

of human suffering and sorrow. Elsewhere we become acquainted with one who is principally engaged in popularising other men's ideas, an untiring and rapid worker, whose literary pursuits do not prevent him from greedily snatching at an intimacy with men of affairs, and who is, in fact, himself a man of the world. To the example of this brilliant journalist, Voltaire by name, our author confesses himself to be not a little indebted.

With these men Mr. Morley has more than a passing literary acquaintance. He is to some extent the heir of their temper and prejudice as well as of their idea. Thus his creed has that quaint aristocratic tinge which makes Liberalism so difficult in theory to reconcile exactly with Democracy, although in practice the first can never live long, if at all, without the other. Diderot and Voltaire, to say nothing of Gladstone and Cobden, were accustomed to contemplate with more than complacency the existence of a set of privileged persons; and Mr. Morley does no less. The difficulty lies in the formation of this class. We read of an interview between Gladstone and Ruskin, when the latter attacked his host as "a leveller," whereupon Gladstone replied, "Oh, dear, no! I am nothing of the sort. I am a firm believer in the aristocratic principle—the rule of the best. I am an out-and-out inequalitarian."

The true question [comments Mr. Morley] against Ruskin's and Carlyle's school of thought was how you are to get the rule of the best. Mr. Gladstone thought freedom was the answer; what path the others would have us tread neither Ruskin nor his stormy teacher ever intelligibly told us.

This sounds plausible enough until we come to consider what conditions are necessary to the growth of the aristocrat. The more obvious of these are leisure and an educational atmosphere in which culture, self-control, reverence for tradition, indifference to money, chivalry, and some other good things are elements; but unluckily no one has ever yet been able to invent a mechanism to supply such conditions to the self-made man until he is too old to profit by them. In fact a genuine aristocracy exists to a large extent to combat