

duce and perpetuate poverty—the very thing which our social reformers are trying to get rid of. The workman who is not allowed to make the best use of his ability will soon lose the desire to better himself, and will sink to the level of mediocrity, if not below it, and the work he might have done if allowed the free use of his powers will be lost. But there is danger of a greater loss even than this—the loss of the sense of personal responsibility. In the words of a well-known writer:—

“The principle of personal responsibility is the necessary counterpart of the principle of personal liberty. Both are essential to social progress and human happiness. We cannot hope to preserve the one if the other be destroyed. Unless a man has liberty to give effect to his own judgment, he speedily ceases to feel any sense of moral responsibility. The destruction of individual liberty involves also the destruction of that moral sense which makes social life possible.”

Our limits will not allow us to pursue this subject further, but observers cannot fail to see the tendencies to which we have referred going on around us, and producing their inevitable results. Evils great and many there are to be combatted, and schemes for reform are put forward with confidence. That any of them will succeed which do away with personal liberty and personal responsibility we do not believe.

There is one scheme older and from higher authority than any which our social reformers have yet propounded. It is the golden rule laid down long ago, so simple and yet so profound—that we should do to others as we would they should do to us. If this rule were adopted and acted upon, the setting of class against class would cease, both strikers and strike breakers would cease to trouble us, the secret of a living wage would be found, the agitator would find his vocation gone, and to democracy we might submit without fear of suffering either in our self-respect, our purses, or our persons.