study this phase of the question, and try to ascertain whether women's labour does not reduce men's pay so low that it compels the former to work unskilled to their sorrow instead of their sex. The notion of Junagar, that women are naturally more prone to discontent, and their whole disposition tends to fulfill the Scriptural injunction: "take no heed of to-morrow." The injustice and tyranny must, therefore, be great which goes on to rebellion. Even dreams of a sylph, or of a scylla cannot for long subdue or keep them in a pacific vein, for they, like the Irishman, wish to "live all the days of their life," and they do not lead one day with the sorrows of another.

The plan helps to sustain this disposition, for they fear not the pinch of the cold or the want of house-shelter. In fact it is very hard to get a black servant to stay in the house over night. They prefer to stay in some large manor house and yards and to keep their peculiar dances to the music of the "Ishara." Quashie does not envy Bucker his wealth, but Quashie can distinguish between things that differ. He can now tell whether the recognitions that the plantations' actions do not sell the one nor the life and teachings of their clergy the other. The clergy of the English Church are, of course, the usurers and merchants besides being preachers. They are as prone to the ignorance of their neighbors, and as some of them who do not shrink from robbing their Lord. When the Church was disestablished the clergy had a clause inserted in the Bill to secure their salaries to their current uses so long as they were engaged it the same occupation. This clause soon enabled many to draw double salaries, by leaving country charges—for which they continue to draw the salary although they fail to perform any service—and shipping town churches with salaries from the general fund raised in England. These go to the Treasury and sign receipts as curates of parishes which, so far as they are concerned, are spiritually destitute. Bultinck with all the negroes the church is the source of a tendency to religious. I shall never forget the rights of the maids of honor and sympathize they infused into their hymns as they marched in hundreds on Sundays, at sunrise, singing "Ten thousand thousand are their tongues" but all their joy is one, on their way to the church, it is a little too like the church of the negroes. We are against each other, and more and more we are the new members of our Church. But among these same people are the elements of a new revolution which will ere long be hushed up, and is the only peaceful one depends on the leader who may arise. The negroes of Jamaica recognize that they are really still slaves so long as the means of production are withheld from them, and although we may look upon them as benighted blacks, it is just possible they may get goods, and most expect in the immediate future when the Panama works stop, that will help to remove the chains which have so cunningly fallen on us. The coming labour disturbance in Jamaica, may draw attention to an industrial system, which, when the people comprehend it, they will abolish for the reign of Imperialism and plunder the reign of justice and fraternity. George McLean.

MACHINERY AND THE WORKER.

(From a Lay Sermon by Colonel R. G. Ingeroll.)

Myriads of machines have been invented—every one of them to save labour. If these machines helped the labourer, what a blessing they would be! But the labourer does not own the machine; the machine owns him. The machine works on the laborer. The laborer grows thinner, and even when he works at the machine, how it was in the little towns. There was a shoemaker—two or three helpers, a man with a cart, a wheelwright. I remember just how the shops were used to look. I used to go down to Blacksmith street and get my shoes fixed, and forge, and hear them talk about turning horse-shoes. Many a night have I sat with old master George Lanig on the porch and heard tales. There was a great deal of human nature in those days! Everybody knew who was who. The common pin-makers, the one main street, the hard got, the poor little shoemakers made a living mending, half-doing, stealing, and doing. But the shoemakers, if they had a room, and house, and the tools, and the tools, and their wife to help—those were days! True, they would have to pay a little more for the capital that they had, but they would grow rich, and if they get enough to live, they will take years to save enough of the capital. If they do save, say 10 years, they will pay the expense of putting away that little sacred piece of flesh. And yet, I say, the common pin-maker, and the footman, and the tailor. They could get credit—they did not have to pay till the next January, and they could not pay then they took another year, and they were happy. The machine is one main street. The shoemaker has a small building—several hundred thousand dollars' worth of machinery, three or four, two or three men, a single mechanic in the whole building. One saws off, another greases the machines, cut out boles, wards traces. What is the result? When the machines stop, three thousand men are out of employ. The employer, even when he got work, he was as cheap as to become almost worthless; and yet, with all this production, with all this power to cut out there are millions and millions of pin-makers burnt out, and famine looking into the doors of the poor. Millions of everything, and yet millions wanting everything and having substantially nothing!

Socialism welcomes all inventions, all machinery which properly tend to save labour in the production of the means of life; but they must save labour, and must be defended from occupation, or give the exclusive right of wealth to profit by

Walter Crane.

Avoiding to Strangers.—Why do bishops, who won't go to theatres, accept the invitations of the public dinner? Why don't they, or McBeth than at a Lord Mayor's feast. It has an unseemly look at any time, especially in this social age. The newspapers in the social condition are not to be remembred, and they are to be kept up in the papers when they represent the watchman, the newspapers are followed by accounts of the starving papers. In every newspaper there is a large and straining on the public's attention, and when the report on the lives of the poor is a matter of life and death it is the least thing in the world. But the poor grow poor, and when it is a matter of life and death it is the least thing in the world. Bishops should never appear in black, like victuallers.

Lazarus, come forth! Out from the glooms, Haggard and gaunt and dazed, there came He who had lain within the tomb Until the Blessed One called his name; But, in death's night, he heard the sound— Forth to the shuddering gazers' sight He staggered, in foul grave-clothes bound, And breathed at last in life and light.

Lazarus, come forth! The people lies With mind in bonds, with soul all dead; Shall we gather together, bid it rise? Through us shall not His words be said? Strong in His love—strong with the strength of His rod and His scepter! He shall fulfill His righteous oath, Call forth our Lazarus at length From its dark gloom to life and light!

TO ALL WHOM IT MAY CONCERN.

Belored, four thousand years ago, Beneath swart Egypt's sun, Her Hebrew serfs, with want and woe; Their bread of slavery won; With toil and toil and moans, They toiled beside the Nile, While vengeance marked their tears and groans, Yea, marked with Stephens' sign. What recked their lords what Moses said? They wisdom would not know, Nor, till their homes were filled with dead, Would let their bonds be done.

Lord! to-day the millions live, But millions more filled with grove. If meeting in Trafalgar Square can be stopped because they inconvenience the neighbouring middle-class, they will be put down elsewhere for the same bad reason. It is inter- posed that such as such "Radical" papers as the Echo go with the shopkeepers. The press of all shades of opinion are sure to turn against the people in these matters. The eloque of toadies who have the London press under their thumb can be reckoned against the people in any campaign which involves a right worth getting or keeping. It is not worthy also that the shopkeepers have been appealed to in the effect of law protection. Evidently the employers of the blue-cloaks cannot entrust the law with any more arduous task than hunting poodles in Piccadilly.

J. M.

Three copper-plate engravers were guarded by Mr. George Stephenson in Dickens' immortal work as "a large number." Two hundred and fifty bakers and West-end tradesmen of influence may also be looked upon as "a large number" of such cattle; but an ordinary citizen of no special influence may doubt whether the number is large enough to dictate to the whole of London terms on which it may express its political and social sentiments, and where there are not the people in them to meet for the purpose of egging on Government to attempt to close Trafalgar Square to public meetings; and an attempt in which they will undoubtedly fail. W. M.

All men are equal; it is not birth, but virtue alone, that makes the difference. Voltaire.

The rich have no means of living but by the labour of others, as the landlord by the labour of his tenants; (agricultural laborers, merchants and traders by the labour of the mechanics,—John Bullers.)

The greatest question in the world is, how to give every man a man's share in what goes on in life. Not a pig's share, not a horse's share, not the share of a machine fed with oil, only to make a tool of standing use. It's not a man's share just to mind your pin-making or your glass-blowing, and beggare about your own wages, and bring up your family to be ignorant sons of ignorant fathers, and no better prospect; that is a slave's share.—George Eliot.