



wealth, which, in our greed-nurtured senses, seems now so impossible to think upon carelessly. The man and woman of loftier intellects, in the present, think not so much of the riches to be gained by their efforts as of the good they can do for their fellow creatures.

There is an innate spring of healthy action in every human being who has not been crushed and pinched by poverty and drudgery from before his birth, that impels him onward and upward. He cannot be idle, if he would; it is as natural for him to develop, expand, and use the powers within him when not repressed, as it is for the rose to bloom in the sunlight and fling its fragrance on the passing breeze.

The grandest works of the past were never performed for the sake of money. Who can measure the worth of a Shakespeare, an Angelo or Beethoven in dollars and cents? Agassiz said, "he had no time to make money," there were higher and better objects in life than that. And so will it be when humanity is once relieved from the pressing fear of starvation, want, and slavery, it will be concerned, less and less, about the ownership of vast accumulations of wealth. Such possessions would be but an annoyance and trouble. When two or three or four hours a day of easy, of healthful labor will produce all the comforts and luxuries one can use, and the opportunity to labor is never denied, people will become indifferent as to who owns the wealth they do not need.

Wealth will be below par, and it will be found that men and women will not accept it for pay, or be bribed by it to do what they would not willingly and naturally do without it. Some higher incentive must, and will, supersede the greed for gold. The involuntary aspiration born in man to make the most of one's self, to be loved and appreciated by one's fellow-beings, to "make the world better for having lived in it," will urge him on to nobler deeds than ever the sordid and selfish incentive of material gain has done.

If, in the present chaotic and shameful struggle for existence, when organized society offers a premium on greed, cruelty, and deceit, men can be found who stand aloof and almost alone in their determination to work for good rather than gold, who suffer want and persecution rather than desert principle, who can bravely walk to the scaffold for the good they can do humanity, what may we expect from men when freed from the grinding necessity of selling the better part of themselves for bread? The terrible conditions under which labor is performed, the awful alternative if one does not prostitute talent and morals in the service of mammon; and the power acquired with the wealth obtained by ever-so-unjust means, combine to make the conception of free and voluntary labor almost an impossible one.

