

of the toiler. But in the levelling process, it is not the low that are exalted to the high; it is the high depressed to the low. The mass becomes the standard, there is degradation instead of aspiration. Superior power ceases to work when the superior prizes are no longer possible to the efforts of energy. Socialism says,—“You have, I have not. It is unjust for you to have luxury while I have penury. Therefore divide.” But Law says,—“Work and earn. If you won't work, you shall not eat.” Socialism says: “I don't choose to work, but I will have. If I cannot get peaceably, I will take by violence.” And so against Socialism are arrayed all law and order which have been evolved out of the slow and laborious experiences of the centuries; all the familiar maxims of social life; all the habits and customs formed by processes and mode of existence, all forms of government, from the absolute to the democratic; all genius and skill and ambition which ask only a fair field and no favor; in short all that we have known in life as on the side of law, or as the direct revelation and result of an overruling Providence, is against it. It is a moral gangrene, a disease of the mind precipitated into madness.

From first to last Christianity opposes Socialism. Even on its most plausible platform, the equality of man, there is inevitable hostility. Christianity proclaims that out of one blood God made all the nations of the earth; here is brotherhood and equality, but it is the brotherhood of the soul—it is equality, not on a material but a spiritual basis. It does not say that a king shall have no more power and wealth than a peasant; it says that the rich and poor must render account of their stewardship, according to their station and equipment. The one renders to Cæsar the things which are Cæsar's; the other renders him the dagger and bullet of the assassin. It is likely that Socialism, in whatever form it chooses to work, whether in the bloody shape of red communism, in the conflicts between labor and capital, or in the doctrines of free love, will be the great

social problem of the future. Karl Marx, the leader of the secret Socialistic Societies in Europe and North America, looks forward with hopeful prophecy to a bloodless revolution in England and the United States. In Russia and Germany there will be bloodshed. The sword and torch must do what argument and votes cannot do. Socialism does not hesitate to make the incendiary and butcher the Apostles of its creed.

France has more than once been shaken by the mighty movement of these principles. Germany and England have felt the communicated shock. Whether the exigencies of the future will ever develop a speculative, arguing system, into an armed host aggressive, powerful and determined to enforce its principles with the sword, is a question on which uncertainties rest. Knowledge is becoming more widely diffused; the conditions of life are becoming less harsh and rigorous. The strife between employer and employed will be subdued in the progress of Christian charity. In the last century Socialism fought a brief spasmodic struggle. But nature recoiled from the worship of a prostitute; humanity, deceived for a space, sought God once more. Surely in a century celebrated for every form of freedom, for fearless and severe thought, for scientific advance, and loyalty to the Bible, we need not fear any permanent triumph of such a monstrosity as Socialism.

THE WINDSOR AND ANNAPOLIS RAILWAY.

Reproach is often heaped upon the undeserving, and it is strange there are not more to speak in defence of the Railway which passes through this and an adjoining County. Grumblers should exercise a little more consideration, and not vent their spleen upon this road without a full knowledge of its superior accommodations. The W. & A. Railway does not scatter artistically constructed and charmingly attractive placards, but presents its extra advantages unherald-