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HINTS TOWARD REFORMS,

IN

336 LECTURES, ADDRESSES,

AND

OTHER WRITINGS:

BY HORACE GREELEY.

HASTEN the day, just Heaven!
Accomplish thy design,
And let the blessings Thou hast freely given
Freely on all men shine;
Till Equal Rights be equally enjoyed,
And human power for human good employed;
Till Law, and not the Sovereign, rule sustain,
And Peace and Virtue undisputed reign.

HENRY WARE.

LISTEN not to the everlasting Conservative, who pines and whines at every attempt to drive him from the spot where he has lazily cast his anchor... Every abuse must be abolished. The whole system must be settled on the right basis. Settle it ten times and settle it wrong, you will have the work to begin again. Be satisfied with nothing but the complete enfranchisement of Humanity, and the restoration of man to the image of his God.

HENRY WARD BEECHER.

ONCE the welcome Light has broken,
Who shall say
What the unimagined glories
Of the day?
What the evil that shall perish
In its ray?
Aid the dawning, Tongue and Pen!
Aid it, hopes of honest men!
Aid it, Paper! aid it, Type!
Aid it, for the hour is ripe!
And our earnest must not slacken
Into play:
Men of Thought, and Men of Action,
CLEAR THE WAY!

CHARLES MACKAY.

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TO
THE GENEROUS, THE HOPEFUL, THE LOVING,
WHO,
FIRMLY AND JOYFULLY BELIEVING IN THE IMPARTIAL AND
BOUNDLESS GOODNESS OF OUR FATHER,

Trust,

THAT THE ERRORS, THE CRIMES, AND THE MISERIES,
WHICH HAVE LONG RENDERED EARTH A HELL,
SHALL YET BE SWALLOWED UP AND FORGOTTEN,
IN A FAR EXCEEDING AND UNMEASURED REIGN OF
TRUTH, PURITY, AND BLISS,

This Volume

IS RESPECTFULLY AND AFFECTIONATELY INSCRIBED,

BY

THE AUTHOR.

PREFACE.

CARLYLE, if I rightly remember, tells us of an impulsive Frenchman, who, in the very crisis of the great Revolution, when the frenzied public mind was intent on nothing short of the world's regeneration, and the due and ample feeding of the Guillotine as essential thereto, rose in the National Convention, full to bursting with an idea which he could no longer stifle, and vociferated, "Mr. President, I move that *all* the knaves 'and dastards be arrested!"—the very thing, you see, that the whole People were intent on, expressed in one very compact sentence. Where prisons could be found to hold the arrested, or jailers to guard them,—much more, provisions to subsist them—the mover had never stopped to calculate. He saw clearly that the fundamental evil, parent and fountain of all others, was the impunity allowed, the favor manifestly shown, to Knavery and Cowardice, and he was bent on a Radical Reform. A right good fellow, he was, too, at heart, I am sure, though not, perhaps, so practically sagacious, so readily cognizant of the relations of means to ends, as he might have been. As he grew older, he doubtless became cooler, sager, more

considerate, more conservative; yet one may well doubt whether he ever rose above the moral altitude of his single recorded inspiration.

This apprehension of *all* the knaves and dastards, if you but consider, is one of the chief ends of Man's existence and effort on earth. A very arduous and tedious work, you may well pronounce it, especially when you observe that they who should combine to do it, including many of those who think they *are* doing it, with those who make a show of doing it, in the hope of imposing on their cotemporaries if not on themselves, are personally of the very class on whom the operation needs to be performed. It were a study to see the work really effected, and note how many who at the outset were flourishing handcuffs and trying to fit them to their neighbors' wrists, holding up ponderous jail-keys and calling out, 'This way, brother officers! Here's where the culprits are to be secured till further orders!' would find themselves wearing the ruffles and tenanting cells at the close, with eyes of blank amazement and visages of yard measure. Not entirely a novel spectacle would this be, and yet deeply interesting and instructive.

Yes, 'the arrest of *all* the knaves and dastards'—or rather their thorough cure of knavery and cowardice—is a task given us to perform, and each must strive to do his part of it, even though with painful distrust that he himself is not wholly free from the vices he is laboring to eradicate. The more evil he discerns or suspects in himself, the harder he should labor for the general abolition and extinction of evil, beginning with his own faults but not forgetting that others also deserve and require effort for their eradication. Perchance in the gene-