

by mind improvement neutralizes the leaven of evil associations in the process. Mere knowledge does not fortify a man against temptation; but the process of acquiring it certainly does, in as far as that process involves mind development, and the strengthening of the will-power through mind activity. Besides, the more knowledge a man acquires, the higher becomes his rank in the social scale, and the greater grows his watchfulness against the temptations which lead to moral and social ruin. The respectable man has always more to lose than the outcast, and inasmuch as the intelligent man is ever anxious to take rank with respectability, his precautions against his moral weaknesses multiply as his intelligence continues to raise him higher and higher in the social scale. The mere fact that educated men frequently exhibit in their lives the immorality of the confirmed criminal is often urged as an argument against what has been called over-education; and yet the most intelligent defaulter that ever has been caught and punished will tell those, who are so unthinking as to present such an argument, that his crime did not originate from his having too much knowledge, but from his having too little. In a word, intelligence is not antagonistic to morality. As social forces, they advance hand in hand, however appearances in individual cases may sometimes be against such a doctrine. The printing-press has been the handmaid of Christianity, and, notwithstanding occasional seeming inconstancy, may be recognized as a true exponent of the educational forces which promote in man a higher intelligence—an intelligence which, far from hindering his elevation morally, acts with that co-ordination of social forces which is leading humanity towards the true civilization.

The steam-engine, taken as an emblem of the various industrial inventions which have multiplied life's experience manifold, has set its mark upon the civilization of the nineteenth century. Industry in its legitimate definition means physical energy directed in the interest of progress. Progress is change accompanied by the due exercise and improvement of the feelings and capabilities of man. Man's true progress, therefore, depends upon his industry—not the industry of the machine, but the industry of progressive being—not the industry of the bee, but the industry of imperfection, conscious of a perfection to be aimed at—an