

# A THOROUGHLY BRITISH LEGISLATURE WANTED,

OR, IN OTHER WORDS, LEGISLATION COMBINING PATRIOTISM AND POPULARITY;

Seeing that British public opinion in the Government is our only security against a Revolution, as being the only security for Protestantism, or British (as opposed to Foreign) authority, in the Monarchy, and for protection to the British as opposed to the foreign labourer; foreign principles and interests being the only things cared for by our present aristocratic and eminently anti-British, if not wholly unprincipled, legislators, who (quaking for their own monopolist and tyrannical church) could not be expected to adopt the honest and straightforward, or British, course of confining Cardinal Wiseman's authority to aliens—by making every man render himself an alien by submitting to any such unlawful or anti-British authority, even if the Roman were the true faith of which circumstances are the only facts—thus no longer leaving our Home Trade at the mercy of the Foreign Exchanges—

BEING NEWSPAPER WRITINGS BY

**ISAAC BUCHANAN,**

Formerly President of the Boards of Trade of Toronto and Hamilton, C.W., and Member for Toronto, the then Metropolis, in the First Parliament of United Canada.

## INTRODUCTION.

Are we prepared to prevent the unprincipled or Tory liberal now in power, and in expectancy of power, from reducing this country religiously and morally to the low level of the rest of Europe, just as British industry has been dragged within the law, or circumstances, under which wages gravitate to the lowest level, in the poorest countries in the world? Are we prepared boldly to declare the British Government to be a mere embodiment of national patriotism and independence, or of principles the antipodes of the mere systems of men (not of principles), whether those be located at Rome or in Capel Court in London? the organization of loyal men who are patriots without being liberal, and in favour of national industry without being a monopoly, is loudly demanded to save British labour and our monarchy from their open and concealed enemies; and to the question—what must be the principles of the party organisation of such loyal progressionists or social economists? I answer—the antipodes of Rome or of Absolutism on the one hand, and on the other, of the principles of the political economists and its bureaucratic system.—I would in fact decelerate a party whose only principles of combination will be the employment of the people, and the banishment of Priestcraft in every shape, with Democratic Legislation, as the simple means of attaining these patriotic objects; not throwing away the Colonies, almost the only customers who trade with us on favourable terms, because we have hitherto had a corruptly great expense in establishing these noble countries, but, as a first step in our national economy, making every exertion at some reduction of the far greater expense imposed on British subjects by foreign tariffs; and in the matter of the Roman Catholics acting on the same fair and rational principle, letting our conduct to them be in the same proportion to theirs to us—in the meantime giving them entire toleration, and all the means of personal religion, but refusing them the privileges of the British churches, until we have toleration or an opening to our preachers extended to us in the Roman States. This being the only way to show that the Pope, in sending a Cardinal here, wishes to assert a principle not only to perpetrate an unprincipled aggression on our independence as a nation.

The country's vital interests now require an organisation of progressionists of truly British character and feelings who can depend on as having no foreign objects. Patriotism demands that we lay aside all our political predilections as well as antipathies, and to be ready to co-operate with every man who, laying aside mere personal or party politics, will join in effecting the national object—the employment of our working classes. Our own and the country's safety drives us to disregard names for the future, and to come to the vital consideration of things; and I think we will find our prejudices even against Christianity, if it is put into respectable hands, to vanish when we reflect that it is not modern Toryism and Whiggery; just as our fear of Universal Suffrage vanishes as soon as we come to see that it is impossible for the laws affecting British labour (or industry as opposed to money) to be made worse or less patriotic than they now are.

We find our national politics in a state of chaos; they have descended into a heartless and unprincipled philosophy—a philosophy (as Schlegel says of Buddhism) "which, by a dialectic or logical course, has been led into a chaos of void abstraction, and nihilism, and men's scientific observations have ever judged it to be an absolute system of atheism."—a commercial atheism in fact. Principles are, of course, "undying," though they may be banished from a country as from a mind, and though policy or "temperament" may usurp the place of principle, as has unfortunately happened with the minds of all the British statesmen who, till lately, were most prominent—prominent, just because standing on the rock of patriotism. The only distinction now left us to draw is between men who are the active element and men who would stand till the waves of revolution overthrow the institutions of this country, as want of employment did those of France. We must look to the former class, seeing that the finality men will be content to prove themselves and their principles incapable of giving employment for the masses, or, in other words, of securing the masses. Their failure is the more remarkable that for more than four years the Whigs had the personal adhesion of Mr Robert Peel and all the working talent of his party. That it is the interest now of men of property to become progressionists in

politics I am quite satisfied, for without Universal Suffrage the money law will not be changed till after the monied class shall have swallowed up all the property in the country, as well as starved out half its population, on the approved process now going on in Ireland. The working classes at all events will no longer submit to be unrepresented in Parliament. Now, however, that they are alive to the oneness of the interests of fixed property and labour, they will use the suffrage to protect and promote the interests, and especially the security, of property, seeing this the only means of increasing the demand for their labour. They now see that property and labour are in one boat and money in another; and their *modus operandi* will be to crush the money power in the House of Commons, and to the same extent raise the condition and better the prospects of labour, which is in the hands of the poor, as well as of the result of labour in the past, as it is found capitalised as property in the possession of the rich. In the present state of dependence, or degradation in the circumstances of the working-classes, few working men have been in so independent a position as to be able to attend to Politics or Public Questions without fatally injuring their families, and it has necessarily followed, that the Working Men have been able to get few leaders among themselves except bad men and bad subjects, who, by their conduct, have deferred the triumph of the great Chartist principle—UNIVERSAL SUFFRAGE. Now, however, a total change in their views of what is their true interest, is, as we have above shown, coming over the convictions of our Working Men which cannot fail to secure them the active sympathy and co-operation of the Propertyed Classes. The Working-Classes, in their sinking condition, have eagerly caught at such absurdities as Organisations of Labour, Communisms, and Associationisms from which the Capitalist Classes were excluded, just as sinking men catch at straws; but straws they have found these delusions to be (how ever well intended), and our Labouring Masses are no longer open to be humbugged by the silly doctrine that labour is a separate interest. The Working Men now see that the only possible cause of increased wages is increased employment, which can only arise from improving the condition of the employers of labour, as contradistinguished from the employers of money (Sir J. Graham's *drones of the hive*); and the Working Men's distresses having led them into a much better knowledge of the Money Question, which is in reality the question of labour, than is possessed by the Middle Classes, they see that to increase the number of bidders for their labour, (the only means of raising their wages permanently,) such an alteration of our Money Laws must be made as will permanently reduce the EXCHANGEABLE value of MONEY, as when less property and a smaller quantity of commodities come to stand for the same amount of Money, it is evident that less of the Working Man's time and labour will do the same thing. The law of supply and demand is the only regulator of wages, so that the single object is to create the greatest demand. Thus the interests of all classes except the Officials, Annuitants, and Money-mongers, are seen to be the same, and inseparable; and, as thousands of the Upper and Middle Classes have no objection to Democratic Legislation, a new party of Social Economists may be expected soon to be in a position to demand and to carry UNIVERSAL SUFFRAGE as the only means to the great common end in view, the Money power being found to be so strong in Parliament, as at present constituted, as to prevent justice being done to the labour of the country by the repudiation of the Monetary Schemes of Sir R. Peel and the usurers. If the middle classes were to continue to allow themselves to be used as barricades against the non-electors, our future would be dark indeed. But the middle classes are also disgusted with our unprincipled politics; for all men now see that our factions are (all that they accuse the Roman system of) combinations of men rather than embodiments of principles, and that the politicians of the present great parties are no more than conspirators for place, being utterly void of any great and patriotic principle of action. In fact the name of CHARITISM, much as it has been prostituted, would soon come to be very little, comparatively, against a set of men who would prove themselves patriotic principles: 1st, That there shall be no monopoly of any kind, civil, ecclesiastical, or commercial; 2d, That foreigners should have equal privileges here only on condition of similar

GREENOCK.—PUBLISHED AT THE ADVERTISER OFFICE,

and to be had at the Offices of the Greenock Advertiser in Greenock and Glasgow (40, Union Street); at Mr Mann's, Bookseller, Cornhill, London; and at Messrs John Hartmill & Sons, Waterloo Place, Edinburgh.

1860.

C-94754