

are sowing the seeds of anarchy which at harvest time must produce a monarchy, then we shall add our testimony to the theory that man is incapable of self-government. If we succeed thrones must tremble and sceptres must fall. If we fail the cherished theme of popular sovereignty is abandoned, perhaps forever.

So, while we have just cause to rejoice, let not flattery from abroad or egotism at home blind us to our own defects. I would not be of the number of those who are ever crying out fraud and corruption, nor of those who imagine themselves upon a fatal precipice with nothing but chaos beneath. But it is equally dangerous to relapse into the inactivity of self-satisfaction, and expect the ship of state to glide smoothly down the maelstrom of time.

Government can be effectual only so far as it is based upon true principles of political and social economy. All true government is the legitimate out-growth of society; and it is as impossible for it to advance beyond the development of society as it is for the stream to rise above its source. It is our national weakness to look to the government for everything. We are apt to look upon it as the panacea of all our ills. As a result of this tendency we have a respectable national party whose professed object it is to enrich everybody by legislating bank-notes into his pockets. That idea of government is false which would make it the arbiter of commerce, of manufacture or of finance. It should not be a master but a servant.

Perhaps no tendency of our time is more apparent or more dangerous to national life, than that to forsake our industries. Even the casual observer must have noticed this tendency. Thousands of youth are quitting the plow, the factory, the workshop, and are gathering to the metropolis. And here without aim and without purpose they are waiting in foolish expectation that by some miracle, or if that be too orthodox, by some chance they may be thrown into public favor. When

fortune frowns and hopes are blasted, these are they who fill our prisons and supply every village and hamlet with vagabonds and tramps.

This is the effect. What is the cause? Has labor become dishonorable? Is the forbidden fruit of our time the fruit of honest industry? Has the cottage of the mechanic or the home of the planter become a dishonorable dwelling for the true lady? Has gentleman become but another name for popular idleness? If so then woe to American industries! This arbitrary distinction between the different vocations of life is calculated to work untold injury to the nation. Public opinion seems to have vouchsafed to call some vocations honorable. Some callings are cherished and some are despised. The result is that the so-called honorable professions are crowded. Men rush into them without either the natural qualities or the preparation that success demands. Nay, even many enter these professions with a positive dislike for them, simply because it is the only way they see to honor and reputation. The tendency of all this is to subvert the laws of nature. Nature has indelibly stamped upon most men certain peculiarities, certain special faculties fitting them for some particular sphere of action. And that is a dangerous sentiment which tends to subvert this universal law of our being. Throughout the universe man is the only creature that ever makes a failure of life. Nature always succeeds. No man ever made a failure by carrying out the laws of his own being, and no man ever succeeded by disregarding them.

But under the high pressure of public opinion many never find their true sphere of action. Many whom nature intended to hold the plow and sow the seed have essayed to enter the learned professions. Many a good farmer has been spoiled to make a quack in medicine. Many a good artificer has left the shop to eke out an existence as a third rate lawyer. Nay, in the language of another, even the moun-