

with the subject. The reverend gentleman may, we have no doubt, do much to raise individuals from the slums to higher things, but we fear he has not a sufficiently comprehensive understanding of past social growth to enable him to do much on a wide scale for the future. So far as we can judge he has not seriously considered the question from that point of view, but it may be safely asserted that no one can do much for the present who has not a wide comprehension of the past. Much less can such an one indicate what should be our line of action for the future.

No one with an adequate knowledge of the history of political institutions will imagine that any "Morrison's Pill" (as Carlyle would call it) like the "Single Tax Theory" would do much towards bringing the millennium; and this may be said without pronouncing either for or against the theory.

When men are better we shall have better social and political institutions, but not before. The political, social and religious institutions in any country are just as good as the people who live in the country, and quite fairly represent the whole life of the people; for the Church, the State and the social relations are forms in which men express their convictions. Man is undoubtedly a moral being, and his moral convictions are expressed in every department of his life. This being so it is quite as reasonable to blame our religious institutions for the evils which exist in society, as to blame our political institutions—quite as reasonable to blame our divines as to blame our political leaders. As a matter of fact we think it an evidence of short-sightedness to blame either, except in so far as they as individuals are responsible for the imperfections of society.

But whatever view may be taken of our religious leaders, we believe all will admit that our political leaders simply give expression to the will of the people.

The lecturer seems to regard existing social arrangements very much from the point of view of the Radicals of the French Revolution times. He appears to think that *might not right* rules; but this in our view is a very imperfect idea. We freely admit that there are grievous evils in our present social arrangements; we have no wish to belittle the awfulness of facts such as the lecturer presented with respect to the destitution and crime of great cities. But we hold that society rests on reason and right, though there is much in it that is unreasonable and unrighteous, which we must eliminate as quickly as possible.

Regarding the assumption made by the lecturer that the poor in American cities would remain on farms of their own, if they could get them: we must say that we regard it as doubtful in the extreme. Every year large numbers leave farms and go to the cities, and most of those who have been taken out of cities to farms have returned when they had an opportunity.

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## LITERATURE.

### WORDSWORTH'S POETRY.

To understand an author's writings we must know something of his circumstances and surroundings. Wordsworth's poetry was the true reflex of himself. His outward life was uneventful, but his inner life was full of combat, discovery and progress. His outward life was well calculated to favor the development of the poetic life within. He was born in the country, and spent most of his life in loving communion with nature, and so was not distracted from his noble pursuit of the muses by the "madding crowd's ignoble strife," an influence which proved so injurious to some other poets. Well adapted as he was to struggle along his way in the practical walks of life, he yet did not feel this his vocation. His "soul dwelt apart," and he devoted his life to studying nature and declaring to his fellow men the lessons she taught him.

The very element in which the mind of Wordsworth lived and moved was a Christian pantheism. We must explain the term. Wordsworth did not agree with those that held God had displayed merely his intellect in framing the world; he thought God expressed his heart love in the world he made. If we believe that God, the first of artists has put beauty into nature, knowing how it would affect us, and intending that it should so affect us; that he has embodied his own grand thoughts in nature that we might see them and rejoice in them; that when in our highest and best moments truth shines through beauty and comes as a spirit of life to us; this is the flowing forth of God's love to us and a lesson from himself, then we believed as Wordsworth believed, and it was as the priest of nature regarded in this way that he thought for and spoke to men.

We quote a few lines from the poet's "Lines on Lintern Abbey," to illustrate how powerfully nature affected his mind and preached to him. God has disclosed himself in his own form of speech in nature, and the poet repeats in his language what God has said in his. Here are the lines:

"I cannot paint  
 What then I was. The sounding cataract  
 Haunted me like a passion; the tall rock,  
 The mountains, and the deep and gloomy wood,  
 Their colors and their forms, were to me  
 An appetite; a feeling and a love,  
 That had no need of a remoter charm  
 By thought supplied, nor any interest  
 Unborrowed from the eyes. That time is past,  
 And all its aching joys are now no more,  
 And all its dizzy raptures. Not for this  
 Faint I, nor mourn, nor murmur; other gifts  
 Have followed, for such loss, I would believe,  
 Abundant recompense. For I have learned  
 To look on Nature, not as in the hour  
 Of thoughtless youth; but bearing oftentimes  
 The still sad music of humanity,  
 Nor harsh nor grating though of ample power  
 To chasten and subdue. And I have felt  
 A presence that disturbs me like a joy  
 Of elevated thoughts; a scene sublime  
 Of something far more deeply interfused  
 Whose dwelling is the light of setting suns,  
 And the round ocean, and the living air,