

standards. The process of business may sometimes be adequate to afford a wide range of practical self-realization, yet it is far from adequate in the vast majority of cases, and is the more hopelessly inadequate when it is not joined with the wider range of spiritual outlook which is capable of giving a new meaning and deeper interest to practical life.

The chief danger to our whole civilization in North America is that instead of our intellectual and spiritual life setting standards for our business life, which has become so indispensable for the accomplishment of our private and social purposes, we are constantly finding our spiritual interests dominated by the standards of mere business success. Thus our achievements in literature, art, science, religion, political or professional spheres, marriage and social life generally, can only be understood and appreciated by the masses of those buried in economic pursuits, when they are translated into their language of worth, and set down as valued at so many dollars. A writer is judged not by the quality of his literature or the worth of his thoughts, but by the number of copies of his books sold, and the income which they bring him. The scientist is judged by the commercial use which can be made of his discoveries; the professional man is judged by his income, and even universities have to concede much to the same spirit and endeavour to impress the world with their quantitative standards. Now, sometimes it is true that the quantitative and the spiritual standards may have some rough correspondence with each other, but there is no necessary link between them, especially where the quantitative standard dominates.

But if our economic standard constantly dominates even in the spiritual world, how much more completely does it rule all the phases of life in its own field. There the vast majority of the populace from the day-labourer, the factory operative, and the skilled mechanic to the younger clerks at their desks, and up through all the graded hierarchy of foremen and overseers, office men, sub-managers, and managers, all alike come under the dominance of the business standard. Explicitly or implicitly, it is assumed that the serious work of life is business, and the standard of achievement one's relative position on the economic scale. The economic standard has not been consciously chosen to the neglect of all others; were that so it might be as easily discarded. Its dominance is the result of a general tendency, and can be corrected only by a general tendency. Many a business man, with finer spiritual instincts, or with the initial advantages of a higher education, earnestly seeks to find time for the pursuit of the broadening and refining interests of life. But too often, for lack of sufficient impulse towards completeness of life, the ever-present demands of business tell against more intellectual pursuits and in favour of merely commercial standards. Much less now than ever is it the individual alone who determines his concessions to business activity. His associates and rivals assist in setting the pace, and he must keep up with them or drop behind, which is hardly to be endured in the case of a man of capacity and ambition. Hence too often only the minor portions, or even the fragments of life are devoted to interests outside of the business circle. Yet, as Aristotle has said, it is peace alone which justifies