

every rank of society, high or low. Wherever the family is broken up,—whether from what are termed the necessities of trade, from polygamous customs, from fashionable usages, or from particular accidents,—evil follows as a regular and constant effect. Of all the social laws that have ever been discovered, this is the most indisputably certain, that the family is an institution of nature, an organized association established immutably by God's providence for the welfare of mankind. What, we ask, is it that has made the most powerful monarch in the world the most universally and enthusiastically popular among her subjects? It is neither her power nor her possession of the imperial throne. It is the splendour of the wife and mother, beaming with a light far brighter than a koh-i-noor, and carrying to every subject-land and to every subject-household the royal proclamation, that the family is respected by the throne, and that monarchs themselves may find their truest happiness in those institutes of God which are common to the humblest household that obeys their sway. The preservation of the family in its full integrity we regard as the first absolute requisite, without which there can be no permanent improvement, and without which all efforts to ameliorate the condition of our working classes must certainly fail.

Next to the family comes the dwelling. As dress is the clothing of the individual, so is the house the clothing of the family. It ought to be sufficient,—sufficient for all the purposes of family life,—for decency, for convenience, for warmth, for shelter, for washing and cooking, for retirement, and for the separation of the sexes. Here society has failed. It is idle to speak of sanitary reform, and almost idle to speak of moral reform, when we contemplate the dwellings of a large portion of the working population. We can no more expect propriety of conduct in the individual if we clothe him in rags, and keep him in rags, than we can expect propriety of