

greatest perfection they are capable of, who exercises them all in their proper proportions.

From the preceeding we may draw the following inferences:—

1.—That *all* men should work, every one who has wants to supply and faculties to cultivate. By no change that may happen can we ever expect to be placed in such a situation that it will be unnecessary for us to labor; but, then, *all* should labor, from the prince to the peasant.

2.—Every man should labor at a sufficient number of employments to exercise duly the body and the mind. It is by no means pretended that it would be advantageous for every man to produce everything he may consume; but we think we have sufficiently shown the evils of the system which assigns to one man only one employment.

3. Every man has a right to live by his labor, to partake of all the comforts and conveniences of civilized life.

But it may be said that, when the workman is confined to one employment only, greater rapidity of execution will be attained, and a much larger amount of work done, than if he have several employments. This might be disputed; because, if a workman be persuaded of the benefits arising from employment, and cease to find it a burden, he will enter upon it cheerfully, and a day's labor, though shorter, may not be the less productive. But even if it should be admitted that the workman would be able to produce less in a given time; this is of little consequence if the workman's comforts would be increased. Suppose that by continuous employment at pin-making, the workman attains to such a degree of dexterity that he can make *one thousand* in the same length of time that would be requisite to him who should have several employments to make *ten*. Even on this extravagant supposition, if the workman's faculties could be better cultivated, and, consequently, his happiness increased, shall nine hundred and ninety pins stand in the way? Nay, neither the pins, nor

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