

ing it—the division of the produce of labor in the inverse ratio to the labor itself—communism would be preferable.

But this comparison is not just. We must compare communism at its best, with the institution of private property; not in its present condition, but as it ought to be and as it might be made. The true principle of private property has never had a fair trial—at least not in our own country. The laws of property have not as yet conformed to the principles on which the justification of private property rests. Legislation has made property of what ought not to be property and given absolute property where only qualified rights ought to exist. It has given advantages to some and heaped impediments upon others; it has aggravated rather than tempered the inequalities of chances; but if the tendency had been in the opposite direction,—to encourage the subdivision of produce and to favor diffusion instead of concentration,—the principle would have none of these connections with social evils which all socialist writers assume to be inseparable.

The decision between communism and private property will, perhaps, rest on one consideration, and that is, which of the two secures the greatest amount of liberty to the human being. After the means of living are provided, the greatest want of a being is liberty, and that desire for liberty increases as the intelligence becomes more developed. On our liberty is based the perfection of social and moral institutions; and any system which would destroy liberty, liberty for the sake of equality, would deprive man of the highest characteristic of human nature. It has not been shown that this liberty is compatible with any extreme socialistic scheme, and it is a question whether there would be left any individuality of character.

Many modified schemes have been proposed by socialists, but we believe that all such systems must entirely fail

in a country like our own, since they attempt to displace a state of society based on private property.

The co-operative movement which has been assuming some significance, may lead to a beneficial change in the carrying on of trade and commerce. Co-operation may be called a very modified form of socialism, but here capital as well as the quantity of labor rendered is taken into account.

We might also mention here the more modern socialistic societies. We refer more particularly to that Nihilism or Satanism which has spread abroad. The supporters of this doctrine would do away with all government and morality, whether political, social or domestic, and would even say with their divinity, "Evil be thou my good." The same idea is found in Fenianism and French Communism, where the method of persuasion is by means of assassination and dynamite.

Astronomy in Days of Yore.

Often, as with wonder, awe and delight, I had gazed at the starry heavens which seemed to be smiling down so lovingly, the desire burned within me to learn something about those brilliant orbs. I wondered if they were inhabited, what was their distance from our earth, how large they were, and many other things too numerous to mention.

Not far from my home lived a man reputed to be deeply learned in the science of astronomy. Indeed so wise was he that people regarded him with a feeling amounting almost to reverence. Here I thought was my golden opportunity. I made known to my parents my desire to study about the heavenly bodies, asking permission to take lessons from this wise astronomer. They thought it a wild idea, but being an only daughter, my request was granted, and one bright night I prepared to go for my first lesson. My father's coachman was to drive me to the humble abode of my tutor,

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