

back, our "surplus population;" we have raised wages, diminished competition, and founded magnificent colonies with those who were too many at home; we have done these and many other things; and what has been the result? Have we moved the living mass of our workpeople a single step higher in the scale of moral existence? Have we taught them wisdom as well as knowledge? Have we taught them to be provident, and to manage their own affairs with prudence and discretion? Have we placed them in circumstances where they fulfil their duties as men? Have we, in fact, succeeded, after all our labours, in promoting the genuine welfare of the working population? To answer this question either with a summary affirmative or with an emphatic No, would be out of place. That all the expended labour has been wasted and thrown away, we cannot for a moment believe; but it is equally certain that the present condition of our working classes is pre-eminently unsatisfactory, and that no such general improvement has taken place as would entitle us to say that we had arrived at the true solution of this great social problem. Two things there are which, in every condition of life, mark the wellbeing of society, namely, the integrity of the family and the sufficiency of the dwelling. The family is the foundation of everything,—the root out of which the social world grows. Break it up, and you have as certainly introduced a corrupting poison into the framework of the community, as if you had inoculated the human frame with a deadly and malignant agent, that destroys the very issues of life. The whole of our factory system where women are employed is merely a systematic destruction of the family,—practical socialism, in fact, which prepares the way for theoretic socialism of the direst and most disastrous tendency, atheistic and material, without natural affection, without law, without order, without the thousand amenities of domestic life. It matters little whether the women are employed