

fate. But the community cannot be intimidated, picketed or rattened, and to it the Unionist screw would be applied in vain. This is a simple truth, but it is one which is not likely to make its way to the understanding of the artisan before something serious has occurred. It is alleged, and is not unlikely, that in certain industries the shorter time, as it does not exhaust the workman, is better for all parties. But in these cases, supposing that they could be defined, legislation would hardly be needful and it would be most unreasonable to base on them a universal law. That a body of workingmen may greatly raise their condition by steadiness, frugality and temperance, combined with prudence in the matter of marriage and in the multiplication of the members of their class, is very certain. Legislation of a reasonable kind also can do and has done something. It can protect the artisan from fraud or culpable carelessness on the part of his employer, improve the healthiness of his dwelling, guard his wife and children against overwork, give him public grounds for recreation, and provide him with Saving Banks to help his providence. There is nothing in this more socialistic than in legislation against nuisances; there is nothing so socialistic as the Sunday observance law. But to tell the artisan that he can spend all his wages without regard for the future, multiply as he pleases, and force the community, by putting on the Unionist screw, to give him a good day's wage for a bad day's work, is to tell him a most pernicious falsehood.

—New York is aghast at the hugeness of the Astor wealth, which already exceeds the revenues of kings, with a prospect of indefinite increase hereafter, as the value of the property is sure to grow; and it is evidently the religion of the family to hoard. All this is kept by will in the hands of the single representative of family wealth. Nobody denies the evil or the scandal of such an accumulation in the hands of people who have done nothing to earn their wealth but