

A WELL TRIED REMEDY.

The deciphering of an Egyptian papyrus in the Museum of Turin, shows how the old proverb that there is nothing new under the sun, applies to strikes as to many other things.

This papyrus, which is a sort of journal or day book of the superintendent of the Thebes necropolis, furnishes curious details of a workman's riot or trade dispute, which occurred in the ancient city in the reign of Ramses III.

The workmen's quarter sent a deputation to the keeper of the books and to several priests of the necropolis during the strike. The speaker of the deputation is reported as having said:

"Behold, we are face to face with famine. We have neither nourishment, nor oil, nor vestments; we have no fish; we have no vegetables. We have already sent a petition to our sovereign lord, the Pharaoh, praying him to give us these things, and now we address the governor, in order that he might give us the wherewithal to live."

This event took place on the first day of the month Tibi (equal to our December 27), and from the facts gathered from the interesting document it would appear that the men had struck work about two months previously. Some weeks after this they were in full revolt. Three times they emerged from their quarters, notwithstanding the walls that surrounded them and the gates that shut them in. "We will not return," cried they to the police sent in pursuit of them. "Go tell your chief what we tell you. It is famine which speaks by our mouths."

"To argue with them was useless; there was great agitation," writes the superintendent in his daybook. "I gave them the strongest answer I could imagine, but their words were true and came from their hearts."

They were quieted by the distribution of half rations, but ten days later they were up again. Kohus, the leader of the band, pressed his companions to provide for themselves. "Let us fall," said he, "upon the stores of provisions and let the governor's men go and tell him what we have done." This was the advice of their agitator. It would appear that his counsel was acted upon as soon as it was given. They forcibly entered the inclosure, but not the fortress, where the provisions were kept. The keeper of the stores, Amen Nextu, gave them something and continued to induce them to return to their quarters. Eleven days later their movements began again. The commander of Thebes, passing by, found them seated on the ground holding a meeting behind the temple of Seti, at the northern end of

the necropolis. Immediately they began to shout out: "Famine! Famine!"

The commander then gave an order for 50 measures of wheat in the name of Pharaoh, "who has sworn an oath," said he, "that you will have food again." Most likely Pharaoh never heard of the event, and never received the petition addressed to him a couple of months previously. Kohus, above referred to, was evidently the leader of the strikers, much as we have labor leaders now, and the man of the hour while the agitation lasted.—Biblia.

WHY WOMEN SHOULD VOTE.

For the Public.

Among thinking men the question of female suffrage is attracting increased attention. I favor woman suffrage,

First, because there are more good women than there are good men, and for that reason the moral effect of an election would be greater.

Second, because women have more love of humanity, more sentiment, more sympathy for distress, and are more unselfish. True, they have not had so much training in business as men, but that is one of the reasons why I favor giving them the elective franchise. We have heard so much about the business interests, which they claim will be injured by the success of those who believe in certain necessary reforms, that I think it high time those who are not so much interested in that business bogymen should vote.

What are these business interests which are to be so seriously affected? Are they not monopolies and trusts? Is it not an admitted fact among all honest men that nearly every branch of business is controlled by a monopoly or trust? If not I would like to have some reader of *The Public* point out to its readers any important business that is not controlled by a trust.

If it is the business interests of the country which are to be the controlling factor in our elections, then we commit ourselves to the policy of conserving the interests of trusts and monopolies. If such business interests will be disturbed by the much-needed monetary reform, then it is high time such a disturbance took place.

A woman brought about the greatest moral reform that ever rocked the foundations of the republic, when she wrote "Uncle Tom's Cabin." True, it was sentimental; true, it disturbed the business interests of those who were living in luxury on the sweat and blood of those who toiled, just as the so-called business interests are now doing.

Chattel slavery is not as inhuman as economic slavery. True, chattel slavery was the breeder of lust and licentiousness. True, it separated husbands and wives in some instances, when slaves were sold; but, is not the economic slavery of our day responsible for nine-tenths of the prostitution of to-day? Are not many of the wives and daughters of to-day sold body and soul for the necessities of life?

If women voted does any thinking man believe that the low saloon element would control our primaries and elections? Sentiment, humanity and sympathy for the oppressed should have more recognition in the politics of our country. Sentimental considerations have produced the greatest revolutions in the world's history, and have done more for the uplifting of the human race than all the business interests combined.

We need a little more sentiment, a little more humanity, yes, a little more of the religion of Jesus Christ in our politics. Women will give it to us if we give them a chance. Women are certainly as well educated as men; they are more sympathetic; they are more moral, and less selfish. Do we not need just those elements in our politics?

A woman emancipated the black slaves of the south. Women must emancipate the white slaves of the whole country, or the greed and selfishness of men will reduce the toilers of this country to a still more oppressive slavery to the monopolies and trusts.

W. J. STRONG.

"MONSTROUS INCAPACITY."

A portion of a letter addressed by Robert B. Roosevelt, secretary of the committee of the Society for the Protection of Soldiers, to the war investigating commission, meeting in New York, Nov. 26. The letter was read to the commission, and placed on file.

To the Presidential Commission of Inquiry—Gentlemen: I have noticed in the morning press that one of your members criticises the witnesses who have testified at the request of the committee formed in this city to protect the soldiers, for the reason that while establishing the fact that much groundless and excusable suffering was inflicted on the army, they do not fix the responsibility nor show who is to blame. If the views of your commission are correctly reported, there seems to be a misunderstanding between us. We supposed that all the witnesses were to do was to prove the facts, and that the commission would fix the responsibility, indeed, was appointed for the