

work,—not its work in the competition market, to the inevitable creation of more paupers, but its work in immediate connection with the soil, out of which all food and all raiment are produced, and with the wants of its own inmates. The organization of labour in society at large we regard as an inexecutable vision. In even the most despotic nations of Europe, that compulsory power is wanting which must constitute—man being what he is—the moving force of organized labour; but within the precincts of a workhouse the compulsory power *does* exist; and there, in consequence, the organization of labour is no inexecutable vision, but a sober possibility. It would impart to our workhouses their proper character, by not only furnishing them with an efficient labour check, and converting them into institutions of discipline, in which the useless member of society, that could but would not work, would be compelled to exert himself in his own behalf; but it would also convert them into institutions in which a numerous pauper class, of rather better character,—too inefficient, either from lack of energy or of skill, to provide for themselves, amid that pressure and bustle of competition which obtains in society at large,—might, by being shielded from competition, and brought into immediate contact with the staple of their wants, become self-supporting. All that would be necessary in any poor-house would be simply this,—that its class of raiment-producers should produce clothes enough for both themselves and its sustenance-producers; and that its sustenance-producers should, in turn, produce food enough for both themselves and its raiment-producers. And, brought fairly into contact with the soil and its productions in the raw state,—with their wants reduced to the simple natural level, the profits of the trader superseded, the pressure of taxation removed, the enormous expenses of the dram-shop cut off by that law of compulsory temperance which the lack of a command of money imposes,