

tions to philosophy we must reckon one of his latest and least pretentious, a series of papers published at intervals, critical and historical, dealing first with some topics now discussed, and further with certain historical aspects of development in philosophy. These essays are of peculiar interest as giving the writer's final and mature views on the great philosophical problems which have been solved so diversely by different schools. The seventh and eighth will probably be found the most interesting to the general reader; the former dealing with the "Critical Philosophy" of Kant, and the latter with the philosophy of Herbert Spencer. It is out of the question to offer even an outline of these essays; but they may be recommended to those who accept the development of Kantianism in Hegel, and by those who reject it; and his remarks on Spencer are well considered and weighty.

Upon the whole, it cannot be denied that the late President of Princeton College did good and honest work in the departments of philosophy and theology. He founded no new school, he inaugurated no new tendency. It is hardly likely that he will greatly modify the opinions of those who come after him. But it is quite certain that he gave a healthy impulse to these studies, and that the spirit in which he conducted them was altogether excellent and commendable.

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### The Relief of Poverty.

WE are accustomed to speak of our country as a "land of plenty," and we may continue to do so without misrepresentation or exaggeration. Yet it is true that, from causes into which we do not now stop to enquire, there has been amongst us, during the past few years, as in other countries, though probably to a much smaller degree than in most, a considerable amount of destitution, especially in the larger cities. The question of the best way of relieving this destitution is one of the most difficult, and at the same time most pressing, of the many hard sociological problems of the time. It would be a shame and a reproach to the well-to-do people of our country were a single deserving citizen left to suffer and die of cold or hunger. We should shrink from the cruelty of permitting such a fate to befall even those whose destitution may be, as is so often the case, the result of their own misdoings. But how to bestow the needed aid without unduly humiliating the deserving, on the one hand, or permanently pauperizing those lacking in spirit and energy, on the other, is the problem.

Those in need of help may be roughly divided into three classes. (1) Those who, through old age, ill health, or other disability, physical or mental, are permanently incapacitated for earning a livelihood. (2) Those who are able and willing to work, but are unable to find employment. (3) Tramps and impostors, too lazy to work, seeking to live on the products of other men's industry.

For the first class provision is made in most of the cities of Canada, especially in Ontario, so that there is no necessity that any such should absolutely perish for want of the necessities of life. For the blind, the idiotic, the insane, etc., the provision made in the Provincial institutions is ample and admirable. But for the aged and infirm the methods of public charity still adopted in many places are a disgrace to the municipalities, and a reproach to the country. We refer to the practice of sending those who are no longer able to provide for themselves, and who are, therefore, obliged to come "upon the town," to the common jails. It is unnecessary to characterize such a system. It is utterly unworthy of our people, and it is no wonder that very many of them

have become heartily ashamed of it, and with the aid of recent legislation are building proper homes, where the aged and infirm can be decently cared for, without being placed on a level with criminals. The very least to be expected of a Christian community is, surely, that those who are unable to continue to fight the battle of life for themselves should be comfortably provided for by their fellow-citizens. The objections which have been so strongly urged against the establishment of a poor-house system in Canada, as tending to create a pauper class, apply really to the manner in which such institutions are conducted, rather than to the institutions themselves. The latter have become indispensable. They should be made decent and respectable.

With respect to the best mode of dealing with the second and third classes, there are two serious difficulties. The first is to discriminate the members of the one from those of the other. The second is to provide sufficiently and in the only right way, i.e., by means of employment, for the needs of each.

There is, evidently, but one sure test which can be applied to distinguish between those of the second class and those of the third. This is the work test. Just here we are face to face with one of the most serious problems of our civilization. What is to be done in the first place, with those who are able and honestly willing to work; and who have faithfully tried and utterly failed to obtain employment. Many are ready to say that there is no such class in Canada. How often is it said of such an one by the prosperous, "He could find work if he wanted to, and were not too particular as to the kind of work." Well, the application of a work-test would settle this question. We see no reason to doubt that there are many of those who are despised as tramps who would either now hail an opportunity to do any honest work, however hard, of which they are capable; or would have done so at the outset of their downward career, before constant repulse had crushed the spirit and manliness out of them. This view will, we doubt not, be supported by the observation of many of our readers, and would find ample proof if any thorough investigation were to be made. If it be true, it follows that the problem cannot be solved in any community until some means are devised for aiding deserving citizens in their search for employment, and even supplying it to them when absolutely necessary. The very best way and the only wise way of relieving the able-bodied poor is to give them an opportunity to do an honest day's work for an honest day's wage. The worst way, prolific of tramps and anarchists, is to say "We can do nothing for you. You must either find work or pass on." If the men are not to be allowed to starve, as they will not be in this land, it is evidently a mistake to say that the state or the municipality cannot furnish them with work. It is surely cheaper for the people as a whole to support them by way of payment for productive labour, than to support them in idleness, with its usual accompaniments, vice and disease.

Recent events have emphasized the conclusion which most thoughtful minds must have already reached, that the tramp nuisance is a bane and a danger to our civilization, and must be in some way suppressed, if our children are to be safe on the streets and our families in their homes. Nothing could be much more unworthy of us as an intelligent people than the method we so often adopt of simply ordering the tramp to move on, satisfied if we can but get him out of our own municipality, no matter on what other he may be saddled. The very opposite course is the only one that can cure the evil. Every man who is preying upon society in this way should be stopped whenever he is caught and put under such restraint as will prevent him from pursuing his demoralizing