

and recourse to the law seems a fitting measure. Consequently, the uninterested observer rashly condemns strikes because of their effects, while not considering the principle involved.

The affirmative, I may say, does not deny that evils have and do attend most strikes; I will go further and declare, that, judging from the exterior surface they are bad in themselves. Upon what then do we maintain our position as firm believers in the justice of strikes? Upon what points or particular point does this question hinge, this question whose import is so vital that whole nations, yes, the entire world, must needs devote the greatest attention to it? These and other queries I shall presently answer, but, let us, meanwhile, examine the nature of a strike and note its leaning on Capital and labour. A strike consists in a simultaneous cessation from work by one class of operatives at least, for the purpose of making a better bargain with the master in respect of wages. It must, consequently, be combined in its purpose and unified in action. You will note the term *better bargain*, and, to my mind, herein lies the significance of the definition. For dissatisfaction must be present where a more beneficial change is sought or desired; a strike, therefore, is the combining of the working-men for the purpose of obtaining a fitting wage for the labour they perform. It is the indispensable weapon of modern society, the only means whereby operatives can make capitalists realize that it will be more profitable for them to let workmen participate in the increasing production rather than attempt to exclude them from it. There would then seem a dispute, and dispute there is, concerning the mutual relations of the worker with his master,

It will be, and is argued, that the laborer has no moral right to unite, and, at the moment when the product is very much in demand suddenly withdraw the utility of his labour from the market. But there is no more reason in equity and public policy for prohibiting laborers from quitting work in a body, or for refusing to work when the wage is too low or for particularly objectionable people, there is no more reason in this, I say, than there is for preventing capitalists from closing down their factories when they regard it to their