

lawlessness of an idle population. In recent years we have had a parallel case in the capitol of France, and scarcely any army can be more destructive than a Parisian mob.

Let us now view the vice as we see it today in social life, the parent of innumerable evils. It is not confined to any one class, but is found alike among the poor and the wealthy, the uneducated and the educated. It is common to the country and the city, but it is in the latter that its influence is most apparent and powerful. Street loungers and grocery loafers are there to be found by the score. Having no business of their own to attend to, they make themselves familiar to the more respectable denizens as well by nocturnal disturbances as by kindred demonstrations by daylight.

They become maintainers of gambling hells and billiard halls, the demoralizers of the young by their profanity and rowdyism, and the chief element of lawlessness and crime in the body politic. So great is the power of the city for evil that great care is required of those thrown on the world, young and inexperienced, if they would escape its contaminating influences. It is not the industrious and the orderly, but the idle, the wayward and the unprincipled, among whom the vice is found in this aspect. In the country, the representatives of this class of idlers are similar in their habits, and, if numerous, are the pest of the community by their pilferings and disorderly conduct. A notable illustration is afforded by those individuals known as "tramps," who have lately brought themselves prominently into the public notice.

Another class of idlers, less obnoxious, perhaps, than the last, but yet harmful, is composed, not of the poor but of the wealthy; of men who have amassed great wealth, chiefly by exorbitant profits on merchandise, and have abandoned themselves to luxurious ease, thereby squandering princely incomes, while the vast majority of struggling humanity demand

a fairer show and a more equitable distribution of wealth. The old saying: "Moth and rust consume faster than labor wears," finds here a good confirmation. Very often they themselves become mere drones, and their children, reared in luxury and the recipients of that deference which is usually paid to wealth, grow up possessed of little self-reliance, and not being subjected to that stern yet matchless discipline which accompanies poverty, rarely become more than pygmies in point of practical worth.

A third class is represented by educated persons who make little or no use of their knowledge, and loiter about at some trifling occupation. Though not idlers absolutely, they are yet so in a measure, as they can put their mental capital to far better advantage. Now, education is capital, sometimes far more available for a support than manual labor. More avenues are open to the educated than to the uneducated, yet there is no royal road to true learning. It is only obtained by years of diligent labor, and often by self-denial and expense. He who does not put it to account is no less a miser than he who hoards up a fortune and lives from hand to mouth. The members of this class are not so rare as they should be.

Having thus far considered the character of idleness, let us now see whether it may not to a great extent be avoided.

In some cases, the evils resulting from a want of honest employment have received much attention. It was a maxim with the Hebrews, that the father who does not train up his son in some occupation teaches him to steal; and they put it into practical application. Dr. Francia, the dictator of Paraguay, made it a law in that country, that every citizen should be taught reading, writing and arithmetic and also be compelled to work at some occupation. Such treatment as the above would be of little avail were public sentiment against it and the remedy lies rather in assailing it at the foundation.

We hear the cries from some quarters