

did not come about, although great fortunes were made; and the moral well-being also failed to equal expectations. Indeed there was an inconsistency between the morality of the individual and the morality of society which was bad for both. The morality of the individual was still supposed to be Christian, except when he was making money. But as soon as he began to do that he was regarded as a member of a society whose aim only was to make money. Then his Christian morality was superseded by an economic law against which it was merely sentimental to rebel. This kind of inconsistency has always existed; but it has never been so glaring or produced so much moral and intellectual confusion as in England in the nineteenth century. Then it was that we established our reputation as a nation of hypocrites and were confirmed in our national dislike of logic. The great mass of Englishmen wished to be good, according to the Christian pattern; but they also wished to make money and they acquired a notion, implied in their laws and in their habits of thought if never openly stated, that money was the material reward of goodness. But this notion was always proving itself to be untrue. The rich