

the will of the people. Submission to a despot is held contemptible, while, in older countries, the whole character of the aristocracy has changed, until to-day titles and distinctions are everywhere becoming the reward of superior intelligence rightly used, or otherwise despised. Co-operations against external foes have almost disappeared, unprovoked aggression is everywhere condemned. Industry, instead of being thought despicable and degrading, is considered as, in some form or other, imperative on every one; and indeed, labor, next to Christianity, is held to be the only safeguard of public morals. Population increases at a rapid rate, and, on the whole general prosperity everywhere denotes progress, more especially in those countries which are the most democratic and cosmopolitan in character.

But in this intense struggle for success, in this fierce competition to keep ahead, as it were, the community has to face a frightful wreckage of physical and moral degeneration; and what seems most strange is the fact that suicide, insanity, crime, and vagabondage, increase with wealth, education, expansion, and refinement, as if they are "phenomena of civilization," or the impediments thrown off by the "Busy Loom of Time." Statistics, in so far as they are any good, point clearly to the fact that serious crimes are even more frequent in wealthy than in poor countries, in summer than in winter, and, instead of being a monopoly of the poor, are committed in very nearly exact proportion by all classes of the community. And, frightful as it may seem to all who have in sight the future of the race, the crimes of women, hitherto small in proportion to those of men, have enormously increased as fresh industrial opportunities and employments have been open to them. "In all countries where social habits and customs," says Morrison, "constrain women to lead retiring and secluded lives, the number of female criminals descends to a minimum," and by elaborate statistics he clearly proves his case. The fact would seem to be that all efforts towards fundamental changes in the training and education of women, with a view to enlarging woman's sphere of usefulness and her purpose in life, have been made

in a wrong direction; that women to-day are largely doing the work which more properly belongs to men, often at a lower rate of wages, in direct antagonism to their own and dual interests; that the ideal culture of women, which should be universal in its best and noblest form, has given way under the stress of competitive forces and dragged her out of her own sphere into a struggle which has seriously affected the moral elevation of the race, and will become increasingly serious as fresh social problems present themselves for solution. This demoralizing "drone-life" comes home to the male portion of the community, though the full import of it may be felt vicariously, when it is considered how to woman the higher avenues of knowledge have from time immemorial been closed against her, and through centuries of repression and servitude, and sometimes absolute cruelty, she has been denied the right to determine for herself the limitations and aims of her nature. The sting of the ancient philosopher's characterization of women as "necessary evils" has most assuredly produced its effect on modern civilization in a far different sense from what it was intended. The old conditions of life, which confined the entire activity of woman to the affairs of the household, have almost disappeared, and even the nursing of children, among the well-to-do classes is relegated to strangers, while the poor at an early age have their feminine instincts corrupted by the turmoil of factories where, through competition with the sterner sex, they prevent their fathers and their husbands from supporting them, and are barely able to eke out a livelihood for themselves. Increase in prostitution and drunkenness among women, the most fruitful sources of crime, is the result.

## II. REFORMATORY.

As it has required centuries to establish the doctrine of social freedom, so also has it taken centuries to develop the idea of the application of reformation in prison management as a means of removing the disease, or of purifying and quickening and utilising whatever is possible of the impediment to social progress, in the interests of the community. In this slow