

of the civilization which is a harmony.  
As Leigh Hunt says:—

A creature man made to wait on his will  
Half-iron, half-vapour—a dread to behold—  
Which evermore panted and evermore rolled,  
And uttered his words an hundred-fold.  
Forth sprung they in air, down raining in dew.  
And men on them fed, and mighty they grew.

The full effect of such a force as this has, of course, not been altogether in favour of the moral aggrandizement of society. The harvest has been of the knowledge of good and evil. Indeed Satan seems to have been mixed up with the working of the machine from the moment of its invention. There was a shadow of coming events in the dream which is said to have fallen upon Gutenberg as he lay dozing over the first printed page. Two voices were heard whispering in his ear—the one soft and musical, the other harsh and bitter in its tones. The one bade him rejoice over his great achievement, unveiled the future and showed him the nations of the earth holding high converse by means of his invention, and at the same time cheered him with the hope of an immortal fame.

“Ay,” said the other voice, “immortal he may become, but at what a price? Men, more often perverse and wicked than wise and good, will profane the new faculties this art will create; and ages, instead of blessing, will have cause to curse the man who gave it to the world, inasmuch as it will place in the hand of man, sinful and erring as he is, only another instrument of evil.”

The Serpent's promise in this, as in Eve's case, has to some extent been realized; and yet thanks to the civilizing influence of knowledge, whether of good or of evil, the premonitions of Gutenberg's evil spirit have not come true. Progressive knowledge seldom, if ever, provokes

to evil. The leaven of good developed 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.