

Our politicians, even the best of them, regard only the distress caused by the failure of mechanical labour. The degradation caused by its ~~existence~~ ^{presence} ~~is~~ ^{is a (or more severe) subject} of ~~our~~ ^{our} thought - and of future fear. I shall examine this ^{part of our subject at length - in a paper} ~~part of the subject~~ ^{of these can hardly} ~~at~~ ^{with great care hereafter}; but - in case of any doubt at present, ^{being} cast on the truth of the above passage as all great thinkers are unanimous on the matter. Plato's words are terrific in their scorn & pity, whenever he touches on the mechanical arts: he calls the men employed ^{in them} not even ^{human} mortals - ἀνθρώποι, - but ^{partially} ~~diminutive~~ ^{with work} occupations, ἀνθρώπων ἔργα, and offers them ^{no} ~~liberty~~ ^{not merely as the prison to} freedom - but as a ^{disgraceful} ~~prison~~ ^{prison} to the temple; ἕως ἂν οἱ ἐκ τῶν ἐργῶν εἰς τὰ ἱερὰ ἀποδιδράσκοντες, ἄγοιεν; escape from them being like that of a criminal to the ^{institutions} ~~institutions~~, and the destruction caused by them being of ^{no less} ~~no less~~ soul ^{far more} than body. "ὥσπερ τὰ σώματα, δεδωβήνται οὕτω καὶ τὰς ψυχὰς συγκεκλάσμενοι τε καὶ ἀποτεθρυμμένοι διὰ τὰς βανθοσίας τυγχάνουσιν." (Rep. VI. 9.) Xenophon notices especially the evil of occupations near fire and especially the "λοχοδία" "want of leisure; and effeminateness" (Econ. I. 17) - # modern England, with all its pride of education - has lost that first sense of the word school; and till it recovers that, it will find no other rightly) his word for the ~~specific~~ harm to the soul is to "break" it - as we say of the heart. "τὸ ψυχὰς καταγνύουσι" (Econ I. 6.) And herein, ^{also} is the root of the scorn with which Dante & Shakespeare otherwise apparently most strongly