

in vain. The nature of his employment thus requires the exercise of activity and foresight; and these qualities I need hardly say, are the elements of all practical wisdom. Such being the nature of those influences under which the agriculturist is placed, the inference is unavoidable he must be a man impressed with the attributes of thought and reflection.

Now contrast with this the case of the artisan immersed in the heart of a populous city; and had we leisure to follow it out, we might easily shew that his position was naturally less advantageous in the matter of mental training. Without adverting to the inferiority of the powers he has to do with—the extent to which in manufactures labour is divided, and the introduction of machinery has limited his attention to a very few operations. The great end at which the capitalist aims is an to simplify the task of the workman that his hand may acquire all the precision and rapidity of a machine. Hence the extent to which machinery is introduced in manufactures; whereas in the processes of agriculture, it is found in a great measure inapplicable. The object of the capitalist, in this division of labour, and introduction of machinery, is to obtain the greatest amount of produce at the least possible expense. And assuredly the measures he adopts are most wisely adapted to accomplish the end proposed. But it comes to be a very important question what are the bearings of this *regime* on the intellectual habits of the people? and to my mind it appears very manifest, that if no remedial measures were applied, its tendency would be so pernicious, that the bulk of our city population, in point of intelligence and morals, would sink greatly below the same class in agricultural districts. And for the sake of illustration, let us suppose a workman whose attention is confined to the single operation of turning a wheel. He plies his task unremittingly from day to day, and from week to week, all the year round. It is very obvious there is nothing in this employment as there is in that of the agriculturist to expand and invigorate the faculties. On the contrary, on the supposition that the man has never received the benefit of any mental training, his employment is utterly impotent in raising him to the rank of a reflecting being. In so far as that operates, the man, though he is possessed of a soul endowed with noble faculties, may remain all his life long a mere machine. The agricultural laborer is a man of many avocations. His occupations vary with the progress of our planet in its annual revolution. He is forced to be a close observer of the seasons and of the wondrous energy with which they operate; for his great aim is, so to lay out his labour that he may secure their co-operation. In all this it is very manifest there is a certain room allowed for the play of the faculties. It would be an abuse of language to say that such a person was either weak-minded or ignorant—he must be a man of reflection. But the artisan whose whole occupation is narrowed down to a few mechanical operations—the circuit of whose vision is narrowed by the dimensions of the workshop—has but little either to interest his reasoning faculty or to excite his imagination. It is allowed he must be possessed of mechanical skill and muscular energy. His occupation demands these, and tends to foster them. But it would seem that it had the smallest possible effect in calling into play his mental faculties. True it is, after the toils of the day are over, he may be expected to feel a longing for some kind of mental recreation or other. He is not a machine, though many a politician may be disposed to view him as performing the same functions. He possesses all the mental faculties of the philosopher; and speaking in the average, he possesses them in the same degree. To make an absolute machine of the man is therefore out of the question. He must, during his hours of cessation from toil, have some mental relaxation. But if he has no lecture to attend, no school of art, and no library, it is obvious that whatever may be the nature of his relaxation, it cannot be of an intellectual character; and in the absence of all other means of mental excitement, he may be induced to seek for it among a more vulgar class of institutions which are the bane both of intelligence and of virtue—the haunts of dissipation that abound in cities.

It would appear then from what I have said, that the increase of capital (which is of such vast importance in the esteem of the financier) unless aided by educational institutions, will be found unfavourable to the mental illumination of a large and important section of the inhabitants of a city. The increase of capital leading to the division of labour and the introduction of machinery, until the labour of a man's hand is so simplified that it requires as little exercise of the mind as if the man himself was a mere automaton—and who will say that this is a desirable condition for human beings endowed with noble powers and faculties to be placed in? To follow out the principle of the capitalist, who too often thinks of nothing but the *material*—and to reduce the condition of the operatives in a large city to be merely eating and drinking machines—is to fly in the face of God's image that is stamped upon the poor man as