as a Christian nation, by an annual grant to the Roman Catholic College of Maynooth, we were to apply the same fund to the founding of a school or college of Emigration in our Transatlantic or Australian colonies, or both, for the purpose of educating upon the spot persons who should hereafter be appointed as the governors or heads of our colonial Phalansteries, we should not only evince wisdom, but the Divine Source of all wisdom would bless our undertaking. *Now* that blessing is most manifestly withheld, for not only is Ireland torn to pieces by the Legion whereby she is possessed, but we, by our wickedness in fostering that Legion, are in our turn alike suffering from a similar visitation; and this must be, as it ever is, the manner of God's dealing with us, viz. the commission of sin will always and in every case bring with it *its own* punishment. Our rulers may use as much sophistry as they please, they may endeavour to pervert the truth or mystify it, but do what they will the truth will rise to the surface, for it will not be hidden. The Maynooth grant is wholly indefensible on any

solid ground, and the benefit of the transfer to which we allude, would be most clearly discernible from the moment of our making the decision. Few we imagine are there who would not perceive the advantage of our Emigration college; take one probable source of good as an example;—instead of sending out our tens of thousands incongruously, and setting them down in the midst of a vast wilderness without a guide, without a pastor, without house or shelter, as we now do,—suppose we were to send them by systematic divisions of 5 or 800 or 1,200, regularly classed, supplied with a cargo of houses and furniture, and every requisite; and on their arrival at the place of colonization, they were to find that suitable officers, who had been educated in the country, and therefore were well acquainted with the locality, the climate, the quality of soil, and such useful knowledge, were on the spot, and had already set up their church and dwellings; and instead of the howling desert, your emigrants found a neat comfortable building as a Phalanstery, or a village if you please, was ready for their reception. Would not, in such a case, the benefit of the Phalansterian principle be most indisputable? and let us further ask those who have the regulation of these matters, is not this what you had much rather your brother should do to you, than that which you now do to him?

We still assert that our land is amply sufficient

to maintain its own population, but there are many who by nature are fitted especially for emigration to other climes; and here we again trace the admirable working hand of the Almighty; it is His will that the light of the blessed Gospel shall be spread among all nations, but the promiscuous method of colonization we now adopt, would go far to extinguish that light, even in the hearts of those of our emigrants where it once shone; and thus we see our efforts fail when *we* think we have done all we could to secure their success: but, in the first place, God has not been in *any*, instead of *all* our thoughts. We speak superficially of emigration as a means of spreading Christianity, but how do we set to work in reality? Is the method we adopt at all adapted to that great end, or is that end our *first* object? assuredly neither. Our primary motive is to get rid of a pecuniary burden, a pauper population, whose poverty is solely the result of our own mismanagement; and we reap as we sow, heartless disappointment, vexation, and an increase of our burden; whereas, did we but accept the guidance of our Heavenly Benefactor, He would open the windows of His store-house, and pour us out a blessing that there would not be room enough to receive it. It is nonsense for us to say we do not see how; it is arrogant presumption to ask—"Can God spread a table in the wilderness?" We have His holy word for the truth of

the promise, and His promise never failed us yet. The way we have just described is a most simple and easy method, and adopted with a single eye to God's glory, would as assuredly be effective to the end we aim at, as our present method is injurious, unjust to our emigrant brethren, and unwarrantable upon any scriptural ground.

You may tell us it is impossible. Why? say we. Oh, the expense;—your emigrating expenses are enormous now;—but who is to provide the houses, furniture, &c.? You, the State, as a matter of equity and right. But where's the money to come from? From the coffers of the rich, and the advocates for emigration. What return do your emigrants make you now for your outlay? None. But suppose you sent them out houses manufactured *here* by some of your surplus hands, and those houses, when once planted, furnished you with an annual rent, would not that be return for your capital at *once*, and for a capital which makes *no* return now? There can be no doubt upon the subject. Then, again, instead of the enormous destruction of timber in our colonies, which is now resorted to, to clear the land for cultivation, we should require the whole of it for the floating islands we named to you a short while ago. Nature never made any thing for purposes of waste, and we waste one half of her gifts, because it gives us some trouble to discover her intention without a search! the

search itself is not troublesome, but still we want to be taught without learning, and say what we will, we are just as babyish now in this respect in great matters, as we were in respect of minor affairs in our childhood's earliest hours. Self-gratification must be our all-engrossing thought, and this as a matter of necessity defeats its own aim, simply because we seek it where Nature never placed it; we look for it in our own aggrandizement, and the depression of others. Nature takes *all* by the hand, and lifts up each and every one at the same time, all preserving their respective differences of gradation notwithstanding. As soon as ever we begin to act thus, does she instantly afford us every facility; and upon viewing any matter which lies within the range of man's understanding in such a light as this, we see the mist of obscurity gradually fading away, and the mountain of impossibility, which we thought was close at hand and barring all our progress, is miles and leagues away in the far distance, and we are immediately reminded of those blessed and animating sentences of our Bible,—“with God nothing shall be impossible;” and “if ye shall have faith as a grain of mustard-seed, and shall say unto this mountain” (*of impossibility*), “remove hence, and it shall obey you.”

We have, in reliance upon this blessed word, endeavoured both to show you how easily home labour may be obtained for our poor, and a proper

home prepared for our emigrant population; home employment again in its turn would lessen the number, and improve the description and character of the emigrants. Nature's action is here likewise perceptible, as all classes would, in the development of our plan, be raised in equal and just proportion, from their present wretched and most lamentable condition. The will of society is the only obstacle to the progress of the machine.

CHAP. III.

THE FINANCIAL PHALANX.

THOSE who sit in high places, must pardon us if we presume to give an opinion, not upon their ability to perform the duties of their respective offices, but as to the applicability of those offices to the station they hold, and the requirements which society demands at their hands in various ways, respectively of the seats they occupy. We have previously hinted at an idea, that the Chancellor of the Exchequer should not in his official capacity have any thing to do with *law-making*, and we still, we cannot reconcile this latter accomplishment with the duties of his especial vocation. The same remark would hold good with regard to many other of the officers of State, and we think that *one* only of their number should take his seat in the legislative assembly, as the representative of the whole, and *that one* should be First Lord of the Treasury. Reasons diverse and manifold crowd around us in support of the hypothesis: first in serial order, is that most important fact "that they have quite enough to do, if they do all they ought, without making laws." And we are quite positive that as they now go to work, they have so many irons in

the fire, or on the stove, at one and the same time, that they don't know which to lay hold of first; and those they do lay hold of, often convey such a superabundance of caloric to their digital extremities, as to be quite unpleasant; in plain English, they sometimes burn their fingers desperately, and the irons likewise. Now we are quite sure we are treading upon firm and safe ground when we assert, that the Finance Phalanstery, or department, or whatever other name you please to bestow upon it, of a kingdom which produces 52 millions of pounds sterling of annual revenue, has nothing, or rather *ought* to have nothing to do with any other consideration than that of pounds, shillings, pence, farthings, and their relative foreign or domestic representatives. As to legislation, the two are as distinct as fire and water, and the very attempt to mix them kicks up a dust; thus we see one honorable member moving in the lower House for cash returns, which the very member who has the return to make votes shan't be made. This is most essentially wrong; the honorable member who has to make the returns ought to have no voice in the matter, and no place in the House; his representative the Premier ought to be required to make the return, and to answer for the expenditure of the State in his single person only; the rest are his stewards, *majors domo*, or any thing else; and he, the premier aforesaid, is answerable for *all* his

establishment: therefore in our zeal for the good cause of order and regularity, we beg leave to move that “a Financial Phalanx be forthwith constituted, appointed, and established; that the High Governor thereof be the Chancellor of the Exchequer for the time being; that a building be set apart for the official residence of the Right Honorable Gentleman and his Honorable Colleagues in office, but *out of* the Houses of Parliament.

And furthermore we beg leave to suggest, that Somerset House, unless it be converted into a second Greenwich Hospital, be appropriated for the “National Exchequer or Financial Phalanstery.” The situation of the aforementioned palace being “mighty handy” for the progress of public business, for facility of access, either by land or by water, and the internal adaptation to the requirements of the nature of the office quite striking in every point of view. Situated in a most convenient spot for public business of any kind, either as regards the Palaces, the Legislative Houses, the Civic Mansion, the National Bank, the different public offices, no place could be more admirably suited for our present purpose than this; and we entreat the attention of our Right Honourable friend aforesaid to the wonderful, natural, as well as artificial appliances, which present themselves in favour of our suggestion; a fresh proof this, if any were needed, of the truth of our theory, that if we would but keep our

eyes open, and look about us carefully, how many discoveries we should but make in the easiest way in the world; which we, with our eyes half closed and our mouths widely gaping, never can discern, though we labour at it for years.

Now we verily believe that were a Separatist at our elbow, he would be the first to upset his own theory by telling us, if we parted the exchequer from the legislation we should do an infinity of mischief, and that division was the cause of all sorts of evils, and so forth. Now in reply we beg to inform him, that an acid and an alkali, as we hinted a page or two ago, form an agreeable mixture,—separately taken, they are unpleasant; but we never asserted that *all* fluids or substances were the better for comminglement; on the contrary we know that many are not, yet we mix them, and find out our mistake in the most natural manner. Thus we often drink a bottle of Claret, or of that nauseous compound we call Port wine; having done that, we drink a cup or two of strong coffee, and devour sundry small items of bread and butter. Now let any one take a bowl or basin, and mingle these four ingredients, to wit: the red wine, the coffee, the bread, and the butter (we have forgotten the sugar and cream, which make six), and if Nature does not revolt at the flavour, as well as the sight thereof, we have done, that's all. Therefore, though we advocate the principle of mixing two opposite ingredients to

make an useful compound, as Nature does sometimes, still we opine that we do now and then both in our Legislative-houses, and other public establishments, make such odd and atrocious mixations as fairly to make the whole body, in its social, political, and domestic relations, heartily sick: and it is with a view of avoiding this catastrophe, which is an unnatural convulsion, that we recommend the systematic organization and regular classification of every department of the State into distinct Phalansteries; each having one particular object to pay attention to, and all uniting upon the grand and fundamental principle of doing to others as they would be done unto. Our present finance is too much mixed up with the other offices of the State, and the amount of business daily, nay hourly, increasing as it does, forces strongly upon our attention the necessity for some clearer and more definite mode of transacting the affairs of so very important a department than that now in use.

We may be told that we know nothing about the matter, and that it would be agreeable if we would mind our own business; to this we reply, public business is public property, and we have looked on at different games sufficiently long to form a shrewd guess, that many an advantage is overlooked which might have been taken in the course of the many moves that are made; and if money is the stake, there is not the slightest doubt that much might be

saved and still more won. And we again repeat our conviction, that legislation and finance are an incongruous mixture in the detail, however requisite they may be to each other's aggregate stability. A man may be a first-rate financier, and may by his one talent save his country from ruin; and as a legislator he may ruin his country by inability or clumsiness; another may be the worst financier on the face of the earth, but a most admirable statesman and politician; the two acting combinedly in their separate spheres will do their country good; mingle their duties, and the country may be poisoned. Let every thing therefore be done in its own regular order.

CHAP. IV.

THE PREVENTIVE PHALANX.

THOSE of our readers who on seeing the title of his chapter, conjure up to their imagination divers burly square built figures, in round blue jackets or a P coat, and an oil-skin "sou'-wester" on the head of the animal, will have to dismiss the phan-
tom as soon as he appears, for his presence is not required as yet; therefore we will send for him when it is. Our preventive-service men and women,—yes, women,—why not?—will be very differently employed from they of the customs, or him of the alphabet, who pervades the streets of our towns with great A, little a, and bouncing **B** on either side of the throat-collar; thereby evincing unto all passer's-by how much he knows of the matter, and of his vernacular tongue; a striking proof this, if any proof were absent, of the "march" of letters, figures and literature in the nineteenth century. But let us look to our own police. By "preventive" we understand the literal interpretation of the principle recommended by our friend who sent us the motto of "*Obsta principiis*" the other day, and we think that *prevention* of crime is better than the punishment thereof any day in the

year. Thus, instead of the society for prevention of cruelty to animals, who wait until the cruelty is committed, and then go to law to prevent what has taken place; or the society for the suppression of vice, who act upon exactly the same principle of locking the stable-door after their horse is stolen, and putting the key in their pockets for fear of following the horse aforesaid; we would establish a "Preventive" Phalanx or associative body, not for the suppression of riots,—not for eradicating vice,—not for legislating about dog-carts, or the wretched sufferers of the horse-kind,—but for the sole purpose of removing every possible stick and stone over which our brethren in society might stumble; thereby acting upon our old plan of taking away the incentive, and thus removing the effect. "Impossible," says the legislator and political economist. Nothing is easier, say we, and if you will only give us the authority, we will put down all dog-carts in six weeks from the time you read this.

Begging the pardon of the public, we must say that such ridiculous absurdities as dog-cart legislation ought never to be brought before the honourable Houses of Parliament; it is an insult upon society, to think that she cannot of her own accord put a stop at once to the atrocity, without summoning the strong arm of the law to her aid. But the principle with us Englishmen is always "wait and see," so we *wait*, and when we *see* that somebody

... killed either by a drunken brawl in a gin-shop,
... by the bite of a mad over-driven dog, we then
... think it is high time to "do something;" though
... one of us is even then prepared to say what ought
... be done. After the *emeute* has subsided we
... wait and see" until a fresh incentive for action
... appears in the form of another fellow-creature, or
... perchance a dozen, dead. So we then consult the
... magistrate afresh, he consults the legislature, they
... consult the opposition, and the opposition kick the
... bill back to the dogs or the dog-carts. The owners
... of the latter bless the kickers, and curse the med-
... dlers with their "warmint" prerogative. A great
... deal of money is spent to no purpose, and this we
... call legislating usefully. Now our preventive-so-
... ciety men and women should first set down, but
... not in malice extenuate, every oath profanely
... spoken which they hear; they should petition our
... legislature (if the law-making body must absolutely
... be consulted on such frivolous topics) to put such a
... tax on dogs and dog-carts, as should effectually
... banish both out of the kingdom. Moreover we
... hold that if half the advice we have given were
... acted upon, dog-carts would be so utterly useless
... and burdensome, that none but fools would ever
... think of adopting such articles for use. Neither
... would the coal-carts in the Midland counties be
... wanted, and a most fruitful source of horrible cru-
... elty, depravity, and crime, would thereby be effec-

tually obviated; the demand for them would cease and no one would then think of offering a supply.

Again, the principal occupation of our preventive people would be, to search out and destroy wherever they found it, any thing which might tend to incite crime; and at the same time they should not do as the police of the present day do, viz., say "if you do this or that I'll grab you, and take you to jail;" but they should say "this or that is contrary to law, do it not therefore." If they then were asked what should be done instead, we would not point to the workhouse, but to the Phalanstery, and say, "Go there and be taught a more profitable and more righteous mode of life." Cruelty there is never required, it could not for a moment exist, for every rule and law of the institution tends to abrogate all idea of cruelty or oppression; and by doing away with all motive or incitement for the commission of evil, it necessarily follows that the prevention of the major proportion of evil must ensue as a natural consequence; and we think that by plucking off the buds of swearing, lying, small pilfering, &c. &c., we shall do away in a great measure with the crop; not but what the buds will appear again, that is inevitable, but they must again be plucked off, and the sap of the tree, which is the disposition of man, should be directed into more legitimate and useful channels, or allowed only to flow freely towards such fruit as we know to be essentially good.

Certainly we should require more care and attention on the part of our legislative, magisterial, and preventive gardeners than we now obtain ; and doubtless they would blunder a little in the outset of their application of a new system of mental floriculture ; but never mind that, if they were willing and diligent, and consulted their Bibles and the vast book of Nature, they would soon be first-rate adepts, and the progress they made would so delight them, that what was at first only a task, would become their greatest pleasure, and each would vie with the other in trying which could keep his garden in the best order. We should then see a race of men thus occupied, who made it their sole study and amusement ; horses, foxes, and dogs, would sink far into the shade, when placed in comparison with such an endless source of recreation, profit, and prosperity, and our preventive-service would be what it ought literally to be, a *prevention*, and not a remedy ; whereas at present it has not even a legitimate claim to the latter appellation.

The police of our time may be likened unto a man who keeps loading and firing at the top of a tree, in the hope of bringing it to the ground at last ; we, on the other hand, would cut the cumberer down to the stump, and set the police to work at grubbing up the roots of it. Which is the better or the more effective method ? If you license a gin-shop, your conscience tells you you are encouraging

crime; if you make the gin-shop *itself* a crime, kill the cause, and cut down the tree; sprouts arise, you say,—true,—but grub up the roots there remains nought for the sprouts to arise for and if there was no gin for men to drink, men would not drink gin, that is morally certain; but, say, they would find something else equally fulfilling. Well, that is a *sprout*, take that away and then you will acquit your conscience, qualify yourself for a situation in the honor of the
“ Preventive Phalanx.”

CHAP. V.

THE MAGISTERIAL PHALANX.

MUCH that we have suggested in the chapter immediately preceding this, will be found equally applicable to the magistracy of the land in which we live; and the adoption of a Phalansterian police would greatly relieve the burden they are now obliged to bear, as well as facilitate their ultimate end. A magistrate's duty in the present day is somewhat of the oddest, for if he really did his duty to the Divine law, to the law of his country, and to his neighbour, the chances are that he would at times find himself in any thing but an agreeable position, either with regard to conscience, society, or individuals. We disapprove wholly of the clergy as occupants of the magisterial bench, *excepting only when one of their own profession be the subject for the exercise of their authority*; but we think that a man who is qualified to act as a dispenser of the laws, and as a judicial recognisant of crime, *ought* to be as thoroughly pious and righteous a person as he who officiates in the temple of his Divine master: no other than these have any moral right to sit as judges upon the actions of their fellow-creatures, and we have mistaken greatly in the

qualification, which as a society we have established as rendering a man fit to exercise the authority of a magistrate. We would therefore take the whole matter entirely out of the hands of those who now retain it, as a body; individually, there are doubtless many who are eminently qualified for the office; we could point out numbers; but as a body they are as indisputably misappropriated; habits, education, and occupation alone, unfit them for the station; and we would consequently recommend the establishment of a Magisterial Phalanx upon solid associative principles.

An education expressly adapted to this purpose should be first deemed indispensably necessary; and we see no reason why a man should not take a magisterial degree at either university, as well as a Master of Arts, which nine times out of ten means nothing at all. Having done this, he should be considered eligible as a candidate for the office, which should decidedly be stipendiary, and should occupy the whole of his time, inasmuch as the duties of the clergy take up their time. By doing this we should at once instate a superior race of persons in the office; not superior in rank, fortune, or other adventitious considerations, but in point of fitness for the post he was destined to occupy. The labour, in conjunction with the "preventive service," would be materially lessened from what a magistrate's toil now is; their influence in society

would be a most valuable acquisition, and the office itself a very honourable distinction. It would in fact form a connecting link between the pulpit and the woolsack,—a space which is now occupied by the false links of a heterogeneous magistracy, which is no profession whatsoever, and the barristers and solicitors. A new profession would thus be open to society, just at the very time when she begins to cry out that all the rest are overflowing, and that she does not know what to do with her family. We, therefore, acting upon the principle of Nature, beg respectfully to submit to her consideration the new office of the magistrate, as one worthy of her sons, dignified and honourable in every point of view; and as Nature always raises every class at the same time in due gradation, thus we would then require a more intelligent race of magistrates' clerks, likewise stipendiary. The police, to be effective, must also be of a higher stamp, and as an inseparable consequence in the working of Nature's laws, the delinquents themselves must either rise in the same scale, or cease to be delinquents, and thus vanish from the scene.

Nature, if you examine her works closely, never does any thing by fits and starts, as we do. Take a tree, for instance, as an emblem of society, how does she act there? Why, every branch, every root, and every leaf, are all rising or enlarging at one and the same time, and at the identical moment

the whole of the stem is increasing in size, lengthways, in breadth, and diagonally. Now we do exactly the reverse, for we want to keep down one portion of society to make giants of the other or ourselves, and the result is obvious; we make a creature with a beautiful face, it is true, but with the most hideous distorted limbs which can by possibility be imagined, and it goes on halting and blundering in its gait at a most fearful pace, threatening every moment to topple over in its unseemly progress; yet we stick up this image for our worship, and like the Ephesians of old with their goddess Diana, we stop our ears with one accord if any body dares to raise a doubt about the divinity of the idol, and run about exclaiming,—“Great is ‘Society’ of the Englishmen!” great indeed it is, but it is a most mis-shapen giant, and it rules us with a most tyrannic sway. Princes, potentates, Lord and Commons, all bow down daily, and pour out their sacrifices at its shrine; and hecatombs of victims fail to satiate its ravening destructive appetite. The magistrate is a most diligent purveyor for its cravings, an active priest in the temple of the idol. But “down with it,” we would say, and in the place thereof let us erect an altar, not to the “Unknown God,” but to Him whose laws we profess allegiance unto, and let us appoint fit persons to minister at that altar, and dispense His laws to the worshippers at that altar. A partial organiza-

ion of the magisterial body would be of no use, or the Phalansterian system admits not of doing any thing by halves; either make the tree good, and its fruit good, or let the tree be corrupt, and its fruit corrupt; we must do either the one or the other, for a corrupt tree cannot bear good fruit;—this we know to be not only the word of Him who never erred, but our own daily and hourly experience amply corroborates the truth of the axiom.

That our present magisterial efforts entirely fail in their aim, is most eminently proved by the state of our prisons, our workhouses, and our streets; there is no blessing upon them, and each succeeding year the tree continues to bear, more fruit it is true, but of a most poisonous and unwholesome quality; crime flourishes abundantly, and this is a sufficient proof that the means we use to destroy it are wholly inadequate to the end. Wisdom therefore says, “Look about you, and try if you cannot find a better path; your end is praiseworthy, but you will never reach it by the road you are now travelling.” We do not need this to be twice repeated; there can be no question as to the inefficacy of our magisterial labours, and though they may serve to fill up a gap in our “hours of idleness,” the responsibility of their nature is too weighty to allow us to take up or lay them down thus triflingly or occasionally. By a systematic combination with other institutions established on

the same system, the Magisterial Phalanx might be of the greatest possible benefit to society. At present, however, it has neither system nor effect; it is like a smouldering fire, which conveys an idea of warmth but which fails to impart any degree of warmth. This is decidedly an evil, but the corrective is in our own power.

CHAP. VI.

THE JUDICIAL PHALANX.

It must be confessed that Society evinces more good sense, and much more than her usual caution, in the selection of the Judges of her land, and in doing this she is much to be commended; moreover, they who are appointed to this important office are, for the most part, men of sound learning, tried integrity, and distinguished alike by their talents, their high bearing, and the impartiality with which they discharge the duties of their vocation. Their position, although dignified and truly honourable, is by no means an enviable distinction, and the awful responsibility which rests with him who has the lives of his fellow-creatures at his disposal, or who in the unbiassed exercise of his function is compelled to administer the highest penalty which the law can inflict, is a weight which few would voluntarily take up; and those who bear the burden for us, whatever be their minor failings, are entitled at once to our respect, our gratitude, and consideration. We are bound by every feeling of honour to support them in their position, and, as far as in us lies the power, to lessen their labours, and enlighten their path. There is among them

more of the developement of the Phalansterian principle than in most other classes of society; they address each other as brethren, and they practically evince to us the great advantage derivable from the fact of "keeping the bundle of sticks together." By acting thus, they form one of the most united, and consequently the strongest classes of the community. Men may assail the magistracy, they may destroy the police, but when our Phalanx of Judges rises up against them, of what avail are their most powerful weapons? We might long ere this have profited largely by the example which they afford us in more ways than one; their combination is one admirable point to be considered; another is their constant practice of acknowledging and seeking the Divine aid previously to commencing their often arduous duties; not only do they seek wisdom from above in the retirement of the closet, but they are not, like too many of us, afraid of openly confessing, in the midst of the congregation, that they look to one source alone for that wisdom.

It is probable that they may sometimes err in judgment, and there are cases on record where they have fearfully erred;—this should teach us humility, and the danger of depending upon our own mistaken fallible judgment. Much, very much of this difficulty might, under a better regulation of the duties of the magistrate, be obviated; there would be less danger of wrong conclusions, and if

some such plan as that we have lately brought forward were generally adopted, the duties of the Judge would be materially lightened, much valuable time saved, and a considerable portion both of suspense and pecuniary cost entirely taken away. Besides this, the nature of his judgment would be in a great degree changed from what it now from necessity and custom must inevitably be; for instance, whatever be the evidence, and however conclusive it may be, however opposed to equity the law proves itself, the Judge has now no alternative but to pass such a sentence upon the criminal as the law enacts, *not* as the case in many instances would rationally require. Again, if a crime is committed, of which not the smallest doubt remains, still, if the chain of evidence be incomplete, the Judge is compelled by the law, and against his own conscience, to give the culprit the benefit of the flaw;—this is considered by some as one of the most beautiful features in our judicial legislation; but it is a mistaken beauty, a false glory, it is that with which the Prince of darkness arrays himself when he wishes to represent an angel of light. Such practice is not in accordance with the Divine law, and therefore the deviation must work its own subsequent evil in society, instances of which are constantly occurring.

Objections have been started against the “pomp and circumstance” attendant upon the entrance of

the Judge into a provincial town on his circuit; so far from thinking with the objectors, we are of opinion that sufficient respect is not paid to them, either as individuals, or with reference to their high office; and we consider the falling off in this respect from the practice of our forefathers, a manifest proof of modern degeneracy. We would, if it were left to our management, attach as much solemnity and splendour to the Judicial progress, as should place it next in importance to a Royal progress; although in the Phalansterian rank the Judicial holds only the fourth degree, the Regal being the first,—the Legislative second,—the Ministerial or clerical, the key-stone of the whole edifice, the third,—and the Judicial, as we have said, the fourth position; but as neither the Legislative nor the Clerical require any particular external addition to their public goings forth, we should of course allot the second place, in this respect, to our Judicial brethren, and all that could be done to give dignity or consequence to their station should most willingly be proffered. The expense would be first objected to; to this we would say, “and a most excellent lesson we should thereby learn,” because it would afford us additional stimulus to behave orderly, and lessen the necessity for the visitation of the Judge. Again would the favourite maxim of our’s, “prevention,” step in, and we would tell those who talk of the expense of the Judge’s progress and the assizes, it

is your own fault, if you will but put a stop to crime, you take away the necessity for the assizes at once; and where there is no assize there manifestly can be no Judge, at least not in his official capacity; and where this was the case, there would be neither the expense of progress or assize. So that we see the matter is in our own hands after all, if we would but think so; by allowing crime we allow police; by admitting them, we give our magistracy work; by doing these, we fill our jails, by that we bring on expense and the necessity for the Judge; and then we turn round upon the corruption of human nature, and wonder what makes it so unendurable. Just as a child, who has played with a knife until it has cut its fingers, blames the knife, when its parents or its nurse were in fault for allowing the knife to be placed within its reach.

It occurs to us, that a judicial palace or Phalanstery should be allotted to the judges in our metropolis, and if no suitable building now exists, there is no reason why one should not be erected. We have our military and naval establishments at the Admiralty and the Horse Guards; and though the Courts of Exchequer, Common Pleas, &c. &c. may be mentioned as the proper places for the transaction of judicial business, still we deem that we should be paying merely a proper compliment to the judges of our land, if we were to furnish them with an appropriate official residence in our capital.

It would be a suitable monument or testimony of the high estimation in which the English nation holds the law of the empire. As to the expense, we can well afford it; if we can spare money for our clubs, and monuments for "departed worth," we are quite certain there can be no lack, or at least there ought not to be, of means to evince an admiration of "living worth;" and when we reflect upon how much we owe to *it*, and consider the position which the Judge occupies relatively to society, few we imagine are there who will not agree with us in the opinion that John Bull is rather remiss in this especial matter than otherwise; we do not think he is so intentionally, but that he is apt to underrate his obligation to his neighbours.

CHAP. VII.

THE LEGISLATIVE OR PARLIAMENTARY PHALANX.

SECOND only in degree do we place the legislative body of this kingdom. The spiritual peers hold an hereditary position in this phalanx, as well as in their own proper sphere of the ministerial body, which we before stated to be the key-stone of the whole social edifice ; they are the only members who by right take up a legitimate position in two distinct Phalansterian establishments. Taking them therefore as the key-stone, and following up the simile, we may compare the legislative to the tower of the building, and the regal or governing phalanx to the spire, or highest pinnacle of the whole fabric. Consider we now the tower, a tower which has withstood the storms and rude blasts of nearly six centuries, and yet stands firm, and proudly glorying in its strength, the admiration of the kingdoms of the earth. But there are times when we may well pause, and ask ourselves whether we have not in our pride forgotten to whom the glory of all our works is justly due ; whether in all our legislative enactments we have had a single eye to the honour and will of Him whom we profess to be the Great Lawgiver of the whole universe, if so, the foundation

of our tower is secure ; but if our conscience be not clear on this head, let us look to it, for our foundation is then but a treacherous quicksand, and our beautiful tower is in jeopardy. If we mistake not greatly, there are cracks in its walls which we should do well to examine minutely and repair, while yet the opportunity is afforded us ; lest ruin ensue, and destruction be inevitable. The Catholic emancipation bill shook the structure to the very foundation ; the Maynooth grant has caused a mighty fissure, and there are other small " settlements," which it would not be unwise to underbuild, while we have workmen at command ; and the condition of the tower does not render it unsafe to approach.

It is much to be feared that in the legislation of the last half century we have removed many of the ancient land-marks, which our forefathers so carefully preserved for their guidance and direction ; and the consequence of this has been, what must ever follow such a course, confusion and injustice ; legislating in the dark, and then waiting to see how the " system works ;" or, as in the case of the Roman Catholics before alluded to, at once openly repudiating the first and fundamental principles of our Protestant government. We did not at that time merely lose a nail from the shoe, but we wantonly cast off one of our best shoes, and ever since that day has the bearer of the shoe halted in its

pace. Under the most advantageous coincidences our affairs have retrograded; the seasons, talent, invention, science and art, all have combined to favor our progress in the most especial manner; nevertheless our affairs have not flourished, but we have retrograded: recourse has been had to oppressive imposts, in a vain hope of rousing the drooping energies of our country. We have tried making poverty a crime and a curse, yet poverty overwhelming still lies at our door; and in very deed have we used every means the ingenuity of man could devise, to shirk the acknowledgment of our own error, or the obligation to restore the ancient landmark. We have seen that a change of politics has availed us nought; we have tried a repudiation of the sound principles of our tory ancestors, and we have endeavoured to form an amalgamation, which we term "Conservatism;" but of what is it conservative? Does it preserve our faith pure and undefiled, or has it not rather bartered that faith at the shrine of "expediency?" Does it provide for the poor and needy? Truly it may be said to do this, for it gives a jail to poverty, and crushes the needy to the dust by the additional weight of degradation, the loss of all hope, all self-esteem.

If we would but consider those laws which we now term minor laws, viz. those of our duty to our God, and to our neighbour, as the greater, those which we now hold to be the major, would sink in

the scale, and be entirely obviated or rendered unnecessary ; or they would take their proper position as the lesser in our code. Now we have allowed them to usurp a position which is not legitimately their own, and for this reason they ought to be displaced, by such as have an undoubted and hereditary right to the field, which is now occupied by the intruders. Inattention to points like these is one manifest cause of the inefficacy of our legislation, and the defeat of (as we deem them) our best intentions,—and thus shall we continue to be thwarted and defeated, so long as we subvert the order of the Divine decrees, and the regular series of the laws of Nature. The chief aim of the legislature appears to be a flourishing state of the legislative treasury ; before it all other considerations give way, and it is looked to as the social barometer, as if it were a sure criterion of the happiness or prosperity of a nation. A greater mistake never was made, for it is *no* criterion, an overflowing exchequer will not add one iota to the happiness of the people ; but if the welfare of the whole body corporate be first sought and secured, an overflowing exchequer will follow as a natural and unavoidable sequence.

Again, we are grievously wrong in our selection of senators ; instead of calling to our councils men of age, wisdom and experience ; men of long-trying integrity, piety and talent,—what is our course, in the Lower House of representation with which we

now especially to deal? Any young man who property, no matter whether he have education, talents, or wisdom, or whether he lacks all three, is qualified to act as a British senator; hence those ostentatious exhibitions with which we are so often regaled; hence the almost utter impossibility of carrying any measure, howsoever beneficial, if it does not meet the approbation of a party. I see no reason why our selection of members of Parliament should not be as carefully made as the selection of the judges, as much depends upon that selection, nay more, for those whom we elect have the power to frame laws, which our judges have to enforce. Is it for a moment to be expected that any young man whose tastes, habits, and occupations, are wholly unfit him for anything like serious thought, could ever be fit to legislate for an Empire such as ours?—Never,—the end of such a system can only be confusion, and every year's experience must add to the complication of that confusion. What is the result then as the result of such a system? simply that the gin-shop flourishes, for the legislator does not openly attack it, knowing that he shall receive a deficiency in the revenue if he does. The twenty millions of gallons of spirit which annually pay duty to the British treasury for *home consumption only*, is too great a prize, satanic though it be, to be lost; religion is a secondary consideration, and the welfare of the souls of the community, far-

ther still removed into the back ground, instead of occupying the more distinguished position in the front of our legislative ranks, which we as a nation of professing Christians are bound by every law to accord to it.

Our present Parliamentary Phalanx is a broken and a splintered reed, openly divided into two antagonist parties. The nation which depends upon such a reed for support, will find that it will enter into her hands, and pierce them through and through; and when uplifting her bleeding hands in the sight of surrounding empires they ask, "What mean those wounds in thy hands?" she will answer, "they are those which I received in the house of my friends." Had our religion been the Roman Catholic, and our Parliament wholly composed of men who professed that faith, would they ever for a moment have entertained the idea of admitting Protestant legislation into their councils? They would have deemed him a madman who could have broached such an idea, and shall we make a compromise with the house of Baal, and help to fill the coffers of the colleges, and schools of the idol? The man who does this, sets his seal to a covenant with the idol; he joins the phalanx of those who are arrayed under the banner of the beast, and who fight against the King of kings. Expediency may be urged in favor of our compromise, but expediency never saved a nation yet; it is at the best but a temporary evasion

of a difficulty, which we know sooner or later must be firmly met and overcome,—or if we yield to it, it will speedily overtake and overwhelm us. If our legislative assembly has been polluted by the presence of the idol, let not that glorious fabric which is now erecting suffer the same stain ; let it be what it ought to be, a legislative temple dedicated to the Protestant service of that God whom we, as true Protestants, faithfully worship. At the same time let us not deprive our Roman Catholic brethren of the *benefit* of our legislation ; rather let us set them a worthy example for imitation ; let us set up a light which even they cannot mistake, and the blessing of our God which has been so long withheld, will again be upon us and our laws, and we shall rejoice in the light which He so graciously affords us. Leave the Romanists to legislate for themselves, if they conscientiously hold the faith they profess, they have every right to do this ; it is ours to see that their laws interfere not with us, and with our God to aid us, we need fear nothing which they singly or combinedly can ever do to injure us. Thus shall we “strengthen those that remain,” and our Legislative Phalanx will then occupy its true position, as the tower of our social edifice, built on a firm and ever-during foundation ; the walls thereof repaired, and the fissures filled up, and no loopholes left for the owls and the bats of Papacy and Puseyism to harbour in or enter. Those foul crea-

tures of darkness will then be compelled to seek another hiding-place, or failing to find that, they must endure the blaze of the meridian sun of Protestantism, and shew to the world their true and legitimate character.

Let us carefully replace the landmarks of our forefathers, let us call to our councils men of age and sagacity, let us legislate more for the honor of our Maker, and less for our treasury; so shall our wisdom increase, our coffers overflow, and prosperity as marked as our failure is now indubitable, will attend our steps, and wait upon the councils of our senators. A nation which is thus directed, can never fail to prosper, but if we turn our backs upon the straight path of rectitude and righteousness, there is but one end to the road we follow, and that end is destruction. Be it ours then to take the upward path which leads to happiness and increasing prosperity.

CHAP. VIII.

THE REGAL PHALANX.

TOWERING far above the rest, and overshadowing the summit of the highest pinnacle of the fabric of society stands our Regal Phalanx, owing allegiance only unto Him who condescends to look down upon this earth, and to over-rule even the councils of princes. Surely such thoughts as these should confirm our loyalty to the monarch, who, as the anointed of the Lord of Hosts, stands between Him and us, as the Deputy of His government, and the Ruler of His people; and our utmost efforts should be exerted to strengthen the hands of that monarch, and aid her in the dispensation of her royal office or vocation. The exercise of the royal prerogative may by some be considered as an object of ambition, and a distinction much to be desired, but the height is too dizzy, and the consequences of a fall too fearful, to make the eminence a seat or position of ease, and few there are who could well endure the elevation. Exposed to every variation and storm of the social atmosphere, so placed as to feel the minutest shock which can be given to any portion of the fabric, liable first of any part to be scathed by the thunderbolt of Divine visitation, the

position, though a glorious and eminently important one, is any thing but enviable; and our constant aim should be to watch over and support it, to see that none but the best materials are used in the structure, and most experienced builders employed to keep it in repair; for upon this depends much of the stability of the crown which surmounts the vane, and to which every eye is directed as to a guiding and directing star. Let the wind of adversity blow, and we shall observe that vane is affected by its breath, and in the calm of prosperity will its movements be equable and regular; but if the vane be blown down, or disabled in the movement, we are like a vessel at sea without a compass in the dark night, without even a star to steer by. In a constitution like ours, therefore, composed of three ingredients, namely, the monarch, lords, and commons, it is not enough that the crown should rule; we also require that the princes shall decree justice: but if they propose laws to their royal head, and require her sanction thereunto, which do not correspond with the Divine Law, on their heads will be the blame.

Our monarch is obliged, by the constitution of the land, to abide by the advice of her councillors; true, she may in particular cases exercise her royal prerogative, but such a case seldom occurs, and the confusion which it inevitably creates, tends to render the expedient of rare occurrence. We

think the monarch's hands too much fettered in this point. In the history of the sovereigns of this world, it is a fact worthy of their most particular regard, that no nation ever yet failed to prosper which took the simple word of God for its rule of action ; and on the other hand, no kingdom ever prospered that adopted a contrary course. For a time they may have flourished, but we shall find, on minute inspection, that they only continued to do so as long as the Almighty was pleased to employ them as scourges and chastisers of those who had rebelled against his decrees.

Rome was once the mistress of the world — she failed in her allegiance to her Maker : she was employed as the scourge of His peculiar people, and having performed her destiny, she sank to rise no more as an empire. In more modern time arose one who shook the half of the globe ; having scourged the nations over whom he usurped the rule, he sank in solitary exile, deposed, degraded, and unregretted, at St. Helena. Let us beware then, lest, in overweening confidence, we raise not up a scourge in the hand of our sister-country Ireland, by the very concession we have made to her idol ; and thus she, whom we thought to conciliate and favour, shall raise up her hand against us, and in doing so work out her own destruction, as well as our injury, and severe, but well deserved, chastisement. More improbable occurrences than this

have forced themselves upon our attention, and it would be a topic not unworthy even of the royal consideration, to search and sift this matter well, and see whether those who in their place as princes ought to decree justice for us, have sufficiently protected that religion upon which our every hope of future happiness is placed; or whether they have not, in their zeal for concession, opened out a fresh channel which shall in time leave the bed of our glorious river dry, and we be left to perish of thirst, through their negligence.

Would but kings and princes take the simple and unerring law of God as the test of all the advice which their councillors offer, their task would be far easier than it now is, their duties lighter, and their thrones more firmly secure; for the everlasting arm would be their stay, and that no power of earth or hell can prevail against. But when we see the key-stone of our cherished edifice, rifted as it is, split and divided from top to bottom; when we look at the clefts of the tower, and see that it is a refuge for the owl and the bat; when we behold the spire patched up and repaired with unholy and unsanctified stone, it is with fear and apprehension that we lift up our eyes to the beautiful vane which crowns the summit of our once most matchless building; and it behoves all those who have any regard for it, to arise and betake themselves in earnest prayer unto Him who alone is able to give

a wise and an understanding heart to man that He would be pleased to show them how they may plead with their rulers on behalf of their glorious temple, and how that so pleading they may prevail. In the strength then of Him who has promised His aid let them go forth; and neither deterred by considerations of expediency, nor awed by the threats of their adversary, let the true Christians form themselves into a holy Phalanx, and advance to the repair of those walls which we are wont so much to admire, and to which we look for shelter and protection; a goodly army would they be, and led on by a truly Protestant Queen, with the cause of their God to fight for, they would form a Phalanx invincible, and their victory would be sure, for with them would be arrayed the hosts of the Almighty, and against them a legion only of fallen spirits, incapable of hurting God's people, and possessing merely the shadow of a substance, but none of its reality.



CONCLUSION.

ON looking over the way-bill at the conclusion of our third journey, we perceive that we have indeed been fortunate, for our last train was a royal one, and honoured by royalty itself. Our passengers however begin to complain of the rapidity of the journeys, and say that in spite of piano-forte printing, it is impossible to prepare the way-bills in less time like the time required. We beg how to inform them, that a person (so say the papers) has affirmed, that he can set up types in London, and simultaneously print copies of any way-bill in every town in the kingdom. Whoever he is, we heartily congratulate him on the discovery, and if he will but be so obliging as to employ type-setters enough, he shall have all the aid of the humble efforts can procure for him. Of one thing we are quite assured, and that is, the inventor must of necessity be a Phalansterian, inasmuch as he goes to Nature for the first principles of his invention, and employs electrical power as a communicating medium; we therefore wish him every success in his undertaking. Our progress on this particular journey has been more than usually rapid, which of course must be attributed to the fact of our having had the privilege of accompanying

a special train, we have in consequence only had time to make a few remarks upon and to form but slight acquaintance with our fellow-travellers, some of these we thought to be in a condition which might be improved; we might be mistaken, but we fancied there was a certain something which occasionally flashed across the countenances of all which betokened unrest, and was not indicative of the ease we should have expected to have witnessed among such a distinguished class of society as that which constituted the majority of our train. Indeed in one of the earlier trains we beheld tokens of such misery as we should scarcely have expected to meet with in any civilized country, much less in our own land; we could with difficulty believe the evidence of our own senses, and we earnestly hope the subject may not only meet with the consideration which it deserves from those who accompanied us at a later hour of the day, but that they will lose no time in seeking for a cure for those evils, of which the poverty-stricken members of society so justly complain.

We blush for our nation when we think that she permits these things so to be. It is a mark of infatuated indolence, selfishness, and indifference to the sufferings of our poorer brethren; and not to speak of individual efforts, we do not hesitate to avow our conviction, that so far from what we do for our poor being amply sufficient, and an honour

to us as Christians, the sixth of what we *ought* to do is *not done*. A country like our own, possessing the property she does, and deriving the annual income she does from her estate, ought not to be able to produce one single pauper who was unprovided for. Our ideas upon this head may be considered somewhat of the extremest; we care not who thinks so, we are convinced that our surmise is correct, and that the estate is amply extensive and infinitely more than would suffice to provide for all the inhabitants of it. But we are aware that to do this effectually, the constant and unceasing attention of the owners of that estate would be essentially requisite, and they must find their amusement as well as profit in the study. The increasing prosperity and wealth of our estate by no means brings with it an additional degree of ease to, or furnishes its possessor with, an excuse for idleness, but the very reverse; and these are not days when talking over a matter will answer the purpose of active exertion and absolute labour. To support a population like our own is not the work of the superfluous mass, but of those who cause the superfluity, if superfluity it be, upon which point we are sceptical; and it is this which in fact galls us so sorely; we know our disinclination to labour; we think that large possessions give an indubitable legitimate right to ease and self-indulgence, whereas the direct reverse is the path which duty points

out, and the principle for which the Phalansterian most strenuously contends. The larger our capital the smaller should be the interest allotted to that capital, and *vice versa*. "Those who gather much should have nothing over, and those who gather little should have no lack."

It is not enough for a legislator to say, "I will take the burden from off the shoulders of one class, and lay it on those of another;" as certainly as he acts thus will he counteract his own aim, because he acts contrary to the laws of nature, who lays no burden upon any. Better have left the Tariff as it was, than the gin-shop, the beer-house, and poverty as they are. We may shift and move from one uncertain position to another, but all we shall find are equally untenable. We may strew thorns and stumbling-blocks in our brother's path, and by so doing we shall work our own inevitable fall at one time or another. Vain is our shirking the right and direct road; there is but one path to glory or prosperity, and if we move a trifle only to the right hand or the left, we shall find out our mistake before we advance far. It is useless to wish that things were not thus directed and overruled; had they not been so, the corrupt nature of man would have destroyed the whole human race long ago; and we, instead of lessening that corruption, have done our best, or rather our worst, to increase it. The nature of man we grant to

be fallen, but the evil of that nature is more repressible than we choose to allow. We know that by preventing minor evils, we do away with many of the greater degrees of crime; but this gives trouble, and creates a necessity for constant care and watchfulness. Moreover we summon to our councils those who are not "over-particular," and thus our best efforts are rendered nugatory, our most valuable remedies for the evil neutralized: we know this to be the fact, but we are not candid or honourable enough to confess it; but of this we have no right to complain, we choose our own legislators, and by so doing place a yoke on our own necks; that yoke therefore we must be content to bear, so long as we continue our present mode of action.

There is a most remarkable feature in the ordinances of man, and one well worthy of the most serious consideration, that when nature, art, science, all unite to furnish every temporal gift of our Maker in the richest possible abundance, when we are able to produce a glut of any one article, either of necessity or luxury, in our markets in the course of a very few weeks, one obstacle only to our enjoyment of the good things of Providence renders all our labour fruitless, and shuts the door of enjoyment, just as we reach the very threshold; and this is the ordinance of man himself as regards money.

It is strange that all the wise, the learned, the rich, the great, the noble, and the philanthropic among men, have never yet been able to solve the problem of poverty. Marvellous indeed may it be deemed, that we who can invent machines to progress through the regions of air at the speed of fifty leagues, or 150 miles per hour, and can traverse 3000 miles of the Atlantic Ocean in 12 days, should never have been able yet to invent some better mode of procuring what we ourselves have made the one thing needful to existence, or have devised means whereby the necessity for adopting such a medium of existence should have been abrogated and annulled. Is the spirit within us so dead, so utterly paralysed, mesmerised, or infatuated, that we cannot overcome this single difficulty? Pitiful helpless beings indeed must we be, if this be truly the case! Of what avail is the eloquence of our most talented orators, the piety of our best divines, the admirable genius of our men of science, if we are to be stranded on a little rock like this? And is there no engineer to be found, who can remove a trifling impediment such as this from the course of our vessels and those of other countries? Methinks the deed were worthy of the united efforts of every nation under Heaven. We see the pauper starving upon cheap bread; the family of the cloth-maker without food or clothing; the artizan without a shelter from the storms of Hea-

ven; and our women pining in sickness and in sorrow. Why?—they are shipwrecked on the rock of money, and they must perish because the rock is not capacious enough to save them all. We have lands, we have food; Nature has given us every facility; Art has taught us the utmost ingenuity, nay, she is still teaching us how to clothe the naked, feed the hungry, and relieve the destitute; Science shows us how to heal the sick, and soothe the pangs of the afflicted. Our God has condescended to look down in pity upon our wants and necessities; He has sent us Nature, Science, and Art, and He has given us wisdom to use them, and yet see the return we make for his overflowing bounty. We seize upon His gifts, and say to our fellow-man,—“Give us *money*, or you shall not have these blessings.”

If then you have made gold, silver, or their representatives, bank notes, the criterion whereby a man's qualification for existence is to be tried, why have you not placed that qualification equally within the reach of all? You say, “the Almighty has made men rich, and He has made them poor.” True, indeed, the Lord gives, and He takes away, blessed for ever be his holy name; but, *who first constituted money the standard of value?* Neither Scripture or tradition clears up this point; money, we believe, first came into use about the time of Abraham, but we have nothing to prove that its

use was of Divine ordination; if money then be the great end of existence, why is not the supply greater? You deem the question absurd! How much more absurd is it then to make that the chief thing to be desired which you state it to be impossible to obtain in any adequate quantity, and which you know can never be obtained but by a few? Those Indians who make cowries their medium of purchase, act more rationally and more consistently by far. Society has decreed, that the very thing which is the most impossible to acquire, and is of the least actual use when acquired, shall be that which her members shall use their utmost powers to procure, and that thousands of her members shall annually perish for the want thereof!! Can any greater proof of moral infatuation than this be adduced in the history of any age or country? We trow not. But is such infatuation as this worthy of immortal beings, of an enlightened community, of professing Christians? Is there money in Heaven, or if any were needed there, would there be any lack? We think Society has made a fatal mistake in this matter, and more than this, she lays the blame, which is her own, at the door of her neighbour. If money be all you need, why do you not manufacture the article in proportion to the demand? Of what avail is cheap bread, when there is no money to exchange for it? Where can be the use of free trade, or of low-priced goods,

when the medium of barter is not to be had? We are but mocking our neighbour, and our God, by offering them such an insult as this, and He sees those who are compelled to "make brick without straw;" He hears the cry of those whom we send out to seek for straw, and yet tell them that "they shall deliver the full tale of brick;" and as assuredly as He visited the Egyptians for this, will He in His wrath visit us, unless we turn from this our evil way. There is as wide a difference now between the conditions of those of us who have the golden idol of mammon in our houses, and that of our poorer brethren, as there was between the Israelites and the proud Egyptian nobles, and for their arrogance in presuming to oppress the people of God were the latter punished and cut off from the number of the nations; and unless we take heed, and ponder well upon the steps we take, a fate worse than that of Egypt will be ours.

Talk not of the ingratitude, the degradation of the poor; let us do our duty, and leave the event to the blessing of Him, who has promised to aid us in every good work. If money must be the standard of value,—if wisdom cannot discern a more suitable link of communication,—at once let us place it in abundance in our brother's reach; not by impoverishing ourselves, for the sacrifice is not required; not by altering the sterling value of our gold and silver coin, but by the manufacture of

money of some kind or other, which shall be exchangeable for any commodity, and procurable by any person in whatever quantity their necessity requires. Tell us not of drunkenness and immorality, on our own heads be the shame if they ensue; let us remove those new landmarks of guilt, debauchery, and crime, which we have so sinfully set up, in the stead of the landmarks of our fathers; and for them let us again erect the ancient pillars of truth, justice, sobriety, probity, piety, and honourable integrity,—“so will our barns be filled with plenty, and our presses burst with new wine.”

If we would but pause in our career, and in a moment of sober thought stop, to reflect upon what must be the inevitable tendency of our present mode of action, in every social grade, in all ages, degrees and ranks of mankind, we must be blind not to perceive that we are steering direct for the harbour of destruction, when the land of happiness lies far behind, and every plunge the vessel makes, removes us further from the haven of our rest. Education, in the place of fostering every generous, noble, natural aspiration the human mind is capable of, kills or subdues them all; and the mind of a child, from the time he first goes to school, to the period of his mature manhood, is in a state of moral asphyxia. Now and then the mind bursts from her thrall, and spurning the chain which bound her to society and to earth, she soars to her native region,

and her kindred skies;—but mark—men gaze and exclaim, “ Ah ! an enthusiast, what pity it is that men should be so flighty ! ”

And is enthusiasm then a thing to be despised ? Is it a crime that we must thus scorn and spurn it from us as a reptile unworthy of our notice ? What was the spirit which led Joan of Arc to sacrifice herself for the salvation of her country ? What was the meaning of those electric words “ Up guards ! and at them ! ” which decided the destiny of nations in the field of Waterloo ? What is the motive which led the martyr to the stake, a voluntary sacrifice to his religion and his God ? Where is the meaning of the heart-stirring eloquence of the ministers of the Lord, or the most brilliant speeches of the legislator, if they kindle not that enthusiasm which we so much deprecate and abuse ? And surely, surely, the upraising of our fallen brother from the dust, the cleansing away of the mass of filth and corruption which ages have accumulated around our social edifice, are topics which might kindle the highest enthusiasm, and awaken in our hearts the noblest ardour ; for the cause is the cause of our neighbour, and the motive the glory and honor of our Maker. And is our labour in vain, if we so employ the talent which He has entrusted to our charge ? forbidden be the thought ! to entertain it would be to doubt that word which never failed us yet. There are mansions

in the realms of bliss prepared for those who here have laboured in the vineyard of the King of kings; but the doors of those everlasting dwellings will be closed to us for ever, if we fail to do the work allotted to us here; happiness unutterable is the lot of those who dwell in these mansions, and happiness akin to that might be ours here if we would *but all unite* in doing the will of Him, who has given us every appliance to such happiness, and means the most abundant for its procurance. Heaven is nearer to us than we are apt to suppose, and those who are unfit for it here, will find there is no place in the realms of glory for them hereafter. The bliss of angels would be the most direful punishment to them; while the true and faithful labourer even here enjoys some foretaste of that rest, which remains to him when his labour here is ended.

But in lieu of cultivating the garden in the which we are placed to till it, we tear the brier and the thorn from the hedge where they are placed to mark our pathway, and with them we wantonly scourge our fellow-man; we place the stones which should act as our direction and our guides, across the path our brother treads; we strew his way with the thorns, and when he, blinded and tortured with the wounds that they inflict, cries out and wanders in the bitterness of his pangs and grief, we lead him to the workhouse and the jail, and laugh his sufferings to scorn. We tell him that to be rich is to be

happy, and we jeer him by assuring him he never can be rich; we tell him if he take our game, a prison shall be his lot, and we tempt him by showing him the poulterer's shop, and saying "Money shall you have if you can only bring the game in *there*." The Almighty sees all this, and more than this; He sees the affliction of His people, and He has heard their cry, and for these things will He be avenged of a nation that doeth such works. We may legislate, we may subscribe our thousands, and our tens of thousands, to the treasuries of benevolence, of charity and religion, the crop we reap will be deplorably small; and this in spite of all, we know to be the case; but we turn a deaf ear to him who dares to speak the plain truth, for we know full well the cause of our failure. We know our offering to be unsanctified; we say "we have sold the land for so much," when we know that we have secretly "kept back part of the price" thereof. O let us then hasten to make restitution four-fold, if need be; let us unite with those who would shew us what can be effected by combination and co-operation, throwing aside all prejudice and consideration of self, let us enter upon our labour with a single eye to the glory of Him, whose we are and whom we ought to serve; and as sure as the word of God is true, as certainly as our redemption was effected by the precious blood of that Lamb who offered Himself a voluntary sacrifice alike for the poor and

for the rich, will success beyond our utmost hopes attend our steps, and England pointing to her sons and daughters may, in humble faith and pious exultation, once more be enabled to say, when called upon to render an account of her stewardship, "Behold I, and the children whom Thou hast given me."

Now what can she say of them? In gaudy attire indeed Society meets us by the way, and faintly smiling she returns our greeting; we ask for her family, and she points to the rich and noble of her land; say we, "are these then all?" She answers in the negative, and alleges as a reason of their absence that the rest are not fit to be seen; and why are they not fit to be seen? Surely you can have no authority for placing such a difference between the members of your family, as renders one fit to be produced and the other not? there must be something grievously wrong if an effect like this be the result of your system; and it must be looked to, for *all* ought to be produceable, all *must* be produceable in another world, if not in this, and if it then be proved that the fault of their unfitness was our neglect, our avarice, or our over-weening ambition, a dismal lot will be that of "Society;" and the proud boasting of her former greatness will sink into the mournful wail of never-ending woe, of anguish indescribable and eternal. This is no trifling theme for reflection, no ideal picture; either we

have as a Society acted towards our neighbour and our children as we would wish them to have acted towards us, or we have *not*; there is no medium, if we have done our duty, then can we lift up our heads and humbly rejoice; if not, the veil of Egyptian darkness will not suffice to hide the burning crimson blush which will mantle o'er our brow. We may seek to evade the question now; we may lay the flattering unction to our hearts that all has been done which could be done; but such arguments as these will not help us, or make our footing one jot the more secure. *All is never done*; Nature's works are endless, and when the Almighty rested from his, He appointed Nature as his agent in this world; as that Nature is a part of our very selves, if we stand still and say we have done all, we subvert her order, and work out our own punishment. We can never stand still without creating confusion; progression is a first principle in the laws of Nature, and that progression is ceaseless until this mortal shall put on immortality; then and then only shall we cease from our labour, and our repose will be sweet, if we have done our duty in the field where we were placed as workmen. It is of no use saying we know not what to do, "Seek and ye shall find," is the never-failing promise; "In all thy ways acknowledge God, and He will direct thy path;" the terms are easy, the reward is sure; the work of association has again and again

been offered to, nay forced upon our notice ; unwillingly have we partially adopted it, and seen the benefit of it most clearly developed, why then should we hesitate to receive the blessing when offered, to welcome the angel of association, and ask him to enlighten us on the subject of his mission? to refuse the boon is to despise the Giver. But, one says, how are we to know whether it is a blessing or a curse? Try it, say we, by the touchstone of the word of truth, if it endure not the test, reject it as an unholy thing ; but if it gradually displays new beauty as each successive ray of Divine truth beams upon its surface, the gift is of God himself, and on our heads be the crime of rejection.

The spirit of association comes among us now, not as creating dissension, disaffection, or disloyalty, — not as a destroying or an avenging angel, — but it comes in sweetest guise, a spirit of love, truth, mutual good-will, and pointing to the love of God as the source of our every action, the main-spring of our motives ; repudiating alike all idea of self or individual aggrandizement ; rejecting all maxims or systems which would tend to elevate one class of men, without at the same time raising all in a proportionate degree. It tells us that the road by which it travelled here is one to the blessedness of which we have yet seen nothing comparable. True, in this path you will find the cross your Saviour

pointed out to you, but have you hitherto obeyed the Divine behest? Have you taken up that cross and borne it manfully, and aided your brethren in carrying it? or rather, have not each of you cast his cross upon the ground, and falling thereover yourself, been the cause of your brother's fall, and placed a fresh impediment in his way?

But if our associative system endure not the meriting test, how will that you now adopt bear the trial? Does not, we would ask, each ray of light which falls upon it, bring forth some foul blot or flaw? Where is the system which contains not more of error than of truth, either in our social, domestic, or political economy? Are we not afraid to mix in society for fear of contamination? Is not our domestic circle poisoned by the contagious breath of discord, malice, envy, and detraction? Are we not absolutely afraid to legislate from dread of making the law less efficacious at every fresh step we take, and does not the result prove the necessity for the caution? Was there ever a time in the history of nations when laws were more singularly inefficacious than they are now, and are we not fairly at our wits end to know how to legislate next to any good purport? Are the labours of our clerical brethren blessed as we would wish to see them, and naturally might expect, from the diligence they exhibit, and the favorable circumstances of churches abounding, and every facility for the furtherance

of their mission which is afforded us? Does our system then in all these relations bear the ordeal to which the spirit of association voluntarily offers its suggestion? With deep humiliation let us acknowledge that it fails; and thankfully let us unitedly rise and welcome the celestial messenger to this benighted world of ours; let us hail his approach as the harbinger of light, the herald of that glorious morn we are taught to expect; when we may look for the restoration of God's ancient and peculiar people; when our own church shall be purified and purged from the idolatry she now exhibits such an infatuated inclination to fall into; when our rulers shall be men of righteousness, our clergy servants of the living God,—not servers of tables; when the voice of joy and thankfulness shall arise an holy offering and acceptable to our Maker, our Redeemer, and our Sanctifier, from the dwelling of him whom the world casts out as despised and unworthy, because he is poor; when our duty to God and to our neighbour no longer form a topic of discussion or exhortation, but a ruling principle of every action of our lives; when cruelty will cease, and war be unheard of; when justice shall be *offered to all*, not *asked for* by any; when each shall seek his own best interest in the furthering that of his neighbour, and thus fulfilling his duty to his God.

We may contemplate all this as something far distant, and we may say it will be time enough to

talk of such matters when the time itself arrives ; blind infatuation and procrastination ! a thousand years is as one day, and one day as a thousand years, with Him whose time is ever present ; even now the time is come, the opportunity of aiding the Spirit of truth is afforded us, and shall we reject an offer such as this ? shall we hesitate to step forward first in the ranks of conquerors over the spirits of crime, blasphemy, poverty, and insubordination ? if we do, our candlestick will be removed from its place, we shall be degraded from the honourable post which is now offered for our acceptance ; others will form the Phalanx in our stead, and our shame will then be complete ; for our place will be with those lukewarm professors, who, “ neither cold or hot,” will be rejected of Him who now invites us to His banner. Enthusiasts we may be, but our cause is that of righteousness and peace. The apostles were enthusiasts, and the rulers of their day thought them madmen ; but the doctrine they advocated has stood the brunt of every storm ; their faith, founded on the Rock of Ages, rests secure, and it is on this Rock we would build our religion, our legislature, politics, social and domestic institutions ; and we have the word of Him who taught the apostles themselves, to encourage us in the work. More than eighteen hundred years have now passed since that foundation-stone was laid, and shall we hesitate to build upon it ? We hesitate not to build

upon those which have long since proved the destruction of other nations, and why should we pause when such a rock as this is proffered for our site? We have built upon gold, and now in our hour of need it treacherously deserts us; we have built upon human legislation, and found the laws turned into weapons of confusion and destruction; ambition has been the rock of some nations,—where are they now? Others have erected a mighty fabric on their trade; Tyre and Sidon may answer for their success,—each in their turn have sought to evade the only sure foundation, and all have foundered in the quicksand they selected. We have tried the deceitful ground of concession and expediency, and our edifice is rent in twain from the top to the bottom; go where you will separation and party are the watchwords of society; fear is the only incentive we offer to virtue, vice is pampered and encouraged; the rewards of virtue are to the majority inaccessible in this world, and we have smoothed the downward path of vice; we have made it easy of attainment, and cheap in price, and having done this, we preach to human nature of its corruption, and mockingly warn it to avoid the path we have so carefully prepared.

The result of such a system might well induce the thinking portion of the community to pause, and entreat society to check her mad career; she may in her intoxication point to her benevolence; she

may show her houses of refuge for the destitute; she may exultingly ask you to admire her nightly shelter for the houseless poor. We tell her that while such establishments exist in her borders, they are a standing monument to her disgrace; a reproach to any nation. There ought to be neither houseless or destitute poor within her gates, and the straw-littered floors of such Institutions as these, are melancholy proofs of her neglect of her children; and though the sufferings of these outcasts may furnish food for the novelist to luxuriate upon, or the crimes of her neglected offspring be mocked in her theatres, and held up as fitting lessons for imitation, to those of her children who have no worthier avenue to fame held out for their ambition; the time will come when she will dearly rue her cruel, most mistaken folly, and she, unless she repents, will in her agony cry out to those for mercy to whom she showed none here.

At the commencement of our first volume, we alluded to the laborious duties imposed by society upon the female portion of our domestics. Most of the evils under which they now labour might, with the greatest ease, be obviated. We see no reason why machinery cannot be applied to grates to render them moveable, and easily transferred from one place to another; the weight can be no possible objection, for we may move a whole room if we so please. At the Colosseum we may see the prin-

ciple in action any day, and we have ourselves ascended from one story to another in a moveable room in that edifice, with much greater ease than we should have attained the same height by the usual method of stairs; in our company were four others, and taking the average weight of each person at 140 pounds—a very low calculation—we have a total of 700 pounds lifted by a trifling mechanical arrangement. If we can adapt machinery to our windows, to the shutters, to boxes for the conveyance of articles from the kitchen to the top of the house, why not to grates? The dirty grate might thus be conveyed to the cleaning house, and a duplicate grate ready cleaned be immediately substituted in its place; and the work might be performed by men, as it ought to be. If you object to the price or expense of duplicate grates, recollect it depends upon your own free will. You may have two grates for the same price you now pay for one; and the simpler the construction, the better will it answer the purpose intended. This is the case invariably with every attempt to produce a natural effect, and we shall always find that the more complicated any invention is, no matter for what purpose it is intended, in so great a degree does it fail in the one great end of being beneficial in its results to the whole community. This is Nature's way, and it ever will be her mode of action to the end of time.

There is no question that the ultimate end of every invention *ought* to be the good of every member in society, and it should produce an *equal degree* of good to all; mind, we do not say, equality of grade, or goods: we say *equality of degree*, that is, if the comforts of the Peer be increased fourfold by any invention, that Peer, or whoever he may be, ought to see that the comforts of the poorest peasant are increased fourfold by the same invention; or if such invention be not applicable to the situation of the poor man, we, the rich, ought to make a corresponding compensation to the poor, for the benefit we receive from that particular gift. Every invention may be made a blessing or a curse by us, and if we selfishly secure all the benefit to our own selves, or give less than their due proportion to our poor brother, our inventions will curse and injure, but they will never bless us. The gifts of the Almighty are common to all, it is man who causes the distribution of them to be partial. Nature, as His agent, gives to all men liberally, and upbraideth not; man, on the contrary, distributes selfishly and sparingly; and with the gift often bestows reproaches, thus embittering the blessings he dispenses; and then we turn round and accuse our Maker and Nature of partiality, when, if we would but look at matters in their true and most obvious dress, we should find that we have been heaping up the gifts of God into our own treasuries,

and just dispensing so much of them as will serve to lull our consciences to sleep, and no more. But the slumber of the conscience is a fatal slumber; it is the harbinger of a moral paralysis, from which, when it partially awakes, it will find no way of escape or cure—the will shall remain, but the power of action cease; and then, alas! when it is too late, shall conscience wish she had spoken louder, and we unceasingly regret that we turned a deaf ear to her words.

The Almighty speaks to us now, not in the voice of thunder, but of love and pity; through the clearest evidence of our senses does he point out the way of peace and happiness; we, ungrateful sinners that we are, dare to doubt the rectitude of His intention, or the infinity of His power! we dare to presume and say that the talents which He has bestowed upon our brethren are engines for our destruction, and agents of satanic origin. Let us beware of such a fearful blasphemy as this, for in words which he who runs may read, does He most distinctly point out that His intention is for good and not for evil.

It may afford us some little delay if we avail ourselves of such frivolous excuses for our indolence and inactivity; it may cause us some degree of humiliation and sacrifice to own that hitherto we have been in the wrong; but the longer judgment slumbereth, so much the more terrific will be the

storm when it bursts in vengeance over our head, if we refuse to take shelter in the house which our Maker points out to us. We run about perverting the Scriptures of truth, and we exclaim, "Associate yourselves, and ye shall be broken in pieces;" and we say this applies to your Phalansteries! but we, the advocates of association, destroy the whole argument with one blow, by asking, "to whom were these words addressed?" And to whom speaks the prophet in the 58th chapter of Isaiah from the 3rd verse to the end—but to the true worshippers of the Lord of hosts? The two following chapters are also most remarkable, when applied to the present state of our land, and the remedy for the evil; not only may he who runs read, but none can read without understanding. Why let us ask, if ye so fear association, do you associate in your Missionary and your Bible Societies? regard them carefully, as well as your Institutions of charity and benevolence—are ye not broken in pieces as regards them? Is not every society more or less divided? it is, and why? because you have acted like Simon the sorcerer, you have offered polluted gold, the idol which society has set up for all nations to worship, on the altar of the Living God, and thus have you thought that the gift of God, even the blessing of His Holy Spirit, could be purchased with money. Is there no way of furthering the cause of our Redeemer

but by dint of gold and silver? God help us, if this is all! for a faithless weapon do we put our trust in! In vain do our societies languish, though their treasury overflows; we neither strengthen their arms at home, nor aid their efforts when abroad: the savage knows better than we, for we offer him the Bible with one hand, and the spirit-bottle with the other; and he asks, "Is this the religion of *your* God? does He teach you to arm yourselves against us with the sword of truth and the weapons of hell? what have we done to merit this at your hands?"

The condition of the inhabitants of Sodom and Gomorrah will be preferable to ours in a future state, if we thus tacitly allow such a system to continue; we have done the same with our brother at home, we have made him the slave of his lusts, his appetite, and his passions. We have gone and offered him the sword of the spirit, and arraying the armies of satan against him, we have mockingly asked him why he did not go forth and conquer. We have made him a savage worse by far than the red Indian, and then bid him get gold if he wished to be saved. We have told him if he will do this, all men shall praise and honour him, shall look up to and obey him; but failing this, the gin-shop and the ale-house, the prison, the workhouse, or the cold earth, are the only refuge he can ever hope to obtain. We have crowded our children in heaps

in the courts and alleys of our cities and our towns, and millions have we thus destroyed with the hand of pestilence; and then we have charged our Maker with the deed, when He in his mercy was allowing us to chastise ourselves, in order that our eyes might be opened to our mad, our infatuated wickedness. And why is all this? because their labour brings us in gold, our dearly-worshipped idol, whom we for six days bow down unto and call upon it to save us, and think it hard that the seventh day is nominally devoted to the service of the only true God. Well may a blight rest upon our religious institutions—well may our jails overflow with criminals, and our hospitals with suffering patients. The people of Nineveh, of Babylon, of Rome, or Egypt, were not worse than we, but their sins proved their destruction; and the light which is afforded us is greater far than that which they enjoyed. If however we refuse to walk in that light, what hope have we that our sin will be less heavily visited than theirs was? and can we expect a blessing will attend upon our best offerings; can we bring our gift to the altar, and say that our brother has naught against us? Alas! his bill against us is a heavy reckoning,—more than ever we can pay; our gift is a polluted offering, and the only alternative afforded us is either to be reconciled, and make such compensation as we can to our brother, or to pay the penalty of our presumption, in wait-

ing upon the altar with unclean hands, and an un-sanctified gift. When we turn aside from this the error of our way, our course will then be prosperous; but so long as we continue in our present path shall we meet with intricacy, trouble, and increasing distress.

We may write volumes on political economy, or fill the columns of our journals with abstruse and most elaborate essays on the currency of the empire; we are but deceiving ourselves the while, and shirking the main cause of all our misery, viz. departure from our duty to the Supreme Author of our being, and our duty to our neighbour. "Do unto others as you would they should do to you," is not our motto, but the very direct reverse is the principle upon which we are taught to act,—not in words it is true, but in deed and in actual fact, from the cradle to the grave. Our schools support the system on the ground of manliness, and tyranny drives out the spirits of gentleness and humanity, until the passions come to the aid of those good spirits, when we instantly pervert them, and turn them into weapons of destruction, of recklessness, and dissipation; we commence doing this at our universities, we continue it through our professions, and we excuse ourselves by saying, that this life was intended by the Almighty to be a life of sin and suffering; when His holy word declares, that by following its precepts implicitly, we shall find, not

only the promise applicable to the world to come, but to this life also. Who makes this life a state of sin and suffering? and who creates the incentives to sin? Are the gin-shop, the house of ill-fame, the gambling-house, ordained by our Maker? Far, far from us be such an impious thought! but we have licensed and permitted them, and He has in His wrath thought good to punish us with the rod which we have made for ourselves. We have in our own most favoured land set up these strong holds of Satan; by poverty and despair have we driven our fellow-creatures into one snare; by misery, destitution, and the making marriage a crime and a curse, have we hurried our brothers and our sisters into the other; by making gold our god, and avarice our ruling ambition, has the third pit been digged by our own hands, and thousands of our brethren have perished miserably therein. Why, if we must tax, should we not tax sin? "Where would be the use," says the political economist, "you would only thus destroy sin, and fail in raising your revenue?" No, a wiser course than this is our's;—we will make sin cheap, and then every body will purchase it; we will place the incentive to sin, drunkenness, and debauchery, within the reach of the poorest beggar on the face of the land; we will make virtue abhorrent in his sight and profitless; we will tell him if he marries he shall be utterly ruined, and his offspring beg-

gars; he shall not have wine unless he can pay handsomely for it; neither shall he have bread; and if he buys not of our ware, then he is wiser than we take him to be." The tax upon spirits alone is enough to destroy any nation; it is the price of our brother's soul, and the blood of our victims will assuredly rise up in judgment and condemn us. We may boast of our revenue derived from a source such as this, and we may glory in taxing light, the first gift of the Almighty to this world, but every penny thus raised is a standing accusation of injustice and iniquity against us; we have no excuse, our resources are almost beyond the power of calculation; and even were they not, we have no right in these enlightened times to have recourse to such questionable means of support. If we at once on conscientious principles gave up these accursed things, do we, can we for a moment doubt that some other method of providing for our necessities would be opened out to us? If we doubt this we are not Christians, and our faith is a dead, a passive profession, and not the faith of those whose bible is the test of action.

In advocating the principle of associating in separate detached residences, we are aware we have to combat strongly the prejudices which exist in favour of small detached dwellings for the poor; but we must be understood that we by no means object to the retirement of aged or affluent mem-

bers of society to their own estates, however small; we wish to provide chiefly for those who have not a home, until they are in a situation to provide a home for themselves, if they preferred a separate dwelling; but we know the tendency of detached houses in a village, or separate dwellings in a town, must inevitably be to create and foster competition, to erect the public-house and gin-shop, and such places are wholly and entirely to be excluded from society on the Phalansterian system; we must have no place where vice can possibly harbour in, and we must offer every possible encouragement and incitement to virtue; we must give rewards adequate to the effect we wish to produce, and this must be done with an unsparing hand,—freely we have received, freely therefore must we give; and if we make our merchants princes, we must accord to the next in degree the place which they vacate. We now give a labourer who wins a prize at a ploughing match, perchance 30 shillings, as a reward for his whole year's study and anxiety to excel,—30 guineas would not be an adequate remuneration; we give a similar prize to a farmer, for having exerted all his talent and ingenuity for years in tilling his land, or feeding his cattle; if we made him a present of a small farm as a free gift, we should not be doing too much, or one iota more than our duty; we repay vice and crime in a ten-fold ratio to our rewards for virtue, diligence, or

industry; and by doing this we make the latter scarce, while the former flourishes with a rankness which threatens to smother the whole crop of the better plant.

Neither God or nature act thus towards us, for the Almighty has offered eternal life to all who will obey the precepts of His blessed Son; we, on the other hand, make difference where none ought to exist, and the only reasons we can bring for this are, that we have not *money* enough to do otherwise, and that we think we do enough already. If these be your obstacles, the associative institution will remove the first, and your conscience tells you that the latter is untrue. You can *never* have done enough in this state of being, and if you did ten-fold for your brother more than you now do, neither would your work be nearer completion, nor you one jot the poorer for the sacrifice. On the contrary, by so much the more would your works be prospered, and your own riches increase. You may plant churches by thousands, but the plant will not flourish; the poisonous exhalations of the house of crime, of debauchery, and drunkenness, will destroy its nourishment, and decay its materials; it will be a sickly puny plant, shooting out a hundred small suckers, in lieu of a mighty tree, with a stem no wind can shake, and with wide branches spreading to the healing and shelter of the nations: the two can never flourish together,

and one or the other we must ere long be called upon to sacrifice; can we then hesitate as to our election? Must vice be paid, and virtue spurned as a beggar from our path, and this for the sake of our idol? If we do thus, we act as one famishing with hunger, who refuses to touch the best food when it is placed before him, and our destruction is as certain and inevitable as his.

We ask you not to throw away your riches on a blind speculation; we ask you not to *give* your money, we simply offer you a return for your outlay, which you now acknowledge it is impossible to realize by justice or by fraud; we ask it on behalf of our destitute brethren and sisters; we plead for the victims of a system which has led to the commission of, and encouraged the grossest and most heinous crimes; we ask it in the name of Him through whom you and we alike hope to be saved, and who has said, that a drop of cold water only given in His name shall not go unrewarded. We demand not large possessions, or an enormous outlay; the more there are of you who bear the burden, as you may think it, or as we consider it, the honour of labouring in our Master's vineyard, the lighter will be your share; but this will we say, that no invention of which we have any tradition, ever offered the advantages to society which that of unitary combination in distinct and separate

establishments now holds out for our acceptance, if we will but avail ourselves of the offer.

It destroys the gin-palace, the beer-shop, the house of ill-fame, and the gambling-house; true, you may convert the Phalanstery into any or all of these, but woe be to him through whom such an offence cometh, for in the ordinary administration of the laws such things could not exist; at once it removes every impediment to marriage, and offers all possible inducement to its members to enter that holy state; it relieves the pressure of population, for it provides work for all to do, and it can afford to give a remuneration for that work, of which the present system dares not dream. It destroys the Babel of society in which we now truly find confusion of tongues, blasphemy, impiety, and every unholy work; and it separates and classifies the entire corporate body into manageable portions, the claim of every individual is distinctly recognizable, and all would meet with the same consideration; it provides a better state of things for the idle and the dissolute, or it drives them out of the land; for unless they reform there is no place for them, and we well know that our present mode of action only swells the numbers of these unhappy victims daily.

There is a worthy and well-meaning, but most sadly mistaken class in society, who in their con-

sideration of our Lord's parable of the grain of mustard-seed, think it quite sufficient if they merely cast the seed any where, and leave the caring for it to the Almighty; but if they would reflect, they would at once perceive the utter inutility of such a course. There are many things to be done besides sowing, in the field of the mind of man, and in that of the world; you must till the ground, you must manure it, that is, you must supply every incentive to growth, you must eradicate every weed and stone which may choke or hinder the growth of that grain of mustard-seed, or you will sow in vain; either the seed will lie dormant in the earth, or it will be killed and smothered by the weeds, which in their turn will draw all the nourishment from the soil, and the proper plant will dwindle into nothing or an abortion.

Now neither the Almighty or His agent Nature act thus; God first formed the world, then every thing that could give happiness to man; then man himself, and lastly his best gift was added in the form of woman. Nature takes this course invariably,—she never plants a tree where a tree was not meant to grow; but every work of hers is performed in the most unvarying regular order. We, on the contrary, sow churches, gin-shops, and every hiding-place of vice and crime, side by side, and expect the church to flourish in the soil of sin; while the weeds are rankly overtopping its highest branch,

and destroying all its nutriment. The tract distributor, and that satanic agent the Sunday newspaper, meet and cross each other in their path; the theatre scarcely is closed ere the doors of the house of God are opened for His worship. Our friends whom we now address, and they are principally to be found among the priests of the temple, see these things, they know the extent of the evil, yet they content themselves with a brief allusion to them once in seven days from the isolation of the pulpit, instead of rising in a body, and as Phinehas did, putting away the abomination from among the people of the Lord. What wonder then that the plagues of poverty, immorality, injustice, oppression, and utter perplexity should rage among us as they do? Were the plagues of Egypt more destructive to human life in the aggregate than the above have been and still are? Look at the thousands and tens of thousands of victims we annually sacrifice at the shrines of avarice, drunkenness, and dissipation! How many do we slay by hurtful and noxious trades, long ere the period allotted by their Maker and by Nature? A fearful obituary is this! and shall we say that no remedy is devisable for horrors such as these? Shall we accuse our Maker for permitting these crimes of ours to exist, when we know He has placed it in our power to obviate them wholly and in a moment as it were? How can we dare as a nation to ask a blessing at His

hands, while ours are thus stained with our brother's blood? It is well known that many trades shorten the life of the operative by one half on the average, but we wink at this, for it brings us gold; we hoard up the idol, and he claims his inhuman sacrifice. With one hand do we pay him that he claims, and with the other we offer our gift on the altar of our God; but our offering is that of him who slew his brother, a sacrifice abhorrent unto Him whom we thus presumptuously insult.

O let us hasten then, while time is yet granted, to wash our hands of these foul stains, and offer reparation with the best energies both of our minds and hearts; ages were too short to do all we ought to do, but it may be, that if we truly repent and turn from the grievous error of our way, He who knows the secrets of all hearts will be pleased to accept the reparation which we offer; and we may rest assured that if so, He will give us more light, and the difficulties which now appear so overwhelming in our path, will vanish like the morning cloud or the early dew. The measures we have been enabled to propose to the consideration of society may not be the best; but we trust enough has been said to induce the thoughtful to ponder deeply on the true cause of all our present grievances; if we have spoken openly and without reserve, it has been done more in sorrow than in anger. Anger we could feel none, for nothing but the direst infatuation

could so blind society to her own best interests, as she now is blinded ; and all who take a comprehensive view of the state of our nation at this day, must grieve with the deepest sorrow to see the abuse she makes of the light wherewith she is so abundantly blessed. Intoxicated by the idea of her own greatness, she exclaims, "they have stricken me, but I was not bruised ;" and rolling fast onwards to the brink of that precipice over which other nations have been dashed to destruction and annihilation heretofore, she heeds not the danger, but with the sound of mirth and revelry she rushes to her doom. And are there none to be found who will check this headlong course of hers, and snatch her as it were a brand from the burning ? Shall we tamely and passively sit still and see our candlestick removed, and the light in which we were so wont to rejoice fading away, and given to another nation, which shall value it more, and bring forth the fruits of righteousness ? Is the idol of our worship, the idol of mammon and of gold, to be honoured with a sacrifice such as this ? let us beware ; other nations have taken up the principles of association, and they are singularly flourishing wherever this has been done. France, Germany, America, and the Brazils, are foremost with the work, and in no single instance yet has there been any thing like a failure. If we slumber now, while they are trimming their lamps, where will

our place be found when the bridegroom cometh, and our lamp is then discovered to be gone out,—who will then give us of their oil? Of what avail will it be to us then that we have called our Saviour Lord, Lord, or that He has taught in our streets: we shall be summoned to give an account of the care we have taken of that great storehouse of Divine knowledge, which has been entrusted to our charge, and how will that summons be responded to? what shall we have to answer then? Our once holy and beautiful temple will reply, when she shows her rifted walls, her tottering pinnacles, the image of our Maker which we have so defaced with disease, poverty, anguish, and debauchery, will stagger forward and re-echo the answer of the temple. Our untrimmed, oil-less lamp will seal the doom of the foolish virgin, and neither the rock or the mountain of corruption, which we have piled up to our own confusion, will suffice to hide our overwhelming shame.

But if, on the other hand, we rouse our slumbering energies, shake off our drunken sloth, and trim our lamps while yet we have time and oil left, and girding up our loins go forth to meet the Holy Bridegroom, with what rapturous joy, albeit subdued by a keen sense of our past remissness, shall we hail the cry that He is coming! and how will any sacrifice we may now make in His name, for our brother's welfare, be overpaid, when we hear

those thrilling words,—“Come ye blessed of my Father, enter ye into the joy of your Lord.” We may think lightly of this now; we may imagine that such a reward as this may be purchased by a part of our estate, and we may still keep back the rest of the price; we may adduce the plea of expediency, of the loss of revenue, of the value of gold, and the necessity of making it the standard by which all our fellow-creatures shall be measured: thus may we deceive ourselves now, but it will be at the expense of our oil; the lamp is even now flickering, and unless we give up our dearly-cherished idol for a fresh supply of oil, the door will as assuredly be closed against us then, as it will joyfully open its portals to receive us into a kingdom of everlasting bliss and happiness, if we are wise enough to make the only election which can save us.

Enthusiasts are we? Let us glory in the title! Methinks it were a splendid triumph, a right noble warfare; kings, princes, potentates, and powers, might envy the leader of a Phalanx, which marched forth against the array of pride, selfishness, prejudice, custom, immorality, poverty, wretchedness, and crime,—which are some of the powers of this world, the Legion of the Prince of darkness;—and what but victory could accrue to such a going forth as this? With the sword of the Spirit in one hand, and the shield of faith in the other, clad in the

armour of our Saviour's righteousness from head to foot, who then could harm us? Shall the taunting ridicule of our foes prevent us from advancing? Are we to be daunted by the proud boasting of the Goliath of Society which England has chosen for her champion? A single stone, well slung and directed by an invisible all-powerful hand from the sling of a shepherd-boy, sank deep into the forehead of him of Gath, and turning the battle against the Philistines, gave the victory to the armies of Israel, the chosen people of the Almighty. Take courage therefore, friends, for the cause of our God is our's; we fight, that His people may be delivered from the oppressor, and enthusiasts we will joyfully consent to be called, if such be the harmless weapons which our adversaries hurl against us; if that be their worst, an easy victory is our's, and when the day is won, a bloodless and a happy field will contain us all,—while we with heart and voice unitedly ascribe the praise, thanksgiving, and the honour unto that God who has given us the victory through Him who loved us, and died that the victory might be our's.

THE END.



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