

but it stays by. They may drive it out, but it will come back.

No very deep insight is needed to see that the most troublesome issues now on hand, or approaching, spring from a source which is original only in the sense that it has not existed before on anything like the same scale. Apart from scientific phraseology, more of the people than ever before want what they have not got, think they have a right to it, see it to be in the possession of others about whom they seem to have no better natural right to it than they have, and believe that they can get it. There are, therefore, two questions, one of right and one of strength. The physical and moral elements are not very clearly discriminated, but they are both ever present.

An idea of justice, however vague or ill-guided, sustains the physical struggle, however violent. The socialist combination and the mob of anarchists find a sophistical justification in an instinctive notion that they are wronged or unfairly served, however unreasoning that notion may be. On the wisdom, patience, disinterestedness, large-sightedness, of those who are in power and possession, *i.e.*, of the voters, who are the government, depends the fate of the Republic. At present, organization, intelligence, army, police, wealth, occupancy, are on one side. Even with that preponderance, the last five years show how much mischief can be done and misery caused by the other side, and the proportions are shifting. The people at large do not know, because no confession will tell, in what degree capitalists and corporations are subjects of fear. Are there any thinking men who really suppose that labour-leagues and anti-poverty meetings and strikes, which are certain to play an increasing part in the politics of the future, have nothing behind or underneath them but money, victuals, ease,

and fine clothes? Woe to the country indeed, if that is true! Humanity is not so bad. The "lower classes" are not so bad. Even that great question of finance and industry which at this moment arrays the two leading political parties against each other, making the pending Presidential election more strictly than any that has preceded it a matter of political economy, has its super-political relations. Mainly it turns on points where the economists, practical and theoretical, ought to have something definite to say and ought to be heard, but it also plainly involves the social passions and sentiments which are agitating the whole American population, in city and country. In all the copious congressional debates upon it, no more sensible or indisputable sentence has been spoken than that of the Representative who remarked that the prosperity of the country is not made by tariff laws, but by the energy and thrift—he might have added by the self-command and integrity—of the people.

This phenomenon, at any rate, is now presented for consideration, and it is one of vital concern for sober-minded men of every class. According to the curious calculation made in 1884, by the advocates of high protection, it appeared that in the twenty years between 1861 and 1880 the wealth of the United States had been increased by an amount very much greater than the total acquisitions of the people during the preceding 200 years. But prior to this marvellous increase of the aggregate wealth, beggars were unknown and tramps unheard of; to-day vagrants infest every hamlet; deaths from starvation are not unfrequent; suicide in the desperation of extreme want is an occurrence of every day. Teachers of anarchism and communism find multitudes of eager disciples among workmen, and the latter are forming