

There is one other thing that must be mentioned ere we part, that is the practice of sending agents through the country to decoy girls away from their homes with the promise of high wages, when the market is already stocked to overflowing. This is certainly wrong, for it lessens the value of labor, which should be ever held in high estimation, as the path marked out by the right hand of God, in which man should walk with dignity.

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Questions

1. Is Baker's overall impression of life in Lowell positive or negative?
2. How does she define freedom for women?

53. Immigrants Arriving in New York City (1853)

Source: "Walks among the New York Poor," New York Times (June 23, 1853).

America's economic expansion fueled a demand for labor, which was met, in part, by increased immigration from abroad. Between 1840 and 1860, over 4 million people (more than the entire population of 1790) entered the United States, the majority from Ireland and Germany. About 90 percent headed for the northern states, where job opportunities were most abundant and the new arrivals would not have to compete with slave labor. In 1860, the 814,000 residents of New York City, the major port of entry, included over 384,000 immigrants.

A reporter for the *New York Times* captured the colorful spectacle of the arrival of immigrant ships in 1853, listing some of their European countries of origin. Many factors, economic, political, and religious, inspired this massive flow of population across the Atlantic. But the *Times* reporter identified

something less specific—the hope inspired by coming to “the New Free World.”

IF YOU WOULD see, for a moment, one of the streams in the great current which is always pouring through New-York, go down a Summer afternoon to the North River wharves. A German emigrant ship has just made fast. The long wharf is crowded full of trucks and carts, and drays, waiting for the passengers. As you approach the end you come upon a noisy crowd of strange faces and stranger costumes. Moustached peasants in Tyrolese hats are arguing in unintelligible English with truck-drivers; runners from the German hotels are pulling the confused women hither and thither; peasant girls with bare heads, and the rich-flushed, nut brown faces you never see here, are carrying huge bundles to the heaps of baggage; children in doublets and hose, and queer little caps, are mounted on the trunks, or swung off amid the laughter of the crowd with ropes from the ship's sides. Some are just welcoming an old face, so dear in the strange land, some are letting down the huge trunks, some swearing in very genuine low Dutch, at the endless noise and distractions. They bear the plain marks of the Old World. Healthy, stout frames, and low, degraded faces with many stamps of inferiority; dependence, servitude on them; little graces of costume too—a colored headdress or a fringed coat—which never could have originated here; and now and then a sweet face, with the rich bloom and the dancing blue eye, that seem to reflect the very glow and beauty of the vine hills of the Rhine.

It is a new world to them—oppression, bitter poverty behind—here, hope, freedom, and a chance to work, and food to the laboring man. They may have the vaguest ideas of it all—still, to the dullest some thoughts come of the New Free World.

Every one in the great City, who can make a living from the freshly arrived immigrant, is here. Runners, sharpeners, peddlers, agents of boarding-houses, of forwarding-offices, and worst of all, of the

houses where many a simple emigrant girl, far from friends and home, comes to a sad end. Very many of these, who are now arriving, will start tomorrow at once for the far West. Some will hang about the German boarding-houses in Greenwich-street, each day losing their money, their children getting out of control, until they at last seek a refuge in Ward's island, or settle down on the Eleventh Ward, to add to the great mass of the poverty and misery there gathered. From there we shall see their children sallying out these early mornings, as soon as light, to do the petty work of the City, rag-picking, bone-gathering, selling and peddling by the thousands, radishes, strawberries and fruit through every street.

Questions

1. What tone does the reporter adopt regarding the immigrants—hostile or generous?
2. What aspirations does the reporter think are uppermost in the immigrants' minds?

54. Ralph Waldo Emerson, "The American Scholar" (1837)

Source: "The American Scholar [1837]," in Ralph Waldo Emerson, Nature, Addresses, and Lectures (Boston, 1892), pp. 79–80, 99–103.

Ralph Waldo Emerson was perhaps the most prominent member of a group of New England intellectuals known as the Transcendentalists, who insisted on the primacy of individual judgment over existing social traditions and institutions. Emerson was a proponent of "individualism," a word that entered the language in the 1820s. The keynote of the times, he declared, was "the new importance given to the single person." In a widely reprinted

1837 address, "The American Scholar," delivered at Harvard College, he called on Americans engaged in writing and thinking to trust their own judgment and "never defer to the popular cry." In Emerson's own definition, rather than a preexisting set of rights or privileges, freedom was an open-ended process of self-realization by which individuals could remake themselves and their own lives. He particularly urged young scholars to free themselves from European literary and artistic ideas and create their own intellectual traditions based on American life.

Mr. President, and Gentlemen,

I greet you on the re-commencement of our literary year. Our anniversary is one of hope, and, perhaps, not enough of labor. We do not meet for games of strength or skill, for the recitation of histories, tragedies and odes, like the ancient Greeks; for parliaments of love and poesy, like the Troubadours; nor for the advancement of science, like our contemporaries in the British and European capitals. Thus far, our holiday has been simply a friendly sign of the survival of the love of letters amongst a people too busy to give to letters any more. As such, it is precious as the sign of an indestructible instinct. Perhaps the time is already come, when it ought to be, and will be something else; when the sluggard intellect of this continent will look from under its iron lids and fill the postponed expectation of the world with something better than the exertions of mechanical skill. Our day of dependence, our long apprenticeship to the learning of other lands, draws to a close. The millions that around us are rushing into life, cannot always be fed on the sere remains of foreign harvests. Events, actions arise, that must be sung, that will sing themselves. Who can doubt that poetry will revive and lead in a new age, as the star in the constellation Harp which now flames in our zenith, astronomers announce, shall one day be the pole-star for a thousand years.

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In self-trust, all the virtues are comprehended. Free should the scholar be,—free and brave. Free even to the definition of freedom, “without any hindrance that does not arise out of his own constitution.” Brave; for fear is a thing which a scholar by his very function puts behind him. Fear always springs from ignorance. It is a shame to him if his tranquility, amid dangerous times, arise from the presumption that like children and women, his is a protected class; or if he seek a temporary peace by the diversion of his thoughts from politics or vexed questions, hiding his head like an ostrich in the flowering bushes, peeping into microscopes, and turning rhymes, as a boy whistles to keep his courage up. So is the danger a danger still: so is the fear worse. Manlike let him turn and face it. Let him look into its eye and search its nature, inspect its origin—see the whelping of this lion,—which lies no great way back; he will then find in himself a perfect comprehension of its nature and extent; he will have made his hands meet on the other side, and can henceforth defy it, and pass on superior. The world is his who can see through its pretension. What deafness, what stoneblind custom, what overgrown error you behold, is there only by sufferance,—by your sufferance. See it to be a lie, and you have already dealt it its mortal blow.

Yes, we are the cowed,—we the trustless. It is a mischievous notion that we are come late into nature; that the world was finished a long time ago. As the world was plastic and fluid in the hands of God, so it is ever to so much of his attributes as we bring to it. To ignorance and sin, it is flint. They adapt themselves to it as they may; but in proportion as a man has anything in him divine, the firmament flows before him, and takes his signet [seal] and form. Not he is great who can alter matter, but he who can alter my state of mind. They are the kings of the world who give the color of their present thought to all nature and all art, and persuade men by the cheerful serenity of their carrying the matter, that this thing which they do, is the apple which the ages have desired to pluck, now at last ripe, and inviting nations to the harvest. The great man makes the great thing. . . . The day is always his, who works in it with serenity and great aims. The unstable

estimates of men crowd to him whose mind is filled with a truth, as the heaped waves of the Atlantic follow the moon.

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Another sign of our times, also marked by an analogous political movement is, the new importance given to the single person. Every thing that tends to insulate the individual,—to surround him with barriers of natural respect, so that each man shall feel the world is his, and man shall treat with man as a sovereign state with a sovereign state:—tends to true union as well as greatness. “I learned,” said the melancholy Pestalozzi, [a Swiss educator] “that no man in God’s wide earth is either willing or able to help any other man.” Help must come from the bosom alone. The scholar is that man who must take up into himself all the ability of the time, all the contributions of the past, all the hopes of the future. He must be an university of knowledges. If there be one lesson more than another which should pierce his ear, it is, The world is nothing, the man is all; in yourself is the law of all nature, and you know not yet how a globule of sap ascends; in yourself slumbers the whole of Reason; it is for you to know all, it is for you to dare all. Mr. President and Gentlemen, this confidence in the unsearched might of man, belongs by all motives, by all prophecy, by all preparation, to the American Scholar, We have listened too long to the courtly muses of Europe. The spirit of the American freeman is already suspected to be timid, imitative, tame. Public and private avarice make the air we breathe thick and fat. The scholar is decent, indolent, complaisant. See already the tragic consequence. The mind of this country taught to aim at low objects, eats upon itself. There is no work for any but the decorous and the complaisant. Young men of the fairest promise, who begin life upon our shores, inflated by the mountain winds, shined upon by all the stars of God, find the earth below not in unison with these,—but are hindered from action by the disgust which the principles on which business is managed inspire, and turn drudges, or die of disgust,—some of them suicides. What is the remedy? They did not yet see, and thousands of young men as hopeful now crowding to the barriers for the career,

do not yet see, that if the single man plant himself indomitably on his instincts, and there abide, the huge world will come round to him. Patience—patience;—with the shades of all the good and great for company; and for solace, the perspective of your own infinite life; and for work, the study and the communication of principles, the making those instincts prevalent, the conversion of the world. It is not the chief disgrace in the world, not to be an unit;—not to be reckoned one character;—not to yield that peculiar fruit which each man was created to bear, but to be reckoned in the gross, in the hundred, or the thousand, of the party, the section, to which we belong; and our opinion predicted geographically, as the north, or the south. Not so, brothers and friends,—please God, ours shall not be so. We will walk on our own feet; we will work with our own hands; we will speak our own minds. Then shall man be no longer a name for pity, for doubt, and for sensual indulgence. The dread of man and the love of man shall be a wall of defence and a wreath of love around all. A nation of men will for the first time exist, because each believes himself inspired by the Divine Soul which also inspires all men.

Questions

1. Why does Emerson feel that American writers and artists are “cowed” and need to develop more boldness and originality?
2. Why does Emerson describe self-reliance as a “manlike” quality?

55. Henry David Thoreau, *Walden* (1854)

Source: *Henry David Thoreau, Walden* (Boston, 1854), pp. 10–17.

Henry David Thoreau, Emerson's neighbor in Concord, Massachusetts, became persuaded that modern society stifled individual judgment by making men “tools of their tools,” trapped in stultifying jobs by their obsession

with acquiring wealth. Americans, he believed, were so preoccupied with material things that they had no time to contemplate the beauties of nature.

To escape this fate, Thoreau retreated from 1845 to 1847 to a cabin on Walden Pond in Concord, where he could enjoy the freedom of isolation from the misplaced values he believed ruled American society. He subsequently wrote *Walden* (1854), an account of his experiences. Unlike writers who celebrated the market revolution, Thoreau insisted that it was degrading both Americans' values and the natural environment. Americans, he believed, should adopt a pace of life more attuned to the rhythms of nature. Genuine freedom, he insisted, lay not in the accumulation of material goods, but within. One of the most influential works of American literature ever written, *Walden* would be rediscovered by later generations who criticized social conformity, materialism, and the degradation of the natural environment.

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THE MASS OF men lead lives of quiet desperation. What is called resignation is confirmed desperation. From the desperate city you go into the desperate country, and have to console yourself with the bravery of minks and muskrats. A stereotyped but unconscious despair is concealed even under what are called the games and amusements of mankind. There is no play in them, for this comes after work. But it is a characteristic of wisdom not to do desperate things.

The greater part of what my neighbours call good I believe in my soul to be bad, and if I repent of anything, it is very likely to be my good behaviour. What demon possessed me that I behaved so well? You may say the wisest thing you can, old man—you who have lived seventy years, not without honour of a kind—I hear an irresistible voice which invites me away from all that. One generation abandons the enterprises of another like stranded vessels.

I think that we may safely trust a good deal more than we do. We may waive just so much care of ourselves as we honestly bestow elsewhere. Nature is as well adapted to our weakness as to our strength . . . Let us consider for a moment what most of the trouble and anxiety

which I have referred to is about, and how much it is necessary that we be troubled, or at least, careful. It would be some advantage to live a primitive and frontier life, though in the midst of an outwards civilisation, if only to learn what are the gross necessities of life and what methods have been taken to obtain them; or even to look over the old day-books of the merchants, to see what it was that the men most commonly bought at the stores, what they stored, that is, what are the grossest groceries. For the improvements of ages have had but little influence on the essential laws of man's existence: as our skeletons, probably, are not to be distinguished from those of our ancestors.

By the words, *necessary of life*, I mean whatever, of all that man obtains by his own exertions, has been from the first, or from long use has become, so important to human life that few, if any, whether from savageness, or poverty, or philosophy, ever attempt to do without it. . . . Most of the luxuries, and many of the so-called comforts of life, are not only not indispensable, but positive hindrances to the elevation of mankind. With respect to luxuries and comforts, the wisest have ever lived a more simple and meagre life than the poor. The ancient philosophers, Chinese, Hindoo, Persian, and Greek, were a class than which none has been poorer in outward riches, none so rich in inward . . .

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I went to the woods because I wished to live deliberately, to [confront] only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. I did not wish to live what was not life, living is so dear, nor did I wish to practice resignation, unless it was quite necessary. I wanted to live deep and suck out all the marrow of life, to live so sturdily and Spartan-like as to put rout all that was not life, to cut a broad swath and shave close, to drive life into a corner, and reduce it to its lowest terms, and, if it proved to be mean, why then to get the whole and genuine meanness of it, and publish its meanness to the world; or if it were sublime, to know it by experience, and be able to give a true

account of it in my next excursion. For most men, it appears to me, are in a strange uncertainty about it, whether it is of the devil or of God, and have somewhat hastily concluded that it is the chief end of man here to "glorify God and enjoy him forever."

Still we live meanly, like ants; though the fable tells us that we were long ago changed into men; like pygmies we fight with cranes; it is error upon error, and clout upon clout, and our best virtue has for its occasion a superfluous and inevitable wretchedness. Our life is frittered away by detail. An honest man has hardly need to count more than his ten fingers, or in extreme cases he may add his ten toes, and lump the rest. Simplicity, simplicity, simplicity! I say, let your affairs be as two or three, and not a hundred or a thousand; instead of a million, count half a dozen, and keep your accounts on your thumb nail. . . . Simplify, simplify. Instead of three meals a day, if it be necessary eat but one; instead of a hundred dishes, five; and reduce other things in proportion. . . .

The nation itself, with all its so called internal improvements, which, by the way, are all external and superficial, is just such an unwieldy and overgrown establishment, cluttered with furniture and tripped up by its own traps, ruined by luxury and heedless expense, by want of calculation and a worthy aim, as the million households in the land; and the only cure for them is in a rigid economy, a stern and more than Spartan simplicity of life and elevation of purpose. It lives too fast. Men think that it is essential that the Nation have commerce, and export ice, and talk through a telegraph, and ride thirty miles an hour, without a doubt, whether they do or not; but whether we should live like baboons or like men, is a little uncertain.

If we do not get our sleepers, and forge rails, and devote days and nights to the work, but go tinkering upon our lives to improve them, who will build railroads? And if railroads are not built, how shall we get to heaven in season? But if we stay at home and mind our business, who will want railroads? We do not ride on the railroad; it rides upon us. Did you ever think what those sleepers are that underlie the railroad? Each one is a man, an Irishman, or a Yankee man. The rails

are laid on them, and they are covered with sand, and the cars run smoothly over them. They are sound sleepers, I assure you. And every few years a new lot is laid down and run over; so that if some have the pleasure of riding on a rail, others have the misfortune to be ridden upon.

Why should we live with such a hurry and waste of life? We are determined to be starved before we are hungry. Men say that a stitch in time saves nine, and so they take a thousand stitches today to save nine tomorrow.

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Questions

1. Thoreau's statement, "The mass of men lead lives of quiet desperation," is one of the most famous lines in American literature. What does he mean, and what does he think is the cause?
2. What does Thoreau mean when he writes, "We do not ride on the railroad; it rides upon us"?

56. Charles G. Finney, "Sinners Bound to Change Their Own Hearts" (1836)

Source: "Sinners Bound to Change Their Own Hearts," in Charles G. Finney, Sermons on Important Subjects (3rd ed.: New York, 1836), pp. 3-42.

Beginning in the early nineteenth century, a series of religious revivals, known as the Second Great Awakening, swept over the United States. They reached a crescendo in the 1820s and early 1830s, when the Rev. Charles Grandison Finney held months-long revival meetings in upstate New York and New York City. His sermons warned of hell in vivid language while offering the promise of salvation to converts who abandoned their sinful

ways. He rejected the idea that man is a sinful creature with a preordained fate, promoting instead the doctrine of free will and the possibility of salvation. Every person, Finney insisted, was a moral free agent, that is, a person free to choose between a Christian life and a life of sin.

The Second Great Awakening democratized American Christianity, making it a truly mass enterprise. At the time of independence, fewer than 2,000 Christian ministers preached in the United States. In 1845, they numbered 40,000. Americans, wrote Alexis de Tocqueville when he visited the United States in the 1830s, "combine the notions of Christianity and of liberty so intimately in their minds that it is impossible to make them conceive the one without the other."

Ezek. xviii, 31: Make you a new heart and a new spirit, for why will ye die?

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... A change of heart ... consists in changing the controlling preference of the mind in regard to the *end* of pursuit. The selfish heart is a preference of self-interest to the glory of God and the interests of his kingdom. A new heart consists in a preference of the glory of God and the interests of his kingdom to one's own happiness. In other words, it is a change from selfishness to benevolence, from having a supreme regard to one's own interest to an absorbing and controlling choice of the happiness and glory of God and his kingdom.

It is a change in the choice of a *Supreme Ruler*. The conduct of impenitent sinners demonstrates that they prefer Satan as the ruler of the world, they obey his laws, electioneer for him, and are zealous for his interests, even to martyrdom. They carry their attachment to him and his government so far as to sacrifice both body and soul to promote his interest and establish his dominion. A new heart is the choice of JEHOVAH as the supreme ruler; a deep-seated and abiding preference of his laws, and government, and character, and person, as the supreme Legislator and Governor of the universe.

Thus the world is divided into two great political parties; the difference between them is, that one party choose Satan as the god of

this world, yield obedience to his laws, and are devoted to his interest. Selfishness is the law of Satan's empire, and all impenitent sinners yield it a willing obedience. The other party choose Jehovah for their governor, and consecrate themselves, with all their interests, to his service and glory. Nor does this change imply a constitutional alteration of the powers of body or mind, any more than a change of mind in regard to the form or administration of a human government. . . .

God has established a government, and proposed by the exhibition of his own character, to produce the greatest practicable amount of happiness in the universe. He has enacted laws wisely calculated to promote this object, to which he conforms all his own conduct, and to which he requires all his subjects perfectly and un-deviatingly to conform theirs. After a season of obedience, Adam changed his heart, and set up for himself. So with every sinner, although he *does not first obey, as Adam did*; yet his wicked heart consists in setting up his own interest in opposition to the interest and government of God. In aiming to promote his own private happiness, in a way that is opposed to the general good. Self-gratification becomes the law to which he conforms his conduct. It is that minding of the flesh, which is enmity against God. A change of heart, therefore, is to prefer a different *end*. To prefer supremely the glory of God and the public good, to the promotion of his own interest; and whenever this preference is changed, we see of course a corresponding change of conduct. If a man change sides in politics, you will see him meeting with those that entertain the same views and feelings with himself; devising plans and using his influence to elect the candidate which he has now chosen. He has new political friends on the one side, and new political enemies on the other. So with a sinner; if his heart is changed, you will see that Christians become his friends—Christ his candidate. He aims at honoring him and promoting his interest in all his ways. Before, the language of his conduct was, "Let Satan govern the world." Now, the language of his heart and of his life is, "Let Christ rule King of nations, as he is King of saints."

Before, his conduct said, "O Satan, let thy kingdom come, and let thy will be done." Now, his heart, his life, his lips cry out, "O Jesus, let thy kingdom come, let thy will be done on earth as it is in heaven." . . .

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As God requires men to make to themselves a new heart, on pain of eternal death, it is the strongest possible evidence that they are able to do it. To say that he has commanded them to do it, without telling them they are able, is consummate trifling. Their ability is implied as strongly as it can be, in the command itself. . . .

The strivings of the Spirit of God with men, is not a physical scuffling, but a debate; a strife not of body with body, but of mind with mind; and that in the action and reaction of vehement argumentation. From these remarks, it is easy to answer the question sometimes put by individuals who seem to be entirely in the dark upon this subject, whether in converting the soul the Spirit acts directly on the mind, or on the truth. This is the same nonsense as if you should ask, whether an earthly advocate who had gained his cause, did it by acting directly and physically on the jury, or on his argument. . . .

You see from this subject that a sinner, under the influence of the Spirit of God, is just as free as a jury under the arguments of an advocate. . . .

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So if a minister goes into a desk to preach to sinners, believing that they have no power to obey the truth, and under the impression that a direct physical influence must be exerted upon them before they *can* believe, and if his audience be of the same opinion, in vain does he preach, and in vain do they hear, "for they are yet in their sins;" they sit and quietly wait for some invisible hand to be stretched down from heaven, and perform some surgical operation, infuse some new principle, or implant some constitutional taste; *after* which they suppose they shall be *able* to obey God. Ministers should labor with sinners, as a lawyer does with a jury, and upon the same principles of mental philosophy; and the sinner should weigh his arguments, and make up his mind as upon oath and for his life, and give a verdict upon the spot, according to law and evidence. . . .

Sinner! instead of waiting and praying for God to change your heart, you should at once summon up your powers, put forth the effort, and change the governing preference of your mind. . . .

Sinner! your obligation to love God is equal to the excellence of his character, and your guilt in not obeying him is of course equal to your obligation. You cannot therefore for an hour or a moment defer obedience to the commandment in the text, without deserving eternal damnation. . . .

And now, sinner; while the subject is before you, will you yield? To keep yourself away from under the motives of the gospel, by neglecting church, and neglecting your Bible, will prove fatal to your soul. And to be careless when you do attend, or to hear with attention and refuse to make up your mind and yield, will be equally fatal. And now, "I beseech you, by the mercies of God, that you at *this time* render your body and soul, a living sacrifice to God, which is your reasonable service." Let the truth take hold upon your conscience—throw down your rebellious weapons—give up your refuges of lies—fix your mind steadfastly upon the world of considerations that should instantly decide you to close in with the offer of reconciliation while it now lies before you. Another moment's delay, and it may be too late forever. The Spirit of God may depart from you—the offer of life may be made no more, and this one more slighted offer of mercy may close up your account, and seal you over to all the horrors of eternal death. Hear, then, O sinner, I beseech you, and obey the word of the Lord—"Make you a new heart and a new spirit, for why will ye die?"

Questions

1. What precisely does Finney mean by a "change of heart?"
2. How does the fact that he is preaching in an era of mass political democracy affect Finney's language?

57. Orestes Brownson, "The Laboring Classes" (1840)

Source: Orestes Brownson, "The Laboring Classes," *Boston Quarterly Review*, Vol. 3 (July 1840), pp. 358-95.

Although many Americans welcomed the market revolution, others experienced it as a loss of freedom. Especially in the growing cities of the Northeast, economic growth was accompanied by a significant widening of the gap between wealthy merchants and industrialists, on the one hand, and impoverished factory workers, unskilled dock workers, and seamstresses laboring at home, on the other.

American society, wrote Orestes Brownson in his influential essay "The Laboring Classes," faced a "crisis," a war between "wealth and labor." Brownson embraced the traditional identification of freedom with economic independence and identified not simply poverty but the system of wage labor itself as the fundamental problem. Brownson directly challenged the idea that individual improvement—Emerson's self-reliance and self-realization—could produce "equality between man and man." Workers' problems, he insisted, had their root in "social arrangements," not the limitations of individuals—"you must abolish the system or accept its consequences."

NO ONE CAN observe the signs of the times with much care, without perceiving that a crisis as to the relation of wealth and labor is approaching. It is useless to shut our eyes to the fact, and like the ostrich fancy ourselves secure because we have so concealed our heads that we see not the danger.

We or our children will have to meet this crisis. The old war between the King and the Barons is well nigh ended, and so is that between the Barons and the Merchants and Manufacturers,—landed capital and commercial capital. The business man has become the peer of my Lord. And now commences the new struggle between the operative and his employer, between wealth and labor. Every day

does this struggle extend further and wax stronger and fiercer; what or when the end will be God only knows . . .

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All over the world this fact stares us in the face, the workingman is poor and depressed, while a large portion of the non-workingmen, in the sense we now use the term, are wealthy. It may be laid down as a general rule, with but few exceptions, that men are rewarded in an inverse ratio to the amount of actual service they perform. Under every government on earth the largest salaries are annexed to those offices, which demand of their incumbents the least amount of actual labor either mental or manual. And this is in perfect harmony with the whole system of repartition of the fruits of industry, which obtain in every department of society. Now here is the system which prevails, and here is its result. The whole class of simple laborers are poor, and in general unable to procure anything beyond the bare necessities of life . . .

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Now, what is the prospect of those who fall under the operations of this system? We ask, is there a reasonable chance that any considerable portion of the present generation of laborers, shall ever become owners of a sufficient portion of the funds of production, to be able to sustain themselves by laboring on their own capital, that is, as independent laborers? We need not ask this question, for everybody knows there is not. Well, is the condition of a laborer at wages the best that the great mass of the working people ought to be able to aspire to? Is it a condition,—nay can it be made a condition,—with which a man should be satisfied; in which he should be contented to live and die? . . .

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Now the great work for this age and the coming, is to raise up the laborer, and to realize in our own social arrangements and in the actual condition of all men, that equality between man and man, which God has established between the rights of one and those of another. In other words, our business is to emancipate the proletaries, as the

past has emancipated the slaves. This is our work. There must be no class of our fellow men doomed to toil through life as mere workmen at wages. If wages are tolerated it must be, in the case of the individual operative, only under such conditions that by the time he is of a proper age to settle in life, he shall have accumulated enough to be an independent laborer on his own capital,—on his own farm or in his own shop. Here is our work. How is it to be done? . . .

The truth is, the evil we have pointed out is not merely individual in its character. It is not, in the case of any single individual, of any one man's procuring, nor can the efforts of any one man, directed solely to his own moral and religious perfection, do aught to remove it. What is purely individual in its nature, efforts of individuals to perfect themselves, may remove. But the evil we speak of is inherent in all our social arrangements, and cannot be cured without a radical change of those arrangements. Could we convert all men to Christianity in both theory and practice, as held by the most enlightened sect of Christians among us, the evils of the social state would remain untouched. Continue our present system of trade, and all its present evil consequences will follow, whether it be carried on by your best men or your worst. Put your best men, your wisest, most moral, and most religious men, at the head of your paper money banks, and the evils of the present banking system will remain scarcely diminished. The only way to get rid of its evils is to change the system, not its managers. The evils of slavery do not result from the personal characters of slave masters. They are inseparable from the system, let who will be masters. Make all your rich men good Christians, and you have lessened not the evils of existing inequality in wealth. The mischievous effects of this inequality do not result from the personal character of either rich or poor, but from itself, and they will continue, just so long as there are rich men and poor men in the same community. You must abolish the system or accept its consequences. No man can serve both God and Mammon. If you will serve the devil, you must look to the devil for your wages; we know no other way.