

My dear Miss Kirk,

You will I fear think I have paid no attention to your last letter, but, so far from neglecting it, I instantly set about enquiring how I could get the two volumes of Reports & Evidence to you: but alas! I find the English Post-office much less accommodating, than the foreign Offices. The English Postmasters are forbidden to admit any thing of one pound Avordupois weight. Now each of my volumes weighs nearly 29 ozs. I would have sent them separately; but as you see, the ~~same~~ weight of each Vol. exceeds the allowed quantity. I had hoped to get them into Foreign Posts by means of Mr. Whately's, but they have given up their plan of fixing 6ms & inches thick, there is considerable doubt about their crossing over to France. We have been staying the last ten days with them at Dover, & left Mr. Whately certainly much better for her journey, tho' not very well. I will, if you will point out any way by which I can transmit the volumes to you, engage you shall have them as early as possible. In the meantime I will give any hints that may in my opinion be useful in your undertaking; & am glad that you have been able to make any use of what I have already written. I doubt whether Mrs. Martin can write to you <sup>serviceably</sup> ~~usefully~~; occasionally she writes sensibly, but at others with so much folly & prejudice, that I consider her a very falling guide: she is very clever, but much more conceited, extremely rash & very ignorant; some of her suspicions, for they are little more, are very happy, but

others very much the reverse. You have mentioned the very error that  
most people, not conversant with the sources of public wealth, fall into;  
they see distress & the ready answer is <sup>money</sup> "give to relieve it." This is reminded  
of the French Princess, who ~~is~~ <sup>expressly</sup> her surprise when she heard that  
the people wanted bread, <sup>wondered</sup> that they did not eat Buns! <sup>Would saying</sup> ~~that~~ <sup>sent</sup>  
~~her~~ read Robinson Crusoe with profit; they might have found out the  
reason why the handful of Spanish Dollars, which he would gladly  
have exchanged for a few grains of wheat or barley or oats, would  
have been, not a foolish bargain, in his case, but a wise exchange.

The difficulty which besets the admission of facts or truths in Political  
Economy does not in ~~fact~~ <sup>truth</sup> arise from any abstract difficulty  
in them, they are <sup>for</sup> ~~in~~ <sup>really</sup> ~~not~~ <sup>truth</sup> simple & obvious, almost too obvious to be  
stated nakedly, without appearing, by dwelling on such simple self evident  
truths, to offer an insult to the understandings of those you converse  
with. The difficulty that besets them, <sup>in the land</sup> arises from want of abstraction.  
In a household, in an island like Robinson Crusoe's, in a very  
small colony, perhaps in a very small nation, we see & recognise, as truths,  
principles & practices which ought just as much to guide us in  
the management of the largest Kingdoms or Empires, nay even of the  
whole world, as <sup>to</sup> ~~we~~ regulate our economical dealings in the Smallest  
Households or in the disposal of our individual means. To illustrate  
this ~~from~~ <sup>from</sup> home, look to foreign, as a means of improving Society!

We give money to relieve distress. What is money? the representative of  
that value for the most part is  
value, the product of labour. The real relief, then obviously is  
by exciting & directing labour  
to increase those products: to enable the half fed or the half

clothed or the badly lodged to get more food, more clothing better  
houses or more fuel. <sup>Which simple money will not do unless you increase these things the greater the demand for them the</sup>  
<sup>more money they will come in and the more upon of things of Gold & Silver would be here</sup>

For further are then to enable us to exchange the precious metals  
for those articles, but the obvious means of improving any Society

supplying the raw materials for the products of food & clothing, is to  
set <sup>the members of that Society</sup> them to work to produce these articles, either directly or in-

directly, by encouraging the production of something which may be  
exchanged with others, who supplied of an abundance of what we

want, are nevertheless deficient in something that we may have  
in excess & therefore to dispose of. We have been told of such things

as glut of certain articles. Our Farmers <sup>in England</sup> have had too much corn  
too much meat; our Manufacturers have had their ~~Warehouses~~ <sup>Warehouses</sup>

breaking down under the produce of their Looms or Spinning Jennies.  
sent are the representations of traders & Statesmen, so called, when

we look abroad, walk thro' any collection of people & see hundreds half  
naked, hear of many half fed, broke into houses not able to keep  
out rain or wind or cold, must be not see that all this sporting wealth

could be advantageously consumed. <sup>than all this</sup> I think more. Do we not laugh or rather  
weep & utter wailing at the folly & wickedness of our <sup>mis</sup> called Statesmen

See rather want our superabundance of anything, but good laws  
good government, & the absence of bad & evil in each of the foregoing  
departments? But it may be said we are not enquiring into the errors  
of governments but into the means of enabling individuals to benefit  
their poorer neighbours. Believe me the same principles must be acted  
on by them as ought to be pursued upon a still larger scale by governments.  
I should like to see open channels for its encouragement & remuneration  
of the <sup>state</sup> banks amongst the poor classes. <sup>It is for improving the health & consequently condition of all classes</sup> The purpose of civilization is to  
acquire something which in the first instance may be regarded as a luxury  
in a little time <sup>however</sup> the same thing will be <sup>considered</sup> an ecessary & last of all a  
necessary. Look at England & Ireland, consider the peasantry  
of the respective Islands: is it not the fact that an English Peasant  
accounts that a necessary which the Irish Peasant, if he ever obtains,  
regards <sup>not</sup> ~~as~~ even as an ecessary of life, but as a very great luxury.  
And <sup>are</sup> ~~are~~ not the moral qualities of the two mainly dependent  
on their distinctions. Is not the English Labourer in a higher moral  
& religious condition, farther removed from the Savage state, & likely  
to meet with physical evils & more fit, if sent to fall him, to combat  
with them; than the Irish Peasant. Is he not more accessible to  
the improvement of Education, of knowledge of Social restraint,  
of Religious Impressions & Influences. than if he were in a  
more barbarous condition? Surely then true philanthropy  
would aim at <sup>leading on</sup> ~~the preservation~~ of such a state of Society & such

a condition <sup>may</sup> be produced by calling out the industrious ~~class~~  
of all classes. Some people will reply that we are true "the poor will  
never cease." I know it well, a state of that is not to be, & cannot be  
a state of enjoyment: sickness, sorrow & accident will always produce  
poor, i.e. those that need gratuitous aid, giving, emphatically if not  
permanently, i.e. for their lives, yet for a time. <sup>of such destitute sufferers</sup> <sup>nevertheless</sup> ~~but~~ a great effort to  
<sup>also</sup> ~~great~~ provision against poverty, to call out industry, was made in  
that very nation & at that very time when it was said "the poor should  
never cease." But this I am persuaded of there never in any  
community ought to be a poor, i.e. destitute class. Riches &  
poverty are I am aware relative terms: but I do not call any  
man, positively poor, who can support himself & family barring  
accidents well & in comfort by his industry. Relatively to his wealthy  
neighbours, he may be poor, but that is another & a different question.  
In ~~that~~ another point of view the duties of the two the man who  
= punch for his daily bread on his daily labour, may be different  
from one who by riches, can command labour; but in one  
point of view their duties are correlative, if one wants labour  
the other should stimulate & direct it. Each would then be <sup>more</sup>  
beneficially occupied, <sup>to</sup> be more useful, mutually. I should compare

and Society whose giving was the mode of relief, in opposition  
to one whose all was called on to use & allow for that is a  
most material consideration) to employ his own ~~own~~ energies in his  
own way & for the best purposes, to two beleaguered Garrisons, one of  
which leads for its supply of water, good reputable tanks, while  
the other had a good spring which never failed; ~~but the one~~  
~~was supplied the more~~ it supplied. Ceteris paribus, with which  
of the two Garrisons would you like to trust your fate? Just so  
with the two Societies, ~~how~~ <sup>how</sup> ever large, must come to any end  
some time or other unless there are means of reproduction.

A Feast today, but a fast tomorrow. My maxim <sup>on the contrary</sup> would be rather feast  
now fast; but a good wholesome frugal meal every day. Spain,  
when first she discovered South America revelled in her  
Hectoradors, but she never <sup>really</sup> profited from his wealth, ~~really~~ she  
never stimulated her <sup>native</sup> industry, I mean adequately to her means  
of doing so. She drew her supplies, as she wanted them from  
a Tank, not from a Spring or a Stream, & when or what is  
she had; poor, despised, barbarous, helpless, contemptible!  
& the same must ever in the long ~~run~~ <sup>run</sup> be the result with  
every Society - great or small whether a mighty Kingdom or a Town

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in paltry villages or a farm. If the results are not so highly  
marked in some all cases it is only because in all cases cannot  
be sufficiently instructed to show the effects of the principles  
that have directed the Agents, and in due with other & it may be  
correcting circumstances. We are taught by the fable of Midas what  
Gold or money, as opposed to wealth, really is. Midas was allowed the power of  
turning every thing he touched to Gold. The fable goes on to relate that he was in  
danger of starving, if the God had not resumed their cruel gift, for his food  
became Gold. The precious Metals or money are only valuable as far as  
they represent the products of Industry & facilitate <sup>the acquisition or</sup> the exchange of the various  
articles we desire. Thus indeed we may reckon our real wealth, as worth  
so many pounds sterling or such a quantity of Bullion: but production  
that is evidently at the bottom of this calculation, & hence it is  
what is to be done in order to give, not a temporary aid, but a permanent  
advancement to those we undertake to benefit.

I am afraid you will regard these remarks as dull & stale. I can  
only say that I believe them to be true & to contain truths far too much overlooked.  
could I have sent you the Books in question, I should have supplied you with  
detailed illustrations of these truths, will however whenever an opportunity  
offers send them. We had hoped to see you here during the stay of the  
Whatelys; but we shall hope whenever you come to England, that we may  
not have so strong a temptation to offer, yet that you will spare us some  
time during your stay in this Country.

Mr Bishop proposes to add to my letter I shall therefore hasten  
to a conclusion only remarking the great pleasure I should ever have  
in contributing by any hints or remarks of mine towards the objects  
you have in view. Ever my dear Miss Birt, Very truly yours

H Bishop

9 Grove Hill Ton: Kelly, Kent.

Friday 29<sup>th</sup> June 1845.

My dear Friend what pleasure it w<sup>o</sup>uld give me to see you  
again! how much that is sad & painful has passed since  
we met! but I must not look backwards, but rather  
far onwards to that better country where sorrow will  
be unknown. I wish you w<sup>o</sup>uld see the two sweet babes  
who were intrusted to our care. Henry bestows on them  
almost more than a fathers love & tenderness & e<sup>o</sup> their  
beloved mother took on his anxious endeavours to promote  
their welfare. I rejoice to think she w<sup>o</sup>uld be pleased.  
Our little Lucretia is a lovely child of two years old the  
Baby Letitia one year. The Dhatelys took a house near  
us for above a month thro' May. it was such a comfort.  
Mr Powell too brought his two little Dears Maden & Canny  
here. I found sweet Canny sadly altered & in very  
bad health. she is a charming child, very clever very  
pretty & engaging, but I greatly fear is not long for this  
World. a delicacy of Lung causes us much alarm. They  
are now at St. Leonards as sea air was advised for her.  
Their governess Miss Snow is I believe kind & attentive  
to them but - she is not Miss Birt. The H<sup>o</sup> has return-  
ed to Dublin the rest are still at Dover. We spent a  
short time with them & left them all pretty well. My good  
brother is quite well & did he know I was writing w<sup>o</sup>uld beg kind regards  
to all the friends & Bishop



H. Bischof

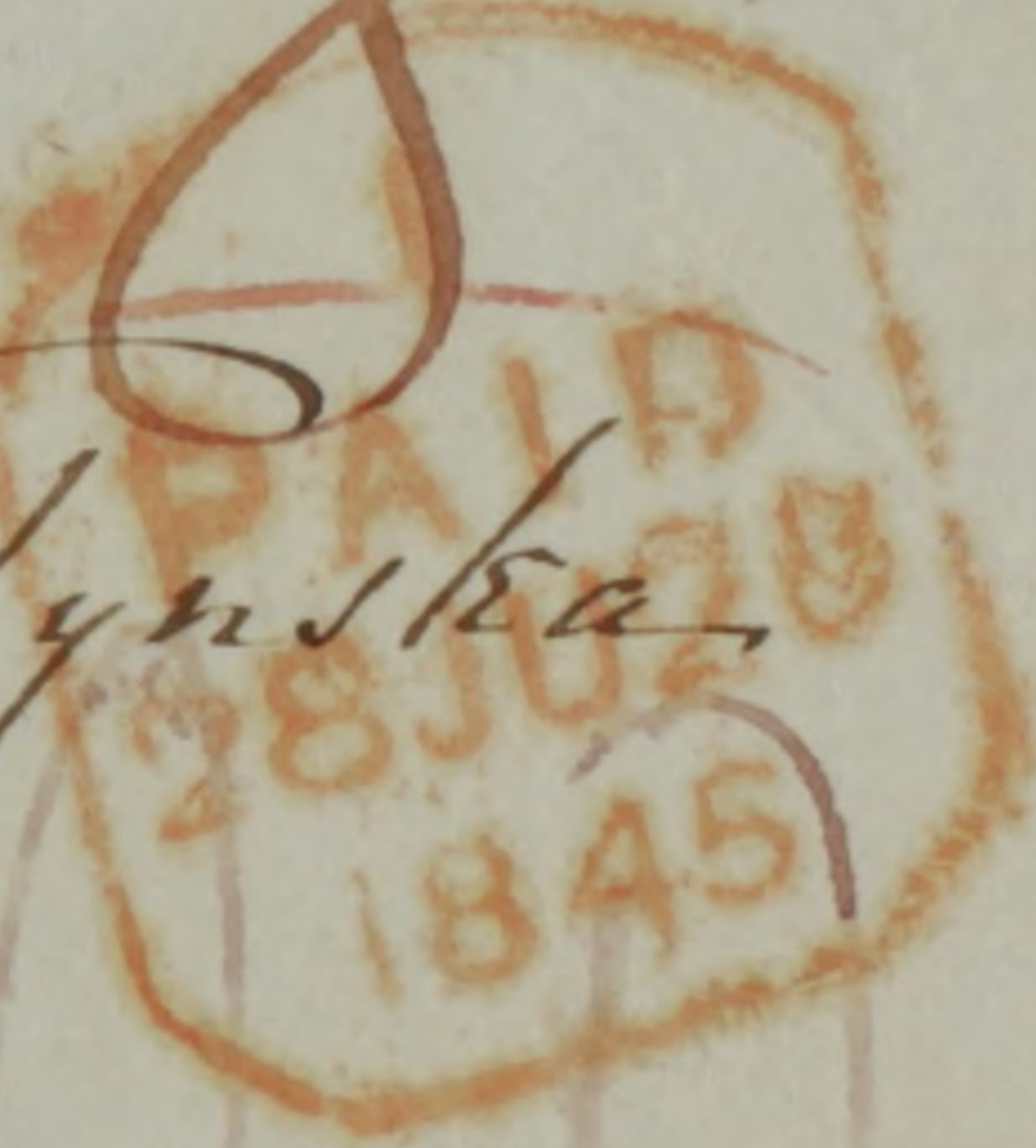


via Holland

Mademoiselle Birt.

Mlle

de Comte Dzialynska



4845

~~Posen~~

2nd letter sur la societe de bienfais

*Handwritten text, possibly a return address, partially obscured by a tear.*

