

the wrong. Money is not the only form of capital. Labor, or the ability to labor is itself a form of capital as necessary to the world's progress as money itself. Intelligence and skill must co-operate with money or the wheels of progress will cease to move. In witnessing the completion of any great enterprise it would be absurd to attribute the result to any one of the three great factors which must ever go hand-in-hand. Every great enterprise requires the combined efforts of many men. One man may build a hut with little skill and less money, but it requires money and the joint efforts of varied skillful agents to build a mansion. The day for isolated effort is long gone by. Noah and his sons knew how to build a ship. They built a large one and took a long time about it. When we build a ship we employ more men and get our craft afloat quicker. She will have time to make a hundred trips around the world while Noah and his boys are getting in their deck-frames. The world's great enterprises to-day require the combined efforts of a multitude, and the man who puts into the work his brain or brawn is as truly a contributor of capital as the man who provides the money.

Equally erroneous are popular notions as to the *personel* of the laboring man. The ordinary wage-earner is popularly the laboring man, whereas the real interests of labor embrace a much wider

area. The directors who personally do not soil their hands with actual toil may in reality be much harder worked and less liberally rewarded than the novices who do the servile work.

Every enterprise by which men become suddenly enriched should be held to strict account. It is possible that wealth may be quickly and at the same time honestly amassed, as for example, by the discovery and development of mineral wealth, or by the invention and manufacture of machinery which the world's industry rapidly calls for. Against such forms of success no reasonable objection can be raised. But quickly acquired wealth is not usually got in such ways. It is more frequently grasped through some clever trick or form of commercial gambling which is little better than robbery or theft, and which sometimes is a great deal worse. It may be accepted as a general principle that, whenever the enrichment of the individual or of the few is obtained by the spoliation or impoverishment of the many, the conditions are necessarily unfair and the business dishonest. Under any circumstances, wealth thus gained is held dishonestly, and the holder should be placed under the ban of the Church till he makes restitution.

The Church should beware of carelessly distributing its honors among the wealthy. It goes without saying that the gifts of wealthy men are often of