

THE national faith must be kept to the Canadian Pacific Railway Company, but the prosperity of the North-West, to which free railway development is absolutely vital, must no longer be strangled by railway monopoly. There must be an end of Disallowance. An impression prevails that the Government sees the necessity, and is about to treat with the Company for the abrogation of the monopoly clauses. It is to be hoped that the rumour is true, and that no time will be lost in commencing the negotiations. A settler in Manitoba, well qualified to judge, tells us that lands in Manitoba would double in price if the railway monopoly were removed. "I have lived," he says, "in Scotland, Ontario, California, and British Columbia. I prefer this climate to any of them, and want no better country if we had railway competition and the N. P. were blotted out of existence." There is no reason to believe that the Company will be deaf to the appeal, or refuse to treat on reasonable terms. The monopoly clauses were its compensation for having been compelled for a political object to deviate from the commercial line, and whatever we have to pay for their abrogation will be an addition to the sacrifice made for a political object. Something, no doubt, we shall have to pay. But the Company, as the great landowner, has an immense stake in the prosperity of the country, and may expect to recoup by development as much as it will lose in monopoly.

AMONG the principal causes of the political Socialism which is now disquieting the world and disturbing industry may certainly be reckoned the decay of religious belief. Looking forward no longer to compensation in a future state of existence for privations endured here, the working-classes pant at once to realize their material ideal; and they are no longer restrained by the conviction, which was perhaps even stronger than the belief in a future life, that the structure of society with its gradations of wealth and poverty are a divine ordinance in which all must acquiesce. Social science, if it is destined hereafter to replace the authority of Providence by that of natural law, is not yet sufficiently developed, nor has it obtained sufficient hold on the minds of the masses, with whom the general influence of Science at present is that of a force antagonistic to religion. When it was predicted that upon the decline of the religious faith which has hitherto sustained morality a moral interregnum would ensue, philosophic evolutionists scoffed at the vain alarm, and pointed to their own unshaken virtue; but they forgot that philosophy is not the heritage of the million. Another cause of the movement is the aggregation in the centres of production of vast masses of artisans, and the relation of sharp antagonism in which they are placed to the capitalists by whom they are employed, and with whom they are continually carrying on disputes about the rate of wages. These vast aggregations, though indispensable at present to production and the increase of wealth, are a baneful and dangerous feature in our present stage of civilization, and it is wonderful that any country which is naturally free from them should seek by protective systems, or other legislative devices, artificially to call them into existence. If electricity should, as some suppose, be destined to furnish the industrial world with a motor capable of distribution into an indefinite number of private workshops like those of the hand-loom weavers of former days, it will be no less a social than a mechanical boon. Collected in masses, workmen foment each other's discontent and stimulate each other's desire for change. It has been noted that tailors sitting and chatting over their work are apt to become communists, and another instance is furnished by the shoemakers of Northampton who elect Messrs. Labouchere and Bradlaugh. The artisans are flushed with the recent acquisition of political power, and have been intoxicated by the flattery of demagogues seeking their votes who make them believe that they alone are useful members of society, and that if the commonwealth were rightly ordered, not only would they be its masters but they alone would be permitted to eat bread. They just now are in that stage of half-education in which the mind is most exposed to illusions, especially when the door is opened by interest or passion. It must be added that in Europe especially many of them are improvident or intemperate; this is said to be particularly the case with the communistic artisans of Germany; the artisans of Paris are not less dissipated or indebted; and an improvement of condition, the path to which, in these cases, is self-reform, is sought by industrial conspiracy and class war. The habits of modern life have unfortunately separated the employers and the rich as a class from the employed and the poor by a very strong line of division, so that the field is prepared for a conflict of classes. The agitation assumes its most angry and violent form in Russia, and other countries in a state of political ferment, where with the fury of social and industrial agitation is blended that of political revolution. In these circumstances it is that the most frantic and satanic programmes of Socialism are put forth and the tocsin not only of revolution but of universal destruction is heard. Thus are generated the manifestoes of the Social Democratic

Alliance, which declares that the aim of its members is "a universal revolution at once social, philosophical, economical, and political, in order that there may not remain one stone upon another of the existing order of things, and that to the cry of 'Peace to the Labourers, and Death to the Tyrant Employers of Labour,' it means to destroy all States and all Churches, with all their institutions and laws, religious, political, judicial, financial, academical, economical, and social." To which the Russian Nihilist and the Invincible add that the only instrument by which the great end can be attained is terrorism produced by systematic assassination. Against such murderous extravagances as these happily the good sense and good temper of the mass of our workmen are sufficient safeguards. But highly dynamitic elements are gathering in some of the American cities, and society even on this Continent may some day be called upon to consider whether the preaching of murder and arson, or the formation of brotherhoods for such purposes, comes within a reasonable definition of freedom. No justification for conspiracy can exist in a community in which every man has a vote.

It is the existence of great masses of artisans, set in array as it were against the capitalists who employ them, and with whom they often negotiate as adverse parties, that cherishes, if it did not give birth to, the preposterous and most pernicious belief in the antagonism between capital and labour. Few delusions have been the parents of more mischief. There is really no such thing as a capitalist class, in distinction to the labouring class, though there are people who have more capital than the rest of us. Capital is inextricably blended with labour from the top to the bottom of the industrial scale. Every navvy who has anything more than his bare muscles is to that extent a capitalist. The mechanic who has money in the savings bank is in his way just as much an example of the "tyranny of capital" as his boss. His money is loaned out at interest which he receives to people who need it for the purposes of production, and he acts towards the borrower through the managers of the savings bank on exactly the same principles as the owner and lender of millions. Nor is there a distinct class of employers. Every mechanic as a consumer is an employer of labour, and when he buys the cheapest goods which he can get he is practically keeping down as much as he can the rate of wages. In refusing to give more than he can help for his loaf, he is in effect saying that the baker and all the other workers who have had anything to do with the production of the loaf shall receive no more for their labour than the market rate. Mechanics who as members of coöperative societies or in other capacities require the help of clerks or other employes, pay them no more than they can help, and put in force what Socialism calls the "iron law" just as much as do those by whom they are themselves employed.

SOCIALISM, it is said, has made good its title to serious and respectful consideration. To serious consideration it has made good its title with a vengeance, seeing that it has filled Paris twice with carnage and once with flames, kindled a desperate civil war in Spain, in Russia has assassinated an Emperor and is still carrying on a reign of terror, is now throwing Belgium into convulsions, has filled other European countries with disturbance or disquietude, and threatens to invade this Continent, where hitherto reigned in peace. But respectful consideration is the due only of theorists who work out their theories practically and present them in an intelligible form. Socialism undertakes, in place of the existing motives to productive industry, in place of the natural influences which regulate the acquisition, accumulation, and distribution of wealth, in place of free contract, of free competition, of free investment of capital, of the free play of individual tastes and aptitudes in determining an industrial career, in place, in short, of all the forces which at present organize, animate, and regulate the commercial world, to give us a Socialistic government invested with absolute power, and endowed with wisdom and beneficence no less unlimited, which by its fiat shall set all workers their parts, determine their remuneration, furnish them with the needful capital, and supply them with motives to industry higher than are afforded by the present institution of property, and at the same time fully as efficacious; upon which, we are assured, will follow a reign of perfect righteousness, universal brotherhood, and happiness hitherto unknown. But no Socialist has yet attempted to show us how this government is itself to be created. All existing governments, even the most democratic, are condemned and devoted to destruction. Mr. George and his disciples would make short work with that of the United States. Where then are the materials of the Socialistic bureaucracy to be found, and by what method are its members to be elected or appointed? Are the Presidents and Secretaries of Trade Unions