

God, we know not well how to express the mixed feelings which the spectacle excites. See how Mr. Gorman's evil speaking has corrupted good manners; for we were tempted to exclaim—"Call you this thing a man? Aye, in the common category it passes for such."

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*Effectual Reform in Man and Society.*—By HENRY TRAVIS, M.D.—Longmans and Co.

The author begins his book by saying, "that the time is come when that which men have in vain endeavoured to realise during the past, in the formation of character, and in the attainment of happiness, may be accomplished. Each generation has hitherto been very badly educated, because it has been born into a world in which all its predecessors have been badly educated—comparing that which has been and is with that which should be, and is to be. And this inheritance of evil, from generation to generation, must continue until the knowledge is obtained by which the change from evil to good will be produced; or by which men will be enabled to effect this change, and in which it will commence." How, then, is this large promise of speedy amelioration to be fulfilled? By the acquirement of new knowledge and of new or greatly improved feelings; these being first acquired by a few otherwise intelligent men and women, who become the agents for propagating them to the mass of the population. And how are these new feelings to be acquired? By the development of the social rather than the self-regarding feelings—in fact, by following the good old rule to do to others as you would have others do unto you. And the new knowledge required is a knowledge of the causes that have produced evil in the past, and of the causes and means by which good instead of evil will be produced in the future. All which appears to be true enough, though we do not see anything new in it. Men have known theoretically what they should do to one another for many, many ages; but they have not succeeded yet in realising that they are members of one body, of one social organism, and that when one member suffers all the members suffer with it. But they are slowly learning the lessons which nature teaches in its own stern way. Those who fare sumptuously and live in great houses are taught the duties of humanity to their less fortunate fellows, by the contagious character of the fevers which miserable habitations and bad food breed. The

poorest and most wretched outcast can effectually prove his common humanity in that way, and can exact attention and care from those who dread this emphatic proof of a common human sympathy. Nothing is so effectual as selfishness in teaching unselfishness. Social feeling must inevitably spring from enlightened self-regarding feeling.

Dr. Travis is of opinion that the new formation of character and the new state of society will be based upon the knowledge of a fundamental truth, and upon the application of it. Now, this fundamental truth is composed of two truths, which have been wrongly supposed to be inconsistent with one another. The first is this: That the formation of a man's determinations (and of his opinions and his character) is dependent upon conditions in the individual, *i.e.*, internal; and upon conditions in the outward means by which he is influenced, *i.e.*, external. The second truth is that man forms his determinations, or is a personal agent in the forming of them. Both these parts of the fundamental truth must be accepted by any one who aspires to master the subject. The author having thus brought us into the thick of the difficulties with regard to free-will and determination, leaves us unconcernedly there for the present, promising to extricate us in a separate pamphlet to be called, *What is the Will?*

Supposing his readers to be indoctrinated with ideas of enlightened benevolence, and to desire a state of things so arranged as to promote the greatest happiness, not of the greatest number, but of every individual, he proceeds to give a general description of the arrangements of the new system by which this is to be accomplished. This system appears to be a reproduction, in all its chief particulars, of the scheme which Mr. Owen propounded for the regeneration of society, though it differs from it in some important respects. As Dr. Travis considers it to be the only system by which man and society can be effectually reformed, he thinks it may appropriately be called "EFFECTUALISM." "The 'Effectualist,' or the 'Effectual Reformer,' will thus be distinguished from the advocates of plans, or systems, or 'philosophies,' by which the 'Effectual Reform of Man and Society' can never be produced." We fear that Dr. Travis is too sanguine, and that the same cause which made the Garden of Eden a failure will prevent the success, for ages to come, of Effectualism.