

sea, from points in Italy and China; and by a comparison with similar bills of lading from Liverpool and London ports he showed that it is cheaper to ship from the heart of Europe or China to American ports than from either London or Liverpool.

The deputation argued that Russia already owns and operates a line of steamers plying between St. Petersburg and other Russian ports, as well as to Great Britain. Last September, Brazil bought up the largest line of steamers in South America, including a line to New York, for \$10,000,000, in order to quit paying toll to a combine. It is said, the Argentine finding itself in the clutches of the Armour Shipping Meat octopus, is figuring on Government steamships to get relief.

Why can't the Canadian Government put on, say,

ten vessels, with an aggregate tonnage of, say, 50,000? This could be done on one year's interest of what it will cost to build the new Welland Canal, which, when done, will be for the immediate advantage of the octopus. Such a fleet of vessels, owned and operated by the Government of Canada, would at once put an everlasting crimp in the modern Capt. Kidd of the North Atlantic, if there really is such an individual. These vessels, it is estimated, could be easily built for \$250,000 each.

At this point counter suggestions began to come from the Premier and the Finance Minister.

Premier Borden: "Would such ships be run at a profit? If so, why does not a private company enter the field?"

Mr. Allan: "The steamship combine would soon

destroy any private company, either by ruinous competition or else absorb it. The Government is able to fight the combine."

The Premier admitted that ocean freight rates had largely increased owing to a combine. To offset this the millers and farmers might combine in organizing a steamship line.

Mr. White: "It might pay a milling company to own and operate a couple of steamers."

Mr. C. B. Watts, Secretary of the D. M. A., said in reply: "No one mill has output enough to warrant such an outlay. And if a number of big mills combined for that purpose the smaller mills would be in precisely the same position as before, at the mercy of the combine. There are 400 to 500 competitive flour mills in Canada."

What the Millionaire Loses

The First of Two Articles on the Relation of Wealth to Happiness

By PROFESSOR G. C. WORKMAN

weaker or lower in character becomes so much the less a man.

NEXT, he loses integrity of conduct. Losing keenness of conscience, he becomes lax in principle; and becoming lax in principle, he grows careless in conduct. If a man set wealth before him as an object of pursuit, his course will not be the same as if he set excellence before him. His aim will not be so high, nor his purpose so pure. To fall below one's aim may be excusable, but to disregard one's standard is demoralizing. If one lose sight of it only for a little while, the result is bad; but, if one leave it out of consideration intentionally, the result is baneful, because it is an act of will that tends to deaden the conscience. Every such act corrupts the morals of a person and debases him. Anything that dulls the moral sense is a delinquency, and anyone who dulls it consciously suffers an irreparable loss. Conduct, however, embraces both inward and outward actions, and applies to everything a person does; and, since integrity denotes conformity to the moral law in all relationships, it includes justice, or the giving to others that which is their due. It requires us, therefore, to consider them, as well as ourselves, and to consult their interests as honestly as we consult our own. But a man who is wholly absorbed in making money cannot be altogether just. For a time he will conform to what the law of the land allows, but before long he may work behind the statutes, or take advantage of technicalities, to the injury of other men. Money-makers need to remember that to fail in duty to their fellows is as truly a moral delinquency as to fail in duty to themselves, because in each case there is a positive violation of moral law.

After a while, he loses his regard for honour. Instead of scorning deviation from moral principle as unworthy and unmanly, he comes to view it as clever, if not commendable. Violating inward law continually and outward law as often as he dare, he becomes sharp in his practices and dishonest in his dealings. Bent on getting money, money he is bound to have, no matter how he gets it; and he may get it by deception and misrepresentation, by corruption and concealment, or by falsehood and fraud. The things he may do to gain his ends are too terrible to contemplate, for the means by which some persons are amassing fortunes are not simply cruel, but ruthless. The story of the methods adopted by rich men on this continent is painful to read, and still more painful to relate; and those adopted by such men in other countries are just as repulsive, there is reason to believe. Not very long since the world was startled, not to say dismayed, by the disclosures published respecting the great armament makers of Germany, who were charged with bribing men to manufacture war-scares in order to increase the sale of life-destroying weapons. And it is currently reported and generally believed that, after the Battle of Waterloo, in 1815, Nathan Rothschild, founder of the London branch of his firm, by making use of personal knowledge to mislead his fellow-brokers and manipulate the stock-market, cleared a million sterling in a single day. First he employed certain agents to offer securities for sale at low prices to strengthen the belief that the allied armies had been beaten, when he knew, from having witnessed the battle, they were not, and then he hired other agents to buy up secretly all the securities that were offered. A man who could so dissemble and deceive must have lost not only his regard for honour, but also his sense of shame. The latest book about that banker assumes that account to be absolutely true.

SOONER or later, perhaps sooner than later, he loses confidence in men. If he accumulates wealth dishonestly, he suspects those about him of doing what he does. Knowing that he is ready to get the better of them, he thinks that they may be ready to get the better of him; and he is quite right in so thinking, because, without doubt, some of them

are. Men of common aims make use of common means, so far as practicable; and it is according to human nature to return like for like—sharpness for sharpness and fraud for fraud, as well as kindness for kindness and good for good. If a man drive hard bargains with others, they will drive hard bargains with him; if he be false and unfair, they will be false and unfair, too; if he deceive and misrepresent, they will do likewise, if they get a chance. Hence his own practices make him suspicious. When men whose main pursuit is gold, know not with what sort of a man they deal, that man will soon not know with what sort of men he deals, or else he will discover that they belong to the same class with him. Double-dealers are they all, he will likely find. But double-dealers are tricksters, who cannot trust one another. Where shrewd speculators are rapidly amassing fortunes and high money is at stake, business becomes a desperate game, when no one playing is willing to show his hand. In other words, to drop the figure, no one interested in certain speculative enterprises dares to be himself. Those who are old enough will remember how the president of the New York Central and the president of the Erie Railroad struggled for years to get the better of each other, Gould glorying when he got the start of Vanderbilt and Vanderbilt exulting just as greatly when he got the start of Gould.

LASTLY, though it may come early, he loses tranquillity of mind, which is a state of soul that proceeds from a consciousness of rectitude. But, instead of being conscious of rectitude, a dishonest man is conscious of crookedness. Now, no sensitive person can do wrong consciously without feeling disturbed, and no hardened person can practise fraud continually without a measure of disquietude. In his better moments, at least, he must have some twinges of conscience. Should his conscience not seriously trouble him, the memory of what he has done must make him uneasy at times; for he knows that by his methods he has created enemies, as well as alienated friends. Then, if he cannot trust those with whom he deals because he is doubtful of their intentions and uncertain as to their aims, he will be in constant dread of them; for an unscrupulous person will injure a rival, and would crush him if he could. No one in such a state of mind can know anything of inward peace. Fearing that some schemer may swindle him and apprehensive for the success of his own schemes, he passes restless days and sleepless nights. Nathan Rothschild, of whom I have spoken, is said to have sacrificed much rest and sleep to mammon; and, if he did the things he is reported to have done, that is just what we should expect. The latest book about him declares that, in spite of all the earthly goods at his command, he was not a happy man. Threatening letters from all parts of the world embittered his life, and for years he lived in perpetual fear of attempts to kill him.

Such are some of the things that a millionist, or a would-be millionist, may lose. And be it distinctly understood that I have spoken only of possible losses, though there are many who have actually lost them all. To lose one's elevation of character or one's integrity of conduct is sorrowful, but to lose one's regard for honour and one's confidence in one's fellows must be terrible. To be distrustful of others because they are distrustful of us is a painful way in which to live. Such a person is to be pitied, as well as despised, because he loses vastly more than he gains. Wealth can bring comfort, though it may bring care; but it does not, and cannot, give happiness. There is no wealth like a quiet mind, as the old ballad has it, and as some of us believe. Lest I should appear to preach, let me quote a few sentences from the great Chinese statesman, Li Hung Chang, who visited this country a short time before he died. No one who knew his character will suspect him of preaching, I am sure. In his later years, according to his own account in a recently published volume, he is said to have ruminated:

"After all, what is wealth? My noble and severe parent had it in goodly quantity, but it cannot be said that it made him happy. He was far from being a happy man. . . . I have found that neither great wealth nor distinguished decorations, nor both put together, will guarantee a man against unrest of mind or turmoil of soul."

AMONG civilized peoples every age has special opportunities for persons of ability to achieve distinction, or attain to eminence, in some direction. In one country, these may be to travel and explore; in another, they may be to investigate and discover; in another, they may be to study and understand. In this country, besides those I have mentioned, there are opportunities particularly favourable for material advancement and financial gain. In these two respects, this Canada of ours is signally a land of opportunity.

Owing to its vast and varied resources, energetic men are taking advantage of the circumstances—some by cutting its timber, some by tilling its soil, some by building its roads, some by working its mines, some by developing its industries, and some by exploiting its public utilities. Others are making money by organizing companies or promoting enterprises or operating securities, and others still are amassing fortunes by shrewd speculations, lucrative investments and risky transactions.

In each of these ways multitudes of Canadians are rapidly acquiring property, and many of them are rapidly accumulating wealth. As a result of this rapid accumulation of wealth, the number of rich men among us is becoming pretty large; so that, while a few years ago a Canadian millionaire was, comparatively speaking, a "rara avis," now men whose possessions are valued at a million dollars are so numerous as to create almost no surprise. Because they are so numerous and are increasing at such a rate, I have been impelled to write a paper or two on the subject of this article, namely, what the millionaire loses, or is in danger of losing, at least.

AT the outset, let me assure the reader that I have nothing to say against money, for I regard it as a convenience and a source of comfort. Nor have I anything to say against making money, because there is nothing wrong in making money, unless it be made in a wrong way. Money is a means of usefulness, as well as a source of comfort; and one who makes it honestly may do much good with what he makes. It is not money, but the love of money, that is the root of so much mischief and the cause of so much evil in the world.

But, while money is a useful thing to have, and money-making is a proper thing to do, there are perils in the path of one who desires to become wealthy in worldly goods and determines to get rich at any cost. Against this propensity the Scripture puts us on our guard, by warning us that those who purpose to be rich fall into temptations and snares, and many foolish and hurtful lusts, such as plunge men into destruction and ruin. It is a dangerous thing to cherish an eagerness to be rich, and especially to make riches the chief object of ambition, whether one desire great possessions for the excitement of getting or for the satisfaction of having them. He who sets that object before him loses much, and he who succeeds in obtaining it may lose more. Let us see, then, what his possible losses are.

First of all, he loses his exaltation of character. A person who devotes himself to gain becomes a different sort of man from one who devotes himself to goodness. His conscience loses its keenness, and then he begins to deteriorate. His impelling motive being gold rather than godliness, he is sure to lose his spirituality. With money constantly before his mind, he pays more attention to getting or acquiring than to living and improving. Thinking of it, dwelling on it, longing for it, talking about it, and labouring to obtain it, his soul becomes material, if not positively gross. An inordinate love of gold is a species of idolatry, for the reason that it leads a person to put money in the place of something higher, and the man whose sole object in life is to make money is essentially a mammon-worshipper. If he does not actually worship it, he does practically make an idol of it, by his too great absorption in it and his too fervent devotion to it. At all events, he who makes wealth his uppermost desire is in danger of becoming of the earth, earthy, because it inclines him to devote himself to that which lowers or degrades. As one has aptly said, "The desire for wealth pins a man to earth." Such a devotion of himself, or such an application of his powers, tends to dwarf, as well as degrade; so that one who gets