

inn, famous for its cakes and ale; but to the humble Scot become English in his Sabbath views, the day is, in most cases, a time of sheer recklessness and dissipation. There is much truth in the shrewd remark of Sir Walter Scott, that the Scotch, once metamorphosed into Englishmen, make very mischievous Englishmen indeed.

Among the existing varieties of the genus philanthropist, — benevolent men bent on bettering the condition of the masses, — there is a variety who would fain send out our working people to the country on Sabbaths, to become happy and innocent in smelling primroses, and stringing daisies on grass stalks. An excellent scheme theirs, if they but knew it, for sinking a people into ignorance and brutality, — for filling a country with gloomy workhouses, and the workhouses with unhappy paupers. 'Tis pity rather that the institution of the Sabbath, in its economic bearings, should not be better understood by the utilitarian. The problem which it furnishes is not particularly difficult, if one could be but made to understand, as a first step in the process, that it is really worth solving. The mere animal, that has to pass six days of the week in hard labor, benefits greatly by a seventh day of mere animal rest and enjoyment: the repose according to its nature proves of signal use to it, just because *it is* repose according to its nature. But man is not a mere animal: what is best for the ox and the ass is not best for him; and in order to degrade him into a poor unintellectual slave, over whom tyranny, in its caprice, may trample rough-shod, it is but necessary to tie him down, animal-like, during his six working days, to hard, engrossing labor, and to convert the seventh into a day of frivolous, unthinking relaxation. History speaks with much emphasis on the point. The old despotic Stuarts were tolerable adepts in the art of kingcraft, and knew well what they were doing when they backed