

the robust, healthy, powerfully-built frame; let it look again into the mirror and see the small, selfish soul. To make the higher nature shrink from the lower nature and feel uncomfortable in its presence—to make the discipline self administrative, the fault self-corrective—this is the economic principle in education. Hence not

only the duty, but also the beauty of obedience.—*M. M. Mangasarian, in the International Journal of Ethics, Philadelphia.*

Health is the greatest of all possessions, and 'tis a maxim with me that a hale cobbler is a better man than a sick king.—*Bickerstaff.*

THE EVIL ASPECTS OF KNOWLEDGE.

THE recent progress of Anarchism must be a heavy blow to those who believe that knowledge is necessarily beneficent, that "to know all is to pardon all," knowledge by itself being the original source of mercy. In Anarchism we have scientific knowledge based upon facts and experience, working pure evil. The new explosion of criminality could not have occurred without a wide diffusion of chemical knowledge. Social hatred might have grown, of course, as it has grown, and the belief that capital is an inherently evil power; but those who felt the hatred and entertained the conviction could have done little to attack society. They could have killed individuals, and perhaps fired buildings; but there are defences against assassination, and buildings, especially in France, are slow to burn. Assassins, too, can be easily traced, while fire-raising can almost be baffled by ably organized fire-brigades, and by a flexible system of fire insurance. To make Anarchists formidable, and therefore, in fact, to produce Anarchists, it was necessary to find a means of scattering death among whole classes, and from a distance—invisible death, as it were, such as the Greek poets attributed the power of shooting-out to the gods—and this means has been supplied by science, which in this instance has

proved itself the pitiless foe, as it has so often been the beneficent friend of humanity.

If the spirit of Anarchism spreads, and the recipes for making safe bombs become a little more widely known, we may yet be able to set the discovery of high explosives against the discovery of chloroform, and to doubt whether scientific research does, on the whole, more evil or more good. In truth it does neither, knowledge being neither more nor less than a force which produces good or evil according to the character—which is not material—of the man who possesses it. The modern notion that knowledge has in itself something divine, is as false as the ancient notion that it has in itself something diabolic. You can rob by the aid of chloroform as well as relieve pain. There are whole branches of knowledge the diffusion of which would almost certainly produce pure evil. Household murder, for instance, would be far more common if all men and women knew what a few physicians know about the really dangerous poisons—were aware, for instance, that there is a drug procurable in almost every field which simulates the effect of one common variety of heart disease, the suspension of vitality through *anæmia*. And suicide, which, whether it is a crime or not, is certainly a great evil, would