

perform a certain part of the work required for the product. The working man is thus entirely dependent for his daily sustenance upon his employer, and is obliged to accept, without innumur, the conditions and wages offered by the master. If this state of affairs is to be regretted for the sake of the male portion of society, it is doubly so for the women and children, who on account of the lighter work to be performed, obtain employment in many of the large factories. What ever dignity the employee may have, is entirely lost when he is reduced to such circumstances. The difficulty might be overcome, if the manufacturer would compel his employees, after they had spent considerable time at one operation, to pass on to another until they should become proficient in all. In this manner the workman would not confine himself to any special feature of labor, but being able to perform several kinds, could more readily assert his independence and thus be on a more equal footing with his employer.

These are only a few of the inconveniences arising from the division of labor, as carried on at the present time; but still greater inconveniences arise from the indiscriminate introduction of machinery. The number of hands that are required is greatly decreased by the use of machinery, where but a few years ago handicraft alone was employed; and thus thousands of men are thrown out of work, with the deplorable consequence that their families come to the very brink of starvation. This difficulty is admitted by many economists; they claim that the end justifies the means, and that the inconvenience is small, when compared to the immense advantages that accrue to society in general. "But" says Liberatori "It is all very well for those who think of the social body only as a whole,—which by the bye, often means nothing more than the well-being of the few,—but not for those who remember the individuals, and remember the poor, who especially ought to be protected in a well ordered society." The only possible remedy for this evil is, that the State should interfere and prevent the introduction of such machinery as will cause this discharging of men from employment; and after all, it is but reasonable that the State should

take action, and thus prevent the miseries of starvation among the working people. There is one other evil which seems to grow from the exigencies of production, and that is Sunday labor. This question has involved economists in a controversial war. Some contending that factories should run all day Sunday, while others protest against this desecration of the Lord's day; and are of opinion that it is a crime against humanity, to thus deprive the poor of their only opportunity of enjoying domestic happiness. This latter view of the matter cannot be too strongly commended, and to every right thinking person Sunday labor must seem a curse to society; the evils resulting from it are so evident, that they hardly need mention. It breaks all family ties; father, mother and children spend their whole time working in the different apartments of the factories, and thus are never afforded the happiness of each other's society, for more than a few hours each night. Moreover the continuous strain put upon the physical constitutions of those who work for ten or twelve hours each day, year after year, without a regular intervening day of rest, soon become weakened and premature decrepitude is the result.

But still more serious are the evils from a moral standpoint, which follow; the intellectual faculties become dull through want of exertion, the nobler instincts debased, and the keenness of perception destroyed. In fine, the life of a workman becomes a burden to him: the few sparks of ambition that may have glowed within his bosom, are slowly extinguished, never more to rekindle, and from a rational being, endowed with the noblest faculties, he becomes a mere machine. Lord Macaulay realized this fact, and in his speech for the "Ten Hours' Bill," in a fine burst of enthusiasm exclaimed, "Man, man is the great instrument that produces wealth. The natural difference between Campania and Spitzbergen is trifling when compared with the difference between a country inhabited by men full of bodily and mental vigor, and a country inhabited by men sunk in bodily and mental decrepitude. Therefore it is that we are not poorer but richer, because we have, through many ages, rested from our labor one day in seven. The day is not