

society. When the coal miners of England engage in a strike, is not the price of coal exorbitantly raised? Are not many factories and manufacturers obliged to suspend business, and do not such losses necessarily affect the national welfare? We do not deny the premises but the consequences should not be exaggerated. England is peculiarly a country of strikes. In no other part of the globe have they been more frequent, carried to such an extreme or so obstinate, but, for all that, has England's commercial standing been materially affected? Without doubt, there are losses and great ones, but by certain manufacturers, by certain citizens only, while the mass of society has never suffered except in a passing manner. On what grounds, therefore, would the government have the right to interdict them? Is there any more semblance of justice, on the part of authority, to interfere in the interests of the manufacturers than in that of the "striker?" Surely, there is not. No manufacturer has the right to impose on the laborer in his employ and, for a greater reason, no authority can assume to constrain the employees to meek submission.

These conclusions, it may be said, are, in their present scope, theoretically just, but do not take into consideration the fact that, in many cases, the strikers are prompted to rebel through a desire for undue wages, and moreover that great social disorder often accompanies their act—as illustrated in the Pittsburg riots where the rights of property were violated and the business prospects of the community jeopardized. To these charges we reply in a few words the right in question has been proven, but, if in the exercise of that right the laborer conflicts with the legitimate rights of others, not only the state can, but ought to interfere and afford to her citizens their due protection. As to the objection relative to a demand for immoderate wages, it arises, in great part, from a gross misconception of what constitutes a just recompense to man for his labor. In our present social system, except in rare instances, the laborer is looked upon as a soulless article of traffic to be passed from hand to hand until, all powers of gain being exhausted, it be cast aside as worthless.

Rarely does Capital consider that she is dealing with Man,—the crowning work of a Creator, a being endowed with free-will and intelligence and one who will never submit to be deemed a mere commodity of trade. Man's nature and capacity give rise to wants which it would be blasphemy to suppose could be satisfied by such a heartless estimation. What effect can such an unnatural appreciation of man have upon our social progress? Christian society is not an aggregation of irresponsible individuals whom, if their immediate wants are satisfied. Capital may consider as justly recompensed, but an assemblage of families, in which assemblage every individual should be looked upon as either one who has actually assumed the responsibilities of a household, or is actuated by that laudable intention. When we pass the newsboys on our streets, let it not be forgotten

that in them exist the germs of manhood, that they stand before us, the prospective fathers of a coming generation. If consideration of this nature do not influence Capital in her gauge of human labor, the social structure must soon crumble. What are, then, termed immoderate wages are but often the righteous demand of man for assistance in the fulfilment of duties arising from his nature and social relations. Undoubtedly, many social disorders are the immediate results of "strikes," for men struggling to obtain a bare sustenance are rendered obdurate and reckless, but, have not the excesses of "strikes" found more than an equipoise in the unjust course pursued by Capital? The cry of distress from poor suffering Ireland, the struggle of serfdom in Russia, the strikes of England and America are attributable, in a great measure to one and the same cause—this total disregard of man as a living factor in society having duties to perform towards himself and these dependent upon his care and protection. When Capital will remove the veil from her vision, assume a rightful relationship to labor, and discover that by her nature she is designed to be the helpmate of man in the fulfilment of his various duties, we may look for, if not a lasting solution of the present question, at least a mitigation of the evils, at present so painfully apparent.

J. F. Q.

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THE WOOD-PECKER.

As I was yesterday morning walking in the garden, and contemplating the renescent plants and awakening frogs, my attention was called away by a gentle continuous knocking among the shade trees. Turning in the direction of the sound, my eyes fell upon a woodpecker perching against the trunk of a maple tree, and busily engaged at what I afterwards found to be its morning meal. At the time the creature was vigorously tapping the bark; but, suddenly desisting, it began to move round the side of the tree next to where I stood, making short halts at intervals in its progress. Then returning to its first position, it resumed the tapping operation, and, after a short time, repeated its tour half round the tree. At last, for some reason of its own, it flew away and alighted on a neighbouring elm. There it passed rapidly, almost shot, up and down around the tree, picking the little insects that after a winter's sleep, were returning to consciousness, in the interstices of the rugged bark. Thinking that I might now visit and inspect the work on the maple tree, I approached and found fifteen little cavities scooped in the bark, and running horizontally right and left. These cavities were rapidly filling with the sap that oozed from the interior, and, for some distance below them, the bark was moist with the flowing liquid. I thought of the golden age:—

"Flavaque de viridi stillabant ilice mella."

The little receptacles were now brimming high with the saccharine juice, and sparkled in the bright sun like