

war, and it is leisure alone which justifies business. By leisure he meant a life redeemed so far from the exactions of business as to permit of the realization of those spiritual interests which embody the most rational happiness. For the great majority of our citizens, however, business and material interests so completely command their best energies that, having worked so strenuously and therefore, according to popular standards, so virtuously, in the making of wealth, they are able with a perfectly free conscience to dispose of it in their idle moments.

In no other part of the world are so much intelligence and capacity applied with such marvellous success to the making of wealth, as in North America, and yet nowhere else in the civilized world is relatively so little intelligence and capacity devoted to the spending of it. As a result, with far the largest and best diffused personal income of any people, we get fewer of the really satisfying things of life than many others less successful economically, but more fortunate in the larger education of life. This tendency shows itself constantly in the character of the things upon which as citizens we squander such vast amounts of wealth. Taking the crude wants furnished us by nature, we pamper the body while we starve the mind, and even when we patronize art and literature and the drama, and the things of the mind and the spirit generally, only the lighter aspects of them appeal to us, chiefly as means of relaxation and amusement. Business is ever the serious and responsible side of life, and to doubt its transcendent importance is to doubt the very foundations of the state and the crowning achievements of our continent.

Now this is where the balance of life is lost, and with our country just entering upon a great national development, from a material point of view, it is surely not out of place to enter a word of warning and of protest against the ill-balanced appearance of our prevalent conceptions of national greatness. Are we not in danger of losing our control of business as a human servant and liable to become ourselves mere servants of business? Is there not much truth in the words of the poet that "Things are in the saddle and ride mankind?" All breathless we arrive at the verge of the grave and are suddenly reminded, in a confused way, that we must surely have had other purposes in life, and that the speed we have made has not compensated for missing the road. In such a position the better minds can recall that they had many other and nobler interests which they fully intended to develop, when they could spare time from the rush and stress of business. The very completeness of the absorption of all their best energies in business was originally intended to give them more time for living later on. But, to paraphrase Aristotle again, as the pursuit of wealth is really for the sake of satisfying the self, and as the self is infinite the task is also infinite, and not to be completed in the brief span of human life. It is quality not quantity which alone can satisfy the mind.

Is it not the duty then of those who recognize that in education as a life's work we have the key to a well-balanced human activity, to preach that ideal, not only to those who have enjoyed the privileges of a university course, but to all citizens? For universities themselves are only aids to this wider education whether for