

ANCIENT AND MODERN STRIKES.

THE labor strikes which are every now and then carried to such extremes, are popularly supposed to be an outgrowth of modern civilization and peculiar to the nineteenth century. But recent developments of ancient history have disclosed the fact, that these outbursts are but repetitions of revolts of labor against capital occurring many thousands of years ago, and springing from a civilization antedating the uprising and exodus from Egypt of ancient Israel.

M. Maspero, the famous Egyptologist, has published a work called "Historic Readings." The following is from a condensed report he gives of the translation he made from ancient papyrus, relating to occurrences at least three thousand years ago.

"On the 10th of the month, the builders employed at the temple rushed tumultuously out of the place where they were working and sat down behind a chapel in the temple precincts, exclaiming, we are hungry, and there are eighteen days before the next pay-day. They charged the paymaster with dishonesty and giving false measure; the latter charged the men with want of foresight and spending their wages as soon as they touched them. After some further negotiations with government officers the men resumed work on the understanding that the king himself should receive their complaint. Two days later Pharaoh arrives, the matter is laid before him, relief is ordered and quiet restored. But soon provisions fail again, and discontent breaks out with renewed violence. On the 16th of the following month the strike is in full force again. Not a man will work, not a tool is lifted. On the 19th they attempt to leave the precincts of the temple to carry their grievances before the public, but effective precautions have been taken. No one can leave. On the following day, however, after resorting to more noisy methods in appealing to their taskmaster, they decide to apply to the governor, and rush through the busy streets of the city, to the inconvenience of pedestrians, to the governor's palace. Many hours are spent in discussing their grievances and position. Stubbornly refusing to take up their work and disturbing the order of the streets, they ultimately obtain part, at least, of their demands. More serious consequences are avoided by the intercession of the authorities, and a compromise is effected, to last till—the next strike."

Is not this additional evidence of the truth of the adage that "history repeats itself?" Here are the discontent of the workmen, the arrogance of the taskmasters, the complaint of insufficient pay on the one side, and of improvidence on the other, the resort to a strike, the tumult in the streets, the consent to a compromise, the temporary cessation of the disturbance and its recurrence in a short time, which are characteristic of the labor troubles in the latter days. The same things over again.

Humanity is much the same in all ages. While it is left to itself, similar difficulties will arise in all lands and

in successive generations. Employers and employed will each resist the other, and the strong will prey upon the weak, until the selfish principles on which society is conducted give way to a better system and a truly Christian spirit. Mutual advantage and regard for the rights of all will have to prevail, before these troubles will cease and harmony be established between labor and capital.

It is unlikely that any radical change will be effected in the relations between worker and employer until a Higher Power than man interposes to bring it about. Divine wisdom is necessary to the revolution that must come before the era of peace is introduced and "every man in every place shall meet a brother and a friend."

The spirit of individualism and disregard of the welfare of others which is now so dominant, must give way to the influence that leads to regard for the welfare of all and promotes reverence for the Divine will, before rules and laws and agreements will be sufficiently respected, to preserve the rights of all and establish that union of interests which the world needs so much.

Strikes seldom lead to good results. When they include the prevention of work by those who are willing to be employed and do not join in the views of the strikers, they are incorrect in principle and detrimental to society. Race strikes are wrong, and proof of a low state of civilization. Strikes which have in view the ruin or injury of employers are not only improper but impolitic, as they must redound to the impoverishment of the employed. Unions for such purposes are likely to provoke counter combinations and mutual injury. Strife breeds strife and force produces force.

The causes which lead to the labor difficulties of today existed in times of old and brought forth similar effects. It is interesting to read the history of those early times and profitable to compare the occurrences of both ages. And not till mankind of all classes and conditions shall yield to the spirit of peace and good-will to all men, and be willing to permit the Hand of the Master to guide them in the way of life, will that perfect society be established wherein the rights of all shall be accorded and maintained, and greed and oppression, strife and discontent be banished from the face of the earth.

Norwegian music has become very popular in Moskwa, Grieg's and Svendsen's compositions having been played at several concerts with great success.

THE PROPHECY ON WAR.

THE revelation on war given through Joseph Smith on Dec. 25th, 1832, has occasionally been cited as a proof of the genuine character of his claim to being a prophet. Within a few months of thirty years before the breaking out of the civil war he, in the prophecy alluded to, foretold the struggle of the rebellion, the precise locality where it would begin, the geographical divisions of the contending parties, the bloody character of the strife, the application of the South to Great Britain for aid, and other details. The verification of his prediction, so far as relates to that particular war, is now a part of the history of the nation.

Our attention has been called to another striking proof of the divine inspiration of the Prophet. It has special reference to that portion of the revelation which relates to the locality destined to be the opening of the scene of the struggle. The initial words of the revelation are as follows:

"Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina."

Recently while Brother William B. Dougall was in Chicago, he visited the Libby Prison Museum, in that city. Among the relics exhibited in that institution is an "extra" which was issued by the Charleston Mercury. Brother Dougall made a copy of it, and by his courtesy we are enabled to give it place here:

"CHARLESTON MERCURY EXTRA.

"Passed unanimously at 1:15 p. m., Dec. 20th, 1860.

"An ordinance to dissolve the union between the State of South Carolina and other States united with her under the compact entitled 'The Constitution of the United States of America.'

"We, the people of the State of South Carolina, in convention assembled, do declare and ordain, and it is hereby declared and ordained.

"That the ordinance adopted by us on the 23rd day of May, A. D. 1788, whereby the Constitution of the United States of America was ratified, and also all acts and parts of acts of the General Assembly of this State ratifying amendments of the said Constitution are hereby repealed, and that the Union now subsisting between South Carolina and other States, under the name of 'The United States of America,' is hereby dissolved."

It will be observed that not only did the hostilities of the civil war commence in South Carolina, but the strife began by the actual rebellion of that State, which, by its own popular and official act, severed itself from the national federation.

The present aspect of affairs in Europe, as well as that relating to this country, causes renewed interest in the prophecy referred to, seeing it foretells of wars in which "all nations" will yet be involved.