

not to know God, we are of the earth and all our ideas and aspirations are cast in a worldly mould. When people are asked now a-days to contribute to any noble work the almost invariable reply is "Oh! we have enough to do with our money," or "we cannot be continually giving," seemingly forgetful that they receive but to give and they are not absolute masters of what they have. It was not ever thus: this spirit did not animate the great men of antiquity. Socrates left no fortune save his example; history make no mention of Plato and Aristotle as men of stocks. Millionaires were to be found only among barbarous tribes. It was not this spirit that built the magnificent churches and monasteries of the middle ages and sent to Paris, Oxford and Cambridge their ten thousand students. It was not her "bulls and bears" that earned for Ireland the title of "Isle of Saints and Sages," nor was it the reputation of making good stock-brokers that caused students from every quarter of the known world to flock to the Irish Colleges. St. Patrick was not cramped by being obliged to suit his doctrine to the manipulators on 'change, or to mince his words lest they might offend the wealthy members of his congregation and imperil his salary. Wall Street and its methods are of comparatively modern origin. There is only one parallel in antiquity and that is suggestive; we all remember how the Saviour drove the money lenders from the temple with the words:—"My house is a house of prayer, but you have made it a den of thieves."

Is wealth then an evil of itself? Not at all, but one of the most powerful aids for good and necessary for the accomplishment of any great intellectual or moral reform. The Catholic church has always taken this view of wealth: has blessed and spiritualized objects destined for the production of wealth. Still wealth is not everything; it is a means, not an end; and its only use—to forward good and repress evil; it should never be the term of life, man's supreme good. But the church has always considered also that the best state for man is the golden mean between extreme poverty and extreme riches, for each is a fertile source of sin and crime.

The voice of the church is, however, little heeded; the spirit of the world is upon us, and the future is far from bright. If the rage for dollars increases, what shall happen? I look forward one hundred

years, but a drop in the ocean of the world's duration, and I see the student of mediæval history in the flourishing University of Ottawa with a new text book in his hand. It is titled "The Rise and Fall of the British Empire" and the frontispiece shows Macauley's New Zealander sketching the ruins of St. Paul's. Below it are two lines from a long-forgotten poet:

Where wealth and freedom reign, contentment fails,
And honor sinks where commerce long prevails.

In the preface the author announces that a companion study is soon to be issued on the "Decline of the American Republic" and the professor takes occasion of this to deliver the following remarks:—"If we decipher the inscriptions on the tomb stones of great nations, we find that the disease that brought them to the grave was luxury. Disobeying that law of the moral universe which requires riches to be diffused, not concentrated, they swept together the wealth of the world, and heaped it up at home, till from excess it stagnated and bred a fatal corruption. Hardy and vigorous in youth, their energy brought prosperity; prosperity brought luxury; luxury, ruin." Men will not be taught in this matter by experience; neither will nations; and herein lies the great danger for our young country. Nations press forward to reach the summits of their desires—power and wealth, and find, the bottom of their enjoyments; for I am satisfied there is more genuine discontent and wretchedness in a community where all are rich than where all are poor. Multiplied pleasures engender pain; a continual grasping at material enjoyments weakens the pleasure faculty, blunts it, destroys it. "*Terra potens armis atque ubere gleba*" "A land strong in arms and in the richness of the soil" is not the supreme good. There are things above this earth. Strive, therefore as young Canadians to mould your country's future for higher aims, to direct your legislators to loftier fields than the consideration of tariff changes and the progress of the mercantile spirit. If you wish to be higher, nobler, better, more worthy of human honor and more certain of the divine blessing, it is your duty as Canadians to work for truth and good, to labor that you may leave something behind you better than dollars, to unite the three essentials of civilization intellectual, moral and material development.

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