

question of the just distribution of wealth. The demand for some opportunity for larger acquisitions than are afforded by mere equity is, nevertheless, a true voice of the soul, and the supposition that the doctrine of equity completely forbids any such aspiration is one of the greatest hindrances to its acceptance. There is a secret repugnance to the doctrine left in the mind, despite the logical cogency which may compel an intellectual assent. This comes, however, entirely of misapprehension. It is not essential that a devotion to exact and technical equity should predominate in all human transactions. What the doctrine affirms is merely that, *by bargain and traffic regulated by equity*, large fortunes could not be acquired, while every body under the operation of that principle might become measurably rich. It stops at this. It does not concern itself with any other class of transactions among men, neither denying nor affirming the possibility of acquiring exceptional wealth by other methods. This particular doctrine is merely a branch of social science, and does no more than merely furnish the law of a single variety of human transactions. We must then look to social science at large for the answer to the question whether there are methods of gratifying the desire to wield great accumulations of wealth, other than trade on the price-bearing basis, and not antagonistic to commercial equity. As a student and teacher of social science, I can only, at this moment, aver that such methods exist within the scope of a true social order, and such as tend to even larger accumulations in rare instances, and to a more undisturbed possession, than the existing order renders possible. That subject, however,—the possibility of exceptional instances of great wealth, especially if administered for beneficent uses, in a community whose trade is regulated by equity,—is a distinct one sufficiently extensive to require separate treatment, and must be, for the present, disposed of by this mere mention.

Let it be observed that no consideration whatsoever is given in this article to the *practical* question,—to the possibility, that is to say, and to the methods, if possible, of introducing the labor currency; of engrafting it, so to speak, upon our present complicated civilization, and making it the actual substitute for all other systems of currency. It is the theoretical question only which is here considered—the question of *what is intrinsically the right*

*and true thing*, irrespective of its feasibility. The practical question must be considered also, if a demand arises for it, in a separate paper.

STEPHEN PEARL ANDREWS.

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## THE ALL-LOVING.

MILLION-FOLDED are my likings,  
All the world my well-loved home;  
Would my kindred not regale me,  
To their world-fires I would roam.

Pleasant 'tis with love to tarry,—  
Pleasant to recount its store:  
Glooms and sorrows passing by me  
Leave my heart young as before.

Listen, loved ones, o'er the planet!  
Think ye not I'm lost, if missing  
From your fire-lit hearths my greetings:  
All your loves my love is kissing.

Warm and glowing goes my spirit  
Toward my million-fated kin.  
Oh! I keep their hearts enshrined  
In the deep my heart within.

SIDNEY H. MORSE.