

THE COMMONWEALTH

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WEEKLY; ONE PENNY.

NOTES ON PASSING EVENTS.

PARLIAMENT having "dried up," and a complete languor having followed on the excitement of having a real live Tory Government in office, the bourgeois press was beginning to reconcile itself to a dull season in politics, when Lord Randolph Churchill broke the dullness by his speech at Dartford. That speech comes on people as something like a surprise, after the stolid "How can we?" with which the Tories received Mr. Parnell's measure (no doubt much to his satisfaction). But a little consideration will show them that Lord Randolph has not been so extra bold as he has been thought, that he has not made such a very dangerous excursion into the realms of Tory Democracy. Some, indeed, see him in the light of the butcher who has just put his knife into the Tory ox; but that is scarcely the way to look on his position, because that noble beast was dead before the stroke, and can barely be made a marketable carcase now.

On the other hand, it is perhaps a question whether he is not striking a stroke for freedom from the Whig domination, especially if it be true that his vague hints about local government in Ireland are to be redeemed by a Home Rule Bill which will seem somewhat advanced to the ordinary Liberal mind, but which the Irish party will not and cannot accept. Perhaps even his extravagant flattery of the Unionist Liberals (*i.e.*, Whigs), or it may be said his gross servility to them in words, really conceal this revolt. Certainly if he is determined to revolt they will have to give way if, also, his own party follow him, as it is to be supposed they must, and if he still sticks to the quasi-democratic part of his programme, or makes a fair show of doing so. And if the Whigs do let him pull them a step or two out of their beaten path, they will find after all that when it is done they will not be so much worse off: there will still be room for Whiggery when all that he has promised or threatened has happened.

The three acres and a cow, duly reduced to a very humdrum allotment scheme, will not bring about a very great revolution, and the older Whigs must put up with seeing Mr. Jesse Collings pleased and Mr. Chamberlain somewhat rehabilitated. Local self-government may mean something considerably short of free communes. The threat to the railway interests can be easily explained away—nay, that explanation is already prepared for in the disclaimer of any intention of attacking their *rights* of private property—while the hint about free education means anything or nothing, according to circumstances.

At any rate, whatever he is going to yield to "Democracy," he is not going to give, but sell; and the fact that this is clear ought to be enough to keep the Whigs quiet, especially as the gain he proposes to himself concerns their darling institution, the House of Commons. For after all, probably the only serious intention he has is to attempt to muzzle the Opposition, whose feebleness he taunted, not without reason, if we except the Irish party. The Whigs will be bound to help him in this, in spite of all that has come and gone, and the rest of his programme sounds very like a bid for the support of whatever professes to be Radical or progressive in Parliament. "Will you allow a factious minority to stand in the way of the generous and even sweeping reforms which I am prepared to lead my party into?" is what he practically says. "Let us make the House of Commons a really good machine for expressing the will of—property."

In this enterprise he is not unlikely to succeed; and some of us will not be very sorely grieved at his success. The House of Commons will always represent property as long as there is property to be represented, whether that property be aggregated in the possession of the owner of half a county, or divided among sham peasant proprietors and £3-a-week savings-bank-and-building-society examples of "thrift and steady industry," who may consider that they belong to a Radical party, but who are really ex-Radicals turned Whigs by the force of the said property. It is far better, then, that the iron exclusiveness of Parliament should be made obvious by Government muzzling of obstruction, than that it should be able to pose as a body that has tendencies towards looking after the interests of the people, which may be developed into something approaching to revolution. If Lord Randolph can rehabilitate the House of Commons and show it clearly to every one as an august and orderly assembly barring the way to revolution by means of constitutional reforms, he will do good service to the cause of Socialism.

Certainly this will scarcely be Toryism, but it will be very good Whiggery; and it is most important to us that the growing elements of discontent shall come to recognise the solid truth that the Whigs will always rule the roast and have the executive in their power till the day when the people are determined to help themselves.

Lord Randolph called on his hearers to be encouraged by the fact that the depression of trade was showing signs of yielding to better times. It may be true, as is commonly said, that we are on the eve of a temporary recovery, although the tokens of it are not very obvious. If it should take place there may be an appearance of retrogression in our propaganda, as it will make a portion of the working class in this country "contented" once more, who are now inclined to listen to our doctrines. But if that does happen it ought not to discourage us; there must be more general understanding of the grounds of Socialism before the waning night points towards the dawn of action, and it may be that quieter times will not be altogether unfavourable to revolutionary education. "The poor ye shall have always with you," while our present system lasts; and during the time of the recovery, which will certainly be short-lived enough, we may still make abundant progress amongst those whom no "recovery" will advantage, and to whom at all times we must address ourselves most directly.

Lord Randolph Churchill sang the Jingo song at Dartford about as small as it could be sung. In point of fact, he changed Lord Salisbury's "The Austrian sentinel is on the ramparts" to "We hope to see the Austrian paw on the hot chestnuts."

Mr. Norton, the Australian labour delegate, has pretty much knocked the bottom out of the emigration humbug. His letter to the *Daily News* of October 9, about the serious matter of Chinese labour in Australasia, must interest everybody who thinks of the labour question; but he does not quite seem to see the bearings of it. That American or Australian or English workmen should be shouldered out of the labour market by Chinese or any other workmen who can live cheaper than they can is the necessary outcome of the competitive system—of the system which aims at producing profits for the employer and not goods for people to live on. By hook or by crook the employer will have his cheap labour, because he must, and because he *can* as long as the wages system lasts—that is, as long as the workmen must needs pay some one to "employ" them instead of employing themselves in making what they want and living happily. WILLIAM MORRIS.

COMMERCIAL CANNIBALISM.

WHEN Swift, in 1729, gave forth his 'Modest Proposal' to an astounded nation, neither he nor those to whom it was addressed were in the least likely to imagine that its re-publication, wellnigh two centuries afterwards, would find substantially the same state of affairs in existence. In despite of the inducement offered, that "whoever could find out a fair, cheap, and easy method of making these children sound, useful members of the commonwealth would deserve as well of the public as to have his statue set up for a preserver of the nation," neither the mordant satire of Swift nor the enthusiastic work of a myriad others have prevented two more miserable hundreds of years from having elapsed without appreciable progress in the happiness of the proletariat. Progress in some sort has been achieved; but if viewed relatively to the higher standard of living and the increase of productive power, it will be found that the mass of the people are as badly off as when, in a grim travesty of the orthodox economical preaching, the sardonic Dean of St. Patrick's gravely proposed to utilise the surplus children of the labouring classes as food for those able to pay for it. "I grant this food will be somewhat dear, and therefore very proper for landlords, who, as they have already devoured most of the parents, seem to have the best title to the children."

We are so well accustomed to human bodies being articles of merchandise piecemeal, that it is difficult for the average man, not a Socialist, to see that the whole of our present commercial system is based upon the buying and selling of men and women for the profit or pleasure of the purchaser as literally as though they were bought in open market to be actually eaten. The private ownership of land and all other means of production—the monopoly of the means of life—class-control of the material resources of the community—places the proletariat at the mercy of his masters, for they own all that is requisite

for his livelihood and compel him to purchase at their price the privilege of access to it. Owning nothing but his body and the strength of it, his body must he sell to buy his bread. And the price of it? Bitter bread and a hard life, and no lack of trouble withal!

To make another's life their own, to wring from him all that makes life happy or even tolerable, to intensify his misery and toil by adding theirs thereto—the power to do these things is given to those who are landlords or capitalists by the present system. Through their control over everything necessary to life, they can compel the workers to sell whatsoever power or portion of their bodies ministers to greed or lust at the price of a bare subsistence.

The landlord for access to "his" land takes toll and calls it rent; the capitalist for access to "his" machinery takes toll and calls it profit; the shareholder for the use of "his" capital takes toll and calls it interest. Beside these forms of blackmail, forcibly exacted, there are a hundred others that are obtained from the workers by chicanery and fraud. Every product of labour consumed by one who does not labour means that some one somewhere has been robbed. Whoever consumes the produce of another man's labour without rendering him an equivalent in return is taking from that other some part of the enjoyment of life legitimately due to him—is lessening his happiness and his life in exact proportion.

Out of the mass of the unskilled labourers in field or town there are few who receive more than an average wage of £1 per week—not many who can obtain that. Assuming that one is steadily employed, and paid, for 52 weeks per year, and that for 50 years—a wild hypothesis, indeed!—for a lifetime of toil he will have received, all told, £2600. Agricultural labourers are, in the greater part of the country, paid from 10s. to 13s. weekly—13s. per week regularly for 50 years at the end makes £1690. The life-work of the labour-class collectively is represented by the wealth of the nation; but the return for it is comparatively so insignificant that there are few outside the ranks of the labourers who are content to receive their individual life-reward in a single year. Taking the standard set for us by the present system—measuring all things by money—the labourer has for his toil less enjoyment *in his life* than many a lounging and parasite squanders *in a year*.

Involved and complex as our present system is, it is no marvel that so many fail to see the mutual murder and degrading cannibalism that are its main supports, masked and hidden from the ordinary eye by a thousand conventionalities and "vested interests." Where the varnish of civilisation has not yet veiled the crude savagery of primitive mankind, cultured humanity is horror-stricken to see a wild man, like the Botocudo of South America, drag his slain enemies to some secluded den where they may be comfortably cooked and eaten with triumphant rejoicing. Amid the horror-tales with which a jaded public refreshes its out-worn palate, there are few more potent in their effect than those which deal with New Zealand feasts upon "long pig," Fijian carousals at which the defeated foe furnished the baked-meats to celebrate his own overthrow, or the terrible repast of some shipwrecked mariner at the last extremity. Cultured humanity shudders and returns thanks to a God after its own image that it is not as these men are, and resents the truth when told that "the fair show (of modern life) veils one vast, savage, grim conspiracy of mutual murder," and that it itself subsists thereon.

When rude races in their intertribal conflicts find out the ease with which a warlike stronger clan may possess itself of the produce of the labour of weaker ones, war becomes readily one not of quarrel or revenge, but of plunder and rapine. Afterward they awaken to the wastefulness of killing a man outright in order to seize that which he has produced; for although he no longer requires any means of subsistence, his capacity for surplus-labour ends also; and civilisation is advanced one step by the conqueror retaining possession of the conquered and compelling him to labour, taking from him all the fruit of his toil beyond that barely necessary to keep him alive and enable him to breed. Again the wheel of progress goes forward, and it is found less profitable to carry off a captive than to lay hold of the land upon which he lives and compel him to labour there. Thus begins the "extension of frontiers" and the "growth of empires." In each of these stages cannibalism is full plainly perceptible; its form only has been changed. To own or control a man is to have power over his life; to take from him the wherewithal he lives, or part of it, is to take from him his life in like measure. In each stage, also, as it arises, there is found an evergrowing tendency to the formation of a subject class—a caste set apart for exploitation, to be continuously plundered, a tribe consecrated to never-ending immolation.

To-day society has long since passed beyond the stage at which an individual or small tribe is allowed to make open war upon another: that is reserved as a special privilege of the "Great Powers," or some favoured few among their protégés. And yet insidiously and with tenfold virulence the fratricidal struggle still goes on. Where the savage terminated suddenly the existence of his foe and feasted right royally upon the body which had cost so much time and labour to sustain, the civilised monopolist holds many men in subjection and consumes their lives piecemeal. He replaces the club and spear by a control of land and capital, and the fire or flesh-pot by the factory or the mine.

Even in the disposal of the infirm or aged the parallel holds. Among the Wends in what is now Germany such people were put to death by the tribe, cooked, and eaten. We no longer are so barbarous as to subject our paupers to "bloody murder and sudden death," but cause them to endure instead the lingering agonies of slow starvation within the cheerless walls of living tombs!

Upon the scroll of history, amid all its blots and stains and imper-

fections, there is yet plain record of a growing sense of the sacredness of human life. From age to age institutions are modified and adapted to the changed requirements of the race. Men's ideas of right and wrong develop with their understanding of the problem of existence. Private property is becoming more and more discredited day by day. It is increasingly manifest to the masses that their lives are taken from them and enjoyed by others. They see the hollow cruel sham our boasted civilisation really is. The force of discontent growing unchecked and resistless will yet shatter the chains that bind man under man, and forever end the man-eating institutions that blight the life of humanity even to this day.

Only when the Social Revolution has been accomplished, and all men labour, while each enjoys the fruit of his labour, will man be enabled to shake off wholly the cruelty and greed implanted in him by generations of wrong and degradation. They who come forward and strive for the right do even now go far to free themselves from the stigma; but cannibals and murderers remain, who, amid the light and fragrance of their own lives, ignore the bitter bread of sweating millions and the wail of miserable starved children.

H. HALLIDAY SPARLING.

THE RIGHTS OF PROPERTY.

It is impossible for a generation which has grown out of a worn-out belief to realise the mental state of its forefathers who were passive under its unquestioned sway, and incapable of so much as conceiving a suspicion of its eternal validity; and the impossibility sufficiently explains the difficulty which it has in receiving with patience the suggestion that its own most cherished beliefs may not be eternal verities. It is no more patient than its forefathers were of revolt against beliefs that lie as close to its heart as theirs lay close to their hearts. Consider, for example, the superstitious reverence which so many persons at the present day attach to what are called "the rights of property," as though these were something sacred, fixed in the eternal nature of things, the foundation of all society, and an attack upon them were the very climax of wickedness or of madness. Without doubt the institution of rights of property has been of excellent use, indeed an indisputably necessary condition of the development of society up to its present level; but it was a human institution in the beginning, and it is not a truth beyond question that it must be the necessary condition of the highest society to the end. It was society which conferred the authority and sanction for such rights in the first instance; it is by virtue only of its protective regulations that any one enjoys them in security now; and it may properly at any time, if it see fit to do so, in order to develop a higher society, resume its rights by taking away or modifying the individual's privileges. Nevertheless this conception of the individual's provisional rights of property is one which, though it seems of axiomatic plainness, the great majority of persons cannot so much as entertain or conceive to be honestly entertainable; it strikes them as a monstrous attack on the sacred principles of the social fabric, an outrage on the original instincts of the human heart, repugnant to a sane and moral nature; and they fall into a fury of reprobation or stand in paralysed amazement at the audacity of any one who sets forth the primal truth of the matter, not as if he were a person in error propounding wrong doctrine, but as if he were a malignant conspirator against the fundamental principle of human well-being. He provokes very much the same kind of feeling as the early Christian did in the time of Nero, when the very name was a crime and he was called "enemy of the nation," "enemy of the human race," "the foe of gods and men." Meanwhile the principle attacked is really a superstition, in so far as it is a survival, invested with a sacred sanction, of a principle which, suiting a former and simpler state of things, may not suit a present or future and more complex state of things.—MAUDSLEY: '*Natural Causes and Supernatural Seemings*.'

TECHNICAL EDUCATION IN IRELAND.

Mr. Arnold Graves delivered a lecture recently on the above subject to the members of the City of Dublin Working-men's Club. One would imagine he had for a text-book Morris's 'Art and Socialism,' as he referred to the different phases of workshop life in almost identical terms; for instance, "in the days before the introduction of steam," he said, "the artisan's education was the workshop pure and simple; the employer was not a capitalist but a worker, who taught his apprentice personally, and as a result every tradesman knew his business from top to toe." His inadvertent reference to the master not being a capitalist was warmly cheered by his audience. He referred to the next stage, when steam came into use. The head was no longer a worker, the supervision of his office alone, owing to the largeness of his business, took up his time. Subdivision of labour stepped in; the apprentice picked up only part of his trade from his immediate foreman, or the nearest workman. Mr. Graves referred to what he called "the literary period," when the young tradesman got a literary education which—mark the words—"rather unfitted than fitted him for his business." I suppose this period is the present, when men are beginning to see the way they are exploited, and how Oetzmans and others leave behind them fortunes of £40,000, after enjoying every luxury, if not extravagance.

Mr. A. Graves, I believe, is an official in some Government department. He poses as a workman's friend. His panacea is technical education (undiluted with any literary education, I suppose). A capital idea for the capitalist: keep them ignorant, but make them good workmen—the more the merrier for us; our law of supply and demand will come in nicely and reduce the excessive wages of skilled workers to something reasonable—say 18s. a week!

The next stage, Mr. Graves states, is to be the "Technical." Now, every Socialist is in favour of universal technical education, but most decidedly *not under capitalism*. Schuman, a Danish Socialist, fully proved some time ago to Dublin working-men the wretched condition of the workers in Continental countries where this education is established. All workers may rest assured that any benefits arising from greater or more skillful production will not be reaped by them, but by the exploiting classes alone, as long as Capitalism is King.

J. E. MCCARTHY.

ROBBING INDIA.

A PAMPHLET on the revival of trade by the development of India, by Wm. Birkmyre, has just been issued. It is simply an incitement to robbery. The British capitalist, it seems, is losing his once renowned shrewdness in laying hands on the sources of plunder, and this pamphlet is to waken him up and point out the splendid field for the "development of trade" as the political economists nicely term the process of industrial pilfering. Develop India; "it would be the opening out to capitalists and traders of a new industrial America," candidly says the author. What a pity it is that money should continue a drug in the capitalist market when a hundred and fifty millions might be "invested" in this land of promise, and a yearly return of five and a quarter millions assured for ever—for the capitalist will persist in thinking that his system is immortal.

The plan is an old one and simple enough when cleared of the hazy phraseology of "economists." At present we get a large amount of grain from America in return for our manufactures. India is quite as well able to produce the grain and our capitalists could buy it from there much cheaper. Why cheaper? Because an Indian family need no more to live on than an American spends in tobacco. "Develop" India and all the difference will go to enrich our capitalists, their (?) money will be profitably employed and trade will revive. But this is not all. The British dominions will be developed instead of a foreign country being enriched, and stimulus given to the "patriotism" of the jingo traders who lift up their voices exultingly at every fresh proof that the British Empire is a contrivance for bringing plunder within their ken.

And all this can be had if India were only railwayed as America is. The idea that India is a poor country is all wrong. It is quite true that the people generally are on the verge of famine, that no class is "more wretched or poverty stricken" (as Mr. Birkmyre says) than the Indian peasants. So splendid is our "organisation of industry" there that when the crops fail there is famine, and when they succeed they become a drug in the market and must be sold for next to nothing to pay the rent. According to an official report "a run of a few good seasons is as much dreaded as a failure of the crops." But these facts have nothing to do with the happiness of a country. "The consumption of luxuries is a fair indication of progress" in the opinion of Mr. Birkmyre. So who can deny him that India "is advancing rapidly" when he proves that "the importations of jewellery, precious stones, perfumes, spices, corals, hardware, cutlery goods, matches, and umbrellas, have increased enormously. . . . In 1885 there were 4,512,992 (umbrellas), giving one to every 56 of the population." Why should the Indians grumble when they have plenty of jewellery and plenty of cutlery, and an umbrella to every 56 of them?

The writer of this pamphlet actually *boasts* that English skill and capital will do for India what it has done for civilised countries. Poor Indians! Your lot is bad enough now; but wait till you come down to the level of civilisation! It is said that now, in spite of your misery, you are industrious and law-abiding. But your industry will profit you little as long as you abide by the "law." You must upset the law and be a law unto yourselves. As long as you meekly submit to the gang of brigands who call themselves the commercial classes your country will be merely a hunting ground for profit-grabbing English capitalists.

J. L. MAHON.

"IT DOESN'T SMELL."

It appears from recent letters in the *Times*, that two fields at West Kensington, subject to tithe, have lately been cut up into separate house-plots. A clergyman took one of the new houses in June, 1885, knowing nothing of the tithe. In 1886, the agents of the owner of the tithe, who is a vicar in a neighbouring parish, compelled his brother in the Church to pay the tithe incident upon the *whole* of the two fields, and they gave him in return the legal comfort that he might, if he liked, make the occupants of the other new houses repay him their several shares. Such is the law. The vicar, upon being appealed to, merely replied that he was sorry if any injustice had been committed, but that *he made it a rule never to interfere with his collectors!* The mountain of the Roman law did produce the lively principle, *qui facit per alium facit per se*,—i.e., whoever gets a thing done should be as liable as if he did it himself. This seems like justice, but the vicar and his brethren of the counting-house put the principle aside, and pocket money collected by their agents with the smiling thought, "It doesn't smell." If it did show whence it came, much of it would be stained like the "thirty pieces of silver," of which no doubt the vicar has often told his hearers. He, however, is not particularly blame-worthy, for teachers and preachers at all times have naturally been neither better nor worse than their generation.

C. J. F.

At the Church Congress last week the opening speaker grew eloquent in his denunciations of those who act "in the hope of attaining some revolutionary or Socialistic success." . . . "In these days of tampering with the rights of private property, it is not for the Church to lower her voice as she proclaims, 'Thou shalt not steal.'" If the Bishop of Edinburgh fully understood these words of his own, he would even more loudly cry out "Thou shalt not steal"; but the cry would not be directed against those who attack the "rights of property," but against those who are upholding these so-called rights of the thief-landlord to his stolen land, of the robber capitalist to his heaped-up plunder. Workers, the privileged classes have robbed us too long, let us join and say to them, not in entreaty but in stern command, "Thou shalt not steal."—F. H.

"THE REWARD OF GENIUS."

I have often wondered how the guardians of men of genius William Morris wrote about lately would have managed if everybody had been capable of doing "brain-work." I am inclined to think that their lives would have been rendered not very happy ones by their protégés. They would have been placed in the dilemma of making each genius do his fair share of the necessary manual labour of the community, or getting certain of them to do the whole of it, division-of-labour fashion. If it had been possible to obtain the adoption of the latter course, it would have been found necessary to pay the hand-workers much higher than the intellectual workers in order that the former might be compensated for the deprivation of a pleasurable means of gaining a livelihood. An experience of this kind would quickly cause a recognition of the advantages of living in a community composed of men of various tastes and capacities, where for nearly every kind of work, intellectual or physical, useful to the society, there are individuals who find it pleasurable, and where, consequently, hand-workers are content to be paid at no *higher* a rate than brain-workers; "and the eye cannot say to the hand, I have no need of thee; or again, the head to the feet, I have no need of you."

J. H. S.

JESUS CHRIST AND COMMUNISM.

As a Communist and a lover of Christ, and seeing that my aim and the aim of all Communists is to bring about a state of society like that which existed amongst his immediate followers, I am pained to find that we often meet with opposition amongst those who call themselves Christians. "*And all they that believed were together, and had all things common; and sold their possessions and goods, and parted them to all, as every man had need.*" These are the words of the book which these self-styled Christians profess to venerate. Does not the Communist motto, "From each according to his abilities; to each according to his needs," represent accurately that early Christian society? Why, then, do the nineteenth century followers of Jesus rail at us, and abuse us for wishing to make this system of life universal? The reason of its failure 1800 years ago was that it was not universal; it was cramped and confined by a hostile surrounding of foes, who acted towards it in the same abusive spirit which to-day they use against us. The teachings of Jesus (so far as we know them) are full of Communism. To-day, when we cry out for freedom, and say that earth should hold "no master, high or low," we are called fools; but, oh Christian! have you not read the words of your great teacher: "Call not any man master?"

Why do you venerate his saying, and blame us for repeating it? He advised men to recognise no lord but Truth; we do the same. You tell us that we should do an act of wrong, a deed of robbery, if we took away the right of the capitalist, of the landlord, of the banker to live upon the labour of the worker; you tell us it would be theft if we took the property which these men possess, and restored it to the worker; but have you not read how Jesus took a scourge of knotted cords and drove by force the usurers from the temple, calling them thieves? From the temple of social life we too would drive the usurers, we too say that they have made that temple "a den of thieves." Why, then, do you reverence the action and its accompanying outspoken epithet in his mouth, and rail at us when we utter it? I will tell you why. Because the spirit of your professed teacher is not in you; because you have built for yourselves a god of selfishness and a temple of greed; and were Jesus on earth to-day, to whom more than to you would his words apply—"Ye hypocrites! a people that draweth nigh unto me with their mouth and honoreth me with their lips, but their heart is far from me. Ye cannot serve God and Mammon?" It is time that a Christ arose to-day, who would look straight in the face of the miserable sham which you call Christianity, and tell you plainly that it is hypocritical and corrupt; that your society is rotten to the core, and must be swept away and replaced by a nobler and purer state. Like your prototypes, the Pharisees, you would scorn and revile him, and perhaps legally murder him (witness the Chicago trial, worthy, in its mockery of justice, to place beside that which condemned the man Christ). But that your society is a sink of vices is but too true, film the ulcerous place as you will.

Did Jesus live to-day he would not be found uttering smooth words to a wealthy congregation for any sum from £1,000 to £10,000 a year; nor in the humbler ranks of paid agitators who, for a consideration of from £150 to £500 a year, will tell people to be good and shun the fires of hell; but, as he was of old, at the street corners, amongst the "publicans and sinners," scorned by the Pharisees of wealth, preaching a gospel to the poor, and in all probability "having not where to lay his head." His right reverend disciple, who has been called of God (that is, has been offered a higher salary), would not recognise him, further than perhaps to get him locked up for obstruction, or charged with sedition; and I venture to suggest that the poor Jewish Communist would to-day find his comrades amongst the Socialists, and not amongst the body of his so-called followers, who, living in the odour of respectability, know nothing whatever of the nature of the teacher of Nazareth.

FRED HENDERSON.

"Mrs. Annie Field, in a letter to the *Nation*, suggests that if, during the than embargo in Boston last winter, the Charlestown State Prison convicts had been worked in chain-gangs on the streets, the public could have traversed the highways without loss of time or money, and the men themselves would have felt the "benefit of wholesome labour," etc.—*Woman's Journal*.

Women are the practical members of Society after all, and the sooner such shining lights are inscribed on the voting registers the better—for a well-satisfied bourgeoisie. What a touching picture this philanthropic lady calls up, of the gangs of men heavy with chains, and heavy with their own brute-patient sullenness and hopelessness, working at their "wholesome, beneficial" labour, among the stream of busy citizens of righteous life! An edifying sight truly for the sensitive women who can speak so eloquently of the slavery and oppression of their sex! Are they unimpressed by the degradation and enslaved condition of men likewise?—M. M.



"HAVE YOU NOT HEARD HOW IT HAS GONE WITH MANY A CAUSE BEFORE NOW? FIRST, FEW MEN HEED IT; NEXT, MOST MEN CONTEMN IT; LASTLY, ALL MEN ACCEPT IT—AND THE CAUSE IS WON!"

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NOTICE TO ALL SOCIALISTIC NEWSPAPERS.—The *Commonweal* will be regularly sent to all Socialistic Contemporaries throughout the world, and it is hoped that they on their side will regularly provide the Socialist League with their papers as they may appear.

Periodicals received during the week ending Wednesday October 13.

<p>ENGLAND Club and Institute Journal Church Reformer Freethinker Justice Leicester Co-operative Record Norwich—Daylight Practical Socialist The Socialist The Dynamiter Worker's Friend Radical</p>	<p>Der Sozialist John Swinton's Paper Boston—Woman's Journal Denver (Col.) Labor Inquirer Cincinnati (O.) Unionist Toledo (O.)—Industrial News Springfield (Ill.)—Voice of Labor Chicago (Ill.)—Vorbote Herald Tribune Daily News Times Salem (Oreg.) Advance-Thought Portland (Oreg.) Avant-Courier Paterson (N.J.) Labor Standard Detroit (Mich.)—Labor Leaf Milwaukee (Wis.)—Volksblatt</p>	<p>BELGIUM Brussels—Le Chante-Clair En Avant Liege—L'Avenir Antwerp—De Werker</p>
<p>CANADA Toronto—Labor Reformer New South Wales. Sydney—Bulletin</p>	<p>FRANCE Paris—Cri du Peuple (daily) Le Socialiste Le Revolte Guisse—Le Devoir Lille—Le Travailleur</p>	<p>SWITZERLAND Zurich—Sozial Demokrat</p>
<p>UNITED STATES Model Commonwealth New York—Volkszeitung Freiheit Truthseeker</p>	<p>HOLLAND Hague—Recht voor Allen</p>	<p>PORTUGAL Lisbon—O Protesto Operario Voz do Operario</p>

RECEIVED.—"Emigration and the Unemployed"—"Nationalisation of the Land."

TITHES: THE INCOME OF THE CHURCH.

IV.

In dealing with the question of the tithe rent-charge, we must always bear in mind that the rent-charge is a variable sum, and that it varies from year to year. The estimate is based on the average price of wheat, barley, and oats for the previous seven years. Thus the rent-charge for 1886 rests on the average prices of those articles for the seven years ending 1885. When the average price of wheat is 5s. 10½d., that of barley 4s. 4½d., and oats 2s. 11½d. the imperial bushel, the rent-charge is said to be at par. When the average prices for the seven years are higher, the income of the clergy is larger; when the average prices are lower, the income of the clergy is less in proportion. Hence the interest of the clergy is like that of the landlord: the higher the prices the higher the rent-charge; and low prices, which are a benefit to the great mass of the people, are opposed to the interests of both the clergy and the landlord. The averages being for seven years, it sometimes happens that prices are low when tithes are high, or prices are high when tithes are low.

The income of the Church, as far as the rent-charge goes, increases or decreases as the rent-charge rises or falls. To illustrate the operation we will take a few years as samples between 1870 and 1880. Taking the clerical tithes as returned in 1839 at £5,333,400, and assuming them to be correct for the sake of argument, the case would stand as follows: For every £100 rent-charge as fixed, it would be—

	£	s.	d.	£
In 1870 ...	104	1	0,	raising the income to 5,386,750
" 1871 ...	104	15	0	" " 5,533,402
" 1872 ...	105	4	0	" " 5,600,070
" 1873 ...	110	15	10½	" " 5,877,990
" 1874 ...	112	7	3	" " 5,969,308
" 1875 ...	112	15	6½	" " 6,007,591
" 1878 ...	112	7	10	" " 5,969,508
" 1880 ...	109	17	9½	" " 5,738,634
" 1883 ...	100	4	9½	" " 5,353,500

We thus see that the interest of the clergy is in high prices, while that of the people is in low prices. The interests of the clergy and the people are diametrically opposed to each other. And thus the clergy and the aristocracy ever go hand in hand, and against the people, their interests being identical.

From the above returns it will be seen that the income of the Church varies with the rise or fall of prices. Nevertheless I will deal with the question of the income of the Church as far as we can. We have seen that by the returns of 1835 the gross income was stated at £3,757,513, and the net at £3,456,361. As I have said, everybody knew those returns were fictitious; nobody accepted them as true. And it must be admitted that it is very difficult to get at the truth as to what the income is. If we take the question of tithes alone there is much difficulty in reaching anything like the actual amount. If we take the agricultural returns near the close of the last and the beginning of the present century, included in the returns of 1832, we find the following. In 1790 the average tithe per acre was 5s. 0½d., giving a gross total of £6,462,500. In 1803 the average was 5s. 3½d., and with the increased land under cultivation gave a gross total of £8,431,000. In 1813 the average was 7s. 9½d., and the gross total £10,893,500. The average of the three periods would be 6s. 8½d., and the average gross total £8,595,666. It was estimated that one-third were lay tithes and two-thirds clerical. The average per acre to-day is not far short of 7s.—perhaps more than that. But since the Commutation Act of 1836 in many cases the rent-charge has been redeemed for a lump-sum. In the return for 1878 of the Tithe Commission, dated January 31, 1879, it is stated that 3144 applications had been received for the redemption of the rent-charge; that 2660 such redemptions had been completed; that tithes to the amount of £6365, 1s. 6½d. had been redeemed for a sum of £160,602, 1s. 1d. In the yearly report of the Land Commission for England for 1883 (issued in 1884), it is stated (p. 8) that 5295 applications for redemption of rent-charge had been received; that the amount of rent-charge redeemed was £11,318, 17s. 4½d. for the sum of £285,581, 12s. 11½d. The Report states that the redemption continues to increase, especially in the neighbourhood of towns, and that this has been facilitated under the additional powers contained in the Act 41 & 42 Vict. ch. 42. But these redemptions do not decrease the income of the Church, the funds thus realised being invested by the Ecclesiastical Commissioners.

Then as to the landed property held by the Church, it is very difficult indeed to get at any estimate that is at all correct. In the introduction to the New Doomsday Book it is stated that all lands held by clerical and charitable bodies are marked in italics. Yet in the county of Buckingham, while there are only five so marked, there are no less than 235 clerical holdings. In the county of Hertford the number in italics is three, and the number of clerical holdings 189. Again, in Lancashire the numbers are seven and 186 respectively. These clerical holdings would include glebe, etc. According to the New Doomsday Book, the Ecclesiastical Commissioners hold lands in every English county but two—Shropshire and Westmorland; and in Wales in every county but three—Brecon, Merioneth, and Glamorgan. In Berkshire they held 1826 acres; in Cambridgeshire, 4748; Devonshire, 5390; Kent, 10,591; Durham, 28,868. The total is returned at 149,882, and the rental £311,207, 16s. These are lands held by the Ecclesiastical Commissioners. But the above statement is not correct,—that is, it does not tell the whole truth. Taking the Ecclesiastical Commissioners' own Report for 1876, this item occurs: "Rental of estates invested in the Commissioners, £778,969, 7s. 6d., being a difference between their own returns and the returns in the New Doomsday Book, and for the same year, of £467,761, 11s. 6d. It is necessary to state here that the Metropolis is not included in the New Doomsday Book, and therefore we have no means of knowing what property the Commissioners there hold. Again, the estimated value in fee-simple of lands surrendered by the archbishops and bishops is given at £10,490,000; but Mr. Martin ('Church Revenues, p. 128, 1878) shows it to be over £20,000,000. That of deans and chapters surrendered is returned at £12,683,000, and Mr. Martin states it is really over £16,000,000. It is really very strange that no truthful returns can be obtained from these clerical bodies. Oh, how the Christian world is gulled and the people plundered by these wolves in sheep's clothing!

As far as the general income of the clergy goes, it is impossible to get at it. In Rivington's 'Clerical Directory' for 1847, the income of the Church is stated at £10,000,000 per annum. 26 bishops, 700 cathedral dignitaries, and 4000 incumbents received a total of £9,000,000, being an average of £1692 15s. Out of 11,331 livings at that time, 7026 were held by 2885 clergymen, as follows:—

1	Clergyman held	8	Livings,	Total	8
5	"	7	" each	"	35
12	"	6	"	"	72
64	"	5	"	"	320
209	"	4	"	"	836
567	"	3	"	"	1701
2027	"	2	"	"	4054

Total 2885

Total 7026

In trying to ascertain the income of the Church to-day, we have the income of the bishops as fixed by law amounting to £163,300, but the 28 archbishops and bishops have among them 33 palaces of the annual value, as stated by Mr. Martin, of £13,200. In addition, they enjoy 30,233 acres of land of the yearly value of £40,854. Then the 27 Chapters of deans and canons have a returned income of £123,194. But their residences, etc., are of the yearly value of £56,806, in addition to having 68,838 acres of the annual value of £136,488. The

Ecclesiastical Commissioners, in their Report for 1884 (issued 1885), give their total income at £1,797,768, 15s. 3d. This includes a balance of £764,523, 2s. 4d., but leaves a balance of £717,768, 15s. 3d. This gives the income for the year at £1,751,014, 8s. 2d. In 1876 the income of the Commissioners was £1,415,989, 15s. 9d. The income is, therefore, increasing very rapidly. We also find that the Commissioners have invested in Government and other securities (pp. 16, 17), £5,970,892, 7s. 7d., and cash £3,367,230, 10s. 8d. Again, in 1876, income from landed estates vested in the Commissioners was returned at £778,969, 7s. 6d.; in 1884 the rental is returned at £934,098, 1s. 8d. Turning to the Report of the Governors of Queen Anne's Bounty, we find the income for the year 1883 (p. 7), £240,552, 1s. 7d. The Universities of Oxford and Cambridge also hold large tracts of land. The former holds 126,879 acres in fifty-four counties in England and Wales, and of a yearly rental of £219,111. The latter holds in thirty-seven counties 108,764 acres, with a rental of £192,453. Then the glebe lands of the regular clergy are stated to be 249,870 acres, which at only £2 per acre would give £499,740 per annum. The glebe houses, 10,000 in number, are estimated of the yearly value of £1,000,000. The clerical tithes we may take at the estimate of 1883, viz., £5,353,500. There are also many other sources of income. Fees for marriages, burials, etc., are estimated at not less than £500,000 per annum. The income from chaplainships is about £20,000 a year. There are also school and charitable foundations, from which the clergy derive very rich pickings. The annual value of the churches, not those built or partly so by private efforts, is estimated at not less than £3,000,000. With regard to the property of the Church, in 1875 it was estimated at £175,807,625, as follows:

	£	s.	d.
Property of Archbishops and Bishops ...	20,980,000	0	0
Property of Deans and Chapters ...	16,000,000	0	0
Glebe Lands and Houses ...	27,493,400	0	0
Lands held by Ecclesiastical Commissioners ...	19,474,225	0	0
Value of Churches ...	91,860,000	0	0
Total ...	175,807,625	0	0
Less Private Endowments (Eccles. Com. Rep.), 1885 ...	7,423,571	0	0
Public Property ...	168,384,054	0	0

To which must be added—

Cash and Securities of Eccles. Com. ...	9,338,122	18	3
Securities, etc., of Governors of Queen Anne's Bounty ...	4,341,590	18	9
Total Public Property ...	£182,063,667	16	0

We are sometimes told that the Church has not benefited by its connection with the State. But such a statement is simply absurd. Let us take a few items. Not going further back than the Reformation:—

	£	s.	d.
Tithes, 1536 to 1880, estimated at ...	1,262,740,000	0	0
Coal Tax, London, 1546 to 1667 ...	1,951,000	0	0
Church Rates, 1549 to 1868 ...	134,618,000	0	0
Tithe on Rent, 2s. 9d. in the £, 121 years, at only 1s. 9d. it would give ...	8,215,000	0	0
Parliamentary Grants, 1800 to 1842 ...	4,035,040	0	0
" " Educational Purposes, 1820 to 1869 ...	11,000,000	0	0
For Building Churches, 1818 and 1821 ...	1,500,000	0	0
Lands and Money in lieu of Tithes under the Enclosure Acts, up to 1865 ...	28,040,000	0	0
Eight Items only ...	£1,452,099,040	0	0

Then there are all the other sources of income, all secured to the clergy by the law of the land.

What a picture the Church presents, with its "Ritualistic clergy" teaching the dogmas of the Church of Rome; its "Evangelical clergy," a small minority; the "Broad, or Philosophical clergy," and the "Fox-hunting, Ball-going clergy," all living on the plunder from the toiling millions.

J. SKETCHLEY.

(To be continued).

"The king can do no wrong" is an old phrase, to be changed in our time to "Government can do no wrong." A salient instance is the recent death of the man who was undergoing twelve months' imprisonment in Pentonville prison. Though he was killed by the negligence of the governor and the engineer, by being sent down into a disused well where it was certain that noxious gases would have accumulated, Devonport's family can claim no compensation from the Government, though a private employer would have been liable. It is left to the coroner's jury to subscribe £1 amongst them for the widow and children of the unfortunate victim!—U.

THE VALUE OF EMIGRATION HANDBOOKS.—On page 21 of the handbook issued by the Government of Victoria we find the following: "There is probably no country in the world that offers such attractions to working-men as Victoria. There it is not unusual for the agricultural labourer, the artizan, and the mechanic to find several masters competing for his services, and outbidding each other in order to obtain them." In the *Daily News* of Saturday, October 9th, I find an article on the Emigration Bureau, which states "that the demand for labour in Victoria is nil." Comment is needless.—D. N.

CORRESPONDENCE.

"CAPITALISTIC ADVANTAGES OF VEGETARIANISM."

SIR,—Your correspondents, R. C. Buist, Philip R. Domoney, and Charles Walkden, attack the position I take in the *Commonweal*, August 28, respecting the vegetarian circular. Before replying to the various objections, I must point out that the great point which induced me to comment on the subject was a politico-economic consideration, how it would affect wages. This point has been very slightly touched on, although it forms the central point in the discussion. R. C. Buist, however, has done most justice to the subject, and has put his objections in the most scientific form, and I shall, therefore, answer him at some length. He says, the adoption of a vegetarian diet "is a sure if indirect way of bringing people into contact with the whole social problem, and of giving them energy to face it and money to help out the solution." How people are brought "in contact with the whole social problem" by becoming vegetarians, I am at an entire loss to discover, as I am equally at a loss to understand how, in a country like England, the population can become more energetic by living entirely on vegetables! Although the latter proposition is rather outside the question I have taken up, I will not let it pass without an answer. England is low-lying, humid, and characterised by rapid changes of temperature; a condition which requires a large percentage of nitrogenous and carbonaceous food in order to give a sufficient animal heat. "100 parts of beef" says Chambers, "yield 52.59 carbon, 7.89 hydrogen, 19.0 oxygen, 15.22 nitrogen, and 3.30 insoluble matter," an analysis I defy any vegetarian to approach for heat-giving principles in the same proportion of vegetable matter.

R. C. Buist says also my opposition arises from two misconceptions, viz., (1) "That any one who economises his personal expenditure makes a capitalistic use of his wealth;" and (2) "That standard of comfort means the number of pence spent for food." As regards the first, I did not enquire what use might be made of the sovereigns of any one who may adopt vegetarianism, but, on the contrary, failed to see how even the few could save anything which could be any great advantage. These were the words. I used in my comments: "Of course, while a few individuals take the advantage of a cheaper diet they may save a little, if they are very economical." The last five words I even italicised. There is nothing I have said which would lead any one, except my critic, to suppose that I intended to lay down the second proposition in the form he has been pleased to use. The mere number of pence spent in anything means but little. I measure the standard of comfort by the purchasing power of a man's wages, as compared with his power to produce, consume, and enjoy. "If one gets nothing but food out of life, then the amount of food may be taken to measure the amount of comfort," says my critic; certainly, and what, pray, besides food, do the working-classes get to-day? The vile preparations that are sold to the labourer as food would, in many cases, be rejected by the savage. The labourer has no such freedom of choice, he must either eat them or starve. "And if there be any margin over this spent in the pleasures of life, this must be reckoned to the amount of comfort." Exactly so. But where, I would ask, does the margin begin with the working-classes? After they have supplied their immediate wants with 14s., which represents an average as wages, or, according to Professor Leon Levi, 18s. 7d., where does the comfort-margin begin?

Then your correspondent displays an innocence which is quite touching. "Were," he says, "there any likelihood of a general economy before the workers are so far educated as to interfere with the iron law, this would be a disadvantage." Is it possible that my critic is disposed to dispute the existence of a "general economy"? If so, how came the admission of an "iron law"?

Your next correspondent, P. R. Domoney, criticises partly in the form of questions. First, he accuses me with attacking vegetarians; this I deny. That there are many thinking persons among vegetarians I readily admit, some of whom are very good Socialists, and belong to the League. After dealing a blow at the working-classes and apologising for the capitalist, he says, referring to me, "the writer says by a cheaper diet they (the masses) may save a little if they are very economical." This is just the reverse of what I said. The word "they" in the quotation meant "the few individuals" specified in the context, and not as my critic has been pleased to interpret it.

As to Charles Walkden, I had to read his letter very carefully to fully comprehend him. I do not look on him as an opponent, but rather as a friend. I admit much of what he says respecting the mode of cooking vegetables, only the same thing applies with equal force to the cooking of anything else. Good and expensive utensils are required to cook our ordinary food, which could be had easily by everybody under Socialism, which can only be got by the wealthy few to-day. If our friend thinks, however, that the mere expense of cooking apparatus will prevent the cutting down of wages if vegetable diet was to become general among the working-classes, he is, in my opinion, greatly mistaken. It could only result in a greater monopoly by the capitalist in the means of cooking, which, indeed, is already the case with vegetable meals. Cheapness, as we are able to see if we only wish to look, cannot, in a capitalist system, benefit the workers; they can only, as a body, lessen their cost as labourers, and by that means befriend the capitalists at the expense of their own vitality.

H. DAVIS.

A NEW METHOD OF PROPAGANDA.

SIR,—It can scarcely have escaped your observation that the propaganda of Socialism in England, Scotland, and Wales, owing to a cause not difficult to discover but important to nullify, is confined to the chief centres of population. The cause, in brief, is that the lecturers of the various organisations are men who have neither the time nor money necessary to enable them to journey far into, or dwell any length of time within, the country.

A few of the reasons that make it imperative that the country should be initiated at once into the nature of the movement now threatening the central authorities situated in the great towns will not be out of place here. First, a number of those men who are destined to guide the movement by their superior intelligence and vigour are now outside the sphere of travelling intelligence which is destined to reach them in the immediate future. These men are the natural leaders of the people, and even now many of them may be found moulding the opinions of those around them. It is important that while a general intelligence concerning the aims of the Socialist movement should be circulated among the peasants and operatives of the country and smaller towns, these naturally superior men should be given time and

opportunity to make themselves thoroughly acquainted with the nature of the dangers that will attend the period of transition from present to future methods of administration.

Secondly, were there a movement in the chief towns in which the country did not participate, the reactionary tendency of ignorance would nullify or confuse the efforts of the central authorities to maintain order and a state of patient expectation in the public mind.

Thirdly, should the central authorities be upset, and consequently public credit shaken, while the country districts remain in ignorance of, and therefore without confidence in, the aims of the new administrators, the market supplies of the great towns would be cut off.

Fourthly, it is in the country districts that the foundation of the future local communes must be laid.

These reasons, Sir, apart from the general importance of the extension of the area of propaganda, have inclined me to lay before you, as an invitation to the criticism of your readers, a new method of propaganda—a method that may be expected to complete the area of the sphere of social activity in this country. I propose that the island be divided into a number of districts, and that, as they can be procured, a van and horse be placed in each district. In this van are to sleep and live one permanent lecturer—a constant channel of communication between men and means in his district and the central authorities—and also two occasional lecturers, drawn from that large body of men who can give two or three weeks at a time to the purpose. Each permanent lecturer would be expected to be thoroughly acquainted with the political and social character of his district. These vans would naturally become centres for the distribution of literature throughout the country.

I propose that a fund be raised for the procuring of such vans and horses.

In conclusion, I commend this plan of propaganda most earnestly to the attention not only of Socialists, but also of those persons who desire that the economic crisis which is now rapidly approaching should come upon a nation prepared and in its strength rather than one in its extreme members decayed and ignorant.

M. B. WILLIAMS.

4 Bernard Street, Russel Sq., London.

DOG-MUZZLING.

May I request the insertion of a few lines in reply to Mr. Belfort Bax, as he quite misunderstands the spirit of many who object to the recent police regulations. For many years there were several philanthropic persons who strongly protested against the Contagious Diseases (Women) Acts. It would have been unjust to charge them with advocating "Free Trade in Syphilis." At the present time there are hundreds of persons who object to the Compulsory Vaccination Acts. It would be equally wrong to say that they were desirous of Free Trade in Small-pox. Similarly, Mr. Bax makes a mistake in representing those who object to dog-muzzling, as wishing Free Trade in Hydrophobia. One objection to the Contagious Diseases Acts was that they did not stamp out syphilis; one objection to the Compulsory Vaccination Acts is that they have not stamped out small-pox; and similarly the objection to the dog-muzzling regulations of Sir Charles Warren is that they will not stamp out rabies.

THOS. BARRETT.

26 Suffolk-street, S.W., Oct. 7, 1886.

LITERARY NOTICES.

To-Day for current month has a tale, "Blood," by Fabian Bland, written in the style of the "shilling shocker," with an apology for a plot and much gruesomeness of detail. Very interesting articles are "Sending a Wire," by John Broadhouse; "Does it Pay?" by Edward Carpenter; and "Socialists of the Arm-chair," by H. H. Champion. The latter is a crushing reply to Sydney Olivier's milk-and-water lucubrations upon "Perverse Socialism."

H. S.

'The Old Order Changes' is a thin, verbose novel from the pen of that pseudo-philosophical Catholic, W. H. Mallock. Nine hundred rapid pages are relieved by a few venomous vomitings of weak spite, and by some concessions to Socialistic theory. The heroine of the tale proposes to reform the world and liberate the worker by establishing Catholic factories, the toilers in which are to receive lower wages, giving the profits to Protestants who are out of work! In the factory-yard a great crucifix is to stand. No more fitting place could be found for the sign of "the martyrdom of man," nor any place more fitting for the symbol of coming judgment. Mr. Mallock's employers should keep an eye on him: he is dangerously ironical.

Messrs. R. Bentley and Son have just published a work of much interest to all students of the economic problems of our time. The book is entitled 'Introduction to a History of the Factory System.' Its author is Mr. Whately Cooke Taylor whose position as an inspector of factories has given him more than ordinary interest in his subject, and more than ordinary opportunities of information. It is occasion for regret that the modesty of the writer has so much restricted his performance, and we hope that he may yet be induced to carry to completion his original design of writing a History of the Factory System. The present volume is a comprehensive, clearly arranged, and concise account of the various forms of industrial organisation from pre-historic times to the beginning of the present epoch. Mr. Cooke Taylor tells in a colourless impartial way that sad story of the exploitation of the worker which awaits the treatment of a man of genius to appear as the tragedy of our race. It is to be regretted that the price of the book will keep it out of the hands of those most interested in it; but such will do well to get it a place in libraries to which they have access. Some few of Mr. Cooke Taylor's conclusions respecting the industrial condition of the English people seem to require reconsideration, but on the whole we find few causes for complaint. The chief failure we note is the neglect to fulfil the hope held out in the preface that "the right moral" of the history would be suggested. This is hardly attempted. Perhaps the author felt the task too controversial for a strictly historical pen; possibly he reserves it for an ensuing volume. The following passage, which closes the chapter on "The Stuart Period," indicates that he is not without some perception of the immoralities which, rightly looked out, will supply him with the needed moral when he finds time to tell it:

"From this time forth competition makes its appearance as a prime motive-power in the history of English industry: a figure of portentous import, extending to growing millions the open hand of plenty, or crushing them under its iron heel, according as it is viewed, as it is understood. The continued growth of population and of a capitalist class was already affording this principle the opportunity of displaying its characteristic features in its two most characteristic ways: in promoting the accumulation of wealth, and the depreciation of labour."

W. S.

A SWABIAN BALLAD.

(By JOHANNES SCHERR. Translated by J. L. JOYNER.)

In the pious and happy Swabian land
Peace and Plenty go hand in hand.

On the slopes of its hills the corn and the vine
Fill storehouse and cellar with wheat and wine.

And hundreds of Barons and Counts live there,
And Pastors with sheep that they have in their care

And Progress is counted an excellent thing,
And they praise the Lord God and their Lord the King.

At Stuttgart the people can go to the play,
Or hear what their orators have to say.

And soldiers of all sorts swarm in the place,
And numberless lackeys in orders and laces.

Its Letters and Arts are a great success,
And its trade and its traffic succeed no less.

In the midst of all this Swabian glory
There happened the following sad sort of story.

For there lived in the town a certain sinner
With five children and nothing to give them for dinner.

And their hopeless cries for a morsel of bread
Made something go wrong in the poor man's head

But one long night, as he lay awake,
A terrible plan did this poor man make.

In the morning he sent his wife out of the way,
And he sharpened a jack-knife his children to slay.

And he laughed like a madman to think of the fun,
And piously prayed that God's will might be done.

To his brats who slept all in one blanket he went,
And his knife through the throat of the youngest he sent.

And he gave the second its death, and the third,
And the fourth—though it struggled—with never a word

And his hand in his madness he did not stay,
Till dead in its blood his fifth child lay.

Then round him he looked in horror and dread,
And uttered a terrible curse, and fled.

But they caught him, and fettered his hands and his feet,
And it made for the lawyers a regular treat.

To the children's grave came a priest, and he
Was e'en as pathetic as ever could be.

For his text was the ruffian's desperate case,
And God's loving-kindness and infinite grace.

INTERNATIONAL SOCIALIST AND LABOUR NOTES. GREAT BRITAIN.

THE LANCASHIRE COTTON TRADE.—At Bolton three mills, employing 11,000 hands in the cotton-trade, are running three days only a-week. Four others are stopped altogether, the operatives preferring this alternative to reduction in their wages.

OPPRESSION IN LANCASHIRE MILLS.—One of the owners of a private mill in Oldham has some cottages which he expects his workmen and workwomen to occupy. One of these said workwomen, thinking to exercise her freedom, leaves to go to a house which does not give such unpleasant evidence of drains, for which she is discharged without notice, after being twice sent for by the overlooker and brought out in the wet from five to six in the morning, and kept outside the mill from six to seven. She naturally asked for an explanation, but received instead a threat that she would be thrown out.

MIDDLETON.—A young man employed as a piecer in a cotton mill at Middleton, recently met with an accident in consequence of the traversing portion of the mule coming into contact with his leg, inflicting a wound which has not as yet presented any sign of its ever being healed up. In consequence of this the young man has been compelled to leave permanently his work in the mule room, and the firm considered that they had sufficiently discharged their obligations for his permanent disablement by permitting him to descend to the card room, and learn to work in that department. Here, too, it was found when he had qualified for and obtained a situation that his leg would no more stand the strain and work of the card room than it would the mule room, and he was then transferred to the blowing room, but in consequence of his infirmity he must have 17½ per cent. less than the man who made room for him. Here, too, the injury inflicted by the mule carriage was found to be of too serious a character to admit of his ever being able to do his work efficiently, but compelled him to absent himself in order to give rest to the increasing infirmity of his leg. This was unfortunate, but it was increased ten-fold when he was told that he could not start again as they could not have their machinery stopped for poorly folks.—*Cotton Factory Times*.

NORTH HERTS AND CAMBS.—On all hands are heard fears, more or less earnestly expressed, as to what will become of the labourers in the coming winter. The district for a radius of 15 miles is purely agricultural. Many of the farmers have already turned a number of their men off. Only yesterday I heard of seven cases in one village in the neighbouring county of Essex, and more were expected. Reductions of wages are going on all

round, and 10s. a-week is the most that is being paid. Some of the larger farmers are telling one another (they dare not tell the men) that 8s. a-week is ample for any poor man to live on! And many of them consume that amount in wine after their dinner every night! One employer that I am acquainted with has been told that the labourers in India do not obtain more than 9d. a-day, and he seems extremely anxious to try the experiment on his own men. One has but to hint at the changes we are working for, and the men catch at the hope like drowning creatures. It is difficult to imagine a more down-trodden people, domineered over by parson (who is monarch of all he surveys in these outlying country villages) and money-bag. But I am sure that many converts are ready to be made, and the Gospel of Socialism will find no ground for disappointment amongst the agricultural labourers.—P. C. W.

SOCIALISM AMONGST THE SCOTTISH MINERS.—At a large demonstration of miners held in the Burgh Hall, Airdrie, on Thursday last, speeches of a decidedly Socialist character were delivered by several of the delegates, and received with marked approval. Comrade P. Valera, of Milan, who was present by invitation, delivered a short Socialist address, his sentiments being exceedingly well received. Afterwards a resolution—moved and seconded by miners' delegates—sending greeting to the miners of Italy, and expressing the hope that the miners of all countries would soon unite and take joint action against the oppression of landlords and capitalists, was carried with great enthusiasm, and handed to comrade Valera to convey to the miners of Italy.—J. G.

AMERICA.

STRIKE AT CHICAGO.—Eight thousand of the workmen engaged in the seven principal packing houses in Chicago have struck work owing to the refusal of their employers to withdraw the notice issued announcing the introduction of a ten hours' working day. Some slight rioting occurred, the strikers compelling a number of men to quit work. A telegram on the 9th describes the situation as gloomy. The employers expected 1500 armed special police on Monday.

"Alfonz Loissell, an avowed Socialist, and a carpenter by trade, made a speech at the corner of Halsted and Randolph Streets yesterday afternoon, and collected quite a crowd. Officer Cordon ordered him to move on, but he refused, and defied the policeman to arrest him. Cordon took him to the station and booked him for blockading the sidewalk."—*Chicago Tribune*, Sept. 25.

Not much more than a week before, the *Tribune* had been declaring that no Socialist could speak in Chicago without being lynched by the crowd!

CINCINNATI.—At Cincinnati, O., the bricklayers recently demanded that none but union hod carriers be employed, and the contractors locked the bricklayers out. The men then adopted a novel course; they applied to persons having buildings under construction for permission to finish the buildings themselves, thus cutting out the contractors. The movement attracts considerable attention, and causes some uneasiness among the builders.

STRIKE OF CIGAR-MAKERS IN CUBA.—Intelligence from Cuba states that a strike has broken out among the cigar-makers at Havana and other places on the island, by which 20,000 persons are affected. Much suffering prevails among the strikers, who have implored assistance from their fellow-workers in the United States.

FRANCE.

NORD.—The utter disregard of the 12 hours' law on the part of the manufacturers is increasing every day. Not only at Flers, where the renowned Bernadotte obliges his employes to work 15, 16, 17, and even 18 hours a-day, and declares his intention of continuing to do so, but throughout the whole extent of this miserable region the masters laugh at the law. Here are a few cases which show that it is time to take severe measures. At one establishment at Roubaix lately, the men had to work from 6 a.m. till midnight; those who from sheer exhaustion refused to continue, were dismissed. At another place in the same town it is better still, 15 hours a-day for 3fr. 25c. is the rule. At Gilboe, sometimes children are employed, who work from six in the morning till two in the morning, making a "day" of 18 hours. When a visit from the inspector is awaited, the children are dismissed for a couple of days, so that nothing is amiss. When will it be resolved to make the law respected?—*Le Travailleur*.

FINE ART IN THE FACTORIES.—At Bernadotte's, 53 workmen after having worked for 15 hours, were each and all subjected to a fine of 10c. for having left two minutes before the hour. At Armentieres, the weavers are asking themselves what is going to happen next, for the lowest possible level seems to have been reached among them. From 8fr. to 10fr. weekly is the most they can make; the materials given out are very bad in quality, and yet they are expected to make thereof good cloth without the least fault, the fines imposed in consequence causing a serious diminution in the wage. Among all the small ways complicated and simple of exploiting the worker, that of petty fining is by far the simple, indeed quite artistic in its simplicity.

"VIVE LA REPUBLIQUE!" A SEDITIOUS CRY.—At Clermont a young man was arrested the other night for having cried out "Vive la République!" in the street. On a protestation being sent to the Procureur de la République by several citizens, the following reply was made: "The gendarme has herein maintained his right to report on all cries made in the streets after eight in the evening." After sixteen years of a Republican régime we have arrived thus far!—*Cri du Peuple*.

THE REGISTRY AGENTS IN PARIS.—Following the example of the coffee-waiters, the hotel waiters of Paris have decided to organise themselves so as to procure work without having recourse to the bureaux de placement. A meeting was held the other day, at which it was reported that 300 names had been already received since September 25. A meeting of bakers was also held this week to discuss the best means of suppressing the agencies. Reports were heard from a delegation sent to the préfet of police, who of course had replied that material proof must be found against the agents before the préfecture could take any steps. On October 20 is to be the final coup: on that day no one in need of a situation is to go near the agencies, and general boycotting is to be the only manifestation. It is good to know that the citizens of Paris are rousing themselves to shake off at least one absurd and preposterous piece of tyranny and exploitation.

LA ROCHELLE.—300 French strikers have prevented the Italian workers from working in the docks of La Palisse. The work is in suspension in consequence of their action. Police, gendarmerie, and infantry, Préfet and Chief Commissioner have all flown to the scene of action. Six workers are arrested on the charge of "an attempt against freedom of labour."

AUSTRIA.

The province of the Vienna police should, one would think, have been the concocting of the shilling dreadfuls with which we have become so familiar in England of late. The sensational details of the Anarchist plot in Vienna which have been blazoned abroad in all the newspapers of Europe would furnish materials for half-a-dozen blood-curdling tales of horror. Dynamite-bombs, fire-bottles, daggers, printing-machines, forger's implements, etc., etc., do infinite credit to the inventive genius of the police, but very little to their veracity. The unfortunate part of the whole affair is that instead of the dreadfuls or three-volume novels, they are believed amongst all (so-called) peoples as being sober statements of fact. As every one knows who has been in a police-court, a policeman's word is sufficient to convict any number of people, and so probably it will be in this case. There can be little doubt that the fifteen unfortunate men who are in the clutches of the Vienna police will share the fate of those who have just been sentenced to be hanged in Chicago on December 23. But really this matter is becoming serious, not only for the Americans and Austrians, but for all Socialists. Here in England there is very great danger that in the coming winter something of the kind may happen to us. There is every prospect that the number of starving and miserable people will be greater than it has been for a very long time. If any meetings are held of these unemployed it is quite possible that some of them, driven mad by hunger and pain, may have recourse to bombs and riots. Then assuredly the police will seize on all and sundry who can be shown to have ever preached against the present system of society, and they will be sacrificed to the cries for revenge of an enraged and terror-stricken multitude. It is very evident that this Vienna affair has been got up by the police in order to strike a blow at the Socialists. Can it have anything to do with the presence of "Mr. Spencer," *alias* Lord Randolph Churchill, amongst the authorities at Vienna?—U.

THE SOCIALIST LEAGUE.

OFFICES: 13 FARRINGTON ROAD, E.C.

Branch Subscriptions Paid.

Mile-end, to June 30. Birmingham, Bradford, Clerkenwell, Dublin, Hackney, Leeds, Merton Abbey, North London, Norwich, to August 31. Bloomsbury, Croydon, Hammersmith, Manchester, Marylebone, to September 30. Hoxton (Labour Emancipation League), Oxford, to Dec. 31.

BRANCH REPORTS.

BLOOMSBURY.—On Friday, October 8th, Nicoll lectured on "Practical Socialism." He dealt with the cry that Socialism is "impracticable," very effectively. A good discussion followed.—W. A. C.

CLERKENWELL.—On Wednesday, October 6, A. K. Donald lectured to good audience on the "Education of the Proletariat;" good discussion followed. Several open-air meetings have been held on the Green, our speakers being received with marked enthusiasm. On Sunday, October 10th, W. A. Chambers gave a good lecture on "Socialism Explained and Defended;" a brisk discussion followed. *Commonweal* has sold well. Collected for Defence Fund, 2s. 7d.—W. B., sec.

MARYLEBONE.—On Sunday morning the usual meeting was held at the disputed place at the junction of Salisbury Street and Church Street, Marylebone, when comrades W. Blundell and T. E. Wardle addressed a very large and enthusiastic meeting. The police were present, but did not interfere with the speakers. In the afternoon a successful meeting was held in Hyde Park, addressed by Donald, Blundell, and Arnold. The *Commonweal* sold well.—T. E. W.

MERTON.—Our meeting upon the Mitcham Fair Green, on Sunday last, was larger than usual. Between 500 to 600 men stood attentively for an hour, while F. Kitz addressed them upon the "Homes of the People." He described the homes of those who build palaces and emporiums and who dwell in the slums, and pointed out the physical and moral degradation resulting from the filthy and sordid surroundings of the worker, and especially their terrible effects upon children. Want, disease, and care; improper and insufficient food; want of air, light, and recreation, are hourly and daily destroying more of our class than would fall in a battle with the might of their greedy oppressors, should they ever enter upon a conflict with us, and he urged that it would be truer patriotism for them to die so fighting, than to perish as soldiers murdering populations with whom they have no quarrel. Sale of *Commonweal* good. The Mitcham Branch will open their premises for the first lecture on Sunday, October 24th. It is felicitously situated opposite the gates of the brand-new workhouse in Merton Lane, built by the Holborn Guardians for the incarceration and punishment of the poor.—F. KITZ.

MILE-END.—On Tuesday, Allman addressed a good meeting on "Socialism." He showed how the workers to-day are dominated by a class, who monopolised all the wealth which they created. H. Davis also spoke. Good sale of *Commonweals*.—H. DAVIS.

HACKNEY.—On Wednesday, October 6, we held our usual meeting in the Broadway, Graham lectured; good discussion; *Commonweal* sold well. Two members made. The police asked Graham his name. On Sunday we held a very good meeting in Victoria Park, and Somerville spoke on "Emigration; a very lively discussion followed. *Commonweal* sold out.—At the business meeting of this Branch, on Tuesday, 5th inst., it was unanimously resolved to form a club, the share to be 2s. 6d. All members of the League willing to assist the Branch by taking shares, or in other ways, are asked to communicate without delay with H. Graham, 12, Philip Street, Kingsland Road, or with the Secretary of the Socialist League.—J. F., sec.

HOXTON.—On Thursday evening, the usual outdoor meeting was held by Pope and Barker. On Sunday morning, Pope and Davis carried through a most successful meeting. It has been decided that 500 *Labor Leafs* be ordered specially for the Branch. As the outdoor meetings will soon cease, we intend making an appeal to the subscribers to the *Commonweal* to give their names and addresses in order that the librarian may supply them with it, and thus prevent the diminution of its circulation during winter months. On Sunday evening, H. A. Barker lectured on "Socialism and Dynamite;" fair audience, sale of literature good. During the last month several new members have been made. The club in course of formation is making very satisfactory progress. The quarterly meeting of members was held on Sunday afternoon last, and much useful business was transacted. Our condition financially is very good.—H. A. B.

NORTH LONDON.—Wardle spoke at Harrow Road on Saturday to a good audience, but had not been speaking long before the police interfered, and just as he was giving them his name and address, seized him and hustled him off to the station most brutally. Somerville and Henderson followed, and Blundell gave a song, but none of these suffered interference.—Henderson addressed a splendid crowd in Regent's Park on Sunday morning. Over two quires of *Commonweal* were sold, and 14s. 2½d. collected for the Defence Fund.—At Osulton Street on Tuesday, Arnold, Nicoll, and Chatterton spoke. Three new members made during the week.—F. H., sec.

SOUTH LONDON.—This Branch is now fairly on its feet. On Sunday evening, at the North Camberwell Radical Club, Fred Henderson debated with M. J. Lyons, of the Liberty and Property Defence League, on "Socialism v. Individualism." The meeting was very largely attended, and at its close the number of members with which to start the Branch had grown to 23. Will comrades in South London please take notice of the formation of this Branch, and communicate with the Secretary?

BINGLEY.—Good meeting on Tuesday evening. Lea spoke explaining principles and object of League, and answered one or two questions. Four names taken, and prospects pretty good.—J. W. L., sec.

EDINBURGH.—On Sunday, a meeting was held in the Meadows. McCulloch (S.D.F.), McMillan, and Robertson spoke. The audience was a large and attentive one. Literature was very freely bought at the close.—J. G.

GLASGOW.—On Monday evening, October 4th, we held an open-air meeting at Parkhead Cross. Comrades Downie, Greer, Adams, and Glasier spoke, their expositions of Socialism being eagerly listened to and approved by a large audience of working-men. On Thursday afternoon, comrades P. Valera, of Milan, and Glasier spoke at a large demonstration of miners, held in the Burgh Hall, Airdrie, some 2000 miners being present. On Saturday no meeting was held at Motherwell; the authorities have forbidden all open-air meetings owing to the recent strike riots. The most successful meeting, however, was held at Hamilton, Downie and Glasier being the speakers. We sold all the *Commonweals* we had with us (four dozen), and a good number of pamphlets. Some more names were taken, and arrangements announced for the formation of a Branch of the League. On Sunday afternoon, comrade Greer addressed the Northern Branch of the Irish Land League, where, as on previous occasions, Socialism was very favourably received. H. M. Hyndman lectured on Sunday in the Albion Hall at 11.30 and 6.30, under the auspices of the S.D.F. At the evening meeting, which was well attended, Hyndman's lecture was received with most encouraging approval.—J. B. G.

HULL.—On Tuesday, October 5th, Mr. Bradlaugh's latest utterances on Socialism were read and discussed. His hazy views of the question and lame attempts at argument caused much amusement; the discussion after the reading was necessarily, like Bradlaugh's speech, somewhat of a "hop, skip, and a jump" description.—E. T.

IPSWICH.—We had a splendid meeting on Saturday last in the Co-operative Hall, to protest against emigration. Over 1200 people were present, and they vigorously cheered the Socialist speakers. The Emigrationists were present, but the feeling of the meeting was too strong for them. The speakers were Mahon, Bailey, and Reade, and Mr. Foulger of the Radical Club. Only three hands were held up against the resolution. On Monday evening, Mahon lectured on "A Plea for Socialism" to a compact and sympathetic audience in the Lower Co-operative Hall. On Sunday morning, Bailey addressed a large open-air meeting, and sold a good quantity of literature. The Branch is getting on remarkably well.—H. B.

MANCHESTER.—We held a fair open-air meeting on the Croft on Sunday morning; two names were given. Comrade Prince spoke of what he had seen of Socialism in his trip to the Continent. Unwin exposed the Free and Fair Trade dodge, showing that it was of little interest to the worker either way under present conditions. During the week there has been a London lecturer in the district advocating Fair Trade. We attended one of the meetings and asked numerous questions, trying to show that the whole business was a mere farce to hoodwink the workers. We were surprised and sorry to find Mawdsley, general secretary to the Amalgamated Association of Cotton Spinners, on the platform supporting such mere political clap-trap as a cure for the misery which the workers suffer in these bad times.—R. U.

NORWICH.—Last week we had comrade Mahon here. On Thursday he addressed a meeting in one of the Board Schools on "The Meaning of Social Revolution." On Friday, he lectured in another schoolroom on "The Trades' Congress," at which a good deal of useful discussion took place. On Sunday afternoon he spoke to a large crowd in the market-place, and afterwards at St. Faith's. On Sunday evening we had a lecture on "The Study of Political Economy," which was followed by a little discussion. The audiences throughout were good and enthusiastic. The sale of literature has increased several quires. On Monday evening, Morris lectured to a large audience in the Victoria Hall on "Socialism, its Aims and Means." The lecture was well received, and has done a great deal to forward the movement here.—C. W. M.

SHEFFIELD SOCIALISTS.—Since the police interference a month ago we have continued to hold our open-air meetings in Fargate unmolested, but with increasing public interest. Last Monday, our subject was "Nationalisation of the Railways." Next Monday, we hold a tea and entertainment at the Wentworth Café, Holly Street, at 6 p.m.—E. C.

Marylebone Police Court.

On Thursday 7th October F. Henderson appeared to an adjourned summons before Mr. Cook, who entered the court rather late, looking extremely haggard. Henderson's case came on second. P.S. X 17 gave the ordinary police evidence about the whole of the locality being obstructed, adding as an extra offence that Henderson had sold papers afterwards. In cross-examination X 17, "knew the area of the spot in mention, but thought it varied." XR 14 gave duplicate evidence. A red-headed inspector acted as council for the prosecution, and here remarked that he had two other police-officers in court that would give Mr. Cook the same evidence. But Mr. Cook wisely said he had quite enough, and would adjourn the case for a week, further stating he meant to adjourn every case under the Highway Acts that came before him until the pending appeal had been settled, also expressing an equal determination to send for trial every Common Law summons.—T. E. WARBLE.

LECTURE DIARY.

London Branches.

- Bloomsbury.**—There will be no lecture at the Communist Club, 49 Tottenham Street, the Branch having decided to aid the North London Branch at the Milton Hall meeting on Friday 15th.
- Clerkenwell.**—Hall of the Socialist League, 13 Farringdon Road, E.C. Sunday October 17, at 7.30 p.m. Fred Henderson, "The Socialist Ideal." Wednesday 20, at 8.30 p.m. P. Webb, "The Absolute Necessity for Socialism."
- Croydon.**—Royal County House, West Croydon Station Yard. Sunday at 7.30 p.m. J. L. Mahon, "The late Trades' Congress at Hull."
- Hackney.**—Kenton Coffee House, Kenton Road, Well Street. Tuesday October 19, at 9 p.m., special Business Meeting for discussion of proposed Club.
- Hammersmith.**—Kelmescott House, Upper Mall, W. Sunday at 8 p.m.
- Hoxton (L. E. L.).**—Exchange Coffee House, Pitfield Street, opposite Hoxton Church, N. Sunday October 17, at 7.45 p.m. W. A. Chambers, "Socialism Explained and Defended."
- Merton.**—11 Merton Terrace, High Street. Club Room open every evening. Committee meets every Thursday.
- North London.**—On Friday October 15 William Morris will lecture at the Milton Hall, Kentish Town Road, at 8 p.m. Subject—"Socialism: the End and the Means."

Country Branches.

- Bingley.**—Coffee Tavern. Tuesdays, at 7.30 p.m.
- Birmingham.**—Carr's Lane Coffee House. Every Monday evening, at 8.

- Bradford.**—Scott's Temperance Hotel, East Parade, Leeds Road. Meets every Wednesday at 8 p.m.
- Dublin.**—102 Chapel Street.
- Edinburgh (Scottish Section).**—4 Park Street. Meets every Thursday at 8 p.m.
- Glasgow.**—Reading-room of the Branch, 84 John Street, open from 10 a.m. till 10 p.m. every day. On Saturday open-air meeting at Hamilton—On Sunday open-air meetings on the Green at 11.30 and 4.30. Special arrangements will be made during the week for other lectures. Our friends are requested to note that comrade Andreas Scheu will address meetings in Glasgow and neighbourhood next week.
- Hull.**—This Branch hopes to open a Club Room in a very short time, and gifts of money, pictures, books, etc., will be very useful. Address, Eugene Teesdale, 20 Shakspeare Street, Hull.
- Ipswich.**—"George Inn," Woodhouse Street. Saturday evening, Oct. 16, J. L. Mahon will lecture on "The Socialist Movement" to a meeting of the members of the Branch.
- Leicester.**—Radical Club, Vine Street. Tuesdays, at 8 p.m.
- Manchester.**—145 Grey Mare Lane, Bradford, Manchester. Club and Reading Room open every evening. Business meeting every Thursday at 8 p.m. Afterwards discussion on the Manifesto. Members and friends please attend.
- Norwich.**—No. 6 St. Benedict St. Lecture and discussion every Sunday and Monday at 8 p.m. Reading-room open every day from 8.30 a.m. to 10 p.m.
- Oldham.**—Mrs. Wrigley's Coffee Tavern, 9 Old Market Place. Wednesdays, 7.30.
- Oxford.**—Temperance Hall, 25½ Pembroke Street.

Open-air Propaganda for the Week.

LONDON.				
Date.	Station.	Time.	Speaker.	Branch.
Sat. 16.	Hyde Park (Marble Arch).....	4	The Branch	Clerkenwell.
	Harrow Road ("P. of Wales") 8		The Branch	N. London.
	Mile-end Waste	8	F. Henderson	Mile-end.
S. 17.	Marylebone—corner of Salis-	11.30	D. J. Nicoll	Marylebone.
	bury St. and Church St.			
	Hackney—Well Street	11.30	The Branch	Hackney.
	Hammersmith—Beadon Rd. 11.30		Tochatti	Hammersmith.
	Hoxton Ch.—Pitfield Street.....	11.30	J. Lane	Hoxton.
	Mile-end Waste	11.30	H. Graham	Mile-end.
	Mitcham Fair Green	11.30	The Branch	Merton.
	Regent's Park	11.30	F. Henderson	N. London.
	St. Pancras Arches.....	11.30	W. A. Chambers	Bloomsbury.
	Walham Green, opposite Station	11.30	The Branch	Hammersmith.
	Hyde Park (near Marble Arch) 3		D. J. Nicoll	Marylebone.
	Victoria Park	3.30	H. Graham	Hackney.
	Clerkenwell Green	7	F. Henderson	Clerkenwell.
Tu. 19.	Euston Road—Ossulton St. ...	7	W. A. Chambers	N. London.
	Mile-end Waste	8	The Branch	Mile-end.
	Soho—Broad Street	7.30	Somerville	Bloomsbury.
W. 20.	London Fields—Broadway,	8.30	H. Graham	Hackney.
	opposite "Sir Walter Scott"			
Th. 21.	Hoxton Ch.—Pitfield Street.....	8	The Branch	Hoxton.

PROVINCES.

- Edinburgh.**—East Meadows, Sunday at 2 p.m. Addresses by McMillan, Robertson, and Lamont.
- Ipswich.**—Mahon, Sunday at 11.30 a.m. and 3 p.m.
- Leeds.**—Hunslet Moor, 11 a.m.; Viar's Croft, 7 p.m., Sundays.
- Manchester.**—Corner of Gorton Lane and Ashton Old Road, Sundays at 11.30.
- Norwich.**—St. Mary's Plain, 11 a.m.; Market Place, 3 p.m.—Sundays.
- Oldham.**—Curzon Ground. Sundays, afternoon and evening.

CHRISTIAN SOCIALIST SOCIETY, Industrial Hall, Clark's Buildings, Broad Street, Bloomsbury.—Wednesday 20th. W. C. Wade, "Brotherhood."

"COMMONWEAL" PRINTING FUND.

Received during the week:

C. and K. F., donation ...	£0 5 2	Bloomsbury Branch, weekly	£0 5 0
Collected by Ph. W. ...	0 10 0	Collected by C. and K. F.	1 10 0
H. C., donation ...	0 1 0		
Hoxton Branch, contribution	0 2 0		£2 13 2

Ph. W., Treasurer, Oct. 12.

FREE SPEECH DEFENCE FUND.

Amount already published	£25 19 9	On account of Concert (by S. Mainwaring)	£0 14 0
J. Delver ...	0 10 0	F. Rose (by Bigby)	0 10 6
On account of Concert (by T. Wardle) ...	0 13 6		
North London Branch (Regent's Part) ...	0 14 2	Total received to date	£29 15 11
Miss L. E. Wade ...	0 5 0	Expended for fines	£26 8 6
Mrs. Harris ...	0 2 6	Sum due but not paid	10 0 0
Mrs. Beckett ...	0 2 6		36 8 6
Canning Town (by Graham)	0 4 0	Deficit	£6 12 7

Ph. W., Treasurer, Oct. 12.

A Concert in aid of the above Fund

WILL BE HELD AT
KELMSCOTT HOUSE, 26 UPPER MALL, HAMMERSMITH, W.,
 ON SATURDAY OCTOBER 16th, AT 8 p.m.

Friends, attend! attend!

THE
PRACTICAL SOCIALIST.

AN EXPONENT OF EVOLUTIONARY SOCIALISM; BUT DISCUSSION OF ALL ASPECTS INVITED.

EDITED BY THOMAS BOLAS.

MONTHLY, ONE PENNY.

W. REEVES, 185 FLEET STREET.

Organised Labour: The Duty of the Trades' Unions in Relation to Socialism. By Thomas Binning (London Society of Compositors). 16 pp. 1d.