

doubts what they can do in the way of helping themselves, let him look over the first half a dozen numbers of the Liverpool Financial Reform Tracts. Can he find anything in the United States to match what he will meet with there?

When such instances are stated, what are the poor to think, and what a useless waste of time it is attempting to teach them morality. They will be what the examples of the honoured class set before their eyes teach them to be. Honourable all this, no doubt—very. And here we come to the root of the evil, viz. that honour is after all a faulty and pernicious code of morality. It keeps no faith with the degraded classes. Half the kings in Europe have cheated their subjects. Half the tradesmen in the country could tell of gentlemen who have never paid their debts. It is the code of a tribe of conquering savages, which makes fighting, idleness, and pleasure reputable, and labour and industry disgraceful. It gives, by the accident of birth, to—

“The proud, the mad, the vain, the evil,”

what is naturally due to good conduct and public services, and thus makes the multitude reflect, like him of ancient days, that they “have cleansed their heart in vain.”

Dignity consists in display; luxury is virtue, and the merit most sure of reward is that of being an accomplished flatterer. This is a species of idolatry which sets up false principles, or false gods, to be honoured, and is one great cause of the inferiority of moral character in monarchical peoples.