

upon it, the best way to create wealth should be to set obstacles in the way of production ; and this is evidently absurd. Again, when a man ships merchandise to a country, he considers its utility in that place and the demand that will naturally follow. The fact that large quantities of goods overcrowd markets and find no purchasers, is caused by a want of foresight on the part of shippers who failed to inquire into the utility of such goods in those places where they were sent.

The material object of Political Economy is wealth, but it should embrace material things only. A rich man is one who owns material goods or the equivalent, money. The current expressions, "rich in virtue, rich in knowledge" are often used, but simply by analogy. A teacher, a lawyer, a doctor, do not barter their science. They receive, if you will, more or less remuneration for their trouble. The teacher, for instance, is as learned after a lecture, and even more so, than he was before. To classify material goods with the immaterial is to lower the dignity of the latter. Material things can be valued in money, but quite impossible is it for immaterial ones. Were it otherwise the brainless son of a millionaire could buy the science of a Newton or of a Pasteur. Again, virtue itself would become the object of barter, and the science of an Edison would be wealth just as a phonograph is. According to this principle, then, God would be wealth, for He is the Creator of all things ; and, I feel confident, my readers will side with me and keep wealth within its proper limit.

LIONEL JORON.

Oh, why did it always ring too soon !
But we had to obey the thing ;
If we didn't, before we had time to think
The breakfast bell would ring.

After that, each half hour bell that rang,
Showed us always a task to do,
As we practised, studied, recited,
While the hours swiftly flew.

—In *The Allisonia*.