

MISCELLANY

GOLD.

When John on Patmos looked into the New Jerusalem, he saw a wondrous thing; The streets of that fair city were all paved With that which earth most dear and precious holds—

With purest gold, o'er which the happy feet

Of all the habiters of heaven went up And down. So might not this declare for us The proper place of gold in that Society Whose frame to-day we strive with so much toil

To shape according to our Vision's plan? A place of use, in truth, on which to build And act; only for use, to walk upon, To smooth the way to worship and to work?

But we, in earth's old manner, straight Reverse this use and fight God's good intent.

Instead of making pavements of our gold, We beat it out and hammer it into A dome, and raise it up into a sky Above our heads. And then, because we can

No more behold the stars, nor can the sun Shine through; because earth's furious furnace-heat,

Reflected, burns to dust our heart's sweet flowers;

Because our lives begin to pale and faint Within the twilight we ourselves have made,

We bitterly complain to heaven and cry That no kind Providence has planned the world.

—Orville E. Watson.

WE CANNOT PUT OFF LIBERTY.

Much is said of the severity of criticism, the abuse some call it, to which the late president was subjected; but any candid judge must confess that it has come far short of the virulence with which his predecessor of the other party was assailed during his term. That the criticism was without unpatriotic malevolence is demonstrated by the testimony of universal national sorrow for his sad fate. We do not say that Mr. McKinley was never viciously and wantonly maligned; but we do say that comparatively little of the severe criticism passed upon him was of that character, not more than must be expected while human nature remains what it is. Liberty of speech that does not counsel criminal resistance to authority cannot be postponed in a free state until the whole people are regenerate.—Boston Herald.

TRUE AND FALSE OPTIMISM.

Extract from a sermon from the above title delivered at the Vine Street Congregational church in Cincinnati, September 16, by the pastor, Rev. H. S. Bigelow.

He is not an optimist who spends all his time praising the progress which men in the past have achieved. The true optimist believes in achiev-

ing some progress which posterity can praise. He is not the man who believes in letting well enough alone. He holds that the only way to show respect for the past is by improving upon the past. He is not discouraged by present defeat. True success is to remain loyal to the idea. He suffers defeat who is content with less than that. The optimist knows that error may die out, but that truth cannot be stamped out. He does not deceive himself as to the imperfections of society. With him life is a battle, not a dream. He finds his salvation in working for the public good. His love of truth, his trust in its power, the joy he has in working for it—this to him is life eternal. He sees enough good in the universe to believe that he would find it all good if he could see it all. Beneath his hatred of wrong, beneath the pain of hopes deferred, beneath his eagerness to win the victory of the hour—beneath all are the everlasting arms of confidence and peace. For him as for Browning's Pippa:

The year's at the spring;
The day's at the morn;
Morning's at seven;
The hill-side's dew-pearled.
The lark's on the wing;
The snail's on the thorn;
God's in his heaven—
All's right with the world.

THE PSYCHOLOGY OF GOVERNMENT.

Without law there can be no such thing as liberty, the largest, freest life of the individual. But that is possible only in regulated, orderly society, where the individual will is subordinate to the common good.

Law as a means to liberty was not the conception of the past; government was largely by force and was often used to oppress. Government was not for man, but man for government. Among the millions only one will was free, and hence it is not strange that from these dark ages and lands has come the idea that government is not the friend of man, but the enemy.

And when we look out upon the governments of the world to-day, with all their extravagance and luxury, and then look upon the people in their poverty, taxed to support royalty and vast standing armies, it is not strange there should be complaint, and that there are those who think that government as such, and especially by compulsion, is wrong. That is the position of the philosophical anarchist.

Count Tolstoi would have only re-

ligion—the life of Christ; would not resist robbery, murder, but that by submission to suffering or death the wrongs would rest upon the doers and soon work their reformation. It, may be, is all right for martyrs to die for truth and conscience, but it is certainly a religious duty to protect home and family and life against the destroyer. Nor can we see how Prince Kropotkin's idea of government without compulsory power is possible. There is, can be, no such thing as free thought, free government, free religion, for the reason that thought must be under the laws of thought, and government and religion must be under the laws of liberty and morality. But there is, thank God, such a thing as freedom to think and religion of the free. But this is possible only under the law. Here one is not permitted to interfere with the rights of others. There must be authority to compel obedience. And law must have penalty. Nature never lets go of the penalty side of life.

It is against the abuses of government that the protest should be made; unjust laws should be repealed and the use of force be carefully guarded and used.

There is also a destructive anarchy that believes that government is an evil, an enemy, and that it is so entrenched behind custom and law, wealth and power, that reform is not possible; that destroying, killing, is the only remedy.

Not many in our country hold these extreme views, and their numbers will grow less and for the reason that psychologically the conditions do not favor increase. The feeling of our age of reason and liberty is against force and violence and on the side of the peaceful, orderly government of the free.

In the ages of arbitrary rule, resort to force seemed the only remedy. Seven out of the ten of the Roman emperors were murdered in the first century. There were fifty assassinations in the old world in the last century.

But in a government of the free there can be no reason for resort to violence. The peaceful remedy for every wrong is in the hands of the people. The people themselves are the government. Our fathers saw the possible dangers, hence sought to safeguard the rights of all by a written constitution, and it is the solemn duty of every lover of liberty to see that in this land there never shall be any possible excuse for violence; to