

The great trouble to surmount in securing a fair consideration of the subject is to get men to understand their relation to society; and the thing most in the way is man's selfishness. A large proportion of the misfortune and misery and crime in the world is on account of men who consider that they owe nothing to society, and that society owes everything to them, that can be taken out of it; and these men are not tramps, either. There are some men who complain bitterly of any encroachment of society upon their liberty and license, but who would turn society upside down to gratify their whim, or serve some selfish end. And it seems to be a kind of common disposition in others to let it stay turned upside down so long as it does not directly affect the pocket. But society at large have rights. It has the right to protect itself against individuals, against rings and combinations—against all forces antagonistic to good citizenship. The masses do not exist for the benefit of the classes alone. It is often said that "one-half the world does not know how the other half lives"; but there seems to be a growing opinion, however wrong it may prove to be, that this is not the right proportion given, and that by far the larger number work and have nothing comparatively, while the smaller "toil not, neither do they spin," yet have everything. Many of those having this opinion are enquiring whether they enjoy those "inalienable rights with which their Creator endows them." They see not only their sons working long hours, but their daughters also; and for much smaller wages, simply because of their sex. They say many a girl does not get enough from her employer to enable her to live respectably, and that many, to put on the appearance of respectability, are induced to lead a life of shame, which, if true, is greatly to be deplored.

Much, it is said, if not most of that which claims our sympathy and commands our philanthropy, is traceable to the distribution of wealth. One great reason, it is said, why jails, almshouses, workhouses, and charities exist, is because of the riches of a few at the expense of the many. Why a large portion of the social evils exist, is on account of wealth on one side alluring, deceiving and concealing, working its mischief upon those of a class de-

siring and needing pecuniary assistance and training. If the law of compensation holds, the cause of justice is not always served in this world. What is capital and labor? They are interdependent and relative. Capital has been produced by labor, not labor by capital. One is of little use without the other; especially so is it of capital.

Capital would be of no value whatever were it not a labor. Something the same as money and trade. Money would be worthless but for commerce and trade. There is a relation between capital and labor. What is the relation? Those who know most what labor is, say it is that of a slave-holder to a slave. They observe that the slave-holder of the South paid for the use of his slave as he does now. He had to furnish food, lodging, clothing, medical aid, and an asylum in old age. Is the difference now anything in the slave's favor, they ask! The white slave is provided for, it may be more or less abundantly than was the black, by the funds given him as wages; but wages only represents what the colored slave received. Now he has the care and trouble of using it to best advantage, in securing what the slave of the South was furnished, and it is always at a retail price. If the wage-earner is sick he is not attended to by other hands. He is no loss to the owner, as he was not purchased outright, and other slaves may be secured to supply his place. If continued misfortune should prevail, he is dumped into a poor-house, which has to make up to him, at all people's expense, a part of which his labor produced, and which the slave-holder appropriated.

(TO BE CONTINUED.)

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