

Gems.

"poorer, the wretched more miserable, and the immoral more corrupt." Could there be a more complete confession of failure? Can we ask for a better indication that the means used are not likely to attain the end desired? Looking at the question from the standpoint of scientific sociology, it is clear that this abject poverty, and this more than savagery in the midst of the grandest civilisation yet known, is no isolated phenomenon, but the necessary result of antecedent and co-existing conditions. Prominent among these is the utter disregard shown by large masses of English people to the Malthusian law of population, and its consequent increasing pressure upon the means of subsistence. For this Christianity is largely responsible, with its reliance upon the providential government of mankind and its tendency to put sentiment in the place of reason. Indeed public opinion, moulded by Christian supernaturalism, forbids the discussion of the population question in any effective way, and regards with indignant horror any suggestion of artificial limitation, as witness the prosecution of Mr. Bradlaugh and Mrs. Besant, while Mill has not escaped the denunciations of the orthodox. Hence the essential conditions for the solution of the problem, free and full discussion, are wanting, and so the 'Saturday Review' merely alludes to "the enormous families of these people on the verge of pauperism," as constituting a difficulty in the matter of lodging them, just as the author of 'The Bitter Cry' speaks of overcrowding as the cause of vice and crime and scenes of "heart-breaking misery." This is as if a New Zealand runholder were to express a sentimental regret for his starving and dying sheep and cattle, which he had allowed to breed far beyond the carrying capacity of his land, and yet to go on calmly ignoring the origin of the evil. But apart from this primary consideration, which if ignored must render all other remedies for the evils of poverty at least, merely palliatives, it is evident that as Mill has demonstrated, the future well-being of the laboring classes, and indirectly of all classes, depends principally on their own mental cultivation. Now, if this is so, how is gospel teaching likely to conduce to progress in this direction? By their fruits ye shall know them. In no respect has Christianity, with its jarring sects and its absurd pretensions, been more injurious than in preventing the education of the people. Theology instinctively perceives that ignorance is the mother of devotion, and even where she has been shamed into teaching anything but dogma, she has taught with eyes half shut to the reality of things, and only open to the dreams of the imagination. No doubt social evolution is a slow process, and there is a strong temptation to apply quack remedies and to deal with the symptoms, rather than the causes, of morbid growths of the social tissue; but even these are efforts in the right direction, and if found injurious can be abandoned or modified as experience dictates. As Mr. Goschen has lately said, that while accepting the doctrine that *laissez faire* should be the rule, and State interference the exception, "the argument was almost irresistible that it was as just to prevent, and if necessary to punish, house-owners who let out rooms unfit for human occupation as tradesmen who offered putrid food for sale," nor need too much tenderness be shown to those capitalists who make 60 per cent. out of such places as "Collier's Rents," or to those ground landlords who receive a large proportion of such ill-gotten gains. State socialism must indeed be narrowly watched, not so much, as Mr. Fawcett has shown, because it is dangerous to the rich, as because it is destructive to the poor, as tending to sap the foundations of that energy, self-reliance, and thrift on which all progress depends. Human sympathy combined with the dogma of justification by faith has done good service, but would it not do more if combined with the doctrine of justification by fact? The drunkard might after all pay greater regard to the teachings of physiology than of theology, and the thief, respectable or otherwise, might be brought to feel that his anti-social proclivities did not benefit even himself in the long run, when he no longer thought that "faith" might avert the inevitable penalty.

R.P.

The mind can read nothing grand and difficult unless it passes out of the beaten track into regions where it has feared to go.—SENECA.

The less government we have the better—the fewer laws and the less confiding power. The antidote to this abuse of formal government is the influence of private character, the growth of the individual.—EMERSON.

To think we are able, is almost to be so; to determine upon attainments, is frequently attainment itself. Thus earnest resolution often seems to have about it almost a savor of omnipotence.—SAMUEL SMILES.

If rectitude is not regulated by education, it entails the greatest confusion. . . . We may force the people to follow the principles of justice and reason, but we cannot force them to comprehend them.—CONFUCIUS.

Satisfaction of mind, to be permanent, is not to be derived from frail and transitory pleasures; the only mode by which it can be enjoyed is to dispense with melancholy, and avoid thinking of sad and afflicting subjects.—DEMOCRITUS.

Do good to all, both the evil and the good, even your enemies. Men who have no self-command are not capable of fulfilling their duties. Pleasure and riches should be renounced when not approved by conscience.—CHRISHNA.

Man is but a little thing in the midst of the objects of Nature; by the moral quality radiating from his countenance, he may abolish all considerations of magnitude, and, in all his manners, equal the majesty of the world.—EMERSON.

To make laws against and ordain punishment for a crime that hitherto has never been known or heard of is the way to introduce it, rather than prevent it. Act honestly and live temperately. I feel that I leave the world better than I found it.—SOLOX.

The following epitaph was inscribed on the tomb of the Pharaoh Amenaphis III. more than 1000 years before the Christian era:—"A strong arm, a brave temper, a heart faithful to its love, and a delight in works that should survive its own span of life."

Know thyself. Let your study be to correct the blemishes of the mind rather than those of the face. Stop the mouth of slander by prudence. Enrich not thyself by unjust means. Be not idle, though rich. Entertain not evil. Idleness is troublesome; intemperance hurtful; ignorance intolerable.—THALES.

Truth is to be sought with a mind purified from the passions of the body. Having overcome evil things, thou shalt experience the union of the immortal God with mortal man. The noblest gifts of heaven to man are to speak truth and do good offices. These two things resemble the works of God.—PYTHAGORAS.

The close connection between the good and the beautiful has been always felt, so much so that both were in Greek expressed by the same word, and in the philosophy of Plato moral beauty was regarded as the archetype of which all visible beauty is only the shadow or the image. We all feel that there is a strict propriety in the term, moral beauty.—LECKY.

To know that God is and that all is God, this is the substance of the Vedas. When one attains to this there is no need of reading or of works; they are but the bark, the straw, the envelope. No more need of them when one has the seed, the substance, the creator. When one knows him by science he may abandon science as the torch which has conducted him to the end.—THE VEDAS.

He who feels anger on proper occasions, at proper persons, and besides in a proper manner, at proper times, and for a proper length of time, is an object of praise. This character will therefore be the meek man, in the very points in which meekness is an object of praise; for by the meek man we mean him who is undisturbed and not carried away by passion, but who feels anger according to the dictates of reason.—ARISTOTLE.

The efforts of Judge Hoadley's opponents in Ohio to make political capital out of his connection with the Free Religious Association of Boston did not prevent the people of that State electing him Governor.