

were not identical with the good according to any system of morality known to man, least of all according to the Christian. Yet they were favoured and encouraged by all the laws, and by all the anarchy, of the State. If any one pointed out this inconsistency, he was told that the State, having made its wise choice in favour of riches, had no further choice in the matter. Scientific laws were now operating in favour of the rich and against the poor, and they were no more to be resisted than the law of gravity.

But meanwhile there were certain people who asked themselves how they liked this society which was thus settling down into a second state of nature; and they found that they did not like it at all. Carlyle, for instance, disliked it as much as Jonah disliked Nineveh. In particular he disliked the rich because they were sheltered against reality by the whole structure of society, and because in their shelter they talked and thought about unreal things. He was as sure as Jonah that God in his wrath would some day blow all their comfort away from them; but he had no notion of a civilization to take the place of that which he wished to destroy, nor of a peace of mind to succeed the complacent torpor