

APPENDIX.

NOTE A.

Education is indispensable to the well-being of cities. The tendency of the increase of capital (and it has been, and still is on the increase in the mother country) is to extend the division of labor to the greatest possible extent—to substitute machinery for manual labor, until the task of the operative is reduced to a few operations, and his hand acquires somewhat of the routine and rapidity of a machine. This arises from the competition of capitalists among themselves; and the object is to obtain the greatest amount of produce at the least possible expense. But the tendency of this *regime* is far less favorable to a sound, moral, and intellectual state among the workmen than the operations of agriculture. There is much in the processes of agriculture fitted to invigorate the human mind. These have a certain greatness and variety in them, to inspire comprehensive thought, as well as in an eminent degree to teach providence of the future. Compare with all this the case of the operative in a large city, who is confined in a workshop, and has frequently little more to do than turn a wheel or the like, and the inference is unavoidable—there is little or nothing in his employment to interest or stimulate his mind. On the contrary, in so far as its tendency operates, it is to reduce him to act the part of a machine himself. But this cannot be done without a grievous neglect of the intellectual faculties. The operative will have excitement in his own way in the hours of relaxation—and with no resources in himself, where will he find it? very probably in haunts of dissipation. Without an improved system of intellectual training, therefore, the great mass of the population of our cities would be, in respect to habits of thought and of providence, much below the inhabitants of the country. Our cities would be filled with a multitude of human beings possessing physical powers, it is true, but in all that respects the exercise of mind, sadly degraded. And who will say this is a desirable state of things? What is the compensatory process then to enable such a numerous class of inhabitants of a city to make head against the necessary consequence of an ever-increasing capital in limiting the operations of their hands? How will the artizan, in short, be enabled to hold an equal position with the agriculturist? My answer unhesitatingly is, give him a superior education to the agriculturist, and then you will compensate for his more unfavorable position. Discipline his mind with science, and with those branches of literature that are useful and interesting, and then let capital do its worst—let it reduce his operations to the narrowest possible range—the man has then materials for thought and reflection infused into him; and the very circumstance that his work is of the most mechanical kind, will only leave his mind the more free and undisturbed to reflect on the principles in which he has been instructed. Indeed, I cannot but help thinking, though certain eminent individuals took the lead in promoting Schools of Art in England, that the chief cause of their rapid progress is to be ascribed to the felt necessity on the part of the operatives themselves for a higher state of intellectual training. The vast capitals accumulated, the division of labor, the introduction of machinery, tended to sink them in the scale of rational beings. But there is a benevolent Providence that rules in the affairs of men; and the rise of these institutions in our own times is an illustration of it. They have introduced a higher kind of education among our citizens, and have thus, it is not too much to hope, been instrumental in sustaining their intellectual and moral character against influences which would otherwise have subverted both.