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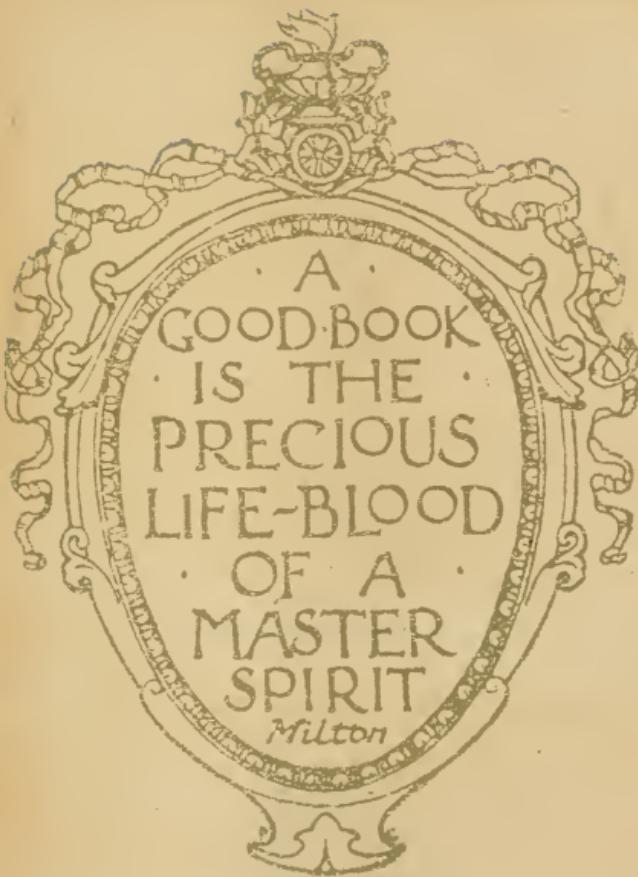










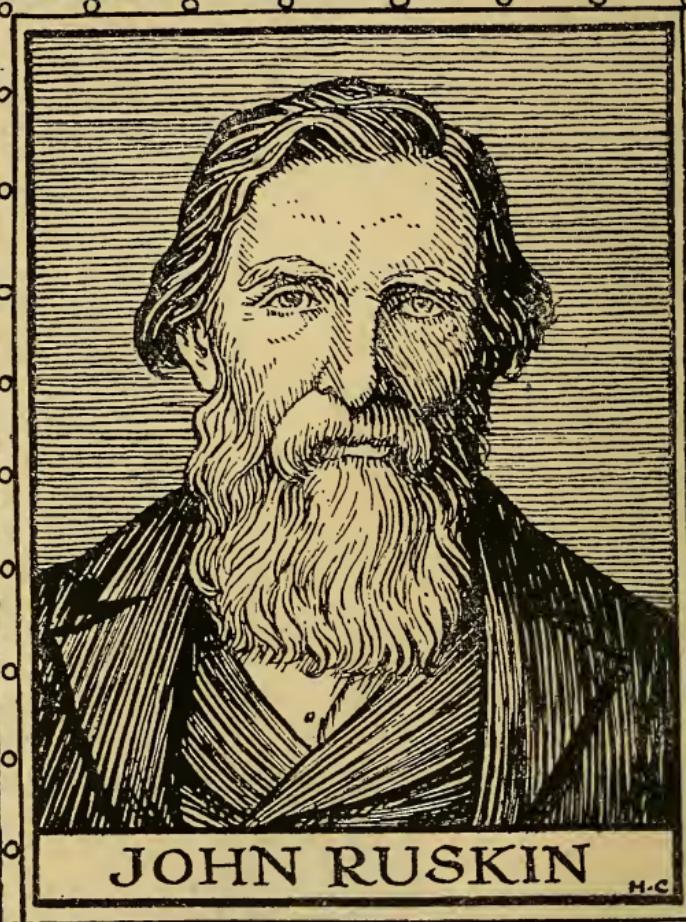




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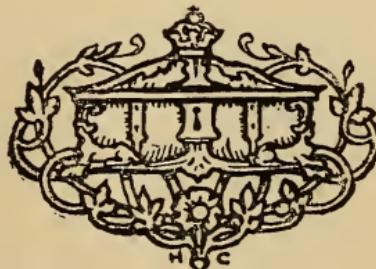
JOHN RUSKIN

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# UNTO THIS LAST

BY  
JOHN RUSKIN



EDITED BY  
SUSAN CUNNINGTON

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## EDITOR'S INTRODUCTION

IN editing *Unto this Last* for the use of students, the aim has been to provide an introduction to the study of Civics and Social Science from the economic point of view. The need for the study of these subjects for those who are the Citizens of the Future is now fully appreciated, and the keen interest newly awakened affords an opportunity for young students to realise that certain unchanging principles underlie the changes and development of a Christian State.

Ruskin's contribution to rightness of thought and approach may well be taken to heart now, some sixty years after he framed it, by those who seek to reconstruct our industrial system. Some of the reforms he most desired are still wanting and still desirable; even more so the spirit he indicated as motive power. Some reforms have developed greatly and unexpectedly and are found to be no specifics—notably that of extended State intervention and control.

But no finality has been reached, and a just *via media* between the extravagant proposals of the uninstructed and the balanced *laissez-faire* of the academic will be found only if each citizen learns

enough of the fundamental principles of citizenship, and of past history and experiments to think and act responsibly.

This has now a chance of being brought about through the more liberal interpretation of "education for all," and the official sanction and encouragement given to what may be called the New Humanism.

In accordance with this idea, educators seek to bring the literary masterpieces themselves within reach of elementary students instead of, as formerly, providing them with mutilated versions or trivial paraphrases. A double purpose is served when the thought is clothed in appropriate and arresting expression, and many a young student may be unconsciously inspired by the twofold appeal, whom a dull enunciation leaves cold, or a sensational one misleads.

Hence the text of this book is intact; Ruskin's preface of 1862 is preserved, and all his essential footnotes. These appear as in any unedited work and, in addition, there have been supplied a brief biographical sketch of the Author's life, an estimate of his position as an economist, and some notes, questions and exercises for optional use. In this form it is thought that the book may be helpful to students reading alone, as well as to teachers desiring to in-

introduce the study of Civics into the upper and middle forms of Secondary and Continuation Schools.

No references are made in the body of the book to any of the additional matter, so that the reader's interest and enjoyment shall not be distracted from the subject. But when help or elucidation is desired recourse may be had to the notes and suggestions given in the Commentary.

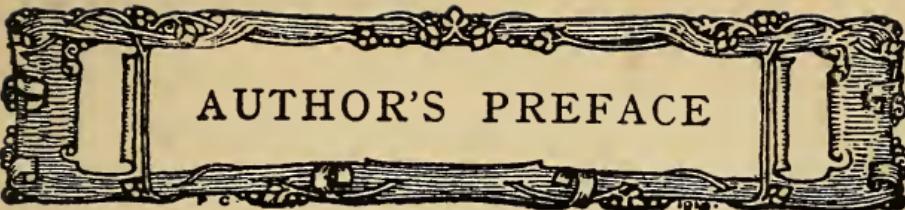
SUSAN CUNNINGTON.

STORRINGTON,

*September, 1920.*







## AUTHOR'S PREFACE

1. THE four following essays were published eighteen months ago in the *Cornhill Magazine*, and were reprobated in a violent manner, as far as I could hear, by most of the readers they met with.

Not a whit the less, I believe them to be the best, that is to say, the truest, rightest-worded, and most serviceable things I have ever written; and the last of them, having had especial pains spent on it, is probably the best I shall ever write.

“This,” the reader may reply, “it might be, yet not therefore well written.” Which, in no mock humility, admitting, I yet rest satisfied with the work, though with nothing else that I have done; and purposing shortly to follow out the subjects opened in these papers, as I may find leisure, I wish the introductory statements to be within the reach of any one who may care to refer to them. So I republish the essays as they appeared. One word only is changed, correcting the estimate of a weight; and no word is added.

2. Although, however, I find nothing to modify in these papers, it is a matter of regret to me that the most startling of all the statements in them,—that respecting the necessity of the organisation of labour, with fixed wages,—should have found its

way into the first essay; it being quite one of the least important, though by no means the least certain, of the positions to be defended. The real gist of these papers, their central meaning and aim, is to give, as I believe for the first time in plain English,—it has often been incidentally given in good Greek by Plato and Xenophon, and good Latin by Cicero and Horace,—a logical definition of WEALTH: such definition being absolutely needed for a basis of economical science. The most reputed essay on that subject which has appeared in modern times, after opening with the statement that “writers on political economy profess to teach, or to investigate, the nature of wealth,” thus follows up the declaration of its thesis—“Every one has a notion, sufficiently correct for common purposes, of what is meant by wealth.” . . . “It is no part of the design of this treatise to aim at metaphysical nicety of definition.”<sup>1</sup>

3. Metaphysical nicety, we assuredly do not need; but physical nicety, and logical accuracy, with respect to a physical subject, we as assuredly do.

Suppose the subject of inquiry, instead of being House-law (*Oikonomia*), had been Star-law (*Astronomia*), and that, ignoring distinction between stars fixed and wandering, as here between wealth radiant and wealth reflective, the writer had begun thus: “Every one has a notion, sufficiently correct for common purposes, of what is meant by stars. Meta-

<sup>1</sup> *Principles of Political Economy*. By J. S. Mill. Preliminary remarks, p. 2.

physical nicety in the definition of a star is not the object of this treatise";—the essay so opened might yet have been far more true in its final statements, and a thousandfold more serviceable to the navigator, than any treatise on wealth, which founds its conclusions on the popular conception of wealth, can ever become to the economist.

4. It was, therefore, the first object of these following papers to give an accurate and stable definition of wealth. Their second object was to show that the acquisition of wealth was finally possible only under certain moral conditions of society, of which quite the first was a belief in the existence and even, for practical purposes, in the attainability of honesty.

Without venturing to pronounce—since on such a matter human judgment is by no means conclusive—what is, or is not, the noblest of God's works, we may yet admit so much of Pope's assertion as that an honest man is among His best works presently visible, and, as things stand, a somewhat rare one; but not an incredible or miraculous work; still less an abnormal one. Honesty is not a disturbing force, which deranges the orbits of economy; but a consistent and commanding force, by obedience to which—and by no other obedience—those orbits can continue clear of chaos.

5. It is true, I have sometimes heard Pope condemned for the lowness, instead of the height, of his standard:—"Honesty is indeed a respectable virtue;

but how much higher may men attain! Shall nothing more be asked of us than that we be honest?"

For the present, good friends, nothing. It seems that in our aspirations to be more than that, we have to some extent lost sight of the propriety of being so much as that. What else we may have lost faith in, there shall be here no question; but assuredly we have lost faith in common honesty, and in the working power of it. And this faith, with the facts on which it may rest, it is quite our first business to recover and keep: not only believing, but even by experience assuring ourselves, that there are yet in the world men who can be restrained from fraud otherwise than by the fear of losing employment;<sup>1</sup> nay, that it is even accurately in proportion to the number of such men in any State, that the said State does or can prolong its existence.

To these two points, then, the following essays are mainly directed. The subject of the organisation of labour is only casually touched upon; because, if we once can get a sufficient quantity of honesty in our captains, the organisation of labour is easy, and will develop itself without quarrel or difficulty; but if we cannot get honesty in our captains, the organisation of labour is for evermore impossible.

#### 6. The several conditions of its possibility I pur-

<sup>1</sup> "The effectual discipline which is exercised over a workman is not that of his corporation, but of his customers. It is the fear of losing their employment which restrains his frauds, and corrects his negligence." (*Wealth of Nations*, Book I. chap. 10.)

pose to examine at length in the sequel. Yet, lest the reader should be alarmed by the hints thrown out during the following investigation of first principles, as if they were leading him into unexpectedly dangerous ground, I will, for his better assurance, state at once the worst of the political creed at which I wish him to arrive.

6 (1). First,—that there should be training schools for youth established, at Government cost,<sup>1</sup> and under Government discipline, over the whole country; that every child born in the country should, at the parents' wish, be permitted (and, in certain cases, be under penalty required) to pass through them; and that, in these schools, the child should (with other minor pieces of knowledge hereafter to be considered) imperatively be taught, with the best skill of teaching that the country could produce, the following three things:—

- (a) the laws of health, and the exercises enjoined by them;
- (b) habits of gentleness and justice; and
- (c) the calling by which he is to live.

<sup>1</sup> It will probably be inquired by near-sighted persons, out of what funds such schools could be supported. The expedient modes of direct provision for them I will examine hereafter; indirectly, they would be far more than self-supporting. The economy in crime alone, (quite one of the most costly articles of luxury in the modern European market), which such schools would induce, would suffice to support them ten times over. Their economy of labour would be pure gain, and that too large to be presently calculable.

6 (2). Secondly,—that, in connection with these training schools, there should be established, also entirely under Government regulation, manufactories and workshops, for the production and sale of every necessary of life, and for the exercise of every useful art. And that, interfering no whit with private enterprise, nor setting any restraints or tax on private trade, but leaving both to do their best, and beat the Government if they could,—there should, at these Government manufactories and shops, be authoritatively good and exemplary work done, and pure and true substance sold; so that a man could be sure, if he chose to pay the Government price, that he got for his money bread that was bread, ale that was ale, and work that was work.

6 (3). Thirdly,—that any man, or woman, or boy, or girl, out of employment, should be at once received at the nearest Government school, and set to such work as it appeared, on trial, they were fit for, at a fixed rate of wages determinable every year:—that, being found incapable of work through ignorance, they should be taught, or being found incapable of work through sickness, should be tended; but that being found objecting to work, they should be set, under compulsion of the strictest nature, to the more painful and degrading forms of necessary toil, especially to that in mines and other places of danger (such danger being, however, diminished to the utmost by careful regulation and discipline) and the due wages of such work be retained—cost of com-

pulsion first abstracted—to be at the workman's command, so soon as he has come to sounder mind respecting the laws of employment.

6 (4). Lastly,—that for the old and destitute, comfort and home should be provided; which provision, when misfortune had been by the working of such a system sifted from guilt, would be honourable instead of disgraceful to the receiver. For (I repeat this passage out of my *Political Economy of Art*, to which the reader is referred for farther detail) “a labourer serves his country with his spade, just as a man in the middle ranks of life serves it with sword, pen, or lancet. If the service be less, and, therefore, the wages during health less, then the reward when health is broken may be less, but not less honourable; and it ought to be quite as natural and straightforward a matter for a labourer to take his pension from his parish, because he has deserved well of his parish, as for a man in higher rank to take his pension from his country, because he has deserved well of his country.”

To which statement, I will only add, for conclusion, respecting the discipline and pay of life and death, that, for both high and low, Livy's last words touching Valerius Publicola, “*de publico est elatus*,”<sup>1</sup> ought not to be a dishonourable close of epitaph.

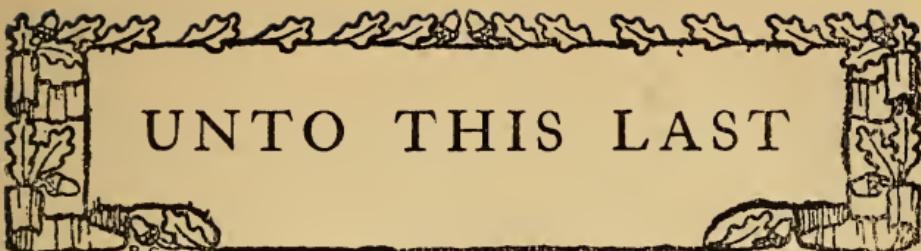
These things, then, I believe, and am about, as I

<sup>1</sup> “P. Valerius, omnium consensu princeps belli pacisque artibus, anno post moritur; gloriā ingenti, copiis familiaribus adeo exiguis, ut funeri sumtus deesset: *de publico est elatus*. Luxērē matronæ ut Brutum.”—Lib. II. c. xvi.

find power, to explain and illustrate in their various bearings; following out also what belongs to them of collateral inquiry. Here I state them only in brief, to prevent the reader casting about in alarm for my ultimate meaning; yet requesting him, for the present, to remember, that in a science dealing with so subtle elements as those of human nature, it is only possible to answer for the final truth of principles, not for the direct success of plans: and that in the best of these last, what can be immediately accomplished is always questionable, and what can be finally accomplished, inconceivable.

DENMARK HILL,  
*10th May, 1862.*





# UNTO THIS LAST

" FRIEND, I DO THEE NO WRONG. DIDST NOT THOU AGREE WITH ME FOR A PENNY? TAKE THAT THINE IS, AND GO THY WAY. I WILL GIVE UNTO THIS LAST EVEN AS UNTO THEE."

" IF YE THINK GOOD, GIVE ME MY PRICE; AND IF NOT, FORBEAR. SO THEY WEIGHED FOR MY PRICE THIRTY PIECES OF SILVER."

## ESSAY I

### THE ROOTS OF HONOUR

I. AMONG the delusions which at different periods have possessed themselves of the minds of large masses of the human race, perhaps the most curious—certainly the least creditable—is the modern *soi-disant* science of political economy, based on the idea that an advantageous code of social action may be determined irrespectively of the influence of social affection.

Of course, as in the instances of alchemy, astrology, witchcraft, and other such popular creeds, political economy has a plausible idea at the root of it. "The social affections," says the economist, "are accidental and disturbing elements in human nature; but avarice and the desire of progress are constant elements. Let us eliminate the inconstants, and, considering the

human being merely as a covetous machine, examine by what laws of labour, purchase, and sale, the greatest accumulative result in wealth is attainable. Those laws once determined, it will be for each individual afterwards to introduce as much of the disturbing affectionate element as he chooses, and to determine for himself the result on the new conditions supposed."

2. This would be a perfectly logical and successful method of analysis, if the accidentals afterwards to be introduced were of the same nature as the powers first examined. Supposing a body in motion to be influenced by constant and inconstant forces, it is usually the simplest way of examining its course to trace it first under the persistent conditions, and afterwards introduce the causes of variation. But the disturbing elements in the social problem are not of the same nature as the constant ones; they alter the essence of the creature under examination the moment they are added; they operate, not mathematically, but chemically, introducing conditions which render all our previous knowledge unavailable. We made learned experiments upon pure nitrogen, and have convinced ourselves that it is a very manageable gas: but behold! the thing which we have practically to deal with is its chloride; and this, the moment we touch it on our established principles, sends us and our apparatus through the ceiling.

3. Observe, I neither impugn nor doubt the conclusions of the science, if its terms are accepted. I

am simply uninterested in them, as I should be in those of a science of gymnastics which assumed that men had no skeletons. It might be shown, on that supposition, that it would be advantageous to roll the students up into pellets, flatten them into cakes, or stretch them into cables; and that when these results were effected, the re-insertion of the skeleton would be attended with various inconveniences to their constitution. The reasoning might be admirable, the conclusions true, and the science deficient only in applicability. Modern political economy stands on a precisely similar basis. Assuming, not that the human being has no skeleton, but that it is all skeleton, it finds an ossifiant theory of progress on this negation of a soul; and having shown the utmost that may be made of bones, and constructed a number of interesting geometrical figures with death's-heads and humeri, successfully proves the inconvenience of the reappearance of a soul among these corpuscular structures. I do not deny the truth of this theory: I simply deny its applicability to the present phase of the world.

4. This inapplicability has been curiously manifested during the embarrassment caused by the late strikes of our workmen. Here occurs one of the simplest cases, in a pertinent and positive form, of the first vital problem which political economy has to deal with (the relation between employer and employed); and at a severe crisis, when lives in multitudes, and wealth in masses, are at stake,

the political economists are helpless—practically mute; no demonstrable solution of the difficulty can be given by them, such as may convince or calm the opposing parties. Obstinate the masters take one view of the matter; obstinately the operatives another; and no political science can set them at one.

5. It would be strange if it could, it being not by "science" of any kind that men were ever intended to be set at one. Disputant after disputant vainly strives to show that the interests of the masters are, or are not, antagonistic to those of the men: none of the pleaders ever seeming to remember that it does not absolutely or always follow that the persons must be antagonistic because their interests are. If there is only a crust of bread in the house, and mother and children are starving, their interests are not the same. If the mother eats it, the children want it; if the children eat it, the mother must go hungry to her work. Yet it does not necessarily follow that there will be "antagonism" between them, that they will fight for the crust, and that the mother, being strongest, will get it, and eat it. Neither, in any other case, whatever the relations of the persons may be, can it be assumed for certain that, because their interests are diverse, they must necessarily regard each other with hostility, and use violence or cunning to obtain the advantage.

6. Even if this were so, and it were as just as it is convenient to consider men as actuated by no other moral influences than those which affect rats or swine,

the logical conditions of the question are still indeterminable. It can never be shown generally either that the interests of master and labourer are alike, or that they are opposed; for, according to circumstances, they may be either. It is, indeed, always the interest of both that the work should be rightly done, and a just price obtained for it; but, in the division of profits, the gain of the one may or may not be the loss of the other. It is not the master's interest to pay wages so low as to leave the men sickly and depressed, nor the workman's interest to be paid high wages if the smallness of the master's profit hinders him from enlarging his business, or conducting it in a safe and liberal way. A stoker ought not to desire high pay if the company is too poor to keep the engine-wheels in repair.

7. And the varieties of circumstance which influence these reciprocal interests are so endless, that all endeavour to deduce rules of action from balance of expediency is in vain. And it is meant to be in vain. For no human actions ever were intended by the Maker of men to be guided by balances of expediency, but by balances of justice. He has therefore rendered all endeavours to determine expediency futile for evermore. No man ever knew, or can know, what will be the ultimate result to himself, or to others, of any given line of conduct. But every man may know, and most of us do know, what is a just and unjust act. And all of us may know also, that the consequences of justice will be ultimately the

best possible, both to others and ourselves, though we can neither say what *is* best, nor how it is likely to come to pass.

I have said balances of justice, meaning, in the term justice, to include affection,—such affection as one man *owes* to another. All right relations between master and operative, and all their best interests, ultimately depend on these.

8. We shall find the best and simplest illustration of the relations of master and operative in the position of domestic servants.

We will suppose that the master of a household desires only to get as much work out of his servants as he can, at the rate of wages he gives. He never allows them to be idle; feeds them as poorly and lodges them as ill as they will endure, and in all things pushes his requirements to the exact point beyond which he cannot go without forcing the servant to leave him. In doing this, there is no violation on his part of what is commonly called “justice.” He agrees with the domestic for his whole time and service, and takes them;—the limits of hardship in treatment being fixed by the practice of other masters in his neighbourhood; that is to say, by the current rate of wages for domestic labour. If the servant can get a better place, he is free to take one, and the master can only tell what is the real market value of his labour, by requiring as much as he will give.

This is the politico-economical view of the case,

according to the doctors of that science; who assert that by this procedure the greatest average of work will be obtained from the servant, and therefore, the greatest benefit to the community, and through the community, by reversion, to the servant himself.

That, however, is not so. It would be so if the servant were an engine of which the motive power was steam, magnetism, gravitation, or any other agent of calculable force. But he being, on the contrary, an engine whose motive power is a Soul, the force of this very peculiar agent, as an unknown quantity, enters into all the political economist's equations, without his knowledge, and falsifies every one of their results. The largest quantity of work will not be done by this curious engine for pay, or under pressure, or by help of any kind of fuel which may be supplied by the chaldron. It will be done only when the motive force, that is to say, the will or spirit of the creature, is brought to its greatest strength by its own proper fuel; namely, by the affections.

9. It may indeed happen, and does happen often, that if the master is a man of sense and energy, a large quantity of material work may be done under mechanical pressure, enforced by strong will and guided by wise method; also it may happen, and does happen often, that if the master is indolent and weak (however good-natured), a very small quantity of work, and that bad, may be produced by the servant's undirected strength, and contemptuous

gratitude. But the universal law of the matter is that, assuming any given quantity of energy and sense in master and servant, the greatest material result obtainable by them will be, not through antagonism to each other, but through affection for each other; and that if the master, instead of endeavouring to get as much work as possible from the servant, seeks rather to render his appointed and necessary work beneficial to him, and to forward his interests in all just and wholesome ways, the real amount of work ultimately done, or of good rendered, by the person so cared for, will indeed be the greatest possible.

Observe, I say, "of good rendered," for a servant's work is not necessarily or always the best thing he can give his master. But good of all kinds, whether in material service, in protective watchfulness of his master's interest and credit, or in joyful readiness to seize unexpected and irregular occasions of help.

Nor is this one whit less generally true because indulgence will be frequently abused, and kindness met with ingratitude. For the servant who, gently treated, is ungrateful, treated ungently, will be revengeful; and the man who is dishonest to a liberal master will be injurious to an unjust one.

10. In any case, and with any person, this unselfish treatment will produce the most effective return. Observe, I am here considering the affections wholly as a motive power; not at all as things in themselves desirable or noble, or in any other way abstractedly

good. I look at them simply as an anomalous force, rendering every one of the ordinary political economist's calculations nugatory; while, even if he desired to introduce this new element into his estimates, he has no power of dealing with it; for the affections only become a true motive power when they ignore every other motive and condition of political economy. Treat the servant kindly, with the idea of turning his gratitude to account, and you will get, as you deserve, no gratitude, nor any value for your kindness; but treat him kindly without any economical purpose, and all economical purposes will be answered; in this, as in all other matters, whosoever will save his life shall lose it, whoso loses it shall find it.<sup>1</sup>

II. The next clearest and simplest example of relation between master and operative is that which exists between the commander of a regiment and his men.

Supposing the officer only desires to apply the rules of discipline so as, with least trouble to himself, to make the regiment most effective, he will not be able, by any rules, or administration of rules, on this selfish principle, to develop the full strength of his subordinates. If a man of sense and firmness, he may, as in the former instance, produce a better result than would be obtained by the irregular kindness

<sup>1</sup> The difference between the two modes of treatment, and between their effective material results, may be seen very accurately by a comparison of the relations of Esther and Charlie in *Bleak House*, with those of Miss Brass and the Marchioness in *Master Humphrey's Clock*.

of a weak officer; but let the sense and firmness be the same in both cases, and assuredly the officer who has the most direct personal relations with his men, the most care for their interests, and the most value for their lives, will develop their effective strength, through their affection for his own person, and trust in his character, to a degree wholly unattainable by other means. This law applies still more stringently as the numbers concerned are larger; a charge may often be successful, though the men dislike their officers; a battle has rarely been won, unless they loved their general.

12. Passing from these simple examples to the more complicated relations existing between a manufacturer and his workmen, we are met first by certain curious difficulties, resulting, apparently, from a harder and colder state of moral elements. It is easy to imagine an enthusiastic affection existing among soldiers for the colonel. Not so easy to imagine an enthusiastic affection among cotton-spinners for the proprietor of the mill. A body of men associated for purposes of robbery (as a Highland clan in ancient times) shall be animated by perfect affection, and every member of it be ready to lay down his life for the life of his chief. But a band of men associated for purposes of legal production and accumulation is usually animated, it appears, by no such emotions, and none of them are in any wise willing to give his life for the life of his chief. Not only are we met by this apparent anomaly, in moral matters, but by

others connected with it, in administration of system. For a servant or a soldier is engaged at a definite rate of wages, for a definite period; but a workman at a rate of wages variable according to the demand for labour, and with the risk of being at any time thrown out of his situation by chances of trade. Now, as, under these contingencies, no action of the affections can take place, but only an explosive action of *disaffections*, two points offer themselves for consideration in the matter.

The first—How far the rate of wages may be so regulated as not to vary with the demand for labour.

The second—How far it is possible that bodies of workmen may be engaged and maintained at such fixed rate of wages (whatever the state of trade may be), without enlarging or diminishing their number, so as to give them permanent interest in the establishment with which they are connected, like that of the domestic servants in an old family, or an *esprit de corps*, like that of the soldiers in a crack regiment.

13. The first question is, I say, how far it may be possible to fix the rate of wages irrespectively of the demand for labour.

Perhaps one of the most curious facts in the history of human error is the denial by the common political economist of the possibility of thus regulating wages; while, for all the important, and much of the unimportant, labour on the earth, wages are already so regulated.

We do not sell our prime-ministership by Dutch

auction; nor, on the decease of a bishop, whatever may be the general advantages of simony, do we (yet) offer his diocese to the clergyman who will take the episcopacy at the lowest contract. We (with exquisite sagacity of political economy!) do indeed sell commissions; but not openly, generalships: sick, we do not inquire for a physician who takes less than a guinea; litigious, we never think of reducing six-and-eightpence to four-and-sixpence; caught in a shower, we do not canvass the cabmen, to find one who values his driving at less than sixpence a mile.

It is true that in all these cases there is, and in every conceivable case there must be, ultimate reference to the presumed difficulty of the work, or number of candidates for the office. If it were thought that the labour necessary to make a good physician would be gone through by a sufficient number of students with the prospect of only half-guinea fees, public consent would soon withdraw the unnecessary half-guinea. In this ultimate sense, the price of labour is indeed always regulated by the demand for it; but, so far as the practical and immediate administration of the matter is regarded, the best labour always has been, and is, as *all* labour ought to be, paid by an invariable standard.

14. "What!" the reader, perhaps, answers amazedly: "pay good and bad workmen alike?"

Certainly. The difference between one prelate's sermons and his successor's,—or between one physician's opinion and another's,—is far greater,

as respects the qualities of mind involved, and far more important in result to you personally, than the difference between good and bad laying of bricks (though that is greater than most people suppose). Yet you pay with equal fee, contentedly, the good and bad workmen upon your soul, and the good and bad workmen upon your body; much more may you pay, contentedly, with equal fees, the good and bad workmen upon your house.

"Nay, but I choose my physician and (?) my clergyman, thus indicating my sense of the quality of their work." By all means, also, choose your bricklayer; that is the proper reward of the good workman, to be "chosen." The natural and right system respecting all labour is, that it should be paid at a fixed rate, but the good workman employed, and the bad workman unemployed. The false, unnatural, and destructive system is when the bad workman is allowed to offer his work at half-price, and either take the place of the good, or force him by his competition to work for an inadequate sum.

15. This equality of wages, then, being the first object towards which we have to discover the directest available road; the second is, as above stated, that of maintaining constant numbers of workmen in employment, whatever may be the accidental demand for the article they produce.

I believe the sudden and extensive inequalities of demand which necessarily arise in the mercantile operations of an active nation, constitute the only

essential difficulty which has to be overcome in a just organisation of labour. The subject opens into too many branches to admit of being investigated in a paper of this kind; but the following general facts bearing on it may be noted.

The wages which enable any workman to live are necessarily higher, if his work is liable to intermission, than if it is assured and continuous; and however severe the struggle for work may become, the general law will always hold, that men must get more daily pay if, on the average, they can only calculate on work three days a week, than they would require if they were sure of work six days a week. Supposing that a man cannot live on less than a shilling a day, his seven shillings he must get, either for three days' violent work, or six days' deliberate work. The tendency of all modern mercantile operations is to throw both wages and trade into the form of a lottery, and to make the workman's pay depend on intermittent exertion, and the principal's profit on dexterously used chance.

16. In what partial degree, I repeat, this may be necessary, in consequence of the activities of modern trade, I do not here investigate; contenting myself with the fact, that in its fatallest aspects it is assuredly unnecessary, and results merely from love of gambling on the part of the masters, and from ignorance and sensuality in the men. The masters cannot bear to let any opportunity of gain escape them, and frantically rush at every gap and breach in the walls of

Fortune, raging to be rich, and affronting, with impatient covetousness, every risk of ruin; while the men prefer three days of violent labour, and three days of drunkenness, to six days of moderate work and wise rest. There is no way in which a principal, who really desires to help his workmen, may do it more effectually than by checking these disorderly habits both in himself and them; keeping his own business operations on a scale which will enable them to pursue them securely, not yielding to temptations of precarious gain; and, at the same time, leading his workmen into regular habits of labour and life, either by inducing them rather to take low wages in the form of a fixed salary, than high wages, subject to the chance of their being thrown out of work; or, if this be impossible, by discouraging the system of violent exertion for nominally high day wages, and leading the men to take lower pay for more regular labour.

In effecting any radical changes of this kind, doubtless there would be great inconvenience and loss incurred by all the originators of movement. That which can be done with perfect convenience and without loss, is not always the thing that most needs to be done, or which we are most imperatively required to do.

17. I have already alluded to the difference hitherto existing between regiments of men associated for purposes of violence, and for purposes of manufacture; in that the former appear capable of self-

sacrifice—the latter, not; which singular fact is the real reason of the general lowness of estimate in which the profession of commerce is held, as compared with that of arms. Philosophically, it does not, at first sight, appear reasonable (many writers have endeavoured to prove it unreasonable) that a peaceable and rational person, whose trade is buying and selling, should be held in less honour than an unpeaceable and often irrational person, whose trade is slaying. Nevertheless, the consent of mankind has always, in spite of the philosophers, given precedence to the soldier.

And this is right.

For the soldier's trade, verily and essentially, is not slaying; but being slain. This, without well knowing its own meaning, the world honours it for. A bravo's trade is slaying; but the world has never respected bravos more than merchants: the reason it honours the soldier is, because he holds his life at the service of the State. Reckless he may be—fond of pleasure or of adventure—all kinds of bye-motives and mean impulses may have determined the choice of his profession, and may affect (to all appearance exclusively) his daily conduct in it; but our estimate of him is based on this ultimate fact—of which we are well assured—that, put him in a fortress breach, with all the pleasures of the world behind him, and only death and his duty in front of him, he will keep his face to the front; and he knows that this choice may be put to him at any

moment, and has beforehand taken his part—virtually takes such part continually—does, in reality, die daily.

18. Not less is the respect we pay to the lawyer and physician, founded ultimately on their self-sacrifice. Whatever the learning or acuteness of a great lawyer, our chief respect for him depends on our belief that, set in a judge's seat, he will strive to judge justly, come of it what may. Could we suppose that he would take bribes, and use his acuteness and legal knowledge to give plausibility to iniquitous decisions, no degree of intellect would win for him our respect. Nothing will win it, short of our tacit conviction, that in all important acts of his life justice is first with him; his own interest, second.

In the case of a physician, the ground of the honour we render him is clearer still. Whatever his science, we should shrink from him in horror if we found him regard his patients merely as subjects to experiment upon; much more, if we found that, receiving bribes from persons interested in their deaths, he was using his best skill to give poison in the mask of medicine.

Finally, the principle holds with utmost clearness as it respects clergymen. No goodness of disposition will excuse want of science in a physician or of shrewdness in an advocate; but a clergyman, even though his power of intellect be small, is respected on the presumed ground of his unselfishness and serviceableness.

19. Now there can be no question but that the

tact, foresight, decision, and other mental powers, required for the successful management of a large mercantile concern, if not such as could be compared with those of a great lawyer, general, or divine, would at least match the general conditions of mind required in the subordinate officers of a ship, or of a regiment, or in the curate of a country parish. If, therefore, all the efficient members of the so-called liberal professions are still, somehow, in public estimate of honour, preferred before the head of a commercial firm, the reason must lie deeper than in the measurement of their several powers of mind.

And the essential reason for such preference will be found to lie in the fact that the merchant is presumed to act always selfishly. His work may be very necessary to the community; but the motive of it is understood to be wholly personal. The merchant's first object in all his dealings must be (the public believe) to get as much for himself, and leave as little to his neighbour (or customer) as possible. Enforcing this upon him, by political statute, as the necessary principle of his action; recommending it to him on all occasions, and themselves reciprocally adopting it; proclaiming vociferously, for law of the universe, that a buyer's function is to cheapen, and a seller's to cheat,—the public, nevertheless, involuntarily condemn the man of commerce for his compliance with their own statement, and stamp him for ever as belonging to an inferior grade of human personality.

20. This they will find, eventually, they must give up doing. They must not cease to condemn selfishness; but they will have to discover a kind of commerce which is not exclusively selfish. Or, rather, they will have to discover that there never was, or can be, any other kind of commerce; that this which they have called commerce was not commerce at all, but cozening; and that a true merchant differs as much from a merchant according to laws of modern political economy, as the hero of the *Excursion* from Autolycus. They will find that commerce is an occupation which gentlemen will every day see more need to engage in, rather than in the businesses of talking to men, or slaying them: that, in true commerce, as in true preaching, or true fighting, it is necessary to admit the idea of occasional voluntary loss;—that sixpences have to be lost, as well as lives, under a sense of duty; that the market may have its martyrdoms as well as the pulpit; and trade its heroisms, as well as war.

May have—in the final issue, must have—and only has not had yet, because men of heroic temper have always been misguided in their youth into other fields, not recognising what is in our days, perhaps, the most important of all fields; so that, while many a zealous person loses his life in trying to teach the form of a gospel, very few will lose a hundred pounds in showing the practice of one.

21. The fact is, that people never have had clearly explained to them the true functions of a merchant

with respect to other people. I should like the reader to be very clear about this.

Five great intellectual professions, relating to daily necessities of life, have hitherto existed—three exist necessarily, in every civilised nation:

The Soldier's profession is to *defend* it.

The Pastor's, to *teach* it.

The Physician's, to *keep it in health*.

The Lawyer's, to *enforce justice* in it.

The Merchant's, to *provide* for it.

And the duty of all these men is, on due occasion, to *die* for it.

"On due occasion," namely:—

The Soldier, rather than leave his post in battle.

The Physician, rather than leave his post in plague.

The Pastor, rather than teach Falsehood.

The Lawyer, rather than countenance Injustice.

The Merchant—What is *his* "due occasion" of death?

22. It is the main question for the merchant, as for all of us. For, truly, the man who does not know when to die, does not know how to live.

Observe, the merchant's function (or manufacturer's, for in the broad sense in which it is here used the word must be understood to include both) is to provide for the nation. It is no more his function to get profit for himself out of that provision than it is a clergyman's function to get his stipend. The stipend is a due and necessary adjunct, but not the

object, of his life, if he be a true clergyman, any more than his fee (or *honorarium*) is the object of life to a true physician. Neither is his fee the object of life to a true merchant. All three, if true men, have a work to be done irrespective of fee—to be done even at any cost, or for quite the contrary of fee; the pastor's function being to teach, the physician's to heal, and the merchant's, as I have said, to provide. That is to say, he has to understand to their very root the qualities of the thing he deals in, and the means of obtaining or producing it; and he has to apply all his sagacity and energy to the producing or obtaining it in perfect state, and distributing it at the cheapest possible price where it is most needed.

And because the production or obtaining of any commodity involves necessarily the agency of many lives and hands, the merchant becomes in the course of his business the master and governor of large masses of men in a more direct, though less confessed way, than a military officer or pastor; so that on him falls, in great part, the responsibility for the kind of life they lead: and it becomes his duty, not only to be always considering how to produce what he sells in the purest and cheapest forms, but how to make the various employments involved in the production, or transference of it, most beneficial to the men employed.

23. And as into these two functions, requiring for their right exercise the highest intelligence, as well

as patience, kindness, and tact, the merchant is bound to put all his energy, so for their just discharge he is bound, as soldier or physician is bound, to give up, if need be, his life, in such a way as it may be demanded of him. Two main points he has in his providing function to maintain: first, his engagements (faithfulness to engagements being the real root of all possibilities in commerce); and, secondly, the perfectness and purity of the thing provided; so that, rather than fail in any engagement, or consent to any deterioration, adulteration, or unjust and exorbitant price of that which he provides, he is bound to meet fearlessly any form of distress, poverty, or labour, which may, through maintenance of these points, come upon him.

24. Again: in his office as governor of the men employed by him, the merchant or manufacturer is invested with a distinctly paternal authority and responsibility. In most cases, a youth entering a commercial establishment is withdrawn altogether from home influence; his master must become his father, else he has, for practical and constant help, no father at hand: in all cases the master's authority, together with the general tone and atmosphere of his business, and the character of the men with whom the youth is compelled in the course of it to associate, have more immediate and pressing weight than the home influence, and will usually neutralise it either for good or evil; so that the only means which the master has of doing justice to the men employed by

him is to ask himself sternly whether he is dealing with such subordinate as he would with his own son, if compelled by circumstances to take such a position.

Supposing the captain of a frigate saw it right, or were by any chance obliged, to place his own son in the position of a common sailor; as he would then treat his son, he is bound always to treat every one of the men under him. So, also, supposing the master of a manufactory saw it right, or were by any chance obliged, to place his own son in the position of an ordinary workman; as he would then treat his son, he is bound always to treat every one of his men. This is the only effective, true, or practical RULE which can be given on this point of political economy.

And as the captain of a ship is bound to be the last man to leave his ship in case of wreck, and to share his last crust with the sailors in case of famine, so the manufacturer, in any commercial crisis or distress, is bound to take the suffering of it with his men, and even to take more of it for himself than he allows his men to feel; as a father would in a famine, shipwreck, or battle, sacrifice himself for his son.

25. All which sounds very strange: the only real strangeness in the matter being, nevertheless, that it should so sound. For all this is true, and that not partially nor theoretically, but everlastingily and practically: all other doctrine than this respecting matters political being false in premises, absurd in deduction, and impossible in practice, consistently with any progressive state of national life; all the

life which we now possess as a nation showing itself in the resolute denial and scorn, by a few strong minds and faithful hearts, of the economic principles taught to our multitudes, which principles, so far as accepted, lead straight to national destruction. Respecting the modes and forms of destruction to which they lead, and, on the other hand, respecting the farther practical working of true polity, I hope to reason further in a following paper.



## ESSAY II

### THE VEINS OF WEALTH

26. THE answer which would be made by any ordinary political economist to the statements contained in the preceding paper, is in few words as follows:—

“ It is indeed true that certain advantages of a general nature may be obtained by the development of social affections. But political economists never professed, nor profess, to take advantages of a general nature into consideration. Our science is simply the science of getting rich. So far from being a fallacious or visionary one, it is found by experience to be practically effective. Persons who follow its precepts do actually become rich, and persons who disobey them become poor. Every capitalist of Europe has acquired his fortune by following the known laws of our science, and increases his capital daily by an adherence to them. It is vain to bring forward tricks of logic, against the force of accomplished facts. Every man of business knows by experience how money is made, and how it is lost.”

Pardon me. Men of business do indeed know how

they themselves made their money, or how, on occasion, they lost it. Playing a long-practised game, they are familiar with the chances of its cards, and can rightly explain their losses and gains. But they neither know who keeps the bank of the gambling-house, nor what other games may be played with the same cards, nor what other losses and gains, far away among the dark streets, are essentially, though invisibly, dependent on theirs in the lighted rooms. They have learned a few, and only a few, of the laws of mercantile economy; but not one of those of political economy.

27. Primarily, which is very notable and curious, I observe that men of business rarely know the meaning of the word "rich." At least if they know, they do not in their reasonings allow for the fact, that it is a relative word, implying its opposite "poor" as positively as the word "north" implies its opposite "south." Men nearly always speak and write as if riches were absolute, and it were possible, by following certain scientific precepts, for everybody to be rich. Whereas riches are a power like that of electricity, acting only through inequalities or negations of itself. The force of the guinea you have in your pocket depends wholly on the default of a guinea in your neighbour's pocket. If he did not want it, it would be of no use to you; the degree of power it possesses depends accurately upon the need or desire he has for it,—and the art of making yourself rich in the ordinary mercantile economist's sense, is there-

fore equally and necessarily the art of keeping your neighbour poor.

I would not contend in this matter (and rarely in any matter), for the acceptance of terms. But I wish the reader clearly and deeply to understand the difference between the two economies, to which the terms "Political" and "Mercantile" might not unadvisably be attached.

28. Political economy (the economy of a state, or of citizens) consists simply in the production, preservation, and distribution, at fittest time and place, of useful or pleasurable things. The farmer who cuts his hay at the right time; the ship-wright who drives his bolts well home in sound wood; the builder who lays good bricks in well-tempered mortar; the housewife who takes care of her furniture in the parlour, and guards against all waste in her kitchen; and the singer who rightly disciplines, and never overstrains her voice: are all political economists in the true and final sense; adding continually to the riches and well-being of the nation to which they belong.

But mercantile economy, the economy of "merces" or of "pay," signifies the accumulation, in the hands of individuals, of legal or moral claim upon, or power over, the labour of others; every such claim implying precisely as much poverty or debt on one side, as it implies riches or right on the other.

It does not, therefore, necessarily involve an addition to the actual property, or well-being of the

State in which it exists. But since this commercial wealth, or power over labour, is nearly always convertible at once into real property, while real property is not always convertible at once into power over labour, the idea of riches among active men in civilised nations, generally refers to commercial wealth; and in estimating their possessions, they rather calculate the value of their horses and fields by the number of guineas they could get for them, than the value of their guineas by the number of horses and fields they could buy with them.

29. There is, however, another reason for this habit of mind; namely, that an accumulation of real property is of little use to its owner, unless, together with it, he has commercial power over labour. Thus, suppose any person to be put in possession of a large estate of fruitful land, with rich beds of gold in its gravel, countless herds of cattle in its pastures; houses, and gardens, and store-houses full of useful stores; but suppose, after all, that he could get no servants? In order that he may be able to have servants, some one in his neighbourhood must be poor, and in want of his gold—or his corn. Assume that no one is in want of either, and that no servants are to be had. He must, therefore, bake his own bread, make his own clothes, plough his own ground, and shepherd his own flocks. His gold will be as useful to him as any other yellow pebbles on his estate. His stores must rot, for he cannot consume them. He can eat no more than another man could eat, and

wear no more than another man could wear. He must lead a life of severe and common labour to procure even ordinary comforts; he will be ultimately unable to keep either houses in repair, or fields in cultivation; and forced to content himself with a poor man's portion of cottage and garden, in the midst of a desert of waste land, trampled by wild cattle, and encumbered by ruins of palaces, which he will hardly mock at himself by calling "his own."

30. The most covetous of mankind would, with small exultation, I presume, accept riches of this kind on these terms. What is really desired, under the name of riches, is essentially, power over men; in its simplest sense, the power of obtaining for our own advantage the labour of servant, tradesman, and artist; in wider sense, authority of directing large masses of the nation to various ends (good, trivial or hurtful, according to the mind of the rich person). And this power of wealth of course is greater or less in direct proportion to the poverty of the men over whom it is exercised, and in inverse proportion to the number of persons who are as rich as ourselves, and who are ready to give the same price for an article of which the supply is limited. If the musician is poor, he will sing for small pay, as long as there is only one person who can pay him; but if there be two or three, he will sing for the one who offers him most. And thus the power of the riches of the patron (always imperfect and doubtful, as we shall see presently, even when most authoritative) depends.

first on the poverty of the artist, and then on the limitation of the number of equally wealthy persons, who also want seats at the concert. So that, as above stated, the art of becoming "rich," in the common sense, is not absolutely nor finally the art of accumulating much money for ourselves, but also of contriving that our neighbours shall have less. In accurate terms, it is "the art of establishing the maximum inequality in our own favour."

31. Now the establishment of such inequality cannot be shown in the abstract to be either advantageous or disadvantageous to the body of the nation. The rash and absurd assumption that such inequalities are necessarily advantageous, lies at the root of most of the popular fallacies on the subject of political economy. For the eternal and inevitable law in this matter is, that the beneficialness of the inequality depends, first, on the methods by which it was accomplished, and, secondly, on the purposes to which it is applied. Inequalities of wealth, unjustly established, have assuredly injured the nation in which they exist during their establishment; and, unjustly directed, injure it yet more during their existence. But inequalities of wealth, justly established, benefit the nation in the course of their establishment; and, nobly used, aid it yet more by their existence. That is to say, among every active and well-governed people, the various strength of individuals, tested by full exertion and specially applied to various need, issues in unequal, but

harmonious results, receiving reward or authority according to its class and service;<sup>1</sup> while, in the inactive or ill-governed nation, the gradations of decay and the victories of treason work out also their own rugged system of subjection and success; and substitute, for the melodious inequalities of concurrent power, the iniquitous dominances and depressions of guilt and misfortune.

32. Thus the circulation of wealth in a nation resembles that of the blood in the natural body. There is one quickness of the current which comes of cheerful emotion or wholesome exercise; and another which comes of shame or of fever. There is a flush of the body which is full of warmth and life; and another which will pass into putrefaction.

The analogy will hold, down even to minute particulars. For as diseased local determination of the

<sup>1</sup> "Your bad workman, idler, and rogue—what are you to do with him?"

We will consider of this presently: remember that the administration of a complete system of national commerce and industry cannot be explained in full detail within the space of twelve pages. Meantime, consider whether, there being confessedly some difficulty in dealing with rogues and idlers, it may not be advisable to produce as few of them as possible. If you examine into the history of rogues, you will find they are as truly manufactured articles as anything else, and it is just because our present system of political economy gives so large a stimulus to that manufacture that you may know it to be a false one. We had better seek for a system which will develop honest men, than for one which will deal cunningly with vagabonds. Let us reform our schools, and we shall find little reform needed in our prisons.

blood involves depression of the general health of the system, all morbid local action of riches will be found ultimately to involve a weakening of the resources of the body politic.

The mode in which this is produced may be at once understood by examining one or two instances of the development of wealth in the simplest possible circumstances.

33. Suppose two sailors cast away on an uninhabited coast, and obliged to maintain themselves there by their own labour for a series of years.

If they both kept their health, and worked steadily, and in amity with each other, they might build themselves a convenient house, and in time come to possess a certain quantity of cultivated land, together with various stores laid up for future use. All these things would be real riches or property; and, supposing the men both to have worked equally hard, they would each have right to equal share or use of it. Their political economy would consist merely in careful preservation and just division of these possessions. Perhaps, however, after some time one or other might be dissatisfied with the results of their common farming; and they might in consequence agree to divide the land they had brought under the spade into equal shares, so that each might thenceforward work in his own field and live by it. Suppose after this arrangement had been made, one of them were to fall ill, and be unable to work on his land at a critical time—say of sowing or harvest.

He would naturally ask the other to sow or reap for him.

Then his companion might say, with perfect justice, "I will do this additional work for you; but if I do it, you must promise to do as much for me at another time. I will count how many hours I spend on your ground, and you shall give me a written promise to work for the same number of hours on mine, whenever I need your help, and you are able to give it."

34. Suppose the disabled man's sickness to continue, and that under various circumstances, for several years, requiring the help of the other, he on each occasion gave a written pledge to work, as soon as he was able, at his companion's orders, for the same number of hours which the other had given up to him. What will the positions of the two men be when the invalid is able to resume work?

Considered as a "Polis," or state, they will be poorer than they would have been otherwise: poorer by the withdrawal of what the sick man's labour would have produced in the interval. His friend may perhaps have toiled with an energy quickened by the enlarged need, but in the end his own land and property must have suffered by the withdrawal of so much of his time and thought from them; and the united property of the two men will be certainly less than it would have been if both had remained in health and activity.

But the relations in which they stand to each other

are also widely altered. The sick man has not only pledged his labour for some years, but will probably have exhausted his own share of the accumulated stores, and will be in consequence for some time dependent on the other for food, which he can only "pay" or reward him for by yet more deeply pledging his own labour.

Supposing the written promises to be held entirely valid (among civilised nations their validity is secured by legal measures<sup>1</sup>), the person who had hitherto worked for both might now, if he chose, rest altogether, and pass his time in idleness, not only forcing his companion to redeem all the engagements he had already entered into, but exacting from him pledges for further labour, to an arbitrary amount, for what food he had to advance to him.

35. There might not, from first to last, be the least illegality (in the ordinary sense of the word) in the

<sup>1</sup> The disputes which exist respecting the real nature of money arise more from the disputants examining its functions on different sides, than from any real dissent in their opinions. All money, properly so called, is an acknowledgment of debt; but as such, it may either be considered to represent the labour and property of the creditor, or the idleness and penury of the debtor. The intricacy of the question has been much increased by the (hitherto necessary) use of marketable commodities, such as gold, silver, salt, shells, etc., to give intrinsic value or security to currency; but the final and best definition of money is that it is a documentary promise ratified and guaranteed by the nation to give or find a certain quantity of labour on demand. A man's labour for a day is a better standard of value than a measure of any produce, because no produce ever maintains a consistent rate of productibility.

arrangement; but if a stranger arrived on the coast at this advanced epoch of their political economy, he would find one man commercially Rich; the other commercially Poor. He would see, perhaps with no small surprise, one passing his days in idleness; the other labouring for both, and living sparingly, in the hope of recovering his independence, at some distant period.

This is, of course, an example of one only out of many ways in which inequality of possession may be established between different persons, giving rise to the Mercantile forms of Riches and Poverty. In the instance before us, one of the men might from the first have deliberately chosen to be idle, and to put his life in pawn for present ease; or he might have mismanaged his land, and been compelled to have recourse to his neighbour for food and help, pledging his future labour for it. But what I want the reader to note especially is the fact, common to a large number of typical cases of this kind, that the establishment of the mercantile wealth which consists in a claim upon labour, signifies a political diminution of the real wealth which consists in substantial possessions.

36. Take another example, more consistent with the ordinary course of affairs of trade. Suppose that three men, instead of two, formed the little isolated republic, and found themselves obliged to separate in order to farm different pieces of land at some distance from each other along the coast; each estate

furnishing a distinct kind of produce, and each more or less in need of the material raised on the other. Suppose that the third man, in order to save the time of all three, undertakes simply to superintend the transference of commodities from one farm to the other; on condition of receiving some sufficiently remunerative share of every parcel of goods conveyed, or of some other parcel received in exchange for it.

If this carrier or messenger always brings to each estate, from the other, what is chiefly wanted, at the right time, the operations of the two farmers will go on prosperously, and the largest possible result in produce, or wealth, will be attained by the little community. But suppose no intercourse between the landowners is possible, except through the travelling agent; and that, after a time, this agent, watching the course of each man's agriculture, keeps back the articles with which he has been entrusted until there comes a period of extreme necessity for them, on one side or other, and then exacts in exchange for them all that the distressed farmer can spare of other kinds of produce; it is easy to see that by ingeniously watching his opportunities, he might possess himself regularly of the greater part of the superfluous produce of the two estates, and at last, in some year of severest trial or scarcity, purchase both for himself, and maintain the former proprietors thenceforward as his labourers or his servants.

37. This would be a case of commercial wealth acquired on the exactest principles of modern political

economy. But more distinctly even than in the former instance, it is manifest in this that the wealth of the State, or of the three men considered as a society, is collectively less than it would have been had the merchant been content with juster profit. The operations of the two agriculturists have been cramped to the utmost; and the continual limitations of the supply of things they wanted at critical times, together with the failure of courage consequent on the prolongation of a struggle for mere existence, without any sense of permanent gain, must have seriously diminished the effective results of their labour; and the stores finally accumulated in the merchant's hands will not in any wise be of equivalent value to those which, had his dealings been honest, would have filled at once the granaries of the farmers and his own.

The whole question, therefore, respecting not only the advantage, but even the quantity, of national wealth, resolves itself finally into one of abstract justice. It is impossible to conclude, of any given mass of acquired wealth, merely by the fact of its existence, whether it signifies good or evil to the nation in the midst of which it exists. Its real value depends on the moral sign attached to it, just as sternly as that of a mathematical quantity depends on the algebraical sign attached to it. Any given accumulation of commercial wealth may be indicative, on the one hand, of faithful industries, progressive energies, and productive ingenuities; or, on the

other, it may be indicative of mortal luxury, merciless tyranny, ruinous chicane. Some treasures are heavy with human tears, as an ill-stored harvest with untimely rain; and some gold is brighter in sunshine than it is in substance.

38. And these are not, observe, merely moral or pathetic attributes of riches, which the seeker of riches may, if he chooses, despise; they are literally and sternly, material attributes of riches, depreciating or exalting, incalculably, the monetary signification of the sum in question. One mass of money is the outcome of action which has created,—another, of action which has annihilated,—ten times as much in the gathering of it; such and such strong hands have been paralysed, as if they had been numbed by nightshade: so many strong men's courage broken, so many productive operations hindered; this and the other false direction given to labour, and lying image of prosperity set up, on Dura plains dug into seven-times-heated furnaces. That which seems to be wealth may in verity be only the gilded index of far-reaching ruin; a wrecker's handful of coin gleaned from the beach to which he has beguiled an argosy; a camp-follower's bundle of rags unwrapped from the breasts of goodly soldiers dead; the purchase-pieces of potter's fields, wherein shall be buried together the citizen and the stranger.

And therefore, the idea that directions can be given for the gaining of wealth, irrespectively of the consideration of its moral sources, or that any

general and technical law of purchase and gain can be set down for national practice, is perhaps the most insolently futile of all that ever beguiled men through their vices. So far as I know, there is not in history record of anything so disgraceful to the human intellect as the modern idea that the commercial text, "Buy in the cheapest market and sell in the dearest," represents, or under any circumstances could represent, an available principle of national economy. Buy in the cheapest market?—yes; but what made your market cheap? Charcoal may be cheap among your roof timbers after a fire, and bricks may be cheap in your streets after an earthquake; but fire and earthquake may not therefore be national benefits. Sell in the dearest?—yes, truly; but what made your market dear? You sold your bread well to-day; was it to a dying man who gave his last coin for it, and will never need bread more, or to a rich man who to-morrow will buy your farm over your head; or to a soldier on his way to pillage the bank in which you have put your fortune?

None of these things you can know. One thing only you can know, namely, whether this dealing of yours is a just and faithful one, which is all you need concern yourself about respecting it; sure thus to have done your own part in bringing about ultimately in the world a state of things which will not issue in pillage or in death. And thus every question concerning these things merges itself ultimately in the great question of justice, which, the ground being thus

far cleared for it, I will enter upon in the next paper, leaving only, in this, three final points for the reader's consideration.

39. It has been shown that the chief value and virtue of money consists in its having power over human beings; that, without this power, large material possessions are useless, and to any person possessing such power, comparatively unnecessary. But power over human beings is attainable by other means than by money. As I said a few pages back, the money power is always imperfect and doubtful; there are many things which cannot be reached with it, others which cannot be retained by it. Many joys may be given to men which cannot be bought for gold, and many fidelities found in them which cannot be rewarded with it.

Trite enough,—the reader thinks. Yes: but it is not so trite,—I wish it were,—that in this moral power, quite inscrutable and immeasurable though it be, there is a monetary value just as real as that represented by more ponderous currencies. A man's hand may be full of invisible gold, and the wave of it, or the grasp, shall do more than another's with a shower of bullion. This invisible gold, also, does not necessarily diminish in spending. Political economists will do well some day to take heed of it, though they cannot take measure.

But farther. Since the essence of wealth consists in its authority over men, if the apparent or nominal wealth fail in this power, it fails in essence; in fact,

ceases to be wealth at all. It does not appear lately in England, that our authority over men is absolute. The servants show some disposition to rush riotously upstairs, under an impression that their wages are not regularly paid. We should augur ill of any gentleman's property to whom this happened every other day in his drawing-room.

So also, the power of our wealth seems limited as respects the comfort of the servants, no less than their quietude. The persons in the kitchen appear to be ill-dressed, squalid, half-starved. One cannot help imagining that the riches of the establishment must be of a very theoretical and documentary character.

40. Finally. Since the essence of wealth consists in power over men, will it not follow that the nobler and the more in number the persons are over whom it has power, the greater the wealth? Perhaps it may even appear after some consideration, that the persons themselves *are* the wealth—that these pieces of gold with which we are in the habit of guiding them, are, in fact, nothing more than a kind of Byzantine harness or trappings, very glittering and beautiful in barbaric sight, wherewith we bridle the creatures; but that if these same living creatures could be guided without the fretting and jingling of the Byzants in their mouths and ears, they might themselves be more valuable than their bridles. In fact, it may be discovered that the true veins of wealth are purple—and not in Rock, but in Flesh—

perhaps even that the final outcome and consummation of all wealth is in the producing as many as possible full-breathed, bright-eyed, and happy-hearted human creatures. Our modern wealth, I think, has rather a tendency the other way;—most political economists appearing to consider multitudes of human creatures not conducive to wealth, or at best conducive to it only by remaining in a dim-eyed and narrow-chested state of being.

41. Nevertheless, it is open, I repeat, to serious question, which I leave to the reader's pondering, whether, among national manufactures, that of Souls of a good quality may not at last turn out a quite leadingly lucrative one? Nay, in some far-away and yet undreamt-of hour, I can even imagine that England may cast all thoughts of possessive wealth back to the barbaric nations among whom they first arose; and that, while the sands of the Indus and adamant of Golconda may yet stiffen the housings of the charger, and flash from the turban of the slave, she, as a Christian mother, may at last attain to the virtues and the treasures of a Heathen one, and be able to lead forth her Sons, saying,—

“ These are **MY** Jewels.”

## ESSAY III

### QUI JUDICATIS TERRAM

42. SOME centuries before the Christian era, a Jew merchant, largely engaged in business on the Gold Coast, and reported to have made one of the largest fortunes of his time, (held also in repute for much practical sagacity,) left among his ledgers some general maxims concerning wealth, which have been preserved, strangely enough, even to our own days. They were held in considerable respect by the most active traders of the middle ages, especially by the Venetians, who even went so far in their admiration as to place a statue of the old Jew on the angle of one of their principal public buildings. Of late years these writings have fallen into disrepute, being opposed in every particular to the spirit of modern commerce. Nevertheless I shall reproduce a passage or two from them here, partly because they may interest the reader by their novelty; and chiefly because they will show him that it is possible for a very practical and acquisitive tradesman to hold, through a not unsuccessful career, that principle of distinction between well-gotten and ill-gotten wealth,

which, partially insisted on in my last paper, it must be our work more completely to examine in this.

43. He says, for instance, in one place: "The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death": adding in another, with the same meaning (he has a curious way of doubling his sayings): "Treasures of wickedness profit nothing: but justice delivers from death." Both these passages are notable for their assertion of death as the only real issue and sum of attainment by any unjust scheme of wealth. If we read, instead of "lying tongue," "lying label, title, pretence, or advertisement," we shall more clearly perceive the bearing of the words on modern business. The seeking of death is a grand expression of the true course of men's toil in such business. We usually speak as if death pursued us, and we fled from him; but that is only so in rare instances. Ordinarily he masks himself—makes himself beautiful—all-glorious; not like the King's daughter, all-glorious within, but outwardly: his clothing of wrought gold. We pursue him frantically all our days, he flying or hiding from us. Our crowning success at three-score and ten is utterly and perfectly to seize, and hold him in his eternal integrity—robes, ashes, and sting.

Again: the merchant says, "He that oppresseth the poor to increase his riches, shall surely come to want." And again, more strongly: "Rob not the poor because he is poor; neither oppress the afflicted

in the place of business. For God shall spoil the soul of those that spoiled them."

This "robbing the poor because he is poor," is especially the mercantile form of theft, consisting in taking advantage of a man's necessities in order to obtain his labour or property at a reduced price. The ordinary highwayman's opposite form of robbery—of the rich, because he is rich—does not appear to occur so often to the old merchant's mind; probably because, being less profitable and more dangerous than the robbery of the poor, it is rarely practised by persons of discretion.

44. But the two most remarkable passages in their deep general significance are the following:—

"The rich and the poor have met. God is their maker."

"The rich and the poor have met. God is their light."

They "have met": more literally, have stood in each other's way (*obviaverunt*). That is to say, as long as the world lasts, the action and counteraction of wealth and poverty, the meeting, face to face, of rich and poor, is just as appointed and necessary a law of that world as the flow of stream to sea, or the interchange of power among the electric clouds:—"God is their maker." But, also, this action may be either gentle and just, or convulsive and destructive: it may be by rage of devouring flood, or by lapse of serviceable wave;—in blackness of thunderstroke, or continual force of vital fire, soft, and shapeable into

love-syllables from far away. And which of these it shall be, depends on both rich and poor knowing that God is their light; that in the mystery of human life, there is no other light than this by which they can see each other's faces, and live;—light, which is called in another of the books among which the merchant's maxims have been preserved, the “sun of justice,”<sup>1</sup> of which it is promised that it shall rise at last with “healing” (health-giving or helping, making whole or setting at one) in its wings. For truly this healing is only possible by means of justice; no love, no faith, no hope will do it; men will be unwisely fond—vainly faithful, unless primarily they are just; and the mistake of the best men through generation after generation, has been that great one of thinking to help the poor by almsgiving,

<sup>1</sup> More accurately, Sun of Justness; but, instead of the harsh word “Justness,” the old English “Righteousness” being commonly employed, has, by getting confused with “godliness,” or attracting about it various vague and broken meanings, prevented most persons from receiving the force of the passages in which it occurs. The word “righteousness” properly refers to the justice of rule, or right, as distinguished from “equity,” which refers to the justice of balance. More broadly, Righteousness is King's justice; and Equity, Judge's justice; the King guiding or ruling all, the Judge dividing or discerning between opposites (therefore the double question, “Man, who made me a ruler—δικαστής—or a divider—μεριστής—over you?”). Thus, with respect to the Justice of Choice (selection, the feebler and passive justice), we have from *lego*,—*lex*, legal, *loi*, and *loyal*; and with respect to the Justice of Rule (direction, the stronger and active justice), we have from *rego*,—*rex*, regal, *roi*, and *royal*.

and by preaching of patience or of hope, and by every other means, emollient or consolatory, except the one thing which God orders for them, justice. But this justice, with its accompanying holiness or helpfulness, being even by the best men denied in its trial time, is by the mass of men hated whenever it appears: so that, when the choice was one day fairly put to them, they denied the Helpful One and the Just;<sup>1</sup> and desired a murderer, sedition-raiser, and robber to be granted to them;—the murderer instead of the Lord of Life, the sedition-raiser instead of the Prince of Peace, and the robber instead of the Just Judge of all the world.

45. I have just spoken of the flowing of streams to the sea as a partial image of the action of wealth. In one respect it is not a partial, but a perfect image. The popular economist thinks himself wise in having discovered that wealth, or the forms of property in general, must go where they are required; that where demand is, supply must follow. He farther declares that this course of demand and supply cannot be forbidden by human laws. Precisely in the same sense, and with the same certainty, the waters of the world go where they are required. Where the land falls, the water flows. The course neither of clouds nor rivers can be forbidden by human will. But the disposition and administration of them can be altered by human forethought. Whether the stream shall

<sup>1</sup> In another place written with the same meaning, “ Just, and having salvation.”

be a curse or a blessing, depends upon man's labour, and administrating intelligence. For centuries after centuries, great districts of the world, rich in soil, and favoured in climate, have lain desert under the rage of their own rivers; nor only desert, but plague-struck. The stream which, rightly directed, would have flowed in soft irrigation from field to field—would have purified the air, given food to man and beast, and carried their burdens for them on its bosom—now overwhelms the plain, and poisons the wind; its breath pestilence, and its work famine. In like manner this wealth “goes where it is required.” No human laws can withstand its flow. They can only guide it: but this, the leading trench and limiting mound can do so thoroughly, that it shall become water of life—the riches of the hand of wisdom;<sup>1</sup> or, on the contrary, by leaving it to its own lawless flow, they may make it, what it has been too often, the last and deadliest of national plagues: water of Marah—the water which feeds the roots of all evil.

The necessity of these laws of distribution or restraint is curiously overlooked in the ordinary political economist's definition of his own “science.” He calls it, shortly, the “science of getting rich.” But there are many sciences, as well as many arts, of getting rich. Poisoning people of large estates, was one employed largely in the middle ages; adulteration

<sup>1</sup> “Length of days in her right hand; in her left, riches and honour.”

of food of people of small estates, is one employed largely now. The ancient and honourable Highland method of blackmail; the more modern and less honourable system of obtaining goods on credit, and the other variously improved methods of appropriation—which, in major and minor scales of industry, down to the most artistic pocket-picking, we owe to recent genius,—all come under the general head of sciences, or arts, of getting rich.

46. So that it is clear the popular economist, in calling his science the science *par excellence* of getting rich, must attach some peculiar ideas of limitation to its character. I hope I do not misrepresent him, by assuming that he means *his* science to be the science of “getting rich by legal or just means.” In this definition, is the word “just,” or “legal,” finally to stand? For it is possible among certain nations, or under certain rulers, or by help of certain advocates, that proceedings may be legal which are by no means just. If, therefore, we leave at last only the word “just” in that place of our definition, the insertion of this solitary and small word will make a notable difference in the grammar of our science. For then it will follow that, in order to grow rich scientifically, we must grow rich justly; and, therefore, know what is just; so that our economy will no longer depend merely on prudence, but on jurisprudence—and that of divine, not human law. Which prudence is indeed of no mean order, holding itself, as it were, high in the air of heaven, and

gazing for ever on the light of the sun of justice; hence the souls which have excelled in it are represented by Dante as stars, forming in heaven for ever the figure of the eye of an eagle: they having been in life the discerners of light from darkness; or to the whole human race, as the light of the body, which is the eye; while those souls which form the wings of the bird (giving power and dominion to justice, "healing in its wings") trace also in light the inscription in heaven: "DILIGITE JUSTITIAM QUI JUDICATIS TERRAM." "Ye who judge the earth, give" (not, observe, merely love, but) "diligent love to justice:" the love which seeks diligently, that is to say, choosingly, and by preference, to all things else. Which judging or doing judgment in the earth is, according to their capacity and position, required not of judges only, nor of rulers only, but of all men: a truth sorrowfully lost sight of even by those who are ready enough to apply to themselves passages in which Christian men are spoken of as called to be "saints" (*i.e.* to helpful or healing functions); and "chosen to be kings" (*i.e.* to knowing or directing functions); the true meaning of these titles having been long lost through the pretences of unhelpful and unable persons to saintly and kingly character; also through the once popular idea that both the sanctity and royalty are to consist in wearing long robes and high crowns, instead of in mercy and judgment; whereas all true sanctity is saving power, as all true royalty is ruling power; and injustice is

part and parcel of the denial of such power, which “makes men as the creeping things, as the fishes of the sea, that have no ruler over them.”<sup>1</sup>

47. Absolute justice is indeed no more attainable than absolute truth; but the righteous man is distinguished from the unrighteous by his desire and hope of justice, as the true man from the false by his desire and hope of truth. And though absolute justice be unattainable, as much justice as we need for all practical use is attainable by all those who make it their aim.

We have to examine, then, in the subject before us, what are the laws of justice respecting payment of labour—no small part, these, of the foundations of all jurisprudence.

I reduced, in my last paper, the idea of money payment to its simplest or radical terms. In those terms its nature, and the conditions of justice respecting it, can be best ascertained.

Money payment, as there stated, consists radically in a promise to some person working for us, that for the time and labour he spends in our service to-day we will give or procure equivalent time and labour in his service at any future time when he may demand it.<sup>2</sup>

<sup>1</sup> It being the privilege of the fishes, as it is of rats and wolves, to live by the laws of demand and supply; but the distinction of humanity, to live by those of right.

<sup>2</sup> It might appear at first that the market price of labour expressed such an exchange: but this is a fallacy, for the market price is the momentary price of the kind of labour required, but the just price is its equivalent of the productive labour of mankind. This difference will be analysed in its

If we promise to give him less labour than he has given us, we under-pay him. If we promise to give him more labour than he has given us, we over-pay him. In practice, according to the laws of demand and supply, when two men are ready to do the work, and only one man wants to have it done, the two men under-bid each other for it; and the one who gets it to do, is under-paid. But when two men want the work done, and there is only one man ready to do it, the two men who want it done over-bid each other, and the workman is over-paid.

48. I will examine these two points of injustice in succession; but first I wish the reader to clearly understand the central principle, lying between the two, of right or just payment.

When we ask a service of any man, he may either give it us freely, or demand payment for it. Respecting free gift of service, there is no question at present, that being a matter of affection—not of traffic. But if he demand payment for it, and we wish to treat him with absolute equity, it is evident that this equity can only consist in giving time for time, strength for strength, and skill for skill. If a man works an hour for us, and we only promise to work

place. It must be noted also that I speak here only of the exchangeable value of labour, not of that of commodities. The exchangeable value of a commodity is that of the labour required to produce it, multiplied into the force of the demand for it. If the value of the labour =  $x$  and the force of demand =  $y$ , the exchangeable value of the commodity is  $xy$ , in which if either  $x=0$ , or  $y=0$ ,  $xy=0$ .

half-an-hour for him in return, we obtain an unjust advantage. If, on the contrary, we promise to work an hour and a half for him in return, he has an unjust advantage. The justice consists in absolute exchange; or, if there be any respect to the stations of the parties, it will not be in favour of the employer: there is certainly no equitable reason in a man's being poor, that if he give me a pound of bread to-day, I should return him less than a pound of bread to-morrow; or any equitable reason in a man's being uneducated, that if he uses a certain quantity of skill and knowledge in my service, I should use a less quantity of skill and knowledge in his. Perhaps, ultimately, it may appear desirable, or, to say the least, gracious, that I should give in return somewhat more than I received. But at present, we are concerned on the law of justice only, which is that of perfect and accurate exchange;—one circumstance only interfering with the simplicity of this radical idea of just payment—that inasmuch as labour (rightly directed) is fruitful just as seed is, the fruit (or “interest,” as it is called) of the labour first given, or “advanced,” ought to be taken into account, and balanced by an additional quantity of labour in the subsequent repayment. Supposing the repayment to take place at the end of a year, or of any other given time, this calculation could be approximately made; but as money (that is to say, cash) payment involves no reference to time (it being optional with the person paid to spend what he

receives at once or after any number of years), we can only assume, generally, that some slight advantage must in equity be allowed to the person who advances the labour, so that the typical form of bargain will be: If you give me an hour to-day, I will give you an hour and five minutes on demand. If you give me a pound of bread to-day, I will give you seventeen ounces on demand, and so on. All that is necessary for the reader to note is, that the amount returned is at least in equity not to be *less* than the amount given.

The abstract idea, then, of just or due wages, as respects the labourer, is that they will consist in a sum of money which will at any time procure for him at least as much labour as he has given, rather more than less. And this equity or justice of payment is, observe, wholly independent of any reference to the number of men who are willing to do the work. I want a horseshoe for my horse. Twenty smiths, or twenty thousand smiths, may be ready to forge it; their number does not in one atom's weight affect the question of the equitable payment of the one who *does* forge it. It costs him a quarter of an hour of his life, and so much skill and strength of arm to make that horseshoe for me. Then at some future time I am bound in equity to give a quarter of an hour, and some minutes more, of my life (or of some other person's at my disposal), and also as much strength of arm and skill, and a little more, in making or doing what the smith may have need of.

49. Such being the abstract theory of just remunerative payment, its application is practically modified by the fact that the order for labour, given in payment, is general, while labour received is special. The current coin or document is practically an order on the nation for so much work of any kind; and this universal applicability to immediate need renders it so much more valuable than special labour can be, that an order for a less quantity of this general toil will always be accepted as a just equivalent for a greater quantity of special toil. Any given craftsman will always be willing to give an hour of his own work in order to receive command over half-an-hour, or even much less, of national work. This source of uncertainty, together with the difficulty of determining the monetary value of skill,<sup>1</sup> renders the ascertainment (even approximate) of the proper wages of any given labour in terms of a currency matter of considerable complexity. But they do not affect the principle of exchange. The worth of the

<sup>1</sup> Under the term "skill" I mean to include the united force of experience, intellect, and passion in their operation on manual labour: and under the term "passion," to include the entire range and agency of the moral feelings; from the simple patience and gentleness of mind which will give continuity and fineness to the touch, or enable one person to work without fatigue, and with good effect, twice as long as another, up to the qualities of character which render science possible—(the retardation of science by envy is one of the most tremendous losses in the economy of the present century)—and to the incommunicable emotion and imagination which are the first and mightiest sources of all value in art.

work may not be easily known; but it *has* a worth, just as fixed and real as the specific gravity of a substance, though such specific gravity may not be easily ascertainable when the substance is united with many others. Nor is there so much difficulty or chance in determining it as in determining the ordinary maxima and minima of vulgar political economy. There are few bargains in which the buyer can ascertain with anything like precision that the seller would have taken no less;—or the seller acquire more than a comfortable faith that the purchaser would have given no more. This impossibility of precise knowledge prevents neither from striving to attain the desired point of greatest vexation and injury to the other, nor from accepting it for a scientific principle that he is to buy for the least and sell for the most possible, though what the real least or most may be he cannot tell. In like manner, a just person lays it down for a scientific principle that he is to pay a just price, and, without being able precisely to ascertain the limits of such a price, will nevertheless strive to attain the closest possible approximation to them. A practically serviceable approximation he *can* obtain. It is easier to determine scientifically what a man ought to have for his work, than what his necessities will compel him to take for it. His necessities can only be ascertained by empirical, but his due by analytical, investigation. In the one case, you try your answer to the sum like a puzzled schoolboy—till you find one that fits; in

the other, you bring out your result within certain limits, by process of calculation.

50. Supposing, then, the just wages of any quantity of given labour to have been ascertained, let us examine the first results of just and unjust payment, when in favour of the purchaser or employer; *i.e.* when two men are ready to do the work, and only one wants to have it done.

The unjust purchaser forces the two to bid against each other till he has reduced their demand to its lowest terms. Let us assume that the lowest bidder offers to do the work at half its just price.

The purchaser employs him, and does not employ the other. The first or *apparent* result is, therefore, that one of the two men is left out of employ, or to starvation, just as definitely as by the just procedure of giving fair price to the best workman. The various writers who endeavoured to invalidate the positions of my first paper never saw this, and assumed that the unjust hirer employed *both*. He employs both no more than the just hirer. The only difference (in the outset, is that the just man pays sufficiently, the unjust man insufficiently, for the labour of the single person employed.

I say, "in the outset"; for this first or apparent difference is not the actual difference. By the unjust procedure, half the proper price of the work is left in the hands of the employer. This enables him to hire another man at the same unjust rate, on some other kind of work; and the final result is that he

has two men working for him at half price, and two are out of employ.

51. By the just procedure, the whole price of the first piece of work goes into the hands of the man who does it. No surplus being left in the employer's hands, *he* cannot hire another man for another piece of labour. But by precisely so much as his power is diminished, the hired workman's power is increased; that is to say, by the additional half of the price he has received; which additional half *he* has the power of using to employ another man in *his* service. I will suppose, for the moment, the least favourable, though quite probable, case—that, though justly treated himself, he yet will act unjustly to his subordinate; and hire at half-price, if he can. The final result will then be, that one man works for the employer, at just price; one for the workman, at half-price; and two, as in the first case, are still out of employ. These two, as I said before, are out of employ in *both* cases. The difference between the just and unjust procedure does not lie in the number of men hired, but in the price paid to them, and the *persons by whom* it is paid. The essential difference, that which I want the reader to see clearly, is, that in the unjust case, two men work for one, the first hirer. In the just case, one man works for the first hirer, one for the person hired, and so on, down or up through the various grades of service; the influence being carried forward by justice, and arrested by injustice. The universal and constant action of

justice in this matter is therefore to diminish the power of wealth, in the hands of one individual, over masses of men, and to distribute it through a chain of men. The actual power exerted by the wealth is the same in both cases; but by injustice it is put all into one man's hands, so that he directs at once and with equal force the labour of a circle of men about him; by the just procedure, he is permitted to touch the nearest only, through whom, with diminished force, modified by new minds, the energy of the wealth passes on to others, and so till it exhausts itself.

52. The immediate operation of justice in this respect is therefore to diminish the power of wealth, first in acquisition of luxury, and, secondly, in exercise of moral influence. The employer cannot concentrate so multitudinous labour on his own interests, nor can he subdue so multitudinous mind to his own will. But the secondary operation of justice is not less important. The insufficient payment of the group of men working for one, places each under a maximum of difficulty in rising above his position. The tendency of the system is to check advancement. But the sufficient or just payment, distributed through a descending series of offices or grades of labour, gives each subordinated person fair and sufficient means of rising in the social scale, if he chooses to use them; and thus not only diminishes the immediate power of wealth, but removes the worst disabilities of poverty.

53. It is on this vital problem that the entire

destiny of the labourer is ultimately dependent. Many minor interests may sometimes appear to interfere with it, but all branch from it. For instance, considerable agitation is often caused in the minds of the lower classes when they discover the share which they nominally, and to all appearance, actually, pay out of their wages in taxation (I believe thirty-five or forty per cent.). This sounds very grievous; but in reality the labourer does not pay it, but his employer. If the workman had not to pay it, his wages would be less by just that sum: competition would still reduce them to the lowest rate at which life was possible. Similarly the lower orders agitated for the repeal of the corn laws,<sup>1</sup> thinking they would

<sup>1</sup> I have to acknowledge an interesting communication on the subject of free trade from Paisley (for a short letter from "A Well-wisher" at ——, my thanks are yet more due). But the Scottish writer will, I fear, be disagreeably surprised to hear, that I am, and always have been, an utterly fearless and unscrupulous free-trader. Seven years ago, speaking of the various signs of infancy in the European mind (*Stones of Venice*, vol. iii. p. 168), I wrote: "The first principles of commerce were acknowledged by the English Parliament only a few months ago, in its free-trade measures, and are still so little understood by the million, that *no nation dares to abolish its custom-houses.*"

It will be observed that I do not admit even the idea of reciprocity. Let other nations, if they like, keep their ports shut; every wise nation will throw its own open. It is not the opening them, but a sudden, inconsiderate, and blunderingly experimental manner of opening them, which does the harm. If you have been protecting a manufacture for a long series of years, you must not take the protection off in a moment, so as to throw every one of its operatives at once out of employ, any more than you must take all its wrappings

be better off if bread were cheaper; never perceiving that as soon as bread was permanently cheaper, wages would permanently fall in precisely that proportion. The corn laws were rightly repealed; not, however, because they directly oppressed the poor, but because they indirectly oppressed them in causing a large quantity of their labour to be consumed unproductively. So all unnecessary taxation oppresses them, through destruction of capital, but the destiny of the poor depends primarily always on this one question of dueness of wages. Their distress (irrespectively of that caused by sloth, minor error, or crime) arises on the grand scale from the two reacting forces of competition and oppression. There is not yet, nor will yet for ages be, any real over-population

off a feeble child at once in cold weather, though the cumber of them may have been radically injuring its health. Little by little, you must restore it to freedom and to air.

Most people's minds are in curious confusion on the subject of free trade, because they suppose it to imply enlarged competition. On the contrary, free trade puts an end to all competition. "Protection" (among various other mischievous functions,) endeavours to enable one country to compete with another in the production of an article at a disadvantage. When trade is entirely free, no country can be competed with in the articles for the production of which it is naturally calculated; nor can it compete with any other, in the production of articles for which it is not naturally calculated. Tuscany, for instance, cannot compete with England in steel, nor England with Tuscany in oil. They must exchange their steel and oil. Which exchange should be as frank and free as honesty and the sea-winds can make it. Competition, indeed, arises at first, and sharply, in order to prove which is strongest in any given manufacture possible to both; this point once ascertained, competition is at an end.

in the world; but a local over-population, or, more accurately, a degree of population locally unmanageable under existing circumstances for want of fore-thought and sufficient machinery, necessarily shows itself by pressure of competition; and the taking advantage of this competition by the purchaser to obtain their labour unjustly cheap, consummates at once their suffering and his own; for in this (as I believe in every other kind of slavery) the oppressor suffers at last more than the oppressed, and those magnificent lines of Pope, even in all their force, fall short of the truth—

Yet, to be just to these poor men of pelf,  
Each does but HATE HIS NEIGHBOUR AS HIMSELF:  
Damned to the mines, an equal fate betides  
The slave that digs it, and the slave that hides.

54. The collateral and reversionary operations of justice in this matter I shall examine hereafter (it being needful first to define the nature of value); proceeding then to consider within what practical terms a juster system may be established; and ultimately the vexed question of the destinies of the unemployed workmen.<sup>1</sup> Lest, however, the reader

<sup>1</sup> I should be glad if the reader would first clear the ground for himself so far as to determine whether the difficulty lies in getting the work or getting the pay for it. Does he consider occupation itself to be an expensive luxury, difficult of attainment, of which too little is to be found in the world? or is it rather that, while in the enjoyment even of the most athletic delight, men must nevertheless be maintained, and this maintenance is not always forthcoming? We must be clear on this head before going farther, as most people are

should be alarmed at some of the issues to which our investigations seem to be tending, as if in their bearing against the power of wealth they had something in common with those of socialism, I wish him to know, in accurate terms, one or two of the main points which I have in view.

Whether socialism has made more progress among the army and navy (where payment is made on my principles), or among the manufacturing operatives (who are paid on my opponents' principles), I leave it to those opponents to ascertain and declare. Whatever their conclusion may be, I think it necessary to answer for myself only this: that if there be any one point insisted on throughout my works more frequently than another, that one point is the impossibility of Equality. My continual aim has been

loosely in the habit of talking of the difficulty of "finding employment." Is it employment that we want to find, or support during employment? Is it idleness we wish to put an end to, or hunger? We have to take up both questions in succession, only not both at the same time. No doubt that work *is* a luxury, and a very great one. It is, indeed, at once a luxury and a necessity; no man can retain either health of mind or body without it. So profoundly do I feel this, that, as will be seen in the sequel, one of the principal objects I would recommend to benevolent and practical persons, is to induce rich people to seek for a larger quantity of this luxury than they at present possess. Nevertheless, it appears by experience that even this healthiest of pleasures may be indulged in to excess, and that human beings are just as liable to surfeit of labour as to surfeit of meat; so that, as on the one hand, it may be charitable to provide, for some people, lighter dinner, and more work,—for others, it may be equally expedient to provide lighter work, and more dinner.

to show the eternal superiority of some men to others, sometimes even of one man to all others; and to show also the advisability of appointing such persons or person to guide, to lead, or on occasion even to compel and subdue, their inferiors, according to their own better knowledge and wiser will. My principles of Political Economy were all involved in a single phrase spoken three years ago at Manchester: "Soldiers of the Ploughshare as well as Soldiers of the Sword:" and they were all summed in a single sentence in the last volume of *Modern Painters*— "Government and co-operation are in all things the Laws of Life; Anarchy and competition the Laws of Death."

And with respect to the mode in which these general principles affect the secure possession of property, so far am I from invalidating such security, that the whole gist of these papers will be found ultimately to aim at an extension in its range; and whereas it has long been known and declared that the poor have no right to the property of the rich, I wish it also to be known and declared that the rich have no right to the property of the poor.

55. But that the working of the system which I have undertaken to develop would in many ways shorten the apparent and direct, though not the unseen and collateral, power, both of wealth, as the Lady of Pleasure, and of capital as the Lord of Toil, I do not deny: on the contrary, I affirm it in all joyfulness; knowing that the attraction of riches

is already too strong, as their authority is already too weighty, for the reason of mankind. I said in my last paper that nothing in history had ever been so disgraceful to human intellect as the acceptance among us of the common doctrines of political economy as a science. I have many grounds for saying this, but one of the chief may be given in few words. I know no previous instance in history of a nation's establishing a systematic disobedience to the first principles of its professed religion. The writings which we (verbally) esteem as divine, not only denounce the love of money as the source of all evil, and as an idolatry abhorred of the Deity, but declare mammon service to be the accurate and irreconcileable opposite of God's service: and, whenever they speak of riches absolute, and poverty absolute, declare woe to the rich, and blessing to the poor. Whereupon we forthwith investigate a science of becoming rich, as the shortest road to national prosperity.

Tai Cristian dannerà l'Etiòpe,  
Quando si partiranno i due collegi,  
L'UNO IN ETERNO RICCO, E L'ALTRO INÒPE.

## ESSAY IV

### AD VALOREM

56. IN the last paper we saw that just payment of labour consisted in a sum of money which would approximately obtain equivalent labour at a future time: we have now to examine the means of obtaining such equivalence. Which question involves the definition of Value, Wealth, Price, and Produce.

None of these terms are yet defined so as to be understood by the public. But the last, Produce, which one might have thought the clearest of all, is, in use, the most ambiguous; and the examination of the kind of ambiguity attendant on its present employment will best open the way to our work.

In his chapter on Capital,<sup>1</sup> Mr. J. S. Mill instances, as a capitalist, a hardware manufacturer, who, having intended to spend a certain portion of the proceeds of his business in buying plate and jewels, changes his mind, and “pays it as wages to additional workpeople.” The effect is stated by Mr. Mill to be, that “more food is appropriated to the consumption of productive labourers.”

57. Now I do not ask, though, had I written this

<sup>1</sup> Book I., Ch. iv., s. i.

paragraph, it would surely have been asked of me, What is to become of the silversmiths? If they are truly unproductive persons, we will acquiesce in their extinction. And though in another part of the same passage, the hardware merchant is supposed also to dispense with a number of servants, whose " food is thus set free for productive purposes," I do not inquire what will be the effect, painful or otherwise, upon the servants, of this emancipation of their food. But I very seriously inquire why ironware is produce, and silverware is not? That the merchant consumes the one, and sells the other, certainly does not constitute the difference, unless it can be shown (which, indeed, I perceive it to be becoming daily more and more the aim of tradesmen to show) that commodities are made to be sold, and not to be consumed. The merchant is an agent of conveyance to the consumer in one case, and is himself the consumer in the other: <sup>1</sup> but the labourers are in either case equally

<sup>1</sup> If Mr. Mill had wished to show the difference in result between consumption and sale, he should have represented the hardware merchant as consuming his own goods instead of selling them; similarly, the silver merchant as consuming his own goods instead of selling them. Had he done this, he would have made his position clearer, though less tenable; and perhaps this was the position he really intended to take, tacitly involving his theory, elsewhere stated, and shown in the sequel of this paper to be false, that demand for commodities is not demand for labour. But by the most diligent scrutiny of the paragraph now under examination, I cannot determine whether it is a fallacy pure and simple, or the half of one fallacy supported by the whole of a greater one; so that I treat it here on the kinder assumption that it is one fallacy only.

productive, since they have produced goods to the same value, if the hardware and the plate are both goods.

And what distinction separates them? It is indeed possible that in the "comparative estimate of the moralist," with which Mr. Mill says political economy has nothing to do (III. i. 2), a steel fork might appear a more substantial production than a silver one: we may grant also that knives, no less than forks, are good produce; and scythes and ploughshares serviceable articles. But, how of bayonets? Supposing the hardware merchant to effect large sales of *these*, by help of the "setting free" of the food of his servants and his silversmith,—is he still employing productive labourers, or, in Mr. Mill's words, labourers who increase "the stock of permanent means of enjoyment" (I. iii. 4)? Or if, instead of bayonets, he supply bombs, will not the absolute and final "enjoyment" of even these energetically productive articles (each of which costs ten pounds<sup>1</sup>) be dependent on a proper choice of time and place for their *enfantement*; choice, that is to say, depending on those philosophical considerations with which political economy has nothing to do?<sup>2</sup>

<sup>1</sup> I take Mr. Helps' estimate in his essay on War.

<sup>2</sup> Also when the wrought silver vases of Spain were dashed to fragments by our custom-house officers, because bullion might be imported free of duty, but not brains, was the axe that broke them productive?—the artist who wrought them unproductive? Or again. If the woodman's axe is productive, is the executioner's? as also, if the hemp of a cable be productive, does not the productiveness of hemp in a halter depend on its moral more than on its material application?

58. I should have regretted the need of pointing out inconsistency in any portion of Mr. Mill's work, had not the value of his work proceeded from its inconsistencies. He deserves honour among economists by inadvertently disclaiming the principles which he states, and tacitly introducing the moral considerations with which he declares his science has no connection. Many of his chapters are, therefore, true and valuable; and the only conclusions of his which I have to dispute are those which follow from his premises.

Thus, the idea which lies at the root of the passage we have just been examining, namely, that labour applied to produce luxuries will not support so many persons as labour applied to produce useful articles, is entirely true; but the instance given fails—and in four directions of failure at once—because Mr. Mill has not defined the real meaning of usefulness. The definition which he has given—"capacity to satisfy a desire, or serve a purpose" (III. i. 2)—applies equally to the iron and silver; while the true definition—which he has not given, but which nevertheless underlies the false verbal definition in his mind, and comes out once or twice by accident (as in the words "any support to life or strength" in I. i. 5)—applies to some articles of iron, but not to others, and to some articles of silver, but not to others. It applies to ploughs, but not to bayonets; and to forks, but not to filigree.<sup>1</sup>

<sup>1</sup> Filigree: that is to say, generally, ornament dependent on complexity, not on art.

59. The eliciting of the true definition will give us the reply to our first question, "What is value?" respecting which, however, we must first hear the popular statements.

"The word 'value,' when used without adjunct, always means, in political economy, value in exchange" (Mill, III. i. 3). So that, if two ships cannot exchange their rudders, their rudders are, in politico-economic language, of no value to either.

But "the subject of political economy is wealth."—(Preliminary remarks, page 1.)

And wealth "consists of all useful and agreeable objects which possess exchangeable value."—(Preliminary remarks, page 10.)

It appears, then, according to Mr. Mill, that usefulness and agreeableness underlie the exchange value, and must be ascertained to exist in the thing, before we can esteem it an object of wealth.

Now, the economical usefulness of a thing depends not merely on its own nature, but on the number of people who can and will use it. A horse is useless, and therefore unsaleable, if no one can ride,—a sword if no one can strike, and meat, if no one can eat. Thus every material utility depends on its relative human capacity.

Similarly: The agreeableness of a thing depends not merely on its own likeableness, but on the number of people who can be got to like it. The relative agreeableness, and therefore saleableness, of "a pot

of the smallest ale," and of "Adonis painted by a running brook," depends virtually on the opinion of Demos, in the shape of Christopher Sly. That is to say, the agreeableness of a thing depends on its relative human disposition.<sup>1</sup> Therefore, political economy, being a science of wealth, must be a science respecting human capacities and dispositions. But moral considerations have nothing to do with political economy (III. i. 2). Therefore, moral considerations have nothing to do with human capacities and dispositions.

60. I do not wholly like the look of this conclusion from Mr. Mill's statements:—let us try Mr. Ricardo's.

"Utility is not the measure of exchangeable value, though it is absolutely essential to it."—(Chap. I. sect. i.) Essential in what degree, Mr. Ricardo? There may be greater and less degrees of utility. Meat, for instance, may be so good as to be fit for any one to eat, or so bad as to be fit for no one to

<sup>1</sup> These statements sound crude in their brevity; but will be found of the utmost importance when they are developed. Thus, in the above instance, economists have never perceived that disposition to buy is a wholly *moral* element in demand: that is to say, when you give a man half-a-crown, it depends on his disposition whether he is rich or poor with it—whether he will buy disease, ruin, and hatred, or buy health, advancement, and domestic love. And thus the agreeableness or exchange value of every offered commodity depends on production, not merely of the commodity, but of buyers of it; therefore on the education of buyers, and on all the moral elements by which their disposition to buy this, or that, is formed.

eat. What is the exact degree of goodness which is "essential" to its exchangeable value, but not "the measure" of it? How good must the meat be, in order to possess any exchangeable value; and how bad must it be—(I wish this were a settled question in London markets)—in order to possess none?

There appears to be some hitch, I think, in the working even of Mr. Ricardo's principles; but let him take his own example. "Suppose that in the early stages of society the bows and arrows of the hunter were of equal value with the implements of the fisherman. Under such circumstances the value of the deer, the produce of the hunter's day's labour, would be *exactly*" (italics mine) "equal to the value of the fish, the product of the fisherman's day's labour. The comparative value of the fish and game would be *entirely* regulated by the quantity of labour realised in each." (Ricardo, chap. iii. On Value.)

Indeed! Therefore, if the fisherman catches one sprat, and the huntsman one deer, one sprat will be equal in value to one deer; but if the fisherman catches no sprat, and the huntsman two deer, no sprat will be equal in value to two deer?

Nay; but—Mr. Ricardo's supporters may say—he means, on an average;—if the average product of a day's work of fisher and hunter be one fish and one deer, the one fish will always be equal in value to the one deer.

Might I inquire the species of fish. Whale? or whitebait? <sup>1</sup>

It would be a waste of time to pursue these fallacies farther; we will seek for a true definition.

<sup>1</sup> Perhaps it may be said, in farther support of Mr. Ricardo, that he meant, "when the utility is constant or given, the price varies as the quantity of labour." If he meant this, he should have said it; but, had he meant it, he could have hardly missed the necessary result, that utility would be one measure of price (which he expressly denies it to be); and that, to prove saleableness, he had to prove a given quantity of utility, as well as a given quantity of labour: to wit, in his own instance, that the deer and fish would each feed the same number of men, for the same number of days, with equal pleasure to their palates. The fact is, he did not know what he meant himself. The general idea which he had derived from commercial experience, without being able to analyse it, was, that when the demand is constant, the price varies as the quantity of labour required for production; or,—using the formula I gave in last paper—when  $y$  is constant,  $xy$  varies as  $x$ . But demand never is, nor can be, ultimately constant, if  $x$  varies distinctly; for, as price rises, consumers fall away; and as soon as there is a monopoly (and all scarcity is a form of monopoly; so that every commodity is affected occasionally by some colour of monopoly),  $y$  becomes the most influential condition of the price. Thus the price of a painting depends less on its merits than on the interest taken in it by the public; the price of singing less on the labour of the singer than the number of persons who desire to hear him; and the price of gold less on the scarcity which affects it in common with cerium or iridium, than on the sunlight colour and unalterable purity by which it attracts the admiration and answers the trust of mankind.

It must be kept in mind, however, that I use the word "demand" in a somewhat different sense from economists usually. They mean by it "the quantity of a thing sold." I mean by it "the force of the buyer's capable intention to

61. Much store has been set for centuries upon the use of our English classical education. It were to be wished that our well-educated merchants recalled to mind always this much of their Latin schooling,—that the nominative of *valorem* (a word already sufficiently familiar to them) is *valor*; a word which, therefore, ought to be familiar to them. *Valor*, from *valere*, to be well, or strong (*વ्युत्तिव*);—strong, *in* life (if a man), or valiant; strong, *for* life (if a thing), or valuable. To be “valuable,” therefore, is to “avail towards life.” A truly valuable or avail-ing thing is that which leads to life with its whole strength. In proportion as it does not lead to life, or as its strength is broken, it is less valuable; in proportion as it leads away from life, it is unvaluable or malignant.

The value of a thing, therefore, is independent of opinion, and of quantity. Think what you will of it, gain how much you may of it, the value of the thing itself is neither greater nor less. For ever it avails, or avails not; no estimate can raise, no disdain

buy.” In good English, a person’s “demand” signifies, not what he gets, but what he asks for.

Economists also do not notice that objects are not valued by absolute bulk or weight, but by such bulk and weight as is necessary to bring them into use. They say, for instance, that water bears no price in the market. It is true that a cupful does not, but a lake does; just as a handful of dust does not, but an acre does. And were it possible to make even the possession of the cupful or handful permanent (*i.e.* to find a place for them), the earth and sea would be bought up by handfuls and cupfuls.

depress, the power which it holds from the Maker of things and of men.

The real science of political economy, which has yet to be distinguished from the bastard science, as medicine from witchcraft, and astronomy from astrology, is that which teaches nations to desire and labour for the things that lead to life; and which teaches them to scorn and destroy the things that lead to destruction. And if, in a state of infancy, they suppose indifferent things, such as excrescences of shell-fish, and pieces of blue and red stone, to be valuable, and spend large measure of the labour which ought to be employed for the extension and ennobling of life, in diving or digging for them, and cutting them into various shapes,—or if, in the same state of infancy, they imagine precious and beneficent things, such as air, light, and cleanliness, to be valueless,—or if, finally, they imagine the conditions of their own existence, by which alone they can truly possess or use anything, such, for instance, as peace, trust, and love, to be prudently exchangeable, when the market offers, for gold, iron, or excrescences of shells—the great and only science of Political Economy teaches them, in all these cases, what is vanity, and what substance; and how the service of Death, the Lord of Waste, and of eternal emptiness, differs from the service of Wisdom, the Lady of Saving, and of eternal fullness; she who has said, “I will cause those that love me to inherit SUBSTANCE; and I will FILL their treasures.”

The “Lady of Saving,” in a profounder sense than that of the savings’ bank, though that is a good one: Madonna della Salute,—Lady of Health— which, though commonly spoken of as if separate from wealth, is indeed a part of wealth. This word, “wealth,” it will be remembered, is the next we have to define.

62. “To be wealthy,” says Mr. Mill, is “to have a large stock of useful articles.”

I accept this definition. Only let us perfectly understand it. My opponents often lament my not giving them enough logic: I fear I must at present use a little more than they will like; but this business of Political Economy is no light one, and we must allow no loose terms in it.

We have, therefore, to ascertain in the above definition, first, what is the meaning of “having,” or the nature of Possession. Then, what is the meaning of “useful,” or the nature of Utility.

And first of possession. At the crossing of the transepts of Milan Cathedral has lain, for three hundred years, the embalmed body of St. Carlo Borromeo. It holds a golden crosier, and has a cross of emeralds on its breast. Admitting the crosier and emeralds to be useful articles, is the body to be considered as “having” them? Do they in the politico-economical sense of property, belong to it? If not, and if we may, therefore, conclude generally that a dead body cannot possess property, what degree and period of animation in the body will render possession possible?

As thus: lately in a wreck of a Californian ship, one of the passengers fastened a belt about him with two hundred pounds of gold in it, with which he was found afterwards at the bottom. Now, as he was sinking—had he the gold? or had the gold him?<sup>1</sup>

And if, instead of sinking him in the sea by its weight, the gold had struck him on the forehead, and thereby caused incurable disease—suppose palsy or insanity,—would the gold in that case have been more a “possession” than in the first? Without pressing the inquiry up through instances of gradually increasing vital power over the gold (which I will, however, give, if they are asked for), I presume the reader will see that possession, or “having,” is not an absolute, but a graduated, power; and consists not only in the quantity or nature of the thing possessed, but also (and in a greater degree) in its suitableness to the person possessing it, and in his vital power to use it.

And our definition of Wealth, expanded, becomes: “The possession of useful articles, *which we can use.*” This is a very serious change. For wealth, instead of depending merely on a “have,” is thus seen to depend on a “can.” Gladiator’s death, on a “habet”; but soldier’s victory, and state’s salvation, on a “*quo plurimum posset.*” (Liv. VII. 6.) And what we reasoned of only as accumulation of material, is seen to demand also accumulation of capacity.

<sup>1</sup> Compare George Herbert, *The Church Porch*, Stanza 28.

63. So much for our verb. Next for our adjective. What is the meaning of "useful"?

The inquiry is closely connected with the last. For what is capable of use in the hands of some persons, is capable, in the hands of others, of the opposite of use, called commonly, "from-use" or "ab-use." And it depends on the person, much more than on the article, whether its usefulness or ab-usefulness will be the quality developed in it. Thus, wine, which the Greeks, in their Bacchus, made, rightly, the type of all passion, and which, when used, "cheereth god and man" (that is to say, strengthens both the divine life, or reasoning power, and the earthly, or carnal power, of man); yet, when abused, becomes "Dionusos," hurtful especially to the divine part of man, or reason. And again, the body itself, being equally liable to use and to abuse, and, when rightly disciplined, serviceable to the State, both for war and labour;—but when not disciplined, or abused, valueless to the State, and capable only of continuing the private or single existence of the individual (and that but feebly)—the Greeks called such a body an "idiotic" or "private" body, from their word signifying a person employed in no way directly useful to the State; whence, finally, our "idiot," meaning a person entirely occupied with his own concerns.

Hence, it follows, that if a thing is to be useful, it must be not only of an availing nature, but in availing hands. Or, in accurate terms, usefulness is value

in the hands of the valiant; so that this science of wealth being, as we have just seen, when regarded as the Science of Accumulation, accumulative of capacity as well as of material,—when regarded as the Science of Distribution, is distribution not absolute, but discriminative; not of every thing to every man, but of the right thing to the right man. A difficult science, dependent on more than arithmetic.

64. Wealth, therefore, is “THE POSSESSION OF THE VALUABLE BY THE VALIANT”; and in considering it as a power existing in a nation, the two elements, the value of the thing, and the valour of its possessor, must be estimated together. Whence it appears that many of the persons commonly considered wealthy, are in reality no more wealthy than the locks of their own strong boxes are; they being inherently and eternally incapable of wealth; and operating for the nation, in an economical point of view, either as pools of dead water, and eddies in a stream (which, so long as the stream flows, are useless, or serve only to drown people, but may become of importance in a state of stagnation, should the stream dry); or else, as dams in a river, of which the ultimate service depends not on the dam, but the miller; or else, as mere accidental stays and impediments, acting, not as wealth, but (for we ought to have a correspondent term) as “illth,” causing various devastation and trouble around them in all directions; or lastly, act not at all, but are merely animated conditions of delay (no use being possible of anything

they have until they are dead), in which last condition they are nevertheless often useful *as* delays, and "impedimenta," if a nation is apt to move too fast.

65. This being so, the difficulty of the true science of Political Economy lies not merely in the need of developing manly character to deal with material value, but in the fact, that while the manly character and material value only form wealth by their conjunction, they have nevertheless a mutually destructive operation on each other. For the manly character is apt to ignore, or even cast away, the material value:—whence that of Pope:

Sure, of qualities demanding praise,  
More go to ruin fortunes, than to raise.

And on the other hand, the material value is apt to undermine the manly character; so that it must be our work, in the issue, to examine what evidence there is of the effect of wealth on the minds of its possessors; also, what kind of person it is who usually sets himself to obtain wealth, and succeeds in doing so; and whether the world owes more gratitude to rich or to poor men, either for the moral influence upon it, or for chief goods, discoveries, and practical advancements. I may, however, anticipate future conclusions so far as to state that in a community regulated only by laws of demand and supply, but protected from open violence, the persons who become rich are, generally speaking, industrious, re-

solute, proud, covetous, prompt, methodical, sensible, unimaginative, insensitive, and ignorant. The persons who remain poor are the entirely foolish, the entirely wise,<sup>1</sup> the idle, the reckless, the humble, the thoughtful, the dull, the imaginative, the sensitive, the well-informed, the improvident, the irregularly and impulsively wicked, the clumsy knave, the open thief, and the entirely merciful, just, and godly person.

66. Thus far then of wealth. Next, we have to ascertain the nature of PRICE; that is to say, of exchange value, and its expression by currencies.

Note first, of exchange, there can be no *profit* in it. It is only in labour there can be profit—that is to say a “making in advance,” or “making in favour of” (from *proficio*). In exchange, there is only advantage, *i.e.* a bringing of vantage or power to the exchanging persons. Thus, one man, by sowing and reaping, turns one measure of corn into two measures. That is Profit. Another by digging and forging, turns one spade into two spades. That is Profit. But the man who has two measures of corn wants sometimes to dig; and the man who has two spades wants sometimes to eat:—They exchange the gained grain for the gained tool; and both are the better for the exchange; but though there is much advantage in the transaction, there is no profit. Nothing is

<sup>1</sup> ὁ Ζεὺς δῆπου πένεται.—Arist., *Plut.* 582. It would but weaken the grand words to lean on the preceding ones: δτι τοῦ Πλούτου παρέχω βελτίονας, ἀνδρας, καὶ τὴν γνώμην, καὶ τὴν ἰδέαν.

constructed or produced. Only that which had been before constructed is given to the person by whom it can be used. If labour is necessary to effect the exchange, that labour is in reality involved in the production, and, like all other labour, bears profit. Whatever number of men are concerned in the manufacture, or in the conveyance, have share in the profit; but neither the manufacture nor the conveyance are the exchange, and in the exchange itself there is no profit.

There may, however, be acquisition, which is a very different thing. If, in the exchange, one man is able to give what cost him little labour for what has cost the other much, he "acquires" a certain quantity of the produce of the other's labour. And precisely what he acquires, the other loses. In mercantile language, the person who thus acquires is commonly said to have "made a profit"; and I believe that many of our merchants are seriously under the impression that it is possible for everybody, somehow, to make a profit in this manner. Whereas, by the unfortunate constitution of the world we live in, the laws both of matter and motion have quite rigorously forbidden universal acquisition of this kind. Profit, or material gain, is attainable only by construction or by discovery; not by exchange. Whenever material gain follows exchange, for every *plus* there is a precisely equal *minus*.

Unhappily for the progress of the science of Political Economy, the plus quantities, or,—if I may

be allowed to coin an awkward plural—the pluses, make a very positive and venerable appearance in the world, so that every one is eager to learn the science which produces results so magnificent; whereas the minuses have, on the other hand, a tendency to retire into back streets, and other places of shade,—or even to get themselves wholly and finally put out of sight in graves: which renders the algebra of this science peculiar, and difficultly legible; a large number of its negative signs being written by the account-keeper in a kind of red ink, which starvation thins, and makes strangely pale, or even quite invisible ink, for the present.

67. The Science of Exchange, or, as I hear it has been proposed to call it, of "Catalectics," considered as one of gain, is, therefore, simply nugatory; but considered as one of acquisition, it is a very curious science, differing in its data and basis from every other science known. Thus:—If I can exchange a needle with a savage for a diamond, my power of doing so depends either on the savage's ignorance of social arrangements in Europe, or on his want of power to take advantage of them, by selling the diamond to anyone else for more needles. If, farther, I make the bargain as completely advantageous to myself as possible, by giving to the savage a needle with no eye in it (reaching, thus, a sufficiently satisfactory type of the perfect operation of catalectic science), the advantage to me in the entire transaction depends wholly upon the ignorance, powerlessness, or

heedlessness of the person dealt with. Do away with these, and catallactic advantage becomes impossible. So far, therefore, as the science of exchange relates to the advantage of one of the exchanging persons only, it is founded on the ignorance or incapacity of the opposite person. Where these vanish, it also vanishes. It is therefore a science founded on nescience, and an art founded on artlessness. But all other sciences and arts, except this, have for their object the doing away with their opposite nescience and artlessness. *This* science, alone of sciences, must, by all available means, promulgate and prolong its opposite nescience; otherwise the science itself is impossible. It is, therefore, peculiarly and alone, the science of darkness; probably a bastard science—not by any means a *divina scientia*, but one begotten of another father, that father who, advising his children to turn stones into bread, is himself employed in turning bread into stones, and who, if you ask a fish of him (fish not being producible on his estate), can but give you a serpent.

68. The general law, then, respecting just or economical exchange, is simply this:—There must be advantage on both sides (or if only advantage on one, at least no disadvantage on the other) to the persons exchanging; and just payment for his time, intelligence and labour, to any intermediate person effecting the transaction (commonly called a merchant): and whatever advantage there is on either side, and whatever pay is given to the inter-

mediate person, should be thoroughly known to all concerned. All attempt at concealment implies some practice of the opposite, or undivine science, founded on nescience. Whence another saying of the Jew merchant's—"As a nail between the stone joints, so doth sin stick fast between buying and selling." Which peculiar riveting of stone and timber, in men's dealings with each other, is again set forth in the house which was to be destroyed—timber and stones together—when Zechariah's roll (more probably "curved sword") flew over it: "the curse that goeth forth over all the earth upon every one that stealeth and holdeth himself guiltless," instantly followed by the vision of the Great Measure;—the measure "of the injustice of them in all the earth" (*αὐτη ἡ ἀδικία αὐτῶν ἐν πάσῃ τῇ γῇ*), with the weight of lead for its lid, and the woman, the spirit of wickedness, within it;—that is to say, Wickedness hidden by Dullness, and formalised, outwardly, into ponderously established cruelty. "It shall be set upon its own base in the land of Babel."<sup>1</sup>

69. I have hitherto carefully restricted myself, in speaking of exchange, to the use of the term "advantage"; but that term includes two ideas; the advantage, namely, of getting what we *need*, and that of getting what we *wish* for. Three-fourths of the demands existing in the world are romantic; founded on visions, idealisms, hopes, and affections; and the regulation of the purse is, in its essence,

<sup>1</sup> Zech. v. 11. See note on the passage, Sect. 74.

regulation of the imagination and the heart. Hence, the right discussion of the nature of price is a very high metaphysical and psychical problem; sometimes to be solved only in a passionate manner, as by David in his counting the price of the water of the well by the gate of Bethlehem; but its first conditions are the following:—The price of anything is the quantity of labour given by the person desiring it, in order to obtain possession of it. This price depends on four variable quantities. *A.* The quantity of wish the purchaser has for the thing; opposed to  $\alpha$ , the quantity of wish the seller has to keep it. *B.* The quantity of labour the purchaser can afford, to obtain the thing; opposed to  $\beta$ , the quantity of labour the seller can afford, to keep it. These quantities are operative only in excess; *i.e.* the quantity of wish (*A*) means the quantity of wish for this thing, above wish for other things; and the quantity of work (*B*) means the quantity which can be spared to get this thing from the quantity needed to get other things.

Phenomena of price, therefore, are intensely complex, curious, and interesting—too complex, however, to be examined yet; every one of them, when traced far enough, showing itself at last as a part of the bargain of the Poor of the Flock (or “flock of slaughter”), “If ye think good, give ME my price, and if not, forbear”—Zech. xi. 12; but as the price of everything is to be calculated finally in labour, it is necessary to define the nature of that standard.

70. Labour is the contest of the life of man with an opposite;—the term “life” includes his intellect, soul, and physical power, contending with question, difficulty, trial, or material force.

Labour is of a higher or lower order, as it includes more or fewer of the elements of life: and labour of good quality, in any kind, includes always as much intellect and feeling as will fully and harmoniously regulate the physical force.

In speaking of the value and price of labour, it is necessary always to understand labour of a given rank and quality, as we should speak of gold or silver of a given standard. Bad (that is, heartless, inexperienced, or senseless) labour cannot be valued; it is like gold of uncertain alloy, or flawed iron.<sup>1</sup>

The quality and kind of labour being given, its value, like that of all other valuable things, is invariable. But the quantity of it which must be given for other things is variable: and in estimating this

<sup>1</sup> Labour which is entirely good of its kind, that is to say, effective, or efficient, the Greeks called “weighable,” or *άξιος*, translated usually “worthy,” and because thus substantial and true, they called its price *τιμή*, the “honourable estimate” of it (honorarium): this word being founded on their conception of true labour as a divine thing, to be honoured with the kind of honour given to the gods; whereas the price of false labour, or of that which led away from life, was to be not honour, but vengeance; for which they reserved another word, attributing the exaction of such price to a peculiar goddess, called Tisiphone, the “requiter (or quittance-taker) of death”; a person versed in the highest branches of arithmetic, and punctual in her habits; with whom accounts current have been opened also in modern days.

variation, the price of other things must always be counted by the quantity of labour; not the price of labour by the quantity of other things.

71. Thus, if we want to plant an apple sapling in rocky ground, it may take two hours' work; in soft ground, perhaps only half an hour. Grant the soil equally good for the tree in each case. Then the value of the sapling planted by two hours' work is nowise greater than that of the sapling planted in half an hour. One will bear no more fruit than the other. Also, one half-hour of work is as valuable as another half-hour; nevertheless the one sapling has cost four such pieces of work, the other only one. Now the proper statement of this fact is, not that the labour on the hard ground is cheaper than on the soft; but that the tree is dearer. The exchange value may, or may not, afterwards depend on this fact. If other people have plenty of soft ground to plant in, they will take no cognizance of our two hours' labour, in the price they will offer for the plant on the rock. And if, through want of sufficient botanical science, we have planted an upas-tree instead of an apple, the exchange-value will be a negative quantity; still less proportionate to the labour expended.

What is commonly called cheapness of labour, signifies, therefore, in reality, that many obstacles have to be overcome by it; so that much labour is required to produce a small result. But this should never be spoken of as cheapness of labour, but as dearness of the object wrought for. It would be just

as rational to say that walking was cheap, because we had ten miles to walk home to our dinner, as that labour was cheap, because we had to work ten hours to earn it.

The last word which we have to define is "Production."

72. I have hitherto spoken of all labour as profitable; because it is impossible to consider under one head the quality or value of labour, and its aim. But labour of the best quality may be various in aim. It may be either constructive ("gathering," from con and struo), as agriculture; nugatory, as jewel-cutting; or destructive ("scattering," from de and struo), as war. It is not, however, always easy to prove labour, apparently nugatory, to be actually so; <sup>1</sup> generally, the formula holds good: "he that gathereth not, scattereth"; thus, the jeweller's art is probably very harmful in its ministering to a clumsy and inelegant pride. So that, finally, I believe nearly all labour may be shortly divided into positive and negative labour: positive, that which produces

<sup>1</sup> The most accurately nugatory labour is, perhaps, that of which not enough is given to answer a purpose effectually, and which, therefore, has all to be done over again. Also, labour which fails of effect through non-co-operation. The curé of a little village near Bellinzona, to whom I had expressed wonder that the peasants allowed the Ticino to flood their fields, told me that they would not join to build an effectual embankment high up the valley, because everybody said "that would help his neighbours as much as himself." So every proprietor built a bit of low embankment about his own field; and the Ticino, as soon as it had a mind, swept away and swallowed all up together.

life; negative, that which produces death; the most directly negative labour being murder, and the most directly positive, the bearing and rearing of children; so that in the precise degree in which murder is hateful, on the negative side of idleness, in that exact degree child-rearing is admirable, on the positive side of idleness. For which reason, and because of the honour that there is in rearing<sup>1</sup> children, while the wife is said to be as the vine (for cheering), the children are as the olive-branch, for praise; nor for praise only, but for peace (because large families can only be reared in times of peace): though since, in their spreading and voyaging in various directions, they distribute strength, they are, to the home strength, as arrows in the hand of a giant—striking here and there, far away.

Labour being thus various in its result, the prosperity of any nation is in exact proportion to the quantity of labour which it spends in obtaining and employing means of life. Observe,—I say, obtaining and employing; that is to say, not merely wisely producing, but wisely distributing and consuming. Economists usually speak as if there were no good

<sup>1</sup> Observe, I say, “rearing,” not “begetting.” The praise is in the seventh season, not in *σπορητός*, nor in *φυταλιά*, but in *διπώρα*. It is strange that men always praise enthusiastically any person who, by a momentary exertion, saves a life; but praise very hesitatingly a person who, by exertion and self-denial prolonged through years, creates one. We give the crown “ob civem servatum”;—why not “ob civem natum”? Born, I mean, to the full, in soul as well as in body. England has oak enough, I think, for both chaplets.

in consumption absolute.<sup>1</sup> So far from this being so, consumption absolute is the end, crown, and perfection of production; and wise consumption is a far more difficult art than wise production. Twenty people can gain money for one who can use it; and the vital question, for individual and for nation, is, never "how much do they make?" but "to what purpose do they spend?"

73. The reader may, perhaps, have been surprised at the slight reference I have hitherto made to "capital," and its functions. It is here the place to define them.

Capital signifies "head, or source, or root material"—it is material by which some derivative or secondary good is produced. It is only capital proper (*caput vivum*, not *caput mortuum*) when it is thus producing something different from itself. It is a root, which does not enter into vital function till it produces something else than a root; namely, fruit. That fruit will in time again produce roots; and so all living capital issues in reproduction of capital; but capital which produces nothing but capital is only root producing root; bulb issuing in bulb, never in tulip; seed issuing in seed, never in bread. The Political Economy of Europe has hitherto devoted itself wholly to the multiplication, or (less even) the aggregation, of bulbs. It never saw, nor conceived

<sup>1</sup> When Mr. Mill speaks of productive consumption, he only means consumption which results in increase of capital, or material wealth. See I. iii. 4, and I. iii. 5.

such a thing as a tulip. Nay, boiled bulbs they might have been—glass bulbs—Prince Rupert's drops, consummated in powder (well, if it were glass-powder and not gunpowder), for any end of meaning the economists had in defining the laws of aggregation. We will try and get a clearer notion of them.

The best and simplest general type of capital is a well-made ploughshare. Now, if that ploughshare did nothing but beget other ploughshares, in a polypous manner,—however the great cluster of polypous plough might glitter in the sun, it would have lost its function of capital. It becomes true capital only by another kind of splendour,—when it is seen, “splendescere sulco,” to grow bright in the furrow; rather with diminution of its substance, than addition, by the noble friction. And the true home question, to every capitalist and to every nation, is not, “how many ploughs have you?”—but, “where are your furrows?” not—“how quickly will this capital reproduce itself?”—but, “what will it do during reproduction?” What substance will it furnish, good for life? what work construct, protective of life? if none, its own reproduction is useless—if worse than none,—(for capital may destroy life as well as support it), its own reproduction is worse than useless; it is merely an advance from Tisiphone, on mortgage—not a profit by any means.

74. Not a profit, as the ancients truly saw, and showed in the type of Ixion;—for capital is the head, or fountain head, of wealth—the “well-head” of

wealth, as the clouds are the well-heads of rain: but when clouds are without water, and only beget clouds, they issue in wrath at last, instead of rain, and in lightning instead of harvest; whence Ixion is said first to have invited his guests to a banquet, and then made them fall into a pit filled with fire; which is the type of the temptation of riches issuing in imprisoned torment,—torment in a pit, (as also Demas' silver mine,) after which, to show the rage of riches passing from lust of pleasure to lust of power, yet power not truly understood, Ixion is said to have desired Juno, and instead, embracing a cloud (or phantasm), to have begotten the Centaurs; the power of mere wealth being, in itself, as the embrace of a shadow,—comfortless (so also “Ephraim feedeth on wind and followeth after the east wind”); or “that which is not”—Prov. xxiii. 5; and again Dante's Geryon, the type of avaricious fraud, as he flies, gathers the *air* up with retractile claws,—“l'aer a se raccolse,”<sup>1)</sup> but in its offspring, a mingling of

<sup>1</sup> So also in the vision of the women bearing the ephah, before quoted, “the wind was in their wings,” not wings “of a stork,” as in our version; but “*milvi*,” of a kite, in the Vulgate, or perhaps more accurately still in the Septuagint, “*hoopoe*,” a bird connected typically with the power of riches by many traditions, of which that of its petition for a crest of gold is perhaps the most interesting. The *Birds* of Aristophanes, in which its part is principal, are full of them; note especially the “fortification of the air with baked bricks, like Babylon,” l. 550; and, again, compare the Plutus of Dante, who (to show the influence of riches in destroying the reason) is the only one of the powers of the Inferno who cannot speak intelligibly; and also the

the brutal with the human nature: human in sagacity—using both intellect and arrow; but brutal in its body and hoof, for consuming, and trampling down. For which sin Ixion is at last bound upon a wheel—fiery and toothed, and rolling perpetually in the air;—the type of human labour when selfish and fruitless (kept far into the middle ages in their wheel of fortune); the wheel which has in it no breath or spirit, but is whirled by chance only; whereas of all true work the Ezekiel vision is true, that the Spirit of the living creature is in the wheels, and where the angels go, the wheels go by them; but move no otherwise.

75. This being the real nature of capital, it follows that there are two kinds of true production, always going on in an active state; one of seed, and one of food; or production for the Ground, and for the Mouth; both of which are by covetous persons thought to be production only for the granary; whereas the function of the granary is but intermediate and conservative, fulfilled in distribution; else it ends in nothing but mildew, and nourishment of rats and worms. And since production for the Ground is only useful with future hope of harvest, all *essential* production is for the Mouth; and is finally measured by the mouth; hence, as I said cowardliest; he is not merely quelled or restrained, but literally “collapses” at a word; the sudden and helpless operation of mercantile panic being all told in the brief metaphor, “as the sails, swollen with the wind, fall, when the mast breaks.”

above, consumption is the crown of production; and the wealth of a nation is only to be estimated by what it consumes.

The want of any clear sight of this fact is the capital error, issuing in rich interest and revenue of error among the political economists. Their minds are continually set on money-gain, not on mouth-gain; and they fall into every sort of net and snare, dazzled by the coin-glitter as birds by the fowler's glass; or rather (for there is not much else like birds in them) they are like children trying to jump on the heads of their own shadows; the money-gain being only the shadow of the true gain, which is humanity.

76. The final object of political economy, therefore, is to get good method of consumption, and great quantity of consumption: in other words, to use everything, and to use it nobly; whether it be substance, service, or service perfecting substance. The most curious error in Mr. Mill's entire work (provided for him originally by Ricardo), is his endeavour to distinguish between direct and indirect service, and consequent assertion that a demand for commodities is not demand for labour (*I. v. 9, et seq.*). He distinguishes between labourers employed to lay out pleasure grounds, and to manufacture velvet; declaring that it makes material difference to the labouring classes in which of these two ways a capitalist spends his money; because the employment of the gardeners is a demand for labour, but

the purchase of velvet is not.<sup>1</sup> Error colossal as well as strange. It will, indeed, make a difference to the labourer whether he bid him swing his scythe in the spring winds, or drive the loom in pestilential air; but, so far as his pocket is concerned, it makes to him absolutely no difference whether we order him to make green velvet, with seed and a scythe, or red velvet, with silk and scissors. Neither does it anywise concern him whether, when the velvet is made, we consume it by walking on it, or wearing it, so long as our consumption of it is wholly selfish. But if our consumption is to be in any wise unselfish, not only our mode of consuming the articles we require interests him, but also the *kind* of article we require with a view to consumption. As thus (returning for

<sup>1</sup> The value of raw material, which has, indeed, to be deducted from the price of the labour, is not contemplated in the passages referred to, Mr. Mill having fallen into the mistake solely by pursuing the collateral results of the payment of wages to middlemen. He says—"The consumer does not, with his own funds, pay the weaver for his day's work." Pardon me; the consumer of the velvet pays the weaver with his own funds as much as he pays the gardener. He pays, probably, an intermediate ship-owner, velvet merchant, and shopman; pays carriage money, shop rent, damage money, time money, and care money; all these are above and beside the velvet price (just as the wages of a head gardener would be above the grass price); but the velvet is as much produced by the consumer's capital, though he does not pay for it till six months after production, as the grass is produced by his capital, though he does not pay the man who mowed and rolled it on Monday, till Saturday afternoon. I do not know if Mr. Mill's conclusion,—"the capital cannot be dispensed with, the purchasers can" (p. 98), has yet been reduced to practice in the City on any large scale.

a moment to Mr. Mill's great hardware theory<sup>1)</sup>: it matters, so far as the labourer's immediate profit is concerned, not an iron filing whether I employ him in growing a peach, or forging a bombshell; but my probable mode of consumption of those articles matters seriously. Admit that it is to be in both cases "unselfish," and the difference, to him, is final, whether when his child is ill, I walk into his cottage and give it the peach, or drop the shell down his chimney, and blow his roof off.

The worst of it, for the peasant, is, that the capitalist's consumption of the peach is apt to be selfish, and of the shell, distributive; but, in all cases, this is the broad and general fact, that on due catallactic commercial principles, *somebody's* roof must go off in fulfilment of the bomb's destiny. You may grow for your neighbour, at your liking, grapes or grape-shot; he will also, catallactically, grow grapes or grape-shot for you, and you will each reap what you have sown.

77. It is, therefore, the manner and issue of consumption which are the real tests of production. Production does not consist in things laboriously made, but in things serviceably consumable; and the question for the nation is not how much labour it employs, but how much life it produces. For as

<sup>1</sup> Which, observe, is the precise opposite of the one under examination. The hardware theory required us to discharge our gardeners and engage manufacturers; the velvet theory requires us to discharge our manufacturers and engage gardeners.

consumption is the end and aim of production, so life is the end and aim of consumption.

I left this question to the reader's thought two months ago, choosing rather that he should work it out for himself than have it sharply stated to him. But now, the ground being sufficiently broken (and the details into which the several questions, here opened, must lead us, being too complex for discussion in the pages of a periodical, so that I must pursue them elsewhere), I desire, in closing the series of introductory papers, to leave this one great fact clearly stated. **THERE IS NO WEALTH BUT LIFE.** Life, including all its powers of love, of joy, and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings; that man is richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal, and by means of his possessions, over the lives of others.

A strange political economy; the only one, nevertheless, that ever was or can be: all political economy founded on self-interest<sup>1</sup> being but the fulfilment of that which once brought schism into the Policy of angels, and ruin into the Economy of Heaven.

78. "The greatest number of human beings noble and happy." But is the nobleness consistent with

<sup>1</sup> "In all reasoning about prices, the proviso must be understood, 'supposing all parties to take care of their own interest.' "—Mill, III. i. 5.

the number? Yes, not only consistent with it, but essential to it. The maximum of life can only be reached by the maximum of virtue. In this respect the law of human population differs wholly from that of animal life. The multiplication of animals is checked only by want of food, and by the hostility of races; the population of the gnat is restrained by the hunger of the swallow, and that of the swallow by the scarcity of gnats. Man, considered as an animal, is indeed limited by the same laws; hunger, or plague, or war, are the necessary and only restraints upon his increase,—effectual restraints hitherto,—his principal study having been how most swiftly to destroy himself, or ravage his dwelling-places, and his highest skill directed to give range to the famine, seed to the plague, and sway to the sword. But, considered as other than an animal, his increase is not limited by these laws. It is limited only by the limits of his courage and his love. Both of these *have* their bounds; and ought to have: his race has its bounds also; but these have not yet been reached, nor will be reached for ages.

79. In all the ranges of human thought I know none so melancholy as the speculations of political economists on the population question. It is proposed to better the condition of the labourer by giving him higher wages. “Nay,” says the economist, “if you raise his wages, he will either people down to the same point of misery at which you found him, or drink your wages away.” He will. I know it. Who

gave him this will? Suppose it were your own son of whom you spoke, declaring to me that you dared not take him into your firm, nor even give him his just labourer's wages, because if you did, he would die of drunkenness, and leave half a score of children to the parish. "Who gave your son these dispositions?"

—I should inquire. Has he them by inheritance or by education? By one or other they *must* come; and as in him, so also in the poor. Either these poor are of a race essentially different from ours, and unredeemable (which, however often implied, I have heard none yet openly say), or else by such care as we have ourselves received, we may make them continent and sober as ourselves—wise and dispassionate as we are—models arduous of imitation.

"But," it is answered, "they cannot receive education." Why not? That is precisely the point at issue. Charitable persons suppose the worst fault of the rich is to refuse the people meat; and the people cry for their meat, kept back by fraud, to the Lord of Multitudes.<sup>1</sup> Alas! it is not meat of which the

<sup>1</sup> James v. 4. Observe, in these statements I am not taking up, nor countenancing one whit, the common socialist idea of division of property; division of property is its destruction; and with it the destruction of all hope, all industry, and all justice: it is simply chaos—a chaos towards which the believers in modern political economy are fast tending, and from which I am striving to save them. The rich man does not keep back meat from the poor by retaining his riches; but by basely using them. Riches are a form of strength; and a strong man does not injure others by keeping his strength, but by using it injuriously. The socialist, seeing a strong man oppress a weak one, cries out—"Break the

refusal is cruellest, or to which the claim is validest. The life is more than the meat. The rich not only refuse food to the poor; they refuse wisdom; they refuse virtue; they refuse salvation. Ye sheep without shepherd, it is not the pasture that has been shut from you, but the presence. Meat! perhaps your right to that may be pleadable; but other rights have to be pleaded first. Claim your crumbs from the table, if you will; but claim them as children, not as dogs; claim your right to be fed, but claim more loudly your right to be holy, perfect, and pure.

Strange words to be used of working people: "What! holy; without any long robes nor anointing oils; these rough-jacketed, rough-worded persons; set to nameless and dishonoured service? Perfect! —these, with dim eyes and cramped limbs, and slowly

strong man's arms"; but I say, "Teach him to use them to better purpose." The fortitude and intelligence which acquire riches are intended, by the Giver of both, not to scatter, nor to give away, but to employ those riches in the service of mankind; in other words, in the redemption of the erring and aid of the weak—that is to say, there is first to be the work to gain money; then the Sabbath of use for it—the Sabbath, whose law is, not to lose life, but to save. It is continually the fault or the folly of the poor that they are poor, as it is usually a child's fault if it falls into a pond, and a cripple's weakness that slips at a crossing; nevertheless, most passers-by would pull the child out, or help up the cripple. Put it at the worst, that all the poor of the world are but disobedient children, or careless cripples, and that all rich people are wise and strong, and you will see at once that neither is the socialist right in desiring to make everybody poor, powerless, and foolish as he is himself, nor the rich man right in leaving the children in the mire.

wakening minds? Pure—these, with sensual desire and grovelling thought; foul of body, and coarse of soul?" It may be so; nevertheless, such as they are, they are the holiest, perfectest, purest persons the earth can at present show. They may be what you have said; but if so, they yet are holier than we, who have left them thus.

But what can be done for them? Who can clothe—who teach—who restrain their multitudes? What end can there be for them at last, but to consume one another?

I hope for another end, though not, indeed, from any of the three remedies for over-population commonly suggested by economists.

80. These three are, in brief — Colonisation; Bringing in of waste lands; or Discouragement of Marriage.

The first and second of these expedients merely evade or delay the question. It will, indeed, be long before the world has been all colonised, and its deserts all brought under cultivation. But the radical question is not how much habitable land is in the world, but how many human beings ought to be maintained on a given space of habitable land.

Observe, I say, *ought* to be, not how many *can* be. Ricardo, with his usual inaccuracy, defines what he calls the "natural rate of wages" as "that which will maintain the labourer." Maintain him! yes; but how?—the question was instantly thus asked of me by a working girl, to whom I read the passage. I will

amplify her question for her. " Maintain him, how? " As, first, to what length of life? Out of a given number of fed persons how many are to be old—how many young; that is to say, will you arrange their maintenance so as to kill them early—say at thirty or thirty-five on the average, including deaths of weakly or ill-fed children?—or so as to enable them to live out a natural life? You will feed a greater number, in the first case,<sup>1</sup> by rapidity of succession; probably a happier number in the second: which does Mr. Ricardo mean to be their natural state, and to which state belongs the natural rate of wages?

Again: A piece of land which will only support ten idle, ignorant, and improvident persons, will support thirty or forty intelligent and industrious ones. Which of these is their natural state, and to which of them belongs the natural rate of wages?

Again: If a piece of land support forty persons in industrious ignorance; and if, tired of this ignorance, they set apart ten of their number to study the properties of cones, and the sizes of stars; the labour of these ten, being withdrawn from the ground, must either tend to the increase of food in some transitional manner, or the persons set apart for sidereal and conic purposes must starve, or someone else starve instead of them. What is, therefore, the natural rate of wages of the scientific persons, and how does this

<sup>1</sup> The quantity of life is the same in both cases; but it is differently allotted.

rate relate to, or measure, their reverted or transitional productiveness?

Again: If the ground maintains, at first, forty labourers in a peaceable and pious state of mind, but they become in a few years so quarrelsome and impious that they have to set apart five, to meditate upon and settle their disputes;—ten, armed to the teeth with costly instruments, to enforce the decisions; and five to remind everybody in an eloquent manner of the existence of a God; what will be the result upon the general power of production, and what is the “natural rate of wages” of the meditative, muscular, and oracular labourers?

81. Leaving these questions to be discussed, or waived, at their pleasure, by Mr. Ricardo’s followers, I proceed to state the main facts bearing on that probable future of the labouring classes which has been partially glanced at by Mr. Mill. That chapter and the preceding one differ from the common writing of political economists in admitting some value in the aspect of nature, and expressing regret at the probability of the destruction of natural scenery. But we may spare our anxieties, on this head. Men can neither drink steam, nor eat stone. The maximum of population on a given space of land implies also the relative maximum of edible vegetable, whether for men or cattle; it implies a maximum of pure air; and of pure water. Therefore: a maximum of wood, to transmute the air, and of sloping ground, protected by herbage from the extreme heat of the

sun, to feed the streams. All England may, if it so chooses, become one manufacturing town; and Englishmen, sacrificing themselves to the good of general humanity, may live diminished lives in the midst of noise, of darkness, and of deadly exhalation. But the world cannot become a factory, nor a mine. No amount of ingenuity will ever make iron digestible by the million, nor substitute hydrogen for wine. Neither the avarice nor the rage of men will ever feed them, and however the apple of Sodom and the grape of Gomorrah may spread their table for a time with dainties of ashes, and nectar of asps,—so long as men live by bread, the far away valleys must laugh as they are covered with the gold of God, and the shouts of His happy multitudes ring round the wine-press and the well.

82. Nor need our more sentimental economists fear the too wide spread of the formalities of a mechanical agriculture. The presence of a wise population implies the search for felicity as well as for food; nor can any population reach its maximum but through that wisdom which "rejoices" in the habitable parts of the earth. The desert has its appointed place and work; the eternal engine, whose beam is the earth's axle, whose beat is its year, and whose breath is its ocean, will still divide imperiously to their desert kingdoms, bound with unfurrowable rock, and swept by unarrested sand, their powers of frost and fire: but the zones and lands between, habitable, will be loveliest in habitation. The desire of the heart is

also the light of the eyes. No scene is continually and untiringly loved, but one rich by joyful human labour; smooth in field; fair in garden; full in orchard; trim, sweet, and frequent in homestead; ringing with voices of vivid existence. No air is sweet that is silent; it is only sweet when full of low currents of under sound—triplets of birds, and murmur and chirp of insects, and deep-toned words of men, and wayward trebles of childhood. As the art of life is learned, it will be found at last that all lovely things are also necessary:—the wild flower by the wayside, as well as the tended corn; and the wild birds and creatures of the forest, as well as the tended cattle; because man doth not live by bread only, but also by the desert manna; by every wondrous word and unknowable work of God. Happy, in that he knew them not, nor did his fathers know; and that round about him reaches yet into the infinite, the amazement of his existence.

83. Note, finally, that all effectual advancement towards the true felicity of the human race must be by individual, not public effort. Certain general measures may aid, certain revised laws guide, such advancement; but the measure and law which have first to be determined are those of each man's home. We continually hear it recommended by sagacious people to complaining neighbours (usually less well placed in the world than themselves), that they should "remain content in the station in which Providence has placed them." There are perhaps

some circumstances of life in which Providence has no intention that people *should* be content. Nevertheless, the maxim is on the whole a good one; but it is peculiarly for home use. That your neighbour should, or should not, remain content with *his* position, is not your business; but it is very much your business to remain content with your own. What is chiefly needed in England at the present day is to show the quantity of pleasure that may be obtained by a consistent, well-administered competence, modest, confessed, and laborious. We need examples of people who, leaving Heaven to decide whether they are to rise in the world, decide for themselves that they will be happy in it, and have resolved to seek—not greater wealth, but simpler pleasure; not higher fortune, but deeper felicity; making the first of possessions, self-possession; and honouring themselves in the harmless pride and calm pursuits of peace.

Of which lowly peace it is written that “justice and peace have kissed each other”; and that the fruit of justice is “sown in peace of them that make peace”; not “peace-makers” in the common understanding — reconcilers of quarrels (though that function also follows on the greater one); but peace-Creators; Givers of Calm. Which you cannot give, unless you first gain; nor is this gain one which will follow assuredly on any course of business, commonly so called. No form of gain is less probable, business being (as is shown in the language of all nations—

*πωλεῖν* from *πέλω*, *πρᾶσις* from *περάω*, *venire*, vendre, and venal, from *venio*, etc.) essentially restless—and probably contentious;—having a raven-like mind to the motion to and fro, as to the carrion food; whereas the olive-feeding and bearing birds look for rest for their feet: thus it is said of Wisdom that she “ hath builded her house, and hewn out her seven pillars”; and even when, though apt to wait long at the doorposts, she has to leave her house and go abroad, her paths are peace also.

84. For us, at all events, her work must begin at the entry of the doors: all true economy is “ Law of the house.” Strive to make that law strict, simple, generous: waste nothing, and grudge nothing. Care in nowise to make more of money, but care to make much of it; remembering always the great, palpable, inevitable fact—the rule and root of all economy—that what one person has, another cannot have; and that every atom of substance, of whatever kind, used or consumed, is so much human life spent; which, if it issue in the saving present life, or gaining more, is well spent, but if not, is either so much life prevented, or so much slain. In all buying, consider, first, what condition of existence you cause in the producers of what you buy; secondly, whether the sum you have paid is just to the producer, and in due proportion, lodged in his hands;<sup>1</sup> thirdly, to how

<sup>1</sup> The proper offices of middle-men, namely, overseers (or authoritative workmen), conveyancers (merchants, sailors, retail dealers, etc.), and order-takers (persons employed to receive directions from the consumer), must, of course, be

much clear use, for food, knowledge, or joy, this that you have bought can be put; and fourthly, to whom and in what way it can be most speedily and serviceably distributed: in all dealings whatsoever insisting on entire openness and stern fulfilment; and in all doings, on perfection and loveliness of accomplishment; especially on fineness and purity of all marketable commodity: watching at the same time for all ways of gaining, or teaching, powers of simple pleasure; and of showing ὅσον ἐν ἀσφαδέλῳ μέγ' ὄνειρα—  
the sum of enjoyment depending not on the quantity of things tasted, but on the vivacity and patience of taste.

85. And if, on due and honest thought over these things, it seems that the kind of existence to which men are now summoned by every plea of pity and claim of right, may, for some time at least, not be a luxurious one;—consider whether, even supposing it guiltless, luxury would be desired by any of us, if we saw clearly at our sides the suffering which accompanies it in the world. Luxury is indeed possible in the future—innocent and exquisite; luxury for all, and by the help of all; but luxury at present can only be enjoyed by the ignorant; the cruellest man living could not sit at his feast, unless he sat

examined before I can enter farther into the question of just payment of the first producer. But I have not spoken of them in these introductory papers, because the evils attendant on the abuse of such intermediate functions result not from any alleged principle of modern political economy, but from private carelessness or iniquity.

blindfold. Raise the veil boldly; face the light; and if, as yet, the light of the eye can only be through tears, and the light of the body through sackcloth, go thou forth weeping, bearing precious seed, until the time come, and the kingdom, when Christ's gift of bread and bequest of peace shall be Unto this Last as unto thee; and when, for earth's severed multitudes of the wicked and the weary, there shall be holier reconciliation than that of the narrow home, and calm economy, where the Wicked cease—not from trouble, but from troubling—and the Weary are at rest.





# COMMENTARY

## EDITOR'S NOTES

[*The numbers refer to the sections*]

### AUTHOR'S PREFACE

1. The four Papers appeared in the *Cornhill Magazine* for August, September, October and November, 1860, during W. M. Thackeray's editorship.

*Estimate of a weight.* "Qui Judicatis Terram," Sect. 48, "seventeen ounces."

2. *Organisation of labour with fixed wages.* Partly realised in the recent establishment of Labour Bureaux, Wages Boards, and the minimum wage in some industries.

3. *Wealth radiant and wealth reflective.* Metaphor borrowed from theory of heat. Instead of "reflective" we should now say "radiated" or "reflected."

4. *Pope's assertion.* *Essay on Man*, IV. 247.

*Orbits of economy.* Ruskin suggests an analogy between the celestial system and that of human society. Moving stars can be deflected from their orbits, or paths in space, by the attraction of other celestial bodies, but they maintain their positions when no such disturbing force acts, in obedience to Law. Cf. Hooker's *Ecclesiastical Polity*, Bk. I. iv.: "Of law no less can be said than that her voice is the harmony of the world"; also Wordsworth's *Ode to Duty*:

Thou dost preserve the stars from wrong,  
And the most ancient heavens, through Thee, are fresh and  
strong.

5, note. Adam Smith is here making implicit reference to the restraints imposed by the Mediæval Trade Guilds upon their members; enforcing among other points a definite standard of excellence of workmanship and of purity of materials. He implies that competition supplies the necessary incentives.

6. *The sequel.* Partly dealt with in some later papers in *Fraser's Magazine*, afterwards collected in *Munera Pulveris*.

6 (1). *Training schools for youth.* To a certain extent this is being realised in the Government requiring all Education Authorities throughout the country to provide Elementary, Secondary and Technical schools for their areas. The "Fisher" Act of 1918 goes farther in establishing, sooner or later, wider Secondary and Technical education, and especially Continuation schools for pupils already wage-earners, between the ages of 14 and 18.

Ruskin's three main sections cover the suggested curriculum for the proposed Continuation schools: Plenty of physical exercise and organised games in the open air to supplement direct health teaching; much good literature and social history, in song and story and legend and records, as inspiration for true citizenship; and efficient technical or vocational instruction.

6 (2). *Manufactories and workshops.* This scheme was brought into being for the production of materials and munitions needed for the Great War (1914-18), but we are far from ready to adopt a similar one "for the production and sale of every necessary of life, and for the exercise of every useful art." The proposed nationalisation of the industries of production is an alternative measure, land, mines, railways, and shipping; but a country which made its great stride forward a

century ago under the individualistic system of private enterprise is reluctant to surrender that liberty. There is considerable jealousy and distrust of Government interference and Government enterprise, as tending towards monopoly or inefficiency; and it has to be confessed that the British Government had not—until recent reforms amended conditions—been at all a model employer or an enterprising business manager. The great State department, the Post Office, with its slowness to enlarge facilities, lack of consideration for employees, and unattractive presentment to the Public; the Army Clothing Factories; and, abroad, the inefficient consular service, are cases in point.

The wholesome rivalry between Government and private enterprises might perhaps correct some of the unfavourable features of both, if Ruskin's proposal could be made practicable.

6 (3). *Found objecting to work.* Modern social reformers would perhaps agree with Ruskin as to the first three sets of people, and the remedies for their condition, but the exaggerated sensitiveness of the present day as to the supposed "liberty of the subject," and the general intolerance of discipline, tell against the same agreement with him in the case of this difficult fourth.

6 (4). *The old and destitute.* A beginning has been made with this in the Old Age Pensions; and the "Break-up of the Poor Law" recommended by the Minority Report of the Royal Commission (1912) will do much to remove the stigma of honourable poverty.

*De publico est elatus.* Contributed by the public. P. Valerius (d. 503 B.C.), a patriotic Roman statesman and warrior, so far from enriching himself in his career, died in such straitened circumstances that his estate could not even provide the money for his funeral.

## ESSAY I

## THE ROOTS OF HONOUR

Ruskin's titles are always interesting and full of meaning, sometimes far-fetched, but worth looking into and puzzling over.

In "The Roots of Honour" is suggested the idea more fully presented in Sects. 17-21, that dignity belongs and honour is paid only to those whose motives are self-sacrificing, or at least unselfish; not to those who are actuated by self-interest only. A much older tradition than that of the early economists imputes low cunning, sharp-practice, and even fraudulent dealing to those whose occupation is solely buying to sell again.

1. *Eliminate the inconstants.* Ruskin uses mathematical illustration very often for the convenience of its symbolic language, and it has been extensively applied by later writers on economics. In modern Algebra the terms *constants* and *variables* are used, rather than *constants* and *inconstants*. The latter term has come to signify something of blame.

2. *Not mathematically but chemically.* Altering the result, not as to quantity, but as to quality.

3. *No skeletons.* This ironical comparison reaches its climax in the closing words: "deficient only in applicability"; for an applied science must thus become valueless.

*An ossifiant theory of progress.* "Bony." Ossification, or the becoming hard and rigid of substances that should be yielding and pliable, is a form of disease. As "progress" implies movement, growth, elasticity, the introduction of rigidity is a hindrance.

*Having . . . constructed . . . corpuscular structures.* The parable implies that having assumed the absurd structure and built up a system of behaviour for a soul-less thing, the granting of the supposition that man is actuated by other than material motives would spoil the whole theory.

4. *Late strikes.* In 1859 a great strike in the building trade occurred.

6. *Indeterminable.* Cf. *indeterminate* in Theory of Equations; i.e. more than one solution is possible.

7. *Balances of expediency . . . balances of justice.* A symbolical figure of Justice bears a sword and, blind-folded, carries a balance. What difference would you suggest in a figure symbolical of Expediency?

8. *Calculable force . . . unknown quantity.* Another mathematical illustration.

10. *An anomalous force.* A force acting contrary to, or differently from, what is expected.

11. Ruskin's view as to the relations between officers and men in an army are especially appealing to us when so many citizens have exchanged their civil life for a military one and learned the strength of the tie.

12. *It is easy . . . Not so easy.* Notice the vigour imparted by the use of a phrase instead of a clause; and the meditative historic tense in *shall be animated*, with return to very plain prose in *But a band of men . . . chief.*

*The first—How far the rate of wages, etc.* It has been one of the great drawbacks of an industrial system which has made our country rich, that one of the essentials of Production, the labour of human beings, men and women and children—has been considered only

as a "lump" or "chunk," from which bits might be broken when wanted in an industry, and rejected directly it was no longer bringing gain; *i.e.* scrapped like a broken tool or wheel. No one recognised it as this. The system sounded well; freedom of labour to accept the best price offered; freedom of industry to make use of cheapest labour procurable. Thus plenty of workmen unemployed was a convenient state of things for employers; as it certainly was not for the workmen themselves.

Now it is being recognised that the payment of a just wage shall be a "first charge" on an industry; and that such forms of industry as cannot meet this charge must (speaking generally) disappear.

*The second—How far . . . connected.* Also now (sixty years after) it is generally acknowledged by writers on Social Science, that the *stabilising of employment*, the *regularising of industry* should be the first endeavour of large employers of labour, from the Government down. It is probably impossible to prevent some fluctuations in demand in many trades, but the greatest and worst have come through the speculative competition among manufacturers and merchants to amass some sudden gain. The step may involve the employment of from fifty to some hundreds of additional workmen: when the opportunity fails or is exhausted, most or all of them will be as suddenly dismissed. With the recognition of the claim of labour supplied by human beings, as distinct from inanimate material, such violent fluctuations would cease. For the same reason Government and public authorities, such as the municipal bodies, should seek to put in hand their large, slow-moving schemes of building, draining, reclaiming, etc., in the less busy seasons of the year. For this, much greater

unity among Government departments, and correspondence between various local authorities is both desirable and necessary.

*Permanent interest . . . esprit de corps.* Among the proposals of reformers of the present day for achieving this are those of co-operation, profit-sharing, and some part in the general responsibility and control of the firm's working policy. Persons who have no "say in the matter," and only mechanical duties to fulfil, are apt to flag and deteriorate in service sooner than those who have some responsibility or leadership.

13. *Sell commissions.* Sale of army commissions has been abolished; the professional fees remain as stated; the (Metropolitan) cab-fares have been revised on the principle of a minimum charge, and increments per mile or part. But the illustration holds good; knowing it to be a fixed charge no one who is in need of the service haggles about the price.

14. "*Chosen.*" There seems to be a silent allusion to the Gospel, "Many be called, but few chosen" (Matthew xx. 16), the basis of the doctrines of "election" and "pre-destination." Ruskin suggests that to be "chosen" is the outcome of some personal merit, not the caprice of an absolute authority.

The Trades Unions have succeeded in establishing a standard *rate of pay* in all the organised industries, and is this they revive the defensive usefulness of the old Guilds. But they do not, like them, differentiate between the good and the bad workman; uniformity rather than excellence is the controlling idea. This may be partly because of the great sub-division of processes, whereby most kinds of work are merely repetition, at once monotonous and deadening to the spirit. A recent

speaker stated, "135 different processes are employed in the making of a boot. It is not to be expected that any of these 135 workers can get enthusiastic about their particular bit of the boot." This development of mechanical work is the great justification for the movement in favour of much shorter hours of labour; not that the rest of the time may be spent in idleness, but that the worker may be able to take up some piece of work, as a recreation or a hobby, which will exercise his personal capacity and provide an opportunity for some experience of pride and joy in work.

19. *Enforcing this upon him by political statute.* A general condemnation of Government trade regulations and restrictions.

20. *Hero of the "Excursion" from Autolycus.* Wordsworth's *Excursion* was written in 1814; its hero, a pedlar in the mountain district of England, was a century ago the chief means of communication from the outer world to the remote glens and dales of the North:

there he kept  
In solitude and solitary thought  
His mind in a just equipoise of love.

Autolycus (Shakespeare's *Winter's Tale*), also a pedlar, was an attractive rogue who disguised his habitual thefts from cottage and roost and hedge under the description of himself as a

Snapper-up of unconsidered trifles.<sup>1</sup>

The paragraph is a fine exposition of the right spirit of commercial intercourse, and its closing line a paraphrase of

Peace hath her victories no less renowned than war.

<sup>1</sup> *Winter's Tale*, iv. 3.

22. *To provide for the nation.* This truth is at the bottom of the energetic movement towards "nationalising" the production of the prime necessities of life, a principal article in the Socialist creed.

*In the purest and cheapest forms . . . most beneficial to the men employed.* The first two aims have been very satisfactorily attained by many traders during the past sixty years, but the third has proved a hard saying. The lot of the rank and file of workers for some of the great firms of which the British mercantile world is proud—and jealous—has often been a discredit to the "richest country in the world." The evil theories of "free contract" and unregulated competition among labourers, especially if unskilled, resulted in wide under-payment and ultimately "sweating."

24. The substance of this paragraph presses home the loss to the community involved in the practical disappearance of apprenticeship. The excellence of that system lay, not so much in the careful learning of a trade (which might often be mastered in less than seven years), but in the relation established between adult workers and the young.

25. The long sentence beginning *For all this is true*, and ending with *national destruction*, will need careful reading; it is packed full with energetic denunciation and assertions. It brings in the idea, fully developed later on, that real wealth consists in fullness of Life.

*Premises.* A term in logic; suppositions or hypotheses on which the arguments are based.

*Deduction.* Conclusion or result of argument.

*Polity.* There is a nice distinction between *polity* and *policy*; both signify a reasoned course of action; the former (from which comes *political*) implies considera-

tions for the good of the "body politic," the community, the nation: the latter may be well intentioned, but is as often dictated by expediency.

## QUESTIONS AND EXERCISES

### PREFACE

1. (6<sup>1</sup>) Give a short sketch of the school you would like to see established on these lines, its curriculum and time-table.
2. (6<sup>2</sup>) Describe any such manufactories and workshops, and their purpose.

### THE ROOTS OF HONOUR

3. (10, note) (a) Make the comparison suggested in *Bleak House* and *Master Humphrey's Clock*. (b) How would you alter the characters of Mr. Bounderby and Stephen Blackpool (*Hard Times*) to make them more telling to-day?
4. (17) What do you understand by "the romance of trade"? Give some illustrations.
5. (23) Describe one of the model "works" carried on by Captains of Industry to-day.
6. Make a collection of a score of "economic" proverbs and maxims. Discuss in a paragraph two which apparently contradict each other.
7. Think out and describe the occupation in which you yourself would wish to spend your working life. Supplement this with a talk on two or three hobbies which you would choose.

## ESSAY II

## THE VEINS OF WEALTH

Ruskin suggests in this title that the circulation of wealth in the "body politic," the community or nation, resembles that of the blood in the human body. We should expect him to seek to establish in the course of the essay some further points in the analogy, for instance, the causes that make for healthful vigour of the body and those that "damp down" conditions of wholesome energy.

27. *Absolute*. The distinction between absolute and relative terms is interesting: to the former belong *circular, man, fire*; to the latter *perpendicular, son, heat*.

28. Note this definition of political economy, and the eloquent illustration which follows.

30. *Direct . . . inverse*. Remember the arithmetical meanings and formulæ.

31. *Harmonious results . . . melodious inequalities*. These are felicitous epithets; the richness of a full chord is got only by the blending of differences, and (as Browning reminds us), consists in more than the totality of the notes forming it. But each must have been in itself melodious, not noise merely. And inequalities of fortune, capacity and attainment are not necessarily ugly or noisome, but only when caused by injustice or pressed to extremes.

31, *note*. *Reform our schools . . . prisons*. Ruskin shared the hopes and enthusiasms of the best thinkers of his day, and inspired much of the reforming spirit in education. But now, for the first time in our history,

are any considerable numbers of the population alive to its value, keen to advance it, and prepared to honour it.

34, *note*. Since Ruskin wrote there have appeared many very interesting definitions of money and discussions on its functions. In various ages of the world many different materials have been used for "money"; cattle, skins, corn, salt, tea, shells, slaves and, finally, metals. The whole subject is interesting to those who care for the story of origins and development. Modern economic definitions give us the following:

(1) *Money* is any exchangeable good which is both a medium of exchange and a measure of value.

(2) *Currency* is any medium of exchange which is current, or which circulates in any particular region (e.g., British currency, French currency).

(3) *Legal tender* is any medium of exchange which everyone must by law take in exchange: "validity secured by legal measures" (Sect. 34).

With regard to (1) we may notice that money might be, and once was, only a *measure of value*, or counters, like the "marks" given for school exercises. Thus a goat might be worth 500 shells and a weapon 250 shells, but the shells themselves worth nothing. Their introduction, however, helped the calculation of the relative values of the weapon and the goat. But if the money itself were valuable, as cattle or cubes of tea, it became also a *medium of exchange*.

(2) *Currency* is not quite the same thing as *coinage*. The ancient Empires of Egypt, Chaldæa and Assyria had no money, though they had immense commerce, for their *currency* consisted in blocks of metal reckoned by weight.

(3) In the British Isles the gold sovereign is *legal*

*tender* for any amount; so are Bank of England notes for £5 and its multiples; silver coins are *legal tender* up to £2; copper coins up to 1s. After 1914 the "paper money," Treasury notes for £1 and for 10s., superseded gold coins for inland trade, so that the gold coins might be at the service of the Government during the war.

*A man's labour for the day is a better standard of value, etc.* Some centuries ago in England when "labour" was almost entirely agricultural this standard was actually in use. An old table-book contains the scale of relation, *1 rood has 10 dayewerkes, 1 dayewerke has 4 perches.*

37. *Its real value . . . algebraical sign attached to it.* It will be remembered that while the signs +, - are in arithmetic only *signs of operation*, capable of altering quantity, in Algebra they are *signs of kind*, or capable of changing quality; so that the same operation may bring a widely different result. Add  $+x$  to  $+x$ , and we have  $+2x$ . But add  $-x$  to  $+x$  and we have 0.

38. *Dura Plains.* See Daniel iii. 1.

*Gilded index.* Index may be used here instead of *indicator*—attractively presented and thus misleading: "All that glitters is not gold." Or it may be used in the mathematical sense, as the exponent of the "power" of the quantity.

*Purchase-pieces of potter's fields.* The price given to Judas, the betrayer of Christ.—St. Matthew xxvii. 6, 7.

*An available principle, etc.* Readers caring to pursue this line of thought further will find much of interest in the opening chapter of Philip Wicksteed's *Common Sense of Political Economy*.

*The great question of justice, etc.* Ruskin always uses the term *justice* in its very fullest meaning; not in the

narrower sense of judging wrong-doers. So do all writers on economics who maintain that the science is a part of Ethics, *i.e.* concerned with the idea *I ought*.

39. These points are being forcibly illustrated to-day. The "unrest" throughout civilised societies is not solely on account of the desire for riches as for that intangible wealth which results from the right relations of human beings with one another.

40. *Byzants.* Or besants, an Eastern coin which preceded the noble.

*Outcome and consummation of all wealth. . . .* Though even a heathen philosopher declared that "it is not houses or colonnades or market-places that make a city, but men," and Christian civilisation is based on the dignity of human life, these canons have been largely forgotten or ignored in the modern theories of national progress.

41. *Adamant of Golconda.* A reference to the famous diamond mines of Hindustan.

*Adamant.* Old word, from which *diamond* comes.

"*These are My Jewels.*" The proud utterance of Cornelia, the mother of the twin Gracchi, Roman patriots, pointing to her sons.

## QUESTIONS AND EXERCISES

### THE VEINS OF WEALTH

1. (28) (a) Suggest three more examples which you yourself could supply. (b) What characters in fiction do you remember who were (1) models or (2) warnings in any of these or similar ways?

2. (33-35) Compose another story on the lines of this to illustrate the same truth.
3. (36) Suggest some groups of Three Trades to represent the three men in this illustration. Let one, at least, of your groups bring in foreign trade.
4. (39) Suggest some of these "joys"; and give actual illustrations of the "fidelities" which cannot be bought for, or rewarded by, gold.
5. (40) What actual plans and proposals do you know of which are intended to remedy the "dim-eyed and narrow-chested state of being?"
6. (41) What do you understand by "Souls of a good quality"?
7. Describe your ideal "Life of a Happy Worker."

### ESSAY III

#### QUI JUDICATIS TERRAM

In this essay Ruskin gets into close quarters with the conflict in principle of considerations of *justness*, and the bald teachings of the current political economy.

42. *Left among his ledgers some general maxims concerning wealth.* Any one of the anonymous authors of the collection of moral sayings handed down to us in the so-called Proverbs of Solomon.

43. The sad irony of this paragraph becomes intensified throughout this essay and the following one.

44. This is a beautiful exposition of the true principles of commercial intercourse, whence emerges the consciousness of brotherhood, not rivalry and hatred.

*Sun of Justice.* Ruskin employs the Vulgate translation. The Authorised Version of the English Bible throughout substitutes "righteousness," which is thus familiar (and rather vague in its meaning) to most readers.

*Every other means, emollient or consolatory . . . except justice.* The watchword of impatient workers is a rough rendering of this: "We want Justice not Charity."

44, note. This very full and clear note is worth careful study.

46. *Which prudence is of no mean order.* Prudence is ranked by theologians among the four Cardinal (or chief) Virtues; and in its high Christian sense it guides and illuminates. But in common usage its meaning has deteriorated, and generous minds are often disposed to scorn its precepts. Ruskin seeks to restore its original force and brings forward its historical and Catholic associations.

*Represented by Dante, etc. The Divine Comedy, Paradiso, xviii., xix.*

47. *As much justice as we need for all practical use.* Cf. "Whoso doeth the will of God, he shall know of the doctrine."

47, note. Again the symbolic statements of Algebra are employed to make clear the argument. Written out in full it would stand:

Value = labour  $\times$  force of demand; i.e. a product.

48. The considerations in this paragraph, if mastered and appreciated, will help us to see through the mean attractions of "a bargain." It is first ignorance, and next selfishness, that bolster up the seductiveness of speculative dealings on the Stock Exchange and Summer sales.

49, note. *The qualities of character which render science possible.* Development of intelligence so that theory can be blended with practice; and the knowledge of principles underlying the details of work. This makes all forms of work more interesting and generally more valuable than mere rule-of-thumb execution.

49. *Empirical . . . analytical.* The one implies rough estimate by actual practice (*cf.* "pinch of salt" in amateur cookery); the other the testing by breaking up into component parts and weighing or measuring them.

50. This paragraph is a clear exposition of the fallacy contained in the proverb, "Half a loaf is better than no bread," if taken as an economic principle.

52. *Tendency of the system is to check advancement.* This is plainly given by labour leaders to-day as one of the conditions against which workers rebel. Also it is artificial, and there are quite enough natural and inevitable checks among the more tolerable "disabilities of poverty."

53, note. The question of Free Trade or Protection is still a knotty one. With a world at peace it seems that the producing of goods where they are most readily and conveniently grown or made is only in due accordance with the principle of the division of labour. For farmers or fruit-growers to claim subsidies from Government in order to cultivate the lower slopes of Skiddaw or the Cornish dunes for wheat or tomatoes would obviously be absurd. Yet the wholesale adoption of the theory of "most conveniently grown or made" during the past fifty years had in 1914 resulted in Britain having lost some of her most important industries to more enter-

prising nations; and among them some essential or "key" manufactures. For this, every responsible member of the community who had practised the gospel of "cheapness" was partly to blame; since this is the final and supreme test of "greatest ease and convenience of production." The Great War has forced upon the British nation the recognition that cheap bread does not compensate for a depleted rural population; nor cheap fabrics for the perishing of small industries. Those interested in this question may like to read *Industry and Commerce*, by Cunningham, as well as the chapters on the subject in the ordinary text-books. A *via media* of the present day is the idea of Imperial Preference or Free Trade within the British Empire.

53. *Yet, to be just, etc.* Pope's *Moral Essays*, Epistle III., to Allen, Lord Bathurst.

54. *Collateral . . . reversionary.* A collateral operation may be said to be one which goes on simultaneously, or side by side with another; *reversionary* or complementary operations those which take place when the original ones cease.

54, note. Here Ruskin lets himself go to the extent of poking fun at the pompous supporters of "things as they are."

*Soldiers of the Ploughshare as well as Soldiers of the Sword.* In his collected papers, *A Joy for Ever.*

55. *The writings which we (verbally) esteem . . . mammon service.* See I. Timothy vi. 10, and St. Matthew vi. 24.

*Tai . . . inope.* Dante, *Paradiso*, xix. 109 (cf. St. Matthew xii. 41).

Christians like these the Æthiop shall condemn:  
When that the two assemblages shall part;  
One rich eternally, the other poor.—*Cary's Trans.*

## QUESTIONS AND EXERCISES

## QUI JUDICATIS TERRAM

1. (43) Write two short paragraphs as opening speeches in a debate, one supporting, the other opposing the statement: "We are taken in by lying labels, titles and advertisements, because we are too idle to learn what we ought to know."
2. (45) Give some historical and geographical instances to illustrate this.
3. (46) What is the difference between *legal* and *just*? And between *justice* and *equity*?
4. (53, note) Write a paragraph on (1) Import Duties; (2) Customs Houses; (3) Smuggling.
5. (53) Give a prose version of the quotation from Pope.
6. (54) Collect some literary allusions to the "Plough-share and the Sword," and the "Pen and the Sword." Of what are these implements the emblems?
7. What drawbacks do you recognise in the lot of a millionaire?

## ESSAY IV

## AD VALOREM

Here is the summing up of the whole argument. The title indicates that Value, that curse of economic theory, is the leading idea; and that its meaning is complex. The subjective capacity contributes as much as the objective material; in Ruskin's words, "it must be not

only of an availing nature, but in availing hands." In the course of the essay he derides the misconceptions as to what constitutes value, and therefore wealth, which had disfigured economic theory and misled economic practice, from Adam Smith's days to his own.

56. *Ambiguous*. Open to two or more interpretations.

56–57. The substance of these paragraphs is rather technical, and may need reading twice. The early economists worked for a clear distinction between productive and unproductive labourers; for example, those employed on producing a marketable commodity of indisputable utility and necessity, as saucers, basins; and those producing articles of ornament or luxury, as necklaces, vases. They recognised also a still less "productive" labourer; the attendant or servant employed by the rich for ostentation or the performance of trivial personal services. But though the distinction is possible in clearly marked cases, as in cultivation of the land on the one hand, and a liveried footman on the other, there is a very wide area, and by no means a straight line, dividing the two. Under some circumstances agricultural labour might be "unproductive," if thriftlessly or unintelligently applied; and in some cases, equally, personal attendants may be giving "productive" services if they relieve the employer of petty distractions and set him free for valuable duties, public or private.

59. Many of Mill's definitions are faulty and thus, as in the case of *value*, they lay him open to the rather merciless *reductio ad absurdum* of this paragraph. But definitions, whether literary or scientific, are not easy to construct. A modern accepted economic definition of value is "The capacity of any good to be estimated as

desirable," and though faultless, it is too much of an abstraction to be enjoyed by ordinary readers.

Shakespeare realised the difficulty of the subject, and gives us—

What things there are  
Most abject in regard and dear in use:  
What things again most dear in the esteem  
And poor in worth !<sup>1</sup>

*A pot of the smallest ale . . . Adonis painted by a running brook.* Enumerated in the tricking of Christopher Sly. Induction to the *Taming of the Shrew*.

*Demos, in the shape of Christopher Sly.* Demos, personification of the people, or of popular opinion; Christopher Sly, the tinker in the Induction to the *Taming of the Shrew*.

Notice the skilful syllogism.

60. David Ricardo, like Mill, was a highly-esteemed writer on political economy, best known for his Theory of Rent. The demolition of his position is undertaken in a less serious vein, and is quite comical.

60, note. The algebraical statement here is beautifully neat:

Let  $y$  represent demand, and  $x$  represent quantity of labour.

Then when  $y$  is constant,  $xy \propto x$ .

But we are reminded that demand never is constant when quantity of labour is not, or there would be no such things as scarcity and monopoly.

60, note. *The force of the buyer's capable intention to buy.* Ruskin's clear-headed blame led economists to adopt the truer expression "effective demand." The word "demand" is a good example of the difference

<sup>1</sup> *Troilus and Cressida*, iii. 3.

of meaning which a term may have in its technical and in its ordinary sense.

61. This paragraph is delightful to lovers of words. The deterioration and drift from true expression which results from common and careless use of words is perpetually illustrated when we need them in some weighty matter. It closes with a magnificent peroration, ending a sentence of twenty-two lines. Ruskin's energy and fervour permit him sometimes to achieve wonderful structures. It would be an interesting exercise to write out the principal line of thought with all illustrations and parentheses stripped off, and see what is lost.

62, note. *The Church Porch*, George Herbert:

Yet in thy thriving still misdoubt some evil;  
Lest gaining gain on thee, and make thee dim  
To all things else. Wealth is the conjuror's devil;  
Whom when he thinks he hath, the devil hath him.  
Gold thou mayst safely touch; but if it stick  
Unto thy hands, it woundeth to the quick.

65. *Sure, etc.* Pope's *Essay on Man*. The generous disposition has often in it an element of recklessness which leads its possessor to act upon impulse rather than calculation.

*Persons who become rich, etc.* These two groups of epithets are worth considering. The first shows that several characteristics conducive to getting rich are anything but admirable; the second, that not all those which conduce to poverty are despicable.

66. This is an example of Ruskin's scorching scrutiny. The term "profit" at which he is tilting, has of late years been termed "increment" (meaning addition), and the complexities of modern business relations have also given us "unearned increment," implying "unearned by the party receiving the addition."

*The plus quantities, etc.* Here Ruskin uses the algebraical (qualitative) meaning of the symbols. Since 1860 "plus-es" and "minus-es" have become familiar expressions.

*A kind of red ink.* A grim euphemism for blood.

67. *Catallactics.* Economics, like most sciences, has a large array of uncouth terms. This one, used by Archbishop Whateley (1831) in a lecture on the Science of Exchange, fortunately never became incorporated in the vocabulary.

*A needle for a diamond.* It is instructive to recognise that much of British industrial wealth is founded on the commercial intercourse established with primitive peoples. A gay cotton handkerchief or a string of glass beads exchanged for a load of cocoa-nuts, or a bundle of plumage would tend to "enrich" one party to the transaction.

*Founded on nescience, etc.* In its original use *science* signified knowledge, later, a body of systematised knowledge, and, later still, the collection of principles underlying one branch of one department of knowledge. From science (*scio*, I know) come its derivatives *pre-science*, or knowing beforehand, and *ne-science*, not knowing.

*Artlessness.* The word here has not the commendatory sense as when applied to a child's outlook, but to the absence of art where it is needed.

*Fish . . . serpent.* St. Matthew vii. 10.

68. *Merchant.* From *merces*, payment; hence *mercantile*.

*As a nail, etc.* Ecclesiaticus xxvii. 2.

*Zechariah's roll.* Zech. v. 1. Septuagint, "flying sickle."

69. *Metaphysical and psychical problem.* In metaphysics is studied the order of things outside nature: in psychics the order of things of the soul.

*David counting the price.* II. Samuel xxiii. 15, 16.

*Four variable quantities.* For a price to be arrived at we must have an equation;  $A \times B = \alpha \times \beta$ , and as each of the four varies, any variation in one of the quantities must be corrected, or balanced, by variation in others.

70, *note.* This charming note gives us a taste of Ruskin's skill and delight in elucidating the old myths, more fully displayed in his *Queen of the Air* (1869).

71. Here we have a glance at the principles underlying the theory of Rent; one of the most thorny subjects in economics.

*Cheap.* From the old term for market; whence Cheapside, Eastcheap, etc. This deep comparison makes us look foolish, but we continue to say "human effort is cheap," with some bitterness perhaps.

72. *Nugatory.* Making of no effect.

*Negative side . . . positive side.* Another mathematical illustration, taken from Analytical Conics in Ruskin's day, but familiar to most of us now in the "Graphs" of elementary Algebra.

*Wife is . . . the vine, etc.* Ps. cxxviii. 3.

*Consumption absolute is the end, crown, and perfection of production.* To Ruskin's clear sight is owing the much later recognition of this truth by economists.

73. *Caput vivum, not caput mortuum.* An illustration borrowed from chemistry. *Caput mortuum* is the residuum when the volatile matter is released. Throughout, Ruskin is considering Capital in its full, true meaning, not in the narrow technical sense in which it

is used in economics. There it means "Wealth devoted to the production of further wealth"; and it is, of course, of various forms. It is also correctly described as the "result of saving."

*Root producing root, bulb issuing in bulb.* This time an illustration from Botany (the science) or horticulture (the art) of the cultivation of plants. Perhaps we may see in this paragraph a dignified presentation of the ugly pursuit known as "money-grubbing."

*Prince Rupert's drops.* Molten glass dropped into cold water. A chemical experiment devised by Prince Rupert, grandson of James I.

*A polypous manner.* A polypus is a growth of a fungoid nature, never beneficial to the organism upon which it feeds.

The succeeding lines are an eloquent tribute to the joy of work, as realised in the great primal occupations of husbandry.

*An advance from Tisiphone, on mortgage* (Tisiphone, p. 105, note). "The requiter" will exact the repayment of the loan at the borrower's death, a mortgage being the first charge on the estate of the dead borrower.

74. *The type of Ixion.* In the myth Ixion promised his father-in-law to give him the value of the bridal gifts he owed, but treacherously murdered him. Purified of his sin by Zeus, he again sought to eschew his debt of gratitude, and to win Hera from Zeus. *Zeus*=Jupiter, *Hera*=Juno.

This paragraph is a triumphant example of packed eloquence, the line of narrative bearing a luxuriant series of branches—simile, illustration, and allusion—in a sentence of nearly thirty lines.

*Demas' silver mine.* Another myth of covetousness.

*Juno.* The Queen of Heaven in the Greek mythology.  
*Centaurs.* Powerful monsters, half man, half horse.

*Dante's Geryon.* *Divine Comedy, Inferno*, xvii. 105. The strange monster which bore Dante and Virgil from the Seventh to the Eighth Circle, the "lowest hell," the "uncleanly image of Fraud. . . . His face was the face of a just man, so mild an aspect had it outwardly; and the rest was all a reptile's body." (Wicksteed's trans.)

*The Ezekiel vision.* *Ezekiel i. 15, 16.*

76. The dictum of Mill that "a demand for commodities is not a demand for labour" is another example of infelicitous expression of a partial truth incurring rejection of it altogether. Later writers have hammered at it until it is not allowed to stand without innumerable qualifications, and it is the more easy to perceive its faultiness since the conditions of the modern world are widely different from those when Mill and Ruskin wrote.

*Not an iron filing.* Here is a stimulating novelty in place of the ancient "jot or tittle," or the threadbare "scrap" or the classical "iota."

77. *How much life it produces.* Here we have the real kernel of the truth Ruskin is laying down throughout the whole treatise: "There is no Wealth but Life."

79. *Claim your crumbs . . . right to be holy, perfect, pure.* The demand of labour to-day for better conditions of life, though obscured to the general gaze by the violence or material greed of a noisy few, is marked by a real appreciation of the things that make for Life. Could Ruskin have seen it before he sank beneath a consciousness of failure, it would have rejoiced his heart.

80. *Natural rate of wages.* Ricardo's 'slack definition

makes him an easy victim; certainly the alternatives of "greater number" or "happier number" did not embarrass the economists of his day.

*Properties of cones and the sizes of stars.* Branches of mathematics: Conic Sections and Astronomy.

A trenchant little sketch of human progress from primitive patriarchal conditions, through the prophet-leader period, to the warrior-king state, with its separate provision of religious teachers.

82. *Search for felicity as well as for food.* This assertion is well borne out in the present day when merely material good is found to be quite inadequate to satisfy the disinherited.

See Proverbs viii. 31, and xv. 30.

*All lovely things are also necessary.* This is a leading idea in Ruskin's thought. He has no patience with useless ornament, and sees, in the wonderful provision of natural beauty on the earth, the satisfaction of a part of man which cannot be sustained by bread—that is, by material fullness.

83. *What is chiefly needed.* This is a needful reminder in our present energetic schemes for social betterment. There is peril that we may demand too much of "Government," or organisation of some kind, and neglect to contribute enough of personal, individual amendment.

The simple life, the "plain living and high thinking" of Wordsworth, is indicated as the happy *via media*.

*Justice and peace.* Vulgate rendering, Psalm lxxxv. 13.

*Them that make peace.* St. James iii. 18.

"Business" is now quite differentiated from "business," as "holiday" from "holy-day": yet both are essentially the same and equally opposed to serenity.

84. *To make much of.* To esteem, to treat with care.

These four considerations duly observed would have made unnecessary Food Control and a Food Ministry, and "profiteering" a meaningless term.

*ὅσον ἐν, κ.τ.λ.* Hesiod's *Works and Days*, 40-41.  
Compare:

Fools! they know not how much the half exceeds the whole, nor how great blessing lies in marrow and asphodel.—*Aristophanes*.

85. This closing paragraph has a singular appropriateness just now. The cruelties of war have sickened us; its rage of destruction impoverished us—materially; yet the prolonged strife has awakened a sleeping readiness to snatch advantages. The generosity and fortitude which withheld no sacrifice to preserve us from defeat must not be wanting in the subtler perils of conquest.

*Bearing precious seed.* Psalm cxxvi. 6.

*Unto this last as unto thee.* St. Matthew xx. 13, 14.

*Wicked . . . weary.* Job iii. 17.

## QUESTIONS AND EXERCISES

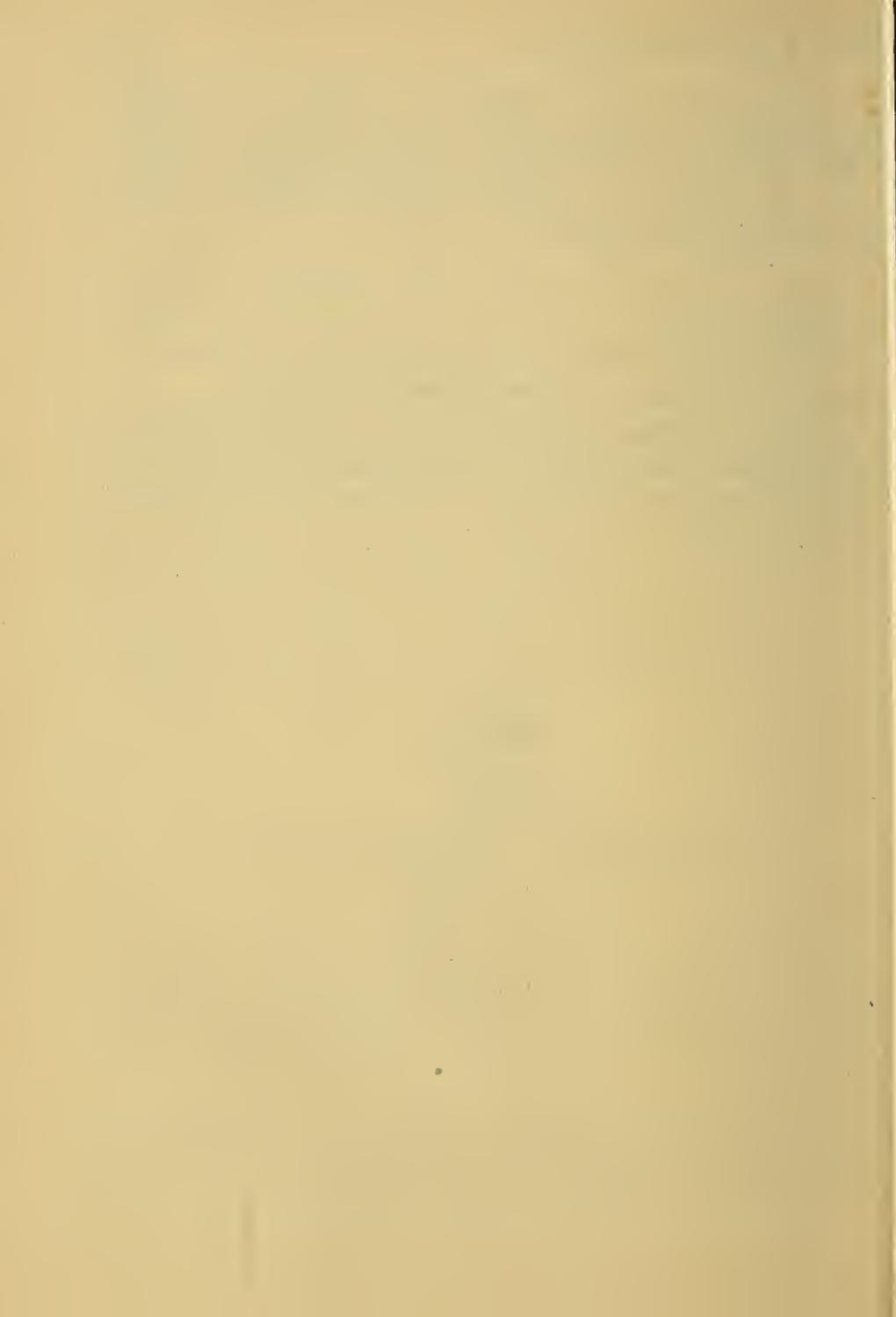
### AD VALOREM

1. (56) Suggest some circumstances and conditions in which the following would not be wealth: (1) a £5 Bank of England note. (2) A gold sovereign. (3) A fur coat. (4) A motor-car.

2. (61) How do (1) the possession of jewels, (2) the wearing of fine clothes, (3) the visiting of picture theatres, (4) belonging to a football or chess club, (5) attending a firework display,—avail towards life?

3. (66) Give a brief account of some of the great constructions or discoveries during the past hundred years which have brought about material *gain* or profit.
4. (70) Memorise the first paragraph. Can you name some splendid conquests?
5. (73) What is the point of the question: "Where are your furrows"?
6. (81) State briefly some of the *minuses* to set off against the *pluses* of an industrialised England.
7. (83) (a) What movements can you name which at the present time seem to encourage simplicity and sincerity of life? (b) What ideas or conditions are against them?





## BRIEF SKETCH OF THE AUTHOR'S LIFE

JOHN RUSKIN was born on 8th February, 1819, at 54, Hunter Street, Brunswick Square, London. His father was a Scottish wine merchant, a man of character and refinement, whose example undoubtedly inspired his conception of a true merchant as truly as that of George Eliot's father accounts for her Caleb Garth and Adam Bede. His mother, a most devout Evangelical Christian, while sharing and exhibiting to the full the limitations of early nineteenth-century womanhood, shone in all the narrow excellences of the home-life of the time. The first quarter of the past century saw only the dawn of the coming emancipation of childhood from the ponderous restrictions of adult ideas. Boys and girls of the period had no actual, but only potential, use or beauty. One day they would become men and women; their dress, behaviour and outlook were designed to anticipate this future by imitation, and all peculiarly child-like characteristics were as far as possible suppressed or concealed. It is a perpetual mystery to the psychologist of to-day that from this system of rearing there emerged a host of shining personalities, which our present enlightened methods will be hard put to it to surpass.

In accordance, then, with the prevailing ideas, little John Ruskin learnt the meaning of discipline

from babyhood. Crying was of no avail; it was not permitted. John Wesley's mother, we are told, permitted it in her larger brood, but they must "cry quietly." Mrs. Ruskin, with her one boy, made no concession. Small faults were swiftly punished, lapses and misdemeanours carried penalties of "no fruit" or "no pudding." John's toys were odd household fragments, invested by his imagination with all kinds of mysterious qualities and habitudes. He would lie on his stomach examining a square foot of the dining-room carpet until it had yielded up to him its secrets of colour and texture and blend, of which he was to make such wonderful use in years to come.

Serious offences of course involved whipping, which, we may be quite willing to think, hurt his gentle mother as much as it hurt him. Self-control and self-possession, which he justly valued and extolled in later life, were early taught by the coercive suggestion of saving his helping of pudding or favourite cake for a less fortunate child, and his tiny instalments of pocket-money for the missionary-box.

He early learnt to read and apparently (as it seems was often the case before there was so much teaching) without difficulty. Before this his mother was accustomed to read to him, almost entirely from the Bible; when he had mastered the art they read it aloud in alternate verses. Not the "story" parts only, but from cover to cover; Genesis to Malachi and St. Matthew to Revelation. And the unfortunate verse-and-chapter divisions of "the worst-

printed book in the world," did not prevent the majesty and music of the English Authorised version from sinking into the boyish mind, and stirring the youthful heart, and colouring the child's imagination so that always his thought bore the impress of its nobility, and his language the fullness of its diction.

Later he read (and we may be sure learnt) Scott and Byron and Rogers, Young and Campbell, and made acquaintance with the solid prose of the period. For a short time he went to a day-school and then read with a private tutor. At the age of seventeen he entered Christ Church, Oxford, and won the Newdigate prize in 1839, with other University honours. He continued to live at home in the vacations and, as in his boyhood, went with his parents on their yearly journeys, in which his father combined his business with the pleasure. They travelled in a specially-fitted post-chaise and thus, in leisurely fashion, Ruskin saw the greater part of the British Isles and the tourist's Continent. And all the time he was observing and reflecting. Perhaps it was as well that he had not had toys to distract him, for, like R. L. Stevenson, he was never "bored," and his gift for seeing, and his habits of reflection, together resulted in a sense of relation which hasty scholars invariably lack.

Ruskin had very early practised the art of self-expression, writing verse in the nursery; and he also mastered the brush, the knife and the chisel. So

that one of his biographers very justly points out, "his first-hand knowledge of arts and crafts gave him real insight into the finer qualities of work." His friendship with Turner, and his interest in the painter's work and method, filled a large space in his life as a young man. At the age of twenty-four he brought out the first volume of *Modern Painters*, which was followed at irregular intervals by four more volumes, the last appearing in 1860. During these years he also wrote *The Stones of Venice*, in three volumes, and the *Seven Lamps of Architecture* with his own illustrations.

Then he began to be in request as a lecturer at various places from the Royal Institution to the Working Men's College, and from Eton and Woolwich to private schools for girls. And however much his subject might deal with art, his real theme was ever *the Art of Life*. His dismay at the growing ugliness of industrial England, and his desire to help workers to emerge from their sordid conditions, led him to help the social reformers Maurice and Kingsley in their efforts. The Working Men's College was the result of their labour and, later, he founded the St. George's Guild. Out of his dissatisfaction had come *Unto this Last*, and its sequel, *Munera Pulveris*, both equally unacceptable to mid-Victorian England, with numerous other utterances condemning the economic theories and system of the day.

In 1870 he was appointed to the Slade Professorship of Art at Oxford, and many of his lectures there are

collected in the volumes with curious titles which appear among his works. His art work brought him a good income, and "finding himself rich he piously and prudently began to grow poor again for the sake of the poor; giving one-tenth of his fortune, for instance, for the buying of land for them." The members of St. George's Guild did the same, its object being a two-fold one of protesting in a practical way against the mercantile spirit and "to succour childhood and educate it," thus conserving and treasuring the true wealth of the nation. He had a real love for young people and children, and thought no trouble too great if perchance he could interest and amuse them. His book *Ethics of the Dust* consists of Talks to little Schoolgirls about what he terms "familiar minerals," which he gave at a school in the country so that these pupils at least "might have a vital interest in the subject when they began to study it as science." He says quite plainly that "no science can be learned in play," but play may often make intelligent children desire to work.

The John Ruskin School at Camberwell and the May-Day and other celebrations at Whitelands College, Chelsea, are memorials of this affection of his.

Indeed, in all the matters on which he felt strongly, Ruskin endeavoured to practise his own theories. Some of these attempts brought upon him the open ridicule of thoughtless or disapproving people; some failed to appeal to the very persons he wanted to help. Thus, a shop he opened at Paddington in a poor

neighbourhood where tea was sold as cheaply in small quantities to the small customers as if they had been able to buy a large amount at one time, was very partially successful because the people preferred the kind of shop they were used to. And when, as Slade Professor at Oxford, he led a band of enthusiastic undergraduates to mend a road near the city, the faulty result was laughed at, not always good-naturedly.

Ruskin was not happy in his marriage and had no children of his own, but lived a rather lonely life after he set up his own house. His mother lived to the age of ninety, and her son revered her in remembrance as he had loved her in life. From 1872 onwards, till his death in 1900, he lived at Coniston, the latter years in almost complete retirement. The village library, the linen and metal industries at Keswick, the Langdale hand-weaving, are all mementoes of his pioneer work in a direction which the twentieth-century mind supports more fully than did the preceding—the endeavour to restore to the worker his craft, and with it his share in the joy and pride of good work.

A more imposing commemoration of his thought and labour exists in the foundation of Ruskin College at Oxford, where working men may study the principles of civic duty and responsibility.

John Ruskin has been described by a distinguished essayist<sup>1</sup> as "one of the greatest of great men of all ages," and it remains for the present generation

<sup>1</sup> Mrs. Meynell, *John Ruskin* ("Modern English Writers").

to recognise this. In his own modest sincerity he laid claim only to being "not an unjust person; not an unkind one; a lover of order, labour, and peace."

He lies buried in Coniston churchyard, a runic cross marking his grave, amid the beautiful scenery of one of the fairest districts in his beloved England.





## RUSKIN AS AN ECONOMIST

Most treatises which aim at giving instruction on subjects of study begin with a quiet statement of what is intended, or a definition of the title. In *Unto this Last* Ruskin has a much more lively opening. He clears the way for the developing of his theme by attacking the prevailing notions and the methods of teaching political economy. He was writing in 1860, and the modern outlook of economics owes much to him for its emancipation from the theory of the classical economists, otherwise known as the "Manchester School," or the *laissez-faire*-ists. But, as he reminds the reader in his preface, his ideas met with a very discouraging reception, and occasioned an outburst of angry denunciation. Very slowly indeed did his interpretations of economic facts and conditions win their way; though looking back over the teachings of the intervening years we see how they helped to leaven the dense mass.

The term "economy" as used here, denotes system or management ("House-law," Preface, Sect. 3) and has no necessary connection with thrift. But it implies right ordering and judicious control. With the adjective "political" preceding it, the phrase signifies the right ordering of the affairs of the community, or nation, the "body politic" of the old writers. But

since the words politics, political, and polity have become almost appropriated to state government, and narrowed to express the methods by which this is carried on the wider meaning of "concerning the whole community" has been lost.

Hence the subject-matter of the book, and of those which its writer attacks, is now generally known as economics. It is a science because it is a body of knowledge based upon certain principles or laws. It is not, however, one of the exact sciences like mathematics, or even like chemistry, because there always enters into its considerations the "inconstant" elements of human desires, feelings and motives. In academic classification it ranks as a moral science, belonging to a group distinct from the natural sciences; and is a part of moral philosophy or ethics. Ethics is concerned with conduct, the comprehension of the idea *I ought*, and economics belongs to that part of the study of human actions in society; that is, in the ordinary business of life, getting a living.

The practical side of economics shows us that it is also an art; or rather, as has been aptly said, "social science, or civics, is the art of economics." We are reminded of arithmetic, which is both; being the "science of number," and the "art of calculation."

When Ruskin wrote, however, applied economics was understood almost solely as the art of getting rich; and was so devoid of inspiration that some one called it the "dismal science" and the name stuck; in its modern development it might well be

grouped in the *Scientiae Humaniores* if there were such a classification.

The monumental work of Adam Smith, which appeared in 1785, discussed and rightly explained many of the causes of the "Wealth of Nations," as evident in the Britain of his day. In preceding ages industry and trade had suffered from overmuch regulation and interference by monarchs and governments, and had not developed, through too close an adherence to custom or usage. But in the period 1760-85 were laid the foundations of the modern system of industry. Then took place those improvements in mining and iron-smelting; that development of land and water transport; and the device of applying power to machines, which together brought about greater changes in the face of the country and in the lives of the people than had taken place through all the centuries since the Conquest.

At the same time there was, through the opening-up of markets in the East and in the New World, a great expansion of trade among unsophisticated populations who had not hitherto been much in contact with the products of Europe. Thus began those major industries of cotton-spinning and calico-printing, of making metal and hardware objects and utensils, and of pottery and glass and the many minor or accessory trades, with whose growth and development are connected the great centres of industrial life, Manchester, Bradford, Birmingham, Sheffield, and the Staffordshire Five-Towns.

It is true that, through the increased wealth of the country, England was able to win through the Napoleonic wars which had ruined most of the continental countries; and equally true that the possession of this wealth did not conduce to the well-being of the bulk of the people. But this was a much later discovery.

It seemed to Adam Smith and his successors, down to 1860 and even later, that men's energy and intelligence would be sure to be well employed if they followed the dictates of self-interest and enjoyed economic freedom. The resulting competition would be a sufficient regulating influence, and the action of the forces of supply and demand would result in a sort of equilibrium, where would be found "natural" price; the seller being determined to sell in the dearest market and the buyer to buy in the cheapest.

Long before Ruskin wrote, the great change in the methods of production, which is known as the Industrial Revolution, was complete. Village industries had migrated to towns; factory production had superseded home-work; machines had replaced the human hand; the centres of the great manufactures had become thickly-populated towns; and the hastily-built streets of houses designed to shelter the workers who thronged thither had already become the "slums" of which we are ashamed. Hence he contended that, since the working out of the economic theory had far from resulted in the general good,

the principles deserved to be called "mercantile" rather than "political" economy.

As a result of this wide difference he seeks to give a truer definition of Wealth than had hitherto been attempted by economists, and arrives at it in his fourth discussion, "*Ad Valorem*," the three preceding essays leading up to it.

There is much that is interesting to lovers of words in the word "wealth," its origin, build, growth, and equivalents. In structure it resembles "health"; and we still have, in infrequent use, the word "weal" from which it comes. So also we have the two forms "Commonweal" and "Commonwealth," the latter the more familiar of the two. The true original meaning of "wealth" was undoubtedly "well-being," the condition of being well, as that of "health" was the condition of being healed or whole. The latter word, we notice, has become almost colourless, and we speak of "good" and "ill" and "poor" and "robust" health. On the other hand, "wealth" has become more positive, and narrowed in significance to mean material wealth. An equivalent term was "goods," simply the plural of "good," and covered spiritual as well as material things, as sight, capacity, happiness; but the present meaning of "goods" is almost solely material and, indeed, implies heavy or bulky substance.

In economics, as in all sciences, there is a special terminology, gritty and repellent at first, but full of interest and meaning on further acquaintance.

Words used in ordinary speech have certain limited and technical meanings, hence definitions have to be carefully framed and adhered to. We remember the same peculiarity appears in arithmetic, where simple words like "common," "proper," "vulgar" and "practice," have meanings quite different from their everyday significations.

The following are two of the accepted current definitions of wealth:

"Wealth consists of all desirable things which are transferable"; and "Wealth consists of all those things which satisfy human wants and have an exchange value."

Thus, in its economic sense, wealth is not simply "goods"; to be technically classed as wealth things must (*a*) satisfy wants, and (*b*) be able to be exchanged for something else, that is, bought and sold. So that though air and sunshine are indispensable to life, and affection, and capacity for enjoying literature, music, or exercise of skill, are indeed "goods" to their possessors, they are not economic wealth because they cannot be "exchanged." Ruskin's own definition is evolved only after carefully determining the meanings of "having" and of "useful" ("Ad Valorem," Sect. 64). He describes the science of wealth as at once the science of accumulation and the science of distribution; and shows that accumulation is not always possession, and that distribution is not scattering, but discriminating allotment, "the right thing to the right man." It may be added that the

definitions of wealth given above suffice to meet his posers of the drowned passenger with the belt of gold about him, and the body of St. Carlo Borromeo ("Ad Valorem," Sect. 62).

To the remark of the economist that "to be wealthy is to have a large stock of useful articles," Ruskin would add "which we can use": the *can* is more important than the *have*; that is, capacity is as essential an element in wealth as materials or rights. Hence he deduces his own definition, which we can appreciate best after carefully mastering the steps by which it is reached: "Wealth is the possession of the valuable by the valiant." He here uses the term "valiant" where the word "virtuous" is more familiar, following the old translation of the Vulgate—*cf.* Proverbs xxxi. i.: "Who can find a virtuous woman?" (Authorised Version); "Who can find a valiant woman?" (Douai Version from Vulgate).

There is no question, therefore, that to Ruskin, political economy is a moral science; most intimately concerned with the mind and will of man, and not an investigation of the action of blind forces, demand and supply, competition, iron laws and irresistible tendencies. "Political economy," he says, "must be a science respecting human capacities and dispositions."

Until Ruskin's passionate appeal won a hearing, and to some extent leavened the practical application of economic laws (or consequences), writers on political

economy had sought to be cold observers and methodical recorders of the actions of man in the ordinary business of life; and to divest their treatment of any moral or ethical considerations. With their frosty abstraction "economic man," they desired the intrusion and interference of as few disturbing elements, such as human feelings, as possible, and aimed at as detached and unimpassioned reasoning as in a proposition in geometry. They bequeathed to their successors some remnants of this method, as is seen in the phraseology of academic studies in political and social economy: the substitution of the cautious "*tends to bring about*," or "*tends to increase*," and that potent qualification, the convenient enclosure for straying particulars (or *pound* as it has been derisively called), *ceteris paribus*, "other things being equal."

We know how dull history can become when it consists only of "movements" and "tendencies," and even geography in its old form of measurements, with the human agent and the humane outlook ignored. And as economics is, in itself, a more abstract study than any other in which man is a part, it is no wonder that ordinary people found it uninteresting, dull, and even "dismal." Until the spark of Ruskin's fervour had kindled something like a living flame, its exponents had treated it almost as though its principles acted in a vacuum.

There are still various "schools" of economists, and the disagreements between their representatives have "tended" still further to repel the general

reader. But the progressive humanisation of its treatment, and the growing rejection of "political economy without a conscience," have led to the incorporation of economics as a part of social science, or civics, with which every intelligent citizen is intimately concerned and of which he cannot afford to be ignorant.

*Unto this Last* is an admirable introduction to the study, first for its spiritual appeal, next for its sincerity and fervour, and last—but truly not least—for its fine English, its music of phrase and felicity of word, its rich fullness of thought. The writer's love of knowledge and his wide culture enable him to illuminate his theme with unexpectedly piercing lights; his ardent thought glows through his vivid expression; his occasional extravagances are the outcome of a justifiable moral indignation.

Tardily enough his ethical fervour has evoked response. But in many of the measures of to-day may be discerned the practical equivalents of his teachings. His ridiculed proposal of fixed payments for labour is embodied in the acceptance of what is implied in "the living wage"; his plans for the aged and indigent in the Old Age Pensions; for childhood and youth the extensions of the early Education Acts, and notably the "Fisher" Act of 1918. The broadening theories underlying the possession of land, covering fixity of tenure and compensation for improvements; and the communal recognition of unprivileged people implied in the compulsory

provision by local authorities of allotments, in the preservation of commons and the maintenance of rights of way, are outcomes of the ethical system he upheld. The payment by public bodies (who are at once the representatives and the guardians of the community) of the Trades Unions' rates of wages, and the shouldering by government and municipalities of responsibility for the housing of the people, are the logical conclusions of his once unpopular, humane assumptions.

A leading writer in political economy<sup>1</sup> (1900) enumerates some of the most important economic truths laid down by Ruskin in his various works:

1. That a right theory of consumption is of primary importance in economics, and no estimate of wealth is reasonable which does not regard the quality of the product and the use to which it is put.

2. That, therefore, we must understand the nature not only of positive, but also of negative wealth; and not only of well-directed but also of ill-directed production and consumption.

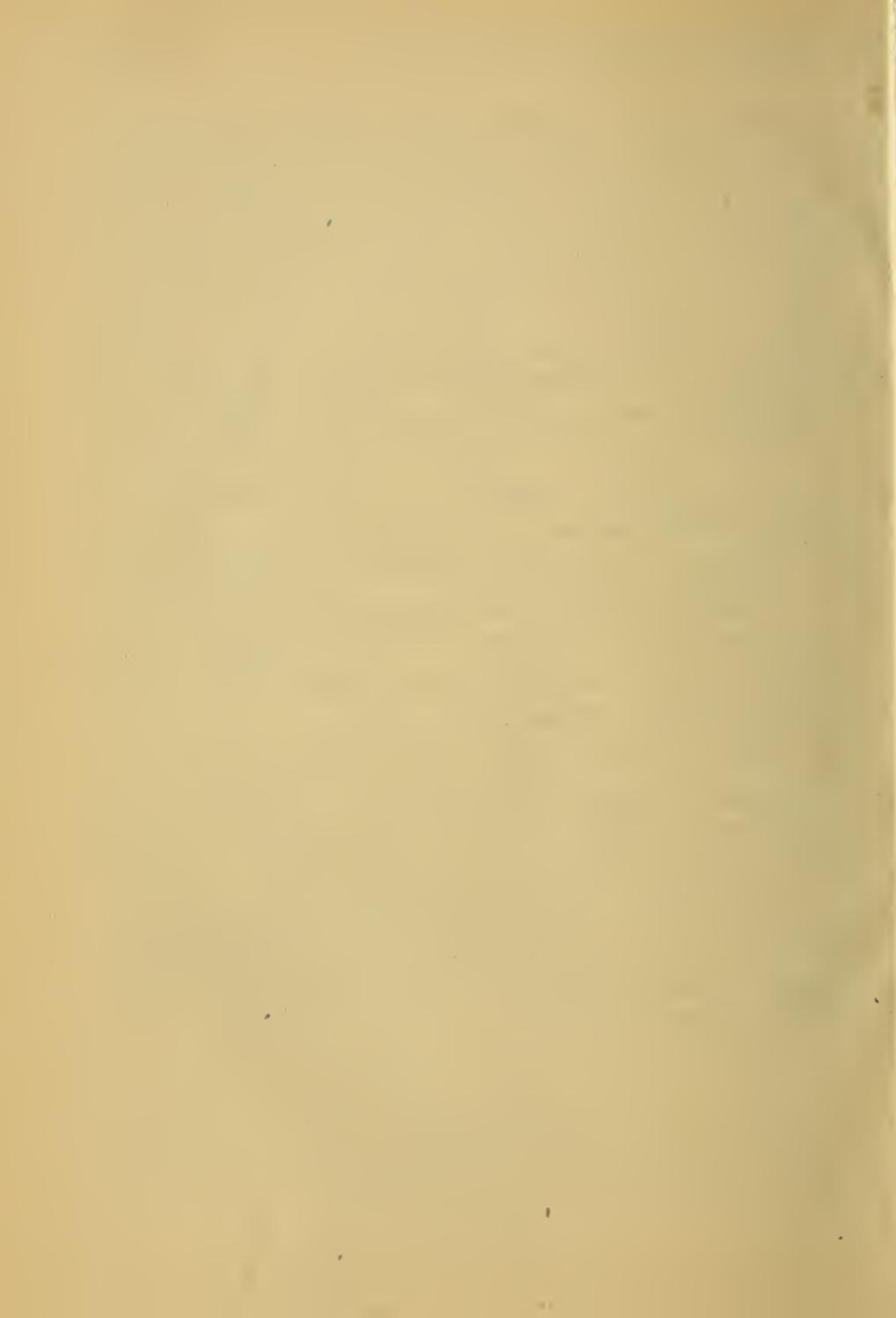
3. That, as a consequence, economic science is bound up indissolubly with ethics.

At the same time it is pointed out that Ruskin's lack of historical knowledge of past ages, apart from their material monuments, dulled his perception of much that has to be known before the true functions of government can be rightly defined. Thus, he seems to welcome the tremendous encroachments of the

<sup>1</sup> C. S. Devas.

state upon the province of the family and the individual which made possible the unreasoning docility of the German people to the claims of its official rulers. Were governments perfectly wise and altogether good they *might* wield unlimited power without tyranny; but as the state is only "ourselves in our official capacity," our weaknesses and selfishnesses and crookednesses do not undergo a transformation because seven or twenty-seven of us act together instead of singly. With his love of beauty and delight in skill it is no wonder that our blackened countrysides and ugly towns, our machine-made furniture and fabrics, and our insensitiveness to art and literature and the things of the spirit, led him to desire the banishment of machinery and industrial activity, and the restoration of quiet and individual methods of getting a living.

But with all qualifications made, the utterances of Ruskin upon economics are at once a valuable and inspiring legacy. He spoke as a prophet, and the prophet's function is to create a spirit rather than to state a programme. Perhaps we may close with an application of his own definition in estimating the "wealth" of his bequest, as "the possession of the valuable by the valiant."



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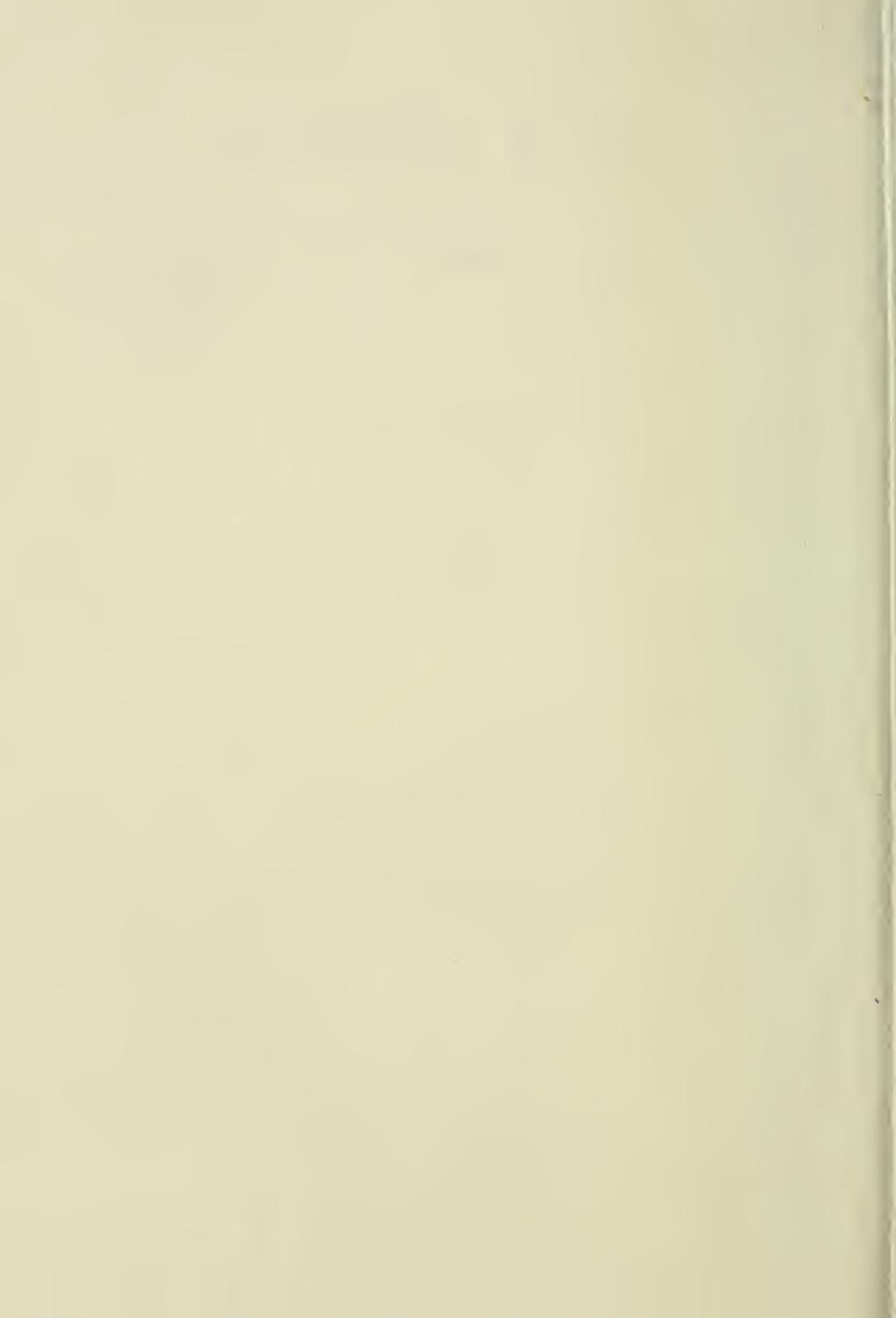
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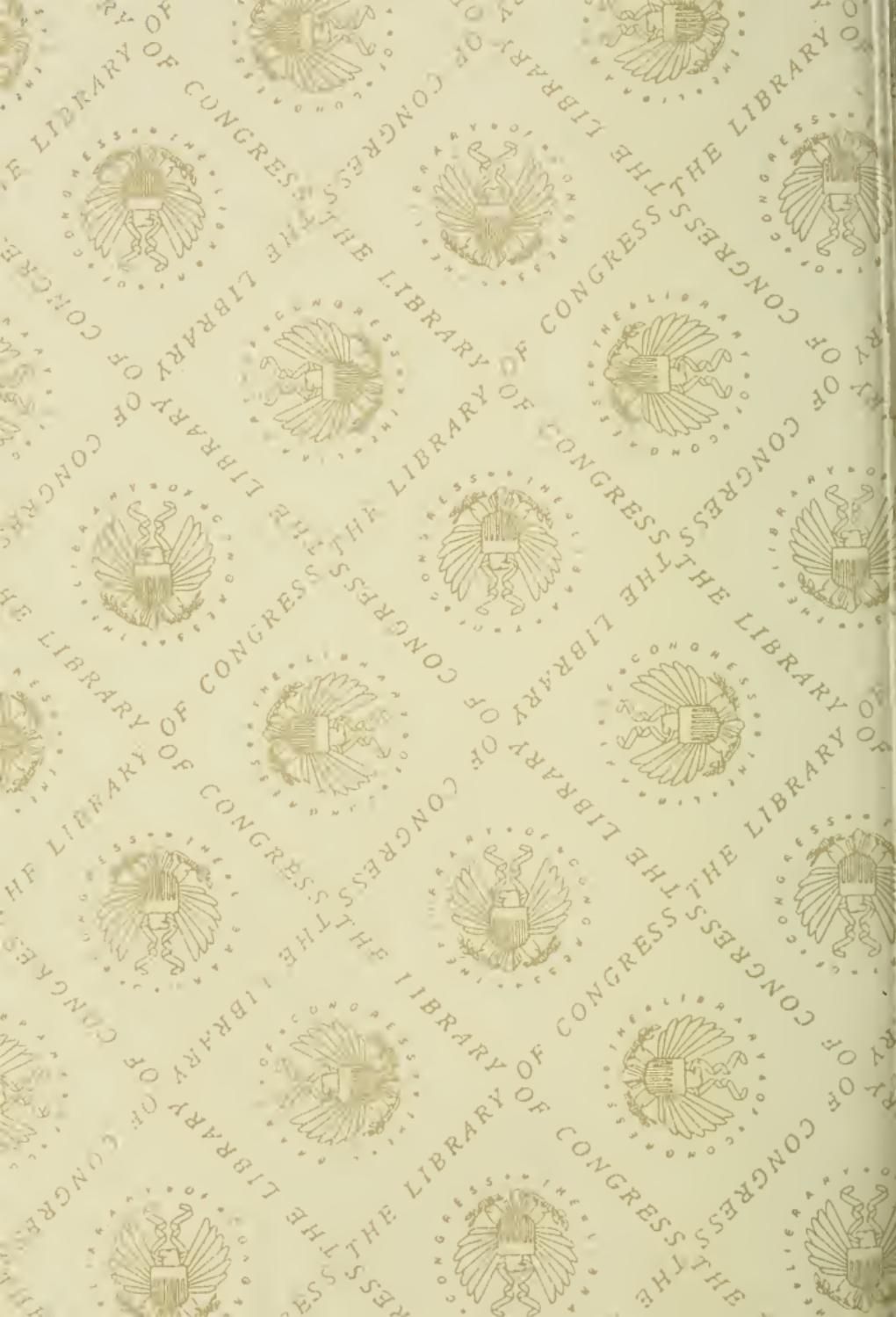
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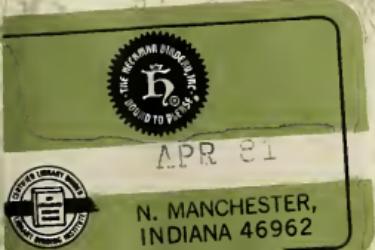
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