

the world's population is, by whom shall our vacant territories be occupied? Shall we endeavor to bring in the vigorous and progressive races of Western Europe to lay the foundation of future moral and intellectual greatness; or shall we abandon what remains of our virgin soil, our primeval forests, and our vast prairies and pampas to effete, immobile, unprogressive and, worst of all, unintellectual and immoral Orientalism, as represented by the "Heathen Chinee?" This is one problem in Social Statics for which a solution will speedily be required.

The other, and that to which we shall at present direct attention, is the terrible incubus of pauperism, which weighs down the energies and prevents the progress of more than one country in Europe, but which is perhaps most seriously felt in Great Britain and Ireland, especially the latter—an incubus so far fatalistic in its character, inasmuch as it can be shown to be to a large extent due to the normal operation of the natural laws under which we live and move and have our being. These are our two problems, and we trust to be able to show that a proper estimate of the philosophy of emigration will furnish the only satisfactory solution for both.

Pauperism, like all other great evils which afflict humanity, in its aggregate or social aspect, is the product of many forces at work to produce it as their effect. It is, no doubt, largely due to intemperance, improvidence, the absence or excessive weakness of the effective desire of accumulation of the results of labour, the consequent absence of that propensity to save which is necessary for the increase of capital, a low standard of life with respect to its necessities, and still more with respect to its comforts and conveniences, a low moral and intellectual tone among the working classes, and other causes too numerous to specify, much less to expatiate upon here. It may be noticed, however, in passing, that all these causes of pauperism are removable in some way or other, and therefore we may expect that in so far as its existence depends upon theirs, their removal will carry along with it a diminution of the evil complained of. The power of intemperance, *e. g.*, may be curtailed by the diffusion of a more correct scientific knowledge of the nature of stimulants and narcotics of all kinds, their deleterious influence, and the inevitable fatality attending their use; improvidence may be diminished, and the effective desire of accumulation increased, by doing away with cottier and other objec-