

lead will be leaders, and if they are not conscientious persons they will lead to the detriment of their followers. With due reverence for the Knights of Labor, an organization whose object is a grand one, permit us to say what we know to be true, that there are organizations controlled by persons who do not do, nor never did, an honest day's work in their lives, but who have the tact of magnifying the faults of the capitalist and leaving the impression that they are the real knights in the cause of labor.

The position which women hold on this question is an important one. We believe that there is no other power save the power of God Himself which can accomplish more good than that of woman. Let us beseech her to manifest more interest, not in public alone, but in her home also, upon this question, instead of trying to crawl into her brother's pants and preach woman suffrage. A convention of women whose object would be to find out the condition of their sisters among the laborers and to establish boards of instructions in housework in the villages and towns of our country would be of more practical benefit than a convention to prove that Eve was created with all the privileges of Adam. Inquire into the family condition of the laborers and you will agree that "one half of the world does not know how the other half lives."

There are plenty of men who return to their homes after a hard days work to be received by their sour voiced wives, who instead of being a comfort to them are a source of discouragement. They spend their husbands earnings without exercising the least judgment, keeping them always in a state of poverty. Instead of the women being help-mates they are often an obstacle to their husbands progress.

The aristocratic tendencies of the church are doing a great deal to increase the difference between capital and labor. Instead of the church being the house in which the laborer may cast off some of his burdens by communion with God, it is too often the palace of the wealthy capitalist.

The poor laborer is not encouraged by either the pulpit or the pew. It is true he is asked to become a member of the church, but in many cases he is not regarded as a brother after joining. We do not mean to say one word against the churches, but nevertheless they do not exercise the influence in settling labor disputes that they should.

We think, after reviewing the situation of the laboring people and the varied efforts to obtain their just share of the profits of labor, that if there were more economy exercised by both man and wife, more ambition to attain something other than present gratification, more reliance in a providence, there would be less reason to complain.

J. S. W.

*ARBITRATION OR DESPOTISM,
WHICH!*

"Truth forever on the scaffold, wrong forever on the throne,
Yet that scaffold sways the future, and behind the dim unknown,
Standeth God within the shadow, keeping watch above his own."

Last autumn the Reading managers advanced the wages of their miners eight per cent and also increased the selling price of their coal so as to cover the advanced mining cost several times over. At these rates the company was making money, and the miners having steady work and good wages, felt they were able to make their homes more comfortable and life more tolerable than for years before.

In view of the wretched mismanagement which the company's business had suffered for years, and its consequent financial disasters, it would seem that only the most extreme urgency could justify any action tending to destroy this mutually satisfactory situation. Yet at the first of this year the managers attempted to take off from the miners wages the eight per cent which had been added a few months before, but they steadily maintained the increased selling price. The public were obliged to submit and pay the high (if not exorbitant) price demanded, but the miners resisted, by a general strike, the reduction in their wages, as a flagrant act of injustice. It is scarcely credible