







From the Evening Traveller.

The laboring classes of England. I have written for the Traveller.

My attention had been called to an article in your paper of the 23rd inst., concerning the "Laboring Classes of England," which I have carefully perused; and which I believe (judging from my own experience as an English laborer, and from what I have observed while travelling through the manufacturing and agricultural districts of England and Scotland), to be quite correct. I am prepared to believe that the English laborers suffer from the same kind of privations described in your paper; but I am sorry to say they are not the only sufferers in that beautiful, yet unhappy land. The same things, with some slight shade of difference, may be said of a great variety of branches of industry. Upon this subject facts might be multiplied which would far exceed the limits of a daily paper. Nevertheless, I am aware that were these facts before the American public, as they have recently been before the English, they would write you a few things which you are at liberty to publish, should you think they deserve a place in your valuable paper.

For the last few years the attention of the upper and middle class of society in England has been repeatedly and forcibly drawn to the increasing misery and destitution of the laboring classes. In the year 1842, the "Atlas" newspaper proposed to give a prize of £100, £250, £350, for the 1st, 2d, and 3d best essays respectively, on the causes of, and remedies for, the existing distress of the country. From the first of these essays, (which was afterwards made public), and other sources may be relied on, I am partly indebted for the following facts.

At former periods of our history we have heard complaints of national distress; and witnessed instances of national decay; but these have been occasioned by causes, and accompanied by symptoms, very different from those which characterize the present phase of social existence in England. For instance, invasion of foreign enemies, loss of national independence, decay of energy and martial spirit, and dissipation and dissipation, from financial extravagance, sudden changes in the accustomed course of commerce, are all recognized causes and symptoms of the decline of nations. Of none of these do we find a trace in the present condition of England. On the contrary, never, perhaps, was there a period when national prosperity, judged of by these historical tests, stood higher. England stands without dispute, the first naval and commercial power in the world. It would be said to be a decadent state, but it is not necessary for our present purpose, were simply to show that the country exhibits, as yet, no decided symptoms of declining wealth, and that whatever may be the evils which afflict society, the want of a sufficient capital to set industry in motion, and to sustain the national burden, is certainly not among them. Where, then, is the cause of this wide-spread distress?

If neither the political circumstances, the material condition, nor the moral state of the country alone of the amount of wealth—the economical state of the country—show any indications of decay of danger, how is it that so many serious men shake their heads, with gloomy apprehensions, and at times feel tempted to doubt whether the amount of evil in the present social condition of England does not preponderate over the good? It is in the condition of the laboring classes that the danger lies.

Amidst the intoxication of wealth and progress, and the dreams of the accumulation of material prosperity to be realized by the inventions of science, the discoveries of political economy, and the unrestricted application of man's energy and intelligence to outward objects, society has been started by a discovery of the fearful fact, that as wealth increases, poverty and crime increase in a faster ratio, and that almost in exact proportion to the advance of one portion of society to opulence, intelligence and refinement, another retrogrades to another and more numerous class towards misery, degradation and barbarism. To speak more specifically, the leading facts to which the evil that, in one shape or other, are continually forcing themselves upon the attention of society, may be reduced, appear to be—1st. The existence of an intolerable mass of misery, including in the term both recognized and official pauperism, and the unrecognized destitution that dwells in the hovel, and in the heart of our large cities and densely peopled manufacturing districts. 2d. The condition of a large proportion of the independent laborers, who are unable to procure a tolerably comfortable and stable subsistence in return for their labor, and are appropriating their ill-gotten gains, to feast, towards the gulf of pauperism,

in which they will be sooner or later, swallowed up, unless something be done to check their downward progress. With respect to the recognized paupers, it is stated by a writer in Blackwood's Magazine that in England, Ireland, and Scotland the number is 4,000,000. It is also proved by facts which no one can dispute, that a large proportion of the dense masses of population, crowded together into the lower districts of our large towns, have absolutely no regular and recognized occupations, and live as it were on the verge of starvation. They have nothing to fall back upon. On the other side speak emphatically in favor to the social deterioration.

In Manchester, in 1839, as many as 42,964 persons, or near one-third of the population, were admitted at different medical charities; and more than one-half of the inhabitants are either too destitute of degraded, as to require the assistance of public charity in bringing their offspring into the world. And let it be here remembered that the industrious inhabitants of this large town, have done more to uphold what is falsely called the dignity of labor, than they ever did for the country. In 1840, in 10 five years ending in that year, as many as 10,000 persons were attacked by typhus fever a disease generally confined to filth, infection and vice. In Liverpool, 85,000 to 100,000 of the lower population live in cellars, without windows or any means of light or ventilation but the door. A like picture is presented to the eye of an attentive observer of society, in Leeds, Birmingham, Brighton, London and almost all the large towns.

The Journal of Civilization, says: If it were required to draw a gross picture of man morally and socially degraded by misery, the single page of a distant country would probably be selected to sit for it. Yet such darkly shaded originals, such painful realities need not be sought in remote lands. Let the staid beggar or the London thief be lifted to his home (if he have one) and mankind will be seen existing in degradation as great, enduring misery as sharp, as the South Sea Islanders, or the South Africans in their worst aspect. Amongst them, poverty, vice, ignorance, have no contrast to heighten their sufferings; but here in England—in London! perhaps our own black-bird, wretched as the picture is, affords the most shocking, and upon the same square are with a high condition of luxury and wealth and despite their near neighborhood, it may safely be conjectured that the British public know more of the social misery of savage nations than they do of their own poor. Yet, upon this ignorance the deists and the criminal are legislated for, sometimes incorrectly, always inefficiently.

Amongst the various causes of this state of things, the principal I believe is that of man-made worship. This is one of the vices of modern English society, along with an undue depreciation and neglect of the duties obligations and influences of an unseen and spiritual world. The prevalence of this spirit in modern English society is a fact too obvious to admit of dispute, or to require demonstration.

The very expressions of our common familiar conversation testify to it. A "respectable" man has come to signify a man who lives in a manner which denotes the possession of a certain income. A "successor" man means a man who has succeeded in realizing a certain fortune. A "good match" is synonymous with marriage to a man with handsome means. The practical working faith of most people for the last century seems to be, that to get on in the world, and realize a certain amount of money and social position, is the one thing needful. The sense of duty, which in its infinite, has reduced to a mere income of a newspaper shop, is not being the case. I shall simply show it, not being the case, I shall simply draw the attention of the reader, to the want of sufficient remuneration for industry, which is one of the principal causes of the evils of the poor.

I allude to a reference to a book I have in my possession, written at the time of Henry the 8th, which has passed related to food and wages, which placed the working man in a far more favorable position, than he is in England at the present time. The price of provisions, and the wages of labor were settled by act of Parliament.

Innumerable facts might be quoted in favor of the principles which I have endeavored here to inculcate; but I have already exceeded the limits I had intended, I will therefore conclude, by simply asking the question, and I ask it distinctly, "How can we rectify it in the same spirit, in which it is proposed, viz. Are there no symptoms in the larger cities of this country that a like spirit is growing up to that which has been in a great measure the ruin of the laboring classes of England? I leave what has been said, to the reflection of the candid reader.

The word "Honorable."

By W. C. HAYWARD, Esq.

When it would be said that the time has come, when we had come to attach the term honorable to things which are not worthy of that honor. It becomes Christians and most especially Christian ministers, to regard that alone as honorable which is in accordance with the gospel.

Let the question be asked would Christ have honored the warrior, the captain, the soldier? Would he whose highest mission was to bring peace, have yielded one word of praise to any kind of a soldier of fortune?

It is very certain that a Christian clergyman, in addressing a military company, called them honorable. The members of this corps are doubtless most respectable; and perhaps individually honorable in the various walks of life to which they belong; but it is a confusion of ideas certainly, in a Christian minister, to call their corps honorable. What is a military company, even in the view of those who uphold its necessity, but a part and a very small part, of the physical force of the country. In relation to the interests of the country, it corresponds to the claws and teeth of wild beasts, or the beak and talons of the bird. In any accurate estimate of physical force in the country, even the "Ancient and Honorable Artillery Company" could not be more than a very small fraction of a very small class! We say that the intellect which guides the physical force, the claws, the teeth, the talons, can never be honorable. Nature gave the animals claws and teeth, with instincts of prey; but the same man, naked and unarmed, with the instinct of benevolence, and with the power of intellect, is given the right to the divine work of nature, to make and to use human invention of swords, muskets and spears. Let us not exalt those to the high level of the virtues.

The word honorable as applied to war or any thing martial, is inappropriate as the phrase "beautiful feuds of arms," by which Froissart designates those barbarous contests at which humanity blushes. Hear what they said by one of these old chroniclers in the prologue to his history:

"There cannot be any more suitable or worthy occupation than handing down to posterity the glories and magnificence of war, which by valiant men have been performed, as well as those who descended from noble families as others of low degree, in the most Christian Kingdom of France, and in many other countries of Christendom, under different laws, for the instruction and information of those who in a just cause may be desirous of honorably exercising their prowess in arms; and also to celebrate the glory and remembrance of those who, by their strength of courage and bodily vigor have gained the highest honors, as well in their own countries, as in pitched battles, armies against armies, or in single combats, like a valiant man ought to do, who reading or hearing these accounts should attentively consider them, in order to bring to remembrance the above deeds of arms and other martial feats of record, and especially particular acts of prowess that have happened within the period of this history, as well as the deeds, wars, and quarrels that have arisen from princes and great lords of the Kingdom of France, also between those of the adjoining countries, that have been continuing for a long time, specifying the causes whence these wars have had their origin."

For this purpose was Enguerrand de Monstreuil moved to compose his chronicles in chronological order, to compose his chronicles in chronological order, to compose his chronicles in chronological order, to compose his chronicles in chronological order, to compose his chronicles in chronological order.

HUMAN LIFE—A Parable.

Two pilgrims were journeying together over a bleak and mountained on a camel, with a lofty padded cushion, and a canopy above his head. The other with unassisted feet, lacerated and scorched by the burning sands, and unburied head, which throbbed almost to bursting, with the sun's fierce rays.

"God is great!" ejaculated the poor wretch—"Oh! that I would relieve me from this dreadful agony! For what crime am I thus severely punished?"

"Alas! that I should have I pity thee!" replied the well mounted traveller, "but know that suffering is a necessary discipline for human beings. Be content with thy lot."

"Alas! if thou wouldst but let me mount thy beast and ride one hour, my life might perhaps be saved. Thy sandals would protect thy feet, and thy turban shield thy head."

"My soul is grieved for thee," said his sympathetic friend, "with a deep sigh;" "but, verily, if I came had been best for thee, the way Sovereign of the earth would not have bestowed his Providence on thee."

Onward they journeyed—the feeling as much compassion as a heart overflowing with gratitude could contain; and the other trying to solve the problem, why such strange inequality should exist.

Another hour—and the bleeding feet, and aching brow, and bursting head, were at rest on the desert.

The favorite of Heaven—or Fortune, looked down from his comfortable seat, and exclaimed,

"Unfortunate friend, would that Heaven had bestowed on thee a camel, that I might still enjoy thy companionship and not be obliged to cross the desert alone; but the good God be praised that he has preserved from so dreadful a fate as this!"

REGICIDERS IN GEORGETOWN. How is the United States branded? —By America, principally, the rest by Texas.

What does it amount to?

States, counties, foreign justices of the peace, big lunatics and postmenasters.

What are the products?

Warning-pans, fossil remains, religious revivals and scholasticisms.

What is it governed by?

Jimmy Polk and the school committee.

That will do; you all deserve rewards of merit—you merit something of a whipping for snowballing the committee this afternoon, when they were coming to school. They say you merit something for not forgetting your lessons, when as they expect you to do your own work. If you improve as you have done for a few years past, that you will all get to be committee men yourselves, girls and all. Take your seats!

A western editor commences a long exhortation to teachers with the following words:

Come, you poor, miserable, lonely, deserted, fractional part of animated nature, come up and be talked to.

That state of life is most happy, where superfluities are not required, and necessities are not wanting.

A bashful wretch, not long since, wishing to pop the question, did it in the following singular manner—taking up the young lady's cat, he said, "pussy, may I have your mistress?" It was answered by the lady, who said, "Yes, yes, pussy."

A letter from a clergyman at Rochester, to a gentleman in this city says: "I hasten to say we have just had an exceedingly interesting meeting on capital punishment, which terminated in an unanimous vote in favor of abolition. It was before the Mechanics' Apprentices Association, and was the best discussion of the subject I have yet known.—[True Sun.]

A printer's money, says the *Alton Union*, may commonly be found securely stowed away in his subscribers' pockets.

A gentleman accustomed to the signature of his firm to every bill, was partner, having to sign a business register of one of his children, entered it as the *Son of Miss Jones & Co.*

"Silence give consent," as the man said when he kissed the dumb woman.

"One extreme follows the other," as the little dog gaily remarked when he flew round after his own tail.

"Do you find my eyes expressive of my feelings?" said a sentimental lover to the lady he desired to please. "Oh yes, I presume so," said the lady, "they make me think of a coldish day with the toothache!"

Those farmers who hesitate about their ability to take a newspaper, are recommended to keep one *ten* more than usual. The profits will pay all the costs.

The trustees of the town of Lafayette, Ia., have established a free school, which they expect to support from the proceeds of corporation licenses to retail spirituous liquors! The fifteen or twenty schools of view will have more and after scholars than the other.

Two thirds of the staves comprising the American navy are foreigners—many of them British subjects.

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