

MEETING ON THE LABOR QUESTION IN ENGLAND.

Sir Charles Trevelyan was one of the speakers. Having had great experience as a Governor in India, his words of encouragement had great weight. He complimented the Warwickshire laborers on the unexpected degree of sagacity and moderation which they had displayed, and he had no hesitation in saying that if the Warwickshire Union went on as it had begun, it would in a short time overspread the whole country and remove all obstacles. Mr. Savage, a farm laborer from Cambridge, in a plaintive voice and modest pleading manner, told the story of his own life. Now he has a family, he has only two shillings and twopenny a day, and is a young, straight, active looking man. The other week he remained in the rain, stacking his master's property, until the rain ran down into his boots; yet his master stopped sixpence out of his wages because he had lost two hours. They had learned the lesson of union from their teacher, Mr. Arch, and he was persuaded that only union could save them. Mr. Strange, from the border of Wales, another agricultural delegate, spoke as they all did, with some diffidence, before a London audience. However, they made good progress when the ice of speech was broken. He stated that Lady Bangdale, in his neighborhood, had sent orders to the farmers holding under her that the hands were not to be turned out of the holdings, but to have twelve months' lease of their cottages, and six months' notice. They, therefore, were sure that the very agitation of unionism was bringing them good. In Herefordshire they had abolished altogether truck and cider payments, which was a great improvement. Poor laborers were fed on bread and drenched with bad cider, and thus brought to the parish, through intestinal feebleness, long before their time. Mr. Strange, who had got a little education in his youth, spoke like a self-possessed, sensible, young man. He related that they had a moonlight meeting in Gloucestershire the other night, when an old man took his hat, or something, off his head, when his white locks streamed in the wind, and wore a picturesque silverness in the moonlight. The old man said that, if the prospect of union and self-help had come earlier in his day, what a blessing it would have been to him and his children. When he heard of this agitation for improving their position, he thought that the Lord had come down from Heaven to help them. Poor old man. He had been very patient at the Lord's remaining away so long. The story affected the meeting, being told with some pathos. The speakers had mostly put on their best coats, which slightly disguised their agricultural calling. Mr. Arch looked like an ambitious shoemaker in his closely buttoned, well-worn black overcoat. Mr. Strange would have passed very well for a parish clerk.

A short time ago a letter came to me from Mr. Disraeli's County of Buckinghamshire, asking if something could not be done to draw attention to the condition of the farm boys of that county. A poor boy named George Knibbs, the letter said, was found dead on the roadside on a cold and biting morning in March, 1870. He was only nine years old, and had been at work three years for a farmer at Beckhampstead. The only witness was a fellow-laborer, a little boy of eleven years old. They were sent out early in the morning of an inclement day to drive in heifers to the town of Winslow, a distance of from seven to eight miles. The youngest child wanted to take some food with him, as it was supposed he had no breakfast, but the farmer told them they need not take food as they would be home by 11 o'clock. A journey of 15 miles, and to drive six heifers half the distance, was too much for the poor things. Rain and sleet fell on the journey. They delivered the cattle at a public house at Winslow, where they were directed. They got half a pint of beer with three penny-worth of brandy in it, to warm them, which they drank between them. They did not venture to ask for food, and none was given them. They trudged a mile or two on their way back, when the youngest said he would go to his aunt Emma's, and the eleven-year-old boy went on, and got home cold and wet. The poor lad Knibbs fell on his face, and was found some hours afterward, when he had long been dead. The poor father wandered about at night till 12 o'clock, looking for his boy, and sat up for him till 2 o'clock in the morning. Next day he found out where the body of his son had been carried. The letter I received informed me that the farmer who employed the poor man stopped out of his wages the time he was employed looking for his dead child. This is only a fair illustration of the condition of penury and dependence in which the greater portion of the Buckinghamshire laborers really

are. The *Telegraph* has begun to explore the condition of the Scotch agricultural laborer. The Scotch field is a fruitful one. Farming is carried out more scientifically than in England as a rule, but the condition of the patient laborer equally needs revising there. The *Conservative Globe* reports to-night that the wages of agricultural laborers are about to be raised all over the country. Public opinion is accelerating the force of agitation.—*English Paper*.

THE EIGHT HOUR AGITATION.

The all-absorbing topic here now is the eight hour movement, which is taking like wildfire. It was at first feared that the Germans would not take part, and that consequently many trades would be left behind. It is well known that the trade of cabinet making has been almost ruined by the importation of German workmen, who being used to "frugality," accepted whatever they could get, and thus got the employers into the habit of employing cheap labor. These calculations, however, have luckily proved groundless, as the Germans have turned out along with the rest. Several immense German meetings have been held in this city and Brooklyn, and Unions have been formed which promise success. There is scarcely a trade that has not now made the demand for eight hours' work, and the movement has become so formidable that the *Times* and *Standard* have actually taken the part of the men, though they take good care always to condemn and run down obscure strikes, where the force is not much and the men might be powerless, and their voice not felt in expostulation. The *Journal of Commerce*, *Commercial Advertiser*, and other enlightened advocates of white slavery, are fairly wild, seeing their "advice" come to such an end.

The plumbers have already been successful, only four employers holding out. The sash and blind makers are also at work, having met with but little resistance. The employing blacklayers and masons tried hard to carry the day, and resolved to pay the eight hour scale on the 1st of July, but the men were not willing to lag behind other trades, and insisted on it immediately, and in consequence they are all at work again at eight hours. The carpenters have won a complete victory, both in this city and Brooklyn, and the few shops that hold out are closed, being unable to get men. The upholsterers are still out, with every hope of success. The coach painters are forming a Union, and will strike in a few days, as also the pattern makers and horse-shoers. The stair builders have gained all but one shop. The carvers have not yet won, but the cabinet makers, with whom they are mostly connected in work, are insisting on their being included. A meeting was held Wednesday night of the men employed on the new Post Office, who concluded to demand of the Government the pay for the two hours' labor a day which they have been doing over legal time.—*New York Cor. New Haven Union*.

At a meeting of the journeyman Street Rail road car builders they organized an association and resolved to strike at an early day for the 8 hours per day.

The German upholsterers are meeting with success in the strike, and expect to resume work at eight hours. Ten additional shops conceded the demand to-day.

The stone-cutters of Long Island City, struck for eight hours work and four dollars a day. They have been receiving \$4 50 for ten hours. Two yards have already conceded to the demand. The bricklayers are receiving \$4 for eight hours in the same locality.

STRANGE, YET TRUE

There are one or two phases of character that have been developed by the nine hours agitation. The first is that those parties to whom the working men have chiefly looked for assistance and support in their attempt to elevate the condition of their class, have, in the present great issue, signally failed them. The reform party from its very nature is supposed to enact measures calculated to improve and broaden the institutions of our country. They profess to understand the wants and necessities of the working class, and yet, when the working classes, in a way never equalled in this country for unanimity and earnestness, express their wishes upon an important issue, they are opposed, and opposed only by the party whose existence depends upon their support. In Toronto the chief opponent to the nine hour movement is the Hon. Geo. Brown; in Ottawa, Mr. Glen; in Hamilton, the workingman's candidate, Mr. Tarbox, and Messrs. Sawyer & Co., Engineers. Again, in the request to the Hamilton City Council for the use of the Crystal Palace and grounds, the reformers voted against the request, and it was simply through the attitude of the Conservatives, who took strong constitutional grounds that the request was obtained. Such conduct can, if preserved in, have no other effect than to throw the workingmen into the arms of the Conservatives. The workingmen are determined to obtain what they conceive to be their rights, and the name of the party who assist them to gain those rights is a matter of no importance compared with the fact that they are willing to do justice to their cause. Another phase is that the chief opponents are principally Yankees, men who have come

here and amassed fortunes at the expense and by the aid of the workingman and then use the gain they have got to ruin the future prosperity of the country, reckless of our future so long as they obtain gold.

It is a circumstance worth noting that those persons who, by profession or other circumstance, are supposed to be peculiarly advocates for reform, and admirers of the liberal institutions give the lie to their lives directly an opportunity is given them to prove the sincerity of their convictions. We have no doubt their names will be remembered by the workmen to their advantage, and we hope the debt will be fully cancelled upon the hustings in or the booth.—*Hamilton Standard*.

A DREAM.

PART I.—Colonization of Optimus.

Of all the multifarious subjects abounding in the psychological realms of mental philosophy, I believe dreams to be the most difficult of comprehension, the most intricate, perplexing and certainly the least understood. Whether there is any thing supernatural in the phenomenal nature of dreams, or whether, from their time and space annihilating, incongruous incoherence, is ever gleaned a prophetic knowledge of what subsequently happens, I will not undertake to say, although there are many well authenticated instances of revelation by dreams, marvelous in themselves, utterly unexplainable by natural means, and manifestly beyond the ken of thinking, perceptive beings. But, as I have never had any personal experience of this kind of dream, I will not venture an opinion. Of another order of dreams I wish to speak, of a particular dream I had the other night, and over which I have been sorely puzzled ever since, but I have taxed, beat and coaxed my mind in vain, for a satisfactory solution of the causation, of which the dream in question was the effect; clearly, it was the result of, and subject to laws of which I must candidly confess I am blindly, stupidly ignorant. But, the dream. As in all dreams, the mind seemed to be unlimited in its operations, and time, distance, space, possibility and even probability, were violated with reckless impunity; still as the various scenes, and successive events, vividly passed before me in panoramic order, they struck me as not only being probable, but as being true.

I was one of many millions who had concluded to leave this earth and migrate to a more remote planet, in the infinite of space. Who was to be, or who actually was our Moses, I knew not, neither did it appear how, or by what means we spanned the wide echoless chasm of void, that lay between the earth and our new home. On this point, there was an evident break, or interruption, in the sequence of the dream. Our arrival on Optimus, the new planet, was, in the order of the dream, the first sequent occurrence after leaving the Earth. In physical structure and conformation, Optimus closely resembled the planet from which we had emigrated; it was also subject to the same natural laws. The only points of difference between the two spheres, were diurnal, climatic and argillaceous, the day in Optimus being shorter, the climate uniformly milder, and the soil more prolific.

With our advent, came the first of the homo genus to that land, but of the rest of animated nature there had always existed a great number and variety of specimens, its natural wealth and primitive productions being almost unlimited. Our first act, after reaching Optimus, was to take formal possession of the land and all its natural wealth and primitive productions, but by what right we established our claim to ownership, did not at first appear, and to settle this point to ease our conscience, a council was conveyed, by which it was resolved that man of all created beings, being first in the "Fatherhood of God," had, therefore, rightful dominion over the lower orders of creation and elements of nature, but the council did not stop here; they went a step further, and declared that ownership did not inhere, absolutely and perpetually, in any of us, and that our right, or ownership, to the land and its surplus productions, was, in equity, simply a trust right, or ownership, for inasmuch as our existence in the flesh would soon determine, and our places be occupied by others, equally dear to Deity, it followed that, although we might call the land, and other natural wealth, ours, still we were but a trustee, holding these things at the will of Deity, the real owner, for the good of others, who would come after us. Another self-evident principle that claimed our attention was, that this natural wealth, consisting of soil, air, water, light, forest ores of all kinds, ornithological and zoological life, was the creation of God alone, hence one man had no right to claim, or appropriate of these things, more than another, and that all men had an equal and an inalienable right—a right that presupposed the existence of Divine law—to every element and thing a beneficent Providence had created for the sole, free and unrestricted use of all His children, but unrestricted only in so far as it is positively necessary to preserve and maintain their physical existence, or conserve to their absolute bodily needs. The education of this great truth from the soul of justified Right, was followed by another, also evident in its own nature, and beyond the reach of contradiction; this was, that since natural wealth or primitive productions were common to all, and should be partaken of and enjoyed by all in the same measure; and since

no man could, in equity, claim an unconditional ownership in land, air, water, minerals in crudity, forests, birds, quadrupeds, or other natural productions, not modified by human agencies, not representing, in themselves, the expenditure of human labor or time, it followed, as a conclusion at once self-evident and impregnably incontrovertible, and no man had the shadow of a right to traffic in, or sell any of these purely natural elements and productions to another, and only in time and labor and their productive results, had we a legitimate right to traffic and trade; therefore, we had no real, immovable, substantial ownership in any thing except what we, by our own direct efforts, produced, after landing on Optimus—the work of our hands and mind, such as houses, mills, railroads, telegraphs, food, clothing, hobs, newspapers—all force eliminated, all matter by mind penetrated, all things by skill and experience improved, were ours by solid, real ownership, by virtue of having earned them, and these, and these only, could we, if so disposed, sell or convey to our fellows. Having settled and mutually agreed upon these elemental principles as a foundation for our social superstructure, we next turned our attention to government, and decided on having a true democracy; but as our government had no powers but those delegated to it by ourselves, as it existed only at our pleasure, being the exponent of our collective power, and as we could not delegate to this government any powers, rights, or principles, we did not ourselves possess, it followed that the government had no vested right to sell or convey land, or other primitive productions, as we had no such right ourselves, our right to trade or traffic being entirely to artificial wealth, or our improvement on the land, of which we had taken a trust possession only. The functions of our government thus defined, we set to work at once: some tilled the soil, others built houses, others constructed roads and bridges; some made clothes, some shoes; others, again, performed minor details in the body politic; some worked in wood, others in iron and steel, and so on, until we had reached a nearly perfect and equitable distribution of labor. At first, all creators of value, or artificial wealth, had to exchange products directly with each other, and the supreme law of exchange laid down, for the guidance of all, was time for time, labor for labor, service for service, or value for value. The word "profit" was never heard; it had no meaning, or signification, in our new home. If the farmer expended a certain amount of time and labor upon a product of the soil, he exchanged it for some product of the mechanic, upon which an equal amount of time and labor had been expended, and the mechanic did in like manner with the farmer or tiller of the soil. According to the law of exchange already laid down, price had no existence except in sacrifices made, service rendered, time given or employed, or incurred risks; and the measure of price should be in exact proportion to or a just equivalent for any such service, hence profit was manifestly indefensible, fraudulent and spurious. Now, price being measured by just the amount and kind of service rendered, it follows that just the same amount and kind of service should ever bring just the same price, and, therefore, the exploded theory of supply and demand regulating price, that existed and impoverished the old planet, we had left, should have no place in the ethics of our new State; we admitted that demand might and should regulate supply, but price never. In the course of time, we found it quite impossible to, at all times, exchange product directly, that is, leave no unadjusted balance; for instance, if a coat representing two day's time and labor, was exchanged for a pair of boots, representing one and a half day's time and labor, it is evident that the party receiving the coat would be in arrears to the other party for a half a day's time, to satisfy which he gave an order on future labor, or on his present property; these orders, in time, became current, and were received for further exchanges by others, and still by others, so long as their redemption was assured or guaranteed by the party who first issued them. In this manner, under these circumstances, and growing out of these necessities, originated a medium of exchange, which on Earth was called "Currency," or money. From this, it will be seen that, legitimately speaking, money is simply a receipt or acknowledgment that a service or value has been rendered, for which the holder can justly claim from the issuer a like service or value in equivalent proportion, or value for value. It is of no practical significance of what material this medium of exchange, or money, is made, provided the issuer, when it is presented, keeps faith and gives the value promised. The word "interest," as well as "profit," was also banished from our midst, and because of the principles already set forth. If a pair of boots, or coat, are laid on a shelf, or hung on a line, and left there until doomsday, they will not become two pairs of boots or two coats. All property is the creation of labor, and has no inherent power to produce itself, hence any right given it to increase in vivacious and extortionate. If, therefore, the coat which fails, and cannot become two coats in ten years, is sold to another for ten dollars, or a bill of exchange called ten dollars, by what right does this bill, which simply represents value (the coat) double itself in ten years and become twenty dollars? Clearly none—whatever. This ten dollars stands for and represents real, definite value, a coat; but

loaning the ten dollars does not prevent the coat from sheltering the man who owns it, and still is the only basis for the value represented by the bill, hence charging interest for money is essentially, morally, despotically wrong.

Under these rules, our sojourn on Optimus soon became a condition of peace, happiness, plenty, comfort and security. We were troubled by no internecine wars; all the elements of society occupied the same social plane graded only by the intellectual excellence, moral and industrial worth; poverty was unknown, vice and crime scarcely heard of; jails and poor-houses marred not the face of society; men were not doomed to a perpetual round of toil, toil, toil, like Sisyphus rolling his stone over and over, and upwards, forever. Monopolies swallowed not with insatiable maw the substance of the people; no monstrous social inequalities festered in the body politic; no segregated elements of opinion arrayed man against man—everything seemed to exist and move, as if planned and directed by the Soul of Universal Causation.

This is the first part of the dream which I dreamed, a dream most unlike, yet like a dream.—*Cooper's Journal*.

THE COOPERS' STRIKE IN BOSTON.

Alluding to the recent strike of the coopers of Boston for an advance of wages, the *Herald* of that city says:—

"As it is well known, the coopers of Boston and vicinity have been on strike this week, for an increase of wages, it being for a weekly pay of \$18. It seems that some of the coopers have been paid fifty cents per hour when employed, while those who worked by the week have had on an average \$15, some of them earning but \$13.50 per week. Thinking that they should receive \$18 per week, the weekly hands struck on Monday, and after 'laying still,' as the mechanics term it, for two or three days, their employers acceded to their demands, and most of those who struck are back in their old places. The proprietors of all but one of the sugar refineries in this vicinity, did almost immediately comply with the demands of the coopers, and after taking the subject into consideration, acceded to the demands of their workmen. The strike therefore, is ended, but it has had the result of causing two branches of the Coopers' International Union to be formed—one at the Highlands and another at Charlestown. The former was organized on Wednesday evening at 1,422 Tremont Street. The branch at Charlestown was organized last evening at Andrew Hall, in Main Street by Chief Deputy Francis Chickley, assisted by Assistant Deputy Hist, and will be known as 'Subordinate Union No. 6 Coopers' Independent Union.' About twenty-five coopers joined the union at Charlestown, and another meeting will be held at Andrew Hall next Tuesday evening when the officers will be elected. In regard to the strike in Charlestown, it is said the coopers received an advance of pay soon after asking it. The 'Coopers' International Union of North America' as it is called, was first formed at Cleveland, Ohio, May 6th, 1870, and has since extended from New Orleans to Quebec, and is recognized throughout the United States, Canada, and the Province. At present the union has a membership of over 35,000, there being 72 subordinate unions. Of this number Boston and vicinity claims memberships of 750, which number is being constantly increased. The officers of the International Union for the present year are as follows:—President, Mr. A. Foran, of Ohio; Vice-Presidents, Robt. Schillings, of Missouri, Patrick O'Farrell, of New York, David T. Stafford, of Kentucky, John Hewett, of Ontario, Andrew Boqua, Illinois; Clerk, Byron Pope, of Pennsylvania; Treasurer, John Kickson, of Pennsylvania; Sergeant-at-Arms, Louis Klem, of Louisiana; Clerk of Beneficial Department, Byron Pope, of Pennsylvania; Trustees of Beneficial Department, Evan Edwards, of Pennsylvania; J. E. Roch, of New York, Wm. H. Menning, of Virginia. A portion of the preamble of the constitution of the union, showing the feeling of the organization, is as follows: 'And we hereby proclaim to the world that this union recognizes an identity of interests between capital and labour, employer and employee, and that instead of encouraging a spirit of hostility to employers it is the policy of this union, and all unions acknowledging its jurisdiction to give no countenance or support to any project or enterprise that will interfere with the promotion of perfect harmony between employer and employee.' The union is in a fine condition, and a monthly periodical devoted to the interests of the order, published at Cleveland, Ohio, by the president of the International Union, gives detailed accounts of the progress of the union.

DR. LIVINGSTONE AGAIN.—A despatch from London says that the son of Dr. Livingstone, the African explorer, disordred the statements relative to the discovery of his father by Mr. Stanley, the Commissioner of the New York *HERALD*. When last heard from, Dr. Livingstone was reported to be suffering from a severe wound, received while engaged in hunting. The supplies forwarded by the British Government for the relief of Dr. Livingstone have probably reached Ujiji by this time, and definite news of the whereabouts of the great explorer is expected upon the return of the conveying to the coast.—*Scottish American Journal*.

THE DERBY.

The race has been run with the following result: Cromone, 1st; Brother to Fleury, 2nd; Queen's Messenger, 3rd.