

It is not, however, criminals alone, in the narrower and stricter acceptance of the term, who are helping to swell the dangerous classes. All parents who are living intemperate, dissolute, idle, or generally vicious lives, are involved in this condemnation. What can be expected from such parents but a debased and degraded offspring. Whatsoever inflames the blood, undermines the health, weakens the constitution, enfeebles the will, and robs the individual of self-control, not only tends to criminality in the persons who indulge in it, but also in their offspring yet unborn. It is sometimes said that seventy-five per cent. of the crime existing in civilized and Christian communities is the result of intemperance alone, and this is probably true, if intemperance be understood in its broad acceptance. There is intemperance in other things beside the use of intoxicating drink. And there are forms of secret sin which touch even more directly the fountain of life than this does, and that contribute even more powerfully toward the production of an imbecile, vicious, criminal, or insane offspring.

These are solemn aspects of the subject, which parents, whether actual or prospective, may well lay to heart. Sad as it is to be depraved ourselves, it is even more appalling to be the instruments of sending a stream of vice and criminality, with its attendant misery, down into the future, to poison and plague hundreds and thousands of people yet unborn. But even when children are not the victims of any abnormalities, either physiological or psychological, they inherit enough of the common depravity of the race to make careful training necessary in order to prevent them from contracting vicious habits and falling into criminal practices. It may well be doubted whether education with us is all that it should be. Submission to authority, and the ability to say no to any temptation—especially when it comes in the line of our own natural

desires—must be learned early, if it is to be learned at all. The same is true of habits of industry and of persevering application. In a word, self-government, involving self denial, and the subordination of our own desires to right and the superior claims of others, is one of the lessons which, unless learned in childhood, is seldom mastered in later life. The laxity of proper discipline in the home has much to do with swelling the volume of criminality in our day. The theory that children are to be allowed to grow up, rather than to be reared and trained, is producing terrible results.

And the training in the school unhappily does little to make up for this lack in the home. Its fatal defect is the want of practicality. The industrial and business idea is not made as prominent in it as it should be. Its aim seems to be rather to prepare the student to live by his wits, than to fit him for gaining a livelihood by honest toil. The fact that so many are allowed to grow up without any industrial, mechanical, or business training, accounts for very much of the criminality that exists. The ancient Jews judged rightly, that the man who brought up his son without a trade, taught him to be a thief. Then, the gambling element which enters so largely into the business of our times, especially the business by which great fortunes are made within a few years, tends to confuse the moral sense and destroy the basis of morality. The war that is being carried on between capital and labor, in which everything seems to be looked upon as right which helps to push the adverse party to the wall, and in which the right of property is often not only denied, but its possession represented as being a crime, has the same tendency. It may be that even the pulpit is not entirely free from a share in the responsibility. It may be doubted whether the simple ethical principles in our religion are made as prominent as they should be. It is possible, even, for preachers to be