

mark." What is the remedy? Plato laid it down centuries ago in sketching his ideal state. "Until kings are philosophers or philosophers kings cities will never cease from ill; no nor the human race; nor will our ideal polity ever come into being." So spake the wisest Plato; his words hold good for the nations of to-day. In political life our statesmen must unite both speculative and practical power. True the philosopher-statesman has never been popular with the mass of man-kind who feared that in his search for high ideals, he might forget the common needs and disregard the events that "were tumbling out at his feet." But if the pure philosopher is apt to be a political failure, the ordinary statesman is incapable of guiding the state through any extraordinary crisis. He stands by his old party maxims utterly oblivious of the signs of the times or unable to interpret them. While the world goes forward, he, by remaining stationary, goes backward. He cannot accommodate himself to circumstances; learns nothing, forgets nothing, and has but "wise saws and modern instances" to offer for the solution of the gravest questions. Neither the pure philosopher nor the ordinary statesman can successfully rule a nation; but the union of both in a constitutional state is the ideal of a statesman.

The third element and, in as much as body is inferior to soul and matter to mind the inferior element of the civilization of a country, is its material prosperity. Yet the cardinal point of American morals, and in the word American I include Canada, is worship of matter. There is not with us, as with the ancient Greeks, an aristocracy of talent; nor even, as with the French and English, an aristocracy of blood; ours is the aristocracy of dollars. Men whose millions stretch far beyond the fabled wealth of Croesus are the masters, and by their side other men, fellow-creatures but slaves, great before God, but nothing in the eyes of the world, men who cannot fill the tiny mouths that cry to them for food, nor bring color to the hunger-pinched cheeks. It is the old, old story of Dives and Lazarus, with this difference that the second part is at present beyond our ken. Can we blame those poor creatures, maddened by the contrast between the luxury of the rich and their own unmerited misery, for cry-

ing with Prudhon "property is robbery"? Well might the noble Bishop Freppel wish for a Christian socialism in which both rich and poor, capitalist and laborer, could unite with aims of mutual interest and fraternal charity. True Christians cannot be happy when their fellow-men suffer; they are bound by a most sacred duty to alleviate suffering. The conclusion forces itself upon us that many rich men are not Christians, for they view unmoved the direst want and hold themselves aloof from every charitable enterprise. Have they no sympathy? Sympathy! There is a class of men in this country who would banish the word from the language or limit its application to brute animals. "Rest with comfort" is their motto; let who may, suffer.

A short time ago a meeting of prominent men was held in an important town of Massachusetts. Grand speeches were made on the evils of poverty and the concentration of wealth in the hands of a few. I suppose a banquet followed the meeting. Next morning a poor woman was found dead in her home within a stone's throw of the place of meeting; she had died of starvation while those prominent men were busy lamenting the prevalence of poverty. Commenting on this, a writer in the *Boston Pilot* had the following severe, but just, remarks: "Dollarism is powerful, greedy and utterly selfish. It pervades all sections of the country, and is becoming paramount to all other *isms*. It has forced upon the country a false standard and men are now measured by the number of dollars they can exhibit, just as the Indians judge a warrior by the number of reeking scalps he carries at his belt. Dollarism, in its headlong career never stops to consider the wretchedness it produces; it is heedless of the sorrow and suffering it leaves in its track; heedless of the blood and sacrifices it forces humanity to render. It respects neither religion nor the state. It will spare nothing that stands in its way."

This monstrous increase in wealth is attributable to two causes, both evils. Firstly, to the spread of a false democratic sentiment, whereby men are distinguished from each other only by the difference of their credit at the bankers. This being the source of distinction men are driven to amass wealth. Secondly to the loss of the idea of, and reverence for, God. Caring