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THE

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## Sxaxaiz\%rr.

The great idea which has always been the leading one for Socialists, is the realization of a state where the individual, as an individual, would have no rights or private interests. The idea of personality is destroyed, and all become simply
citizens, with no other aim than the general good of the state and the attainment of a higher life of reason. Thus the end which is aimed at has usually been a laudable one, and influenced to some extent by a christian element.

In modern times, socialism has been proposed by philanthropisis for the destruction of all selfishness, for an equal division of labor and for making the condition of the mass of the people better than it is at present. In ancient Greece, Plato set forth in aristocratic socialism in connection with his ideal state, where the ideal of personality gave way to that of the state, and where ambition and selfishness would not exist. There is a perpetual external restraint on the liberty of the subject and a destruction of his will, since no temptation is permitted to strengthen it. All n:wans for our own development is destroyed, because without property and liberty it is not possible to rise above selfishness and the gratification of the passions. So we find Aristotle saying: "The true way is that men should have property and use it for universal ends."

In extreme Socialism, there is no mention made of the idea of private rights, which, in the notion of justice, is the first thing presented to us. Since each man has an ahsolute person, he has also certain rights which depend on the laws and customs of society. Chief among these rights is the institution of private or individual property. Upon this institution, the economical arrangements of society have always rested, s') that it may be called the fundamental and primary institution. Private property as an institution, must be accompanied by inequalities. If all the wealth in a
country were accumulated into a common fund and then equally divided amongst the people, the very same unequal state would gradually arise again. The industrious would soon become possessed of the portion of the indolent and of those wanting in industrial capacity. If then, private property is allowed at all, there will always be great inequalities, and these will increase through time. If on the other hand, individual property is not admitted, the plan which must be adopted is to hold all as the joint property of the community. Men who may be called benevolent and who have felt impressed with the gre:lt poverty existing even in the mosi wealthy states, have advocated schemes for a new state life in which individual property will have no place, but all wealth be enjoyed in common. This is, above all, the idea on which socialism has been built.

Those who are opposed to the possession of individual property may ba divided into two classes ; first, those who demand absolute equality in the distribution of the means of life and enjoyment; second, those who admit inequality, but an inequality based on a supposed principle of general expediency and not on action alone, like so many social inequalities.

The characteristic name which has been applied in late years to the first system is Communism, while Socialism is employed in a larger sense, not necessarily implying Communism, but applicable to any system, requiring that land and instruments of production should be the property of a community or government. Bany objections have been raised against communisn or cretreme socialism. The most common difficulty which presents itself in a community where property and produce are equally distributed, is that each individual would always endeavor to avoid his share of the necessary labor. This idea is based on the suppo. sition that efficient labor is te be had only from those who are individually to reap
the benefit. But does the presentsystem of remuneration by day wages or fixed salaries produce the maximum of zeal ? A citizen, withoit doubt, has less interest in his work than a communist; since he is not like him, working in the interest of an association of which he is a member. In regard to this objection then, as much cim 'e said against the present system as against communism. Educiation too, which is an admitted condition of the communistic scheme, would tend to induce a performance of duties in a diligent manner. History bears testimony to the success with which bodies of human beings may be educated to feel the public interest their own, The very same cause which is so often assigned in explanation of the devotion of a monk to the interest of his order, or the catholic priest to his church, would work under communism and bring the individual to attach himself to the state. This is the fact that he would have no interest apart from the state. It is not certain, therefore, that there would be any diminution in the energy of labor in the communistic state. The difficulty which seems to be the most real, is that of a fair division of labor amongst its members.

How are we to get a standard whereby to measure different kinds of work against each other" This difficulty has beenstrongly felt by communistic writers, and some have proposed that all should work by turns at every occupation. An arrangement like this would destroy all the advantages arising from the livision of employments and co operative production. Besides, all persons are not equally fit for all labor, and the same quantity of labor is an unequal burden on different persons. These differences might be surmounted, however, and a division according to capacity effected. The worst and most unjust arrangement would not be equal to the injustice at present existing. If then, the institution of private properly must bear with it, as a consequence, the evil at present accompany-
ing it-the division of the prodace of labor in the inverse ratio to the labser 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 truc 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 subdivison 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 privite 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 displuee a state of society based on private properts:

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

We might also mention here the more modern socialistic socictics. We refer more particularly to that Nihilism or Satanism which has spread abrom. The supporters of this doctrine would do away with all government and momality, whether political, social or domestic, and would even say with their divinity, "Evil be thou my good." The s:me ider is found in Fenimism and French Communism, where the method of persuasion is by means of assassination and den:umite.

## 気列tramamay

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 fathers's coachman was to drive me to the humble abode of my tutor,

## DIREOT IMPORTERS OF HOSIERY \& GLOVES.-MCILWRAITH E TREGENZA

taking me home again when my lesson was over.

The only thing I knew of a certainty on this subject was the composition of the moon, of which when quite a child I had been informed by my nurse, whose story I stedfastly believed. Feeling my great ignorance I entered with awc and trembling the presence of my learned instructor, who to inc was the very personification of wisdom concerning all things which in any way pertained to the celestial dome. His knowledge however, was confined almost encirely to the heavenly bodies, for he knew next to nothing about the ordinary affairs of the world in which he lived, since he usually spent his nights in observing the heavens, and his days in slumber deep, or else in the study of the theories and hypotheses of some ancient astronomer.

He first questioned me as to the extent of my researches on this great and interestirig subject. I told him. Alas, my cherished fancy was soon to be dashed to the ground, for he immediately informed me that my nurse in whom till that moment I had implicit confidence, had grossly misrepresented the truth concerning the composition of the moon. This superstitious idea being banished, he next proceeded to tell me that the earth on which we lived was a body similar to those which we saw in the heavens. Some thought it flat, others round, but it was his firm opinion after profound thought on the question that the former theory was the only rational one.

Before going farther he proceeded to explain that he belonged to the old and time honored school of the great Ptolemy, There was a man living named Copernicus. who had advanced some new theory, but I was informed that he was a mere dreamer and that what the world had believed for ages past must certainly be true, at any rate that no one could piove it untrue. I now learned that the earth was the centre of a vast universe and that around it the sun, moon and stars revolve daily. At this I was somewhat surprised for I could not understand what kept the stars from dashing into one another, but this was soon explained by the fact that most of the heavenly bodies were joined to the earth by invisible bars, some of them called
planets being attached to these bars by short cranks, and that by these mcans they were kept from flying off into space.

All this was quite different from what had been my idee of astronomy. I had fondly hoped to learn what kind of beings inhabited these other world's, but found to my great disappointment that my tutor was not prepared to give me any information on this point. He believed indeed that he had discovercd, by means of a kind of glass of his own invention, beings of some sort on the moon, but he was not yet prepared to state this as a fact. He told me about the phases of the moon, eclipses, precession of the equinoxes, and some other things which I did not understand. By this time it was late, and on reaching home I retired to rest, to dream that I was flying through space learning in the slumbers of the night what I had failed to learn in my waking hours.

A JUnior.

## 

The long-wished for last term of this college year is now fairly begun. Now solid work begins. In the earlier part of the year we had thought we could take things easily, but now at the last minute we reaize the fact that the remaining time is short and the work must be done-there is no two ways about it. So, to work with a will, that at the end of the session we may not be found sad and gloomy, with thoughts of what " might have been," if wo had not frittered away the precious moments. If we study so as successfully to complete our work, we shall only have thoughts of time well spent as bright as the month itself.

June is pre-eminently the month of gaiety and sunshine, and we should wear no dark or melancholy looks to cause one dark spot in this, the pleasantest of all months.

And how can we wear bright and cheerful countenances unless we have, at least, the consciousness that we have done our best and that victory perches on our banners?

Who were the "Pillar Saints?"
Who is the author of the quotation, "The pen is mightier than the sword?"
What city in Russia is called the White Stone City?

What cathedral is called the Mother Church of English Christianity ?
What poet wrote of a friend:-
"None knew thee but to love thee.
Nor named thee but to praise."
What is the origin of the quotation :"Knowledge is Power?"

Answers to Questions of last No.

The "Banker Poet" was Samuel Rogers. Jeremiah was the "Weeping Prophet."
Cleopatra was called the "Serpent of the Nile."

The "Parliament of Dunces" was the one convened by Henry IV, so called because lawyers were excluded from it.

The Mohammedan theory of falling stars was that fire brands were flung by good angels against evil spirits that approached too near the gates of heaven

John Keats wrote the line "A thing of beauty is a joy forever."

Spencer calls Sir Walter Raleigh the "Shepherd of the Ocean."

Alexander the Great was born in Europe, died in Asia and buried in Africa.

Lewis wrote "The Maniac" and Rose Hartwick wrote "Curfew must not ring tonight"

Socinianism is the doctrine which holds that Christ was a mere man divinely commissioned, that human sin was the imitation of Adam's $\sin$, that human salvation was the limitation and adoption of Christ's virtue, that the bible was to be interpreted by
hurıan reason and that its metaphors were not to be taken literally.

Diplomatics is the science of diplomas or of ancient writings, literary and public documents, letters, decrees, charters, which has for its abject to decipher old writings, to ascertain their authenticity, their dates, signatures, etc.

Apologetics is that branch of theology which deiends the Holy Scriptures and set.s forth the evidences of the divine authority.

Bishop Ken wrote the Doxology.

## 解上xxamelw.

All our teachers enjoyed the briaf Easter holidays at their homes.

Several of our students spent their few days vacation with friends in the city, while many of the more fortunate ones visited their homes.

Miss Beebe 'as the guest of Mrs. Gow, during the holidays.

Miss McMannus enjoyed a visit with her friend Miss Birge.

Miss Purdy spent Easter with friends in Georgetown.

Miss Spring visited friends in Toronto, and spent Easter Sunday in that city.

Two of our young ladies' attended the Trinity Examination in Harmony, We wish them every success:

A number of our young ladies' spent a pleasant aftern:sin at the Old English Fair held in the Drill Hall of this city

## 

Ratty.
Varsity !
We're finished!
"Mark well the beauties of Spring.
The French hall girls will have to endure the cravings of their inner man in silence as they have lost their Cooke.

Who's there?
It's me.
Who's me ?
It's I.
Who's I ?
Miss Blank.
We thought Ta-ra-ra-boom de-ay was a recent publication, but it has been discorered that David is the composer.

A young lady who considers herself the "Belle" of our reception, forgets there are different kinds of bells, and that the music of brass bells is not nearly so melodious as that of other bells.

Bread is not good for the complexion and so one of the teachers who is very interested in our wel' being, took measures to prevent the young ladies from stealing the article that is so injurious to them.

Time, Midnight.
Scene-My Lady's beudoir.
First Mouse - What do I smell?
Second Mouse-After considerable thought, Ah! Ah! Oatmeal! This is kind

First Mouse-What do college girls do with Oatmeal?

Second Mouse-They didn't want it, they left it for our complexion.

First Mouse-Do you think "He'll see any improvement in my looks?

Second Mouse-Undoubtedly he will, it looks much "whiter."

We often entertain angels unawares, but a genius is seldom seen in our midst. Times of necessity often bring forward great talent, such is the case at present. Owing to the great demand for the "Staff of Life," which is served in veiy small pieces at one of our tables, a young lady who remains incognito has kindly consented to take out a patent of a "Bread Deliverer," which will deliver the above named article to all parts of the table at once. This is done by means of a string, we would advise our neighbors at the other table to patronize her.

[^0]During the Easter vacation some of the young lorlies paid a visit to the Asylum grounds. Just inside the gate they encountered some of the inmates thereof. The brave ones of the party sought refuge in a ditch. Fear lead them to belcive they would be asked to join the rank.

> Wake it up tenderly, Handle with care, Fashioned so slenderly, With Howers so fair.

> My New Spring Hat.

To all visitors to the French Hall, is shown by the French Women with great pride, the recent invention of one of their country women. It consists of a string passing through the fan-light and over their neighbors' doors. One end of the string is tied to the bed post, and the other end to which is fastened a spoon, goes down behind a trunk. When the enventrice wishes to rise early, she gives her erder, and at the desired hour the string is pulled at the other end of the line, and the spoon knocking against the tin sides of the trunk recalls again to wakeful realities the great mind of the genius. When will wonders cease?

It is reported that Patti's voice is failing. This loss will be greatly felt by the majority of the music-loving world; but the young ladies of our college will be delighted to learn "that a greater than Patti is here." The reception her rehearsal met with during the Easter vacation, proves with what ardor she will be received when she makes her debut-on a piano stool.

During Easter vacation one of our number visited one of the swellest stores of the great metropolis. She wished to invest in spring adornings that would outshine all those of her neighbors. The desired purchases were made, and our friend came home in great glee, thinking she would astonish her friends. This, she accomplished. Her joy was turned to bitter mourning when her room-mates revealed to her astonished eyes that the articles were far too ancirric for her. Any person wishing spring wraps and hat, may have them by applying to this woe-begone specimen of humanity.-The saddest thought, " It might have been."

## $=$

## 

Among the numerous exchanges strewn before us, our attention is especially attracted to the neat little design of the Oak, Lily and Ivy, and we eagerly seize it to devour the contents. On pursuing it hewever we fail to find all our hupes met with. From such a motto we expected great things.

At the same time howerer, we wish all success for the little paper, and hope they may in some bright future come up to their high aepirations.

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*_{*}^{*} *
$$

One : " the brightest of Journals furund among our exchange list is the " Sunbeam." It is quite a witty little paper, to say nothing of the poctical genius shown in the editorial of its leading pages.

$$
*^{*} *
$$

We are always glad to welcome the "Argosy," as it generally contains some very interesting and instructive article. It is likewise pleasing to note the Students religious round of duties during the week, and hope that it will prove to cach a great benefit, also set a good example to others who, perhaps are not so much inclined that way as they might or should be.

$$
{ }^{*}{ }^{*}
$$

If the Exchange Editor of the "Niagara Indes." would give his authority for the use of some of his expressions or insert their meaning, his Exchanges might be more intelligible. We approve of criticisin when couched in suitable language, but were not favorably impressed with some that appeared in the April nurber of the Index. It will not be necessary to specifyas they need only to be read to be censured.
$*^{*}$ *
Among the many Journals in our lieading Room may be form the following:The Stylus. Owl, Student Life, Marrietta College, St. John's Collese, Qucen's Pollesge. Trinity University, Varsity, Mc(Fill. Lyccum, University Monthly, Helins, Argosy, Buff and the Mlue, and many others too rumerous to mention.

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[^0]:    ${ }^{-}$-iolin in hand the little girl stood, A-nxicus to go as soon as she could, R-esolving straight to Eaton's to go S-pring clothes to get at prices low. I-stead ot going the goods to see, T-his prim maid went with "Varsity," Y-ountr Collego girls are all like thee.

