

THE COMMONWEAL

The Official Journal of the Socialist League.

VOL. 3.—No. 87.

SATURDAY, SEPTEMBER 10, 1887.

WEEKLY; ONE PENNY.

NOTES ON NEWS.

MR. JOHN BRIGHT is very anxious to extinguish all chances of open war between England and America. To many people it seems strange that he is not equally anxious to put an end to the war which has been so long going on between England and Ireland; or rather that the only way in which he would allow it to be done would be by crushing Ireland into sullen subjection to her slavery. This is strange to many, but not to Socialists, who understand that Mr. Bright's Internationalism is, and always has been, a very one-sided matter, as one-sided as his love of peace. The Internationalism of bourgeois interests is what he is enthusiastic for, and in that cause he would try to join all the nations in the world, ignoring the fact that each nation is composed of two other nations, the nation of the poor and the nation of the rich; and the peace that he would have between these two nations is just that which he would have England give to Ireland—the peace which the master is always willing to give to his submissive slave. Mr. John Bright is a thoroughly consistent person.

The miserable optimistic twaddle of Mr. Gladstone's Jubilee speech (what, another of them!), which would have disgraced a Sunday-school teacher, is sickening enough to read for those even who have thought of the condition of the workers without the knowledge that it is caused just as much and as little by "the infliction of the Providence of God" as the corn-laws; even when they don't know that the "follies of men" which produced the window-tax or the corn-laws, are just as much responsible for the "unemployed" of our present winters (of our summers, too, if well-to-do people only knew it); even to such people there seems little occasion for an optimistic hymn.

Not much of a triumph for fifty years of reform are the results of all the progress told of to his henchmen by this Conservative gentleman who has been too busy with politics to follow the struggle between capital and labour which has been going on all the time. The time remembered and contrasted with our times by the model contented old workman that he spoke of, was of the darkest days which the workmen of this country have ever known; the country had just passed through a frightful war; the robber class had begun to use the new and terrible instruments of robbery, which had recently been invented, with the utmost recklessness, and without the checks which the governing classes were terrified into applying to them afterwards; and as a consequence of the unchecked competition which Mr. Gladstone regards as "providential" and opposes to "the follies of man," the whole working-class was miserable, starving, and rebellious.

Such a state of things could not last; it must either have come to a break-up or some improvement, and the improvement came through the conquering of the world-market by Great Britain, which produced such a prodigious amount of wealth for the country in general, that even the workers profited by it and became "contented"; since the contrast between their present and the immediate past was really considerable, and their past misery so great, that they felt the same kind of happiness which the tortured man does when he is allowed some little rest. Breathing-time was thus gained for the two combatants, Capital and Labour, and the proprietary classes on their side began to see the necessity of palliation if the game were to last, and hence all those reforms of which Mr. Gladstone boasts.

But these reforms were not the cause of the "prosperity" of the last forty years, but the prosperity was the cause of the legislation. The governing classes were frightened at first, careless afterwards since they were so rich. Like the pirates in Defoe, who had fought like devils when they were poor, they did not care to show fight when they had such a glorious cargo aboard.

Thus we came to the period of the advance of wealth "by leaps and bounds," which made Mr. Gladstone so joyous a little time ago; and the question one would think even for a politician to study is not so much whence we have come, as where we are now, and whither we are going. Would not the story of the last seven years furnish Mr. Gladstone with some thoughts on that point? It needs no man risen from the dead, and no half-dead old man to teach him something if he will contrast his "leaps and bounds" year with this present Jubilee year and its blessings.

At any rate, very little consideration will teach him that the nation (of the rich) came out unscathed from the disorder of the first years of the great machine-industry revolution, because of the expansion of its profitable trade, which was then so huge that most people could see no end to it. They can now both see and feel the end to it. That ally to the exploitation of labour by the capitalists is dead. Prosperity can indeed be regained, and go on once more by leaps and bounds; but only on terms which Mr. Gladstone has not even thought of, viz., that the workers should employ themselves, or in other words, form a new society in which monopoly would be not a crime but an impossibility.

What does Mr. Gladstone, and the middle classes which he leads, think of the "propriety" which forces people to accept the position of tramcar drivers and conductors, or servants in their yards under such conditions of slavery, and such insulting and degrading regulations that one would think that nobody but those in the very last stage of destitution would accept such an occupation? And yet we are told that free citizens of our free and improved country crowd into it, partly because it is a respectable occupation! Still more respectable, and as complete in slavery and insult, is the position of assistant in the establishment of the Universal Provider; and for this position it is necessary to share the blessings of education, and, in fact, to belong in some sense to that triumphant middle class which has improved the world into its present condition. Isn't it worth while for that class itself to look about it, and notice that it too is making a new proletariat out of itself, which at its worst degradation is worse than the fringe of labour deduced from the artisan and labouring class.

W. M.

The "Incorporated Society of Mean Men," of which Mark Twain once wrote, has apparently taken up its abode in England. Mr. Halley Stewart, M.P., speaking recently in Hunts, was reported to have said he had seen at one time 415 boys, girls, and women passing the night in Trafalgar-square without even a sack to hide their nakedness. This statement having become known in his own division, an empty common sack was subscribed for by some of his constituents, and forwarded by Parcels Post to the House of Commons. On the reverse side of the address was a printed extract from the speech in question by Mr. Stewart, and on the address side was the following: "A penny subscription sack from some of his constituents to hide the nakedness of Trafalgar-square"

The small-souled, sneaking curs who can find "fun" in deriding the poverty and distress of the unhappy waifs whom no roof may cover but the sky, are indescribable from lack of language that will convey their despicable character. They are of the type that, well fed and cared for, gloat over the misery of others for amusement and take delight in torture; who trip up blind cripples and broil cats alive.

"Why are ninety-nine out of a hundred people to be annoyed and inconvenienced in order that the infinitesimal residuum may lie snug in the pride of exclusiveness and to the glory of feudality?"

The above question closes a leading article in the *Daily Telegraph* of Aug. 31. It is only asked about the gates and barriers that close certain London streets. Of course we can answer it, push it further, and answer it again; but we advise our "esteemed contemporary" not to do so if it would retain the circulation it boasts of. Truth-speaking is perilous. A successful "organ of public opinion" gets on by suppressing half the truth and diluting the other, with an imaginative embellishment to finish off with.

We are confident that our advice will be taken!

In the *Pall Mall* of the 2nd inst. was recorded one of the most awful cases of utter misery it has ever been my lot to read of. The sickening details were enough, one would fancy, to shake the most thoughtless from their apathy. On the same day were recorded brilliant receptions and the "heavy bags" of wealthy sportsmen. Yet, with the two extremes of our miserable "society" thus given saliently before their eyes, there are men who placidly ignore the evil, and speak of the "mad restlessness" of those who seek a remedy.

Can it be marvelled at, then, if haply some of them, so speaking, be writ down dishonest or heartless? From the recreant Iconoclast to the hereditary image-keeper there is not one who may not be honest

in his belief that monopoly and competition are the twin pillars that sustain the world: but it is no time in the heat of battle, in the very face of danger, with the dying round us in their agony, to weigh motives finely, and discriminate between the ignorant and vicious.

All those against us are against us; to none of average intellect is the way to knowledge closed, and they dare not plead ignorance. There are men who hearing *will* not hear, and seeing *will* not see; are we asked for "mercy" to these men? It is not our business to go out of our way to attack them; but if they place themselves in our path they must know what they are to look for.

Upon our side it is not the mere opinions of men that rule, but the irrefutable facts of nature. Each of us in his place fulfilling these laws in fighting for the progress of mankind, if on *any* plea he falter or swerve aside he is a traitor to humanity and false to himself. He *must* go forward, and that against all resistance and over all obstacles; not least over the "convictions," real or feigned, of the apostles of plunder and legalised rapine. S.

"Oh, the happy time, my brethren," says the corner preacher, with upturned eye-balls and clasped hands, "when we shall all meet up above"—this last in a deep bass. But don't get into the same 'bus or compartment of railway carriage down here below if you happen to be dressed in working garb. Defer the meeting until you get "up above." It's first, second, and third class down here, as the case of *Hunt v. Glover* has recently shown. It's quite enough for third class to have the pleasure of working to keep first and second, without disturbing the equanimity of Christians like the two "gentlemen" witnesses for the 'bus conductor by rubbing up against them. Wait till we all meet up above, dear brethren, and twang the eternal harp; but keep your distance down here, or we'll call the guard.

"It is not too much to say that if the poor would eat horse or donkey enormous social dangers that now seem inevitable would disappear." Thus writes the *Standard*, in commenting upon the "great and happy news" to the persons who belong to the class to whom the matter is so vitally interesting, viz., that cat's meat is being foisted upon the poor at the price of butcher's meat. Thus at one side we have a school of vegetarians, whose hopes of saving society are based upon the hope of persuading working folk to subsist on horse beans and the outside leaves of cabbages; and on the other we find the organ that represents the class who guzzle and gorge what their hands never earned, advising us to make our insides receptacles for diseased jack-asses, in order that their wine-bibbing and feasting shall continue undisturbed. F. K.

FEUDAL ENGLAND.

(Concluded from p. 282.)

THE complete feudalism of the fourteenth century fell, as systems always fall, by its own corruption, by development of the seeds of change, some which indeed had lain asleep during centuries, to wake up into activity long after the events which had created them were forgotten.

The feudal system was naturally one of open war; and the alliances, marriages, and other dealings family with family, made by the kings and potentates, were always leading them into war by giving them legal claims, or at least claims that could be legally pleaded, to the domains of other lords, who took advantage of their being on the spot, of their strength in men or money, or their popularity with the baronage, to give immediate effect to their claims. Such a war was that by which Edward I. drew on England the enmity of the Scotch; and such again was the great war which Edward III. entered into with France. You must not suppose that there was anything in this war of a national, far less of a race character. The last series of wars before this time I am now speaking of in which race feeling counted for much was the Crusades. This French war, I say, was neither national, racial, or tribal; it was the private business of a lord of the manor claiming what he considered his legal rights of another lord who had, as he thought, usurped them; and this claim his loyal feudatories were bound to take up for him; loyalty to a feudal superior, not patriotism to a country, was the virtue which Edward III.'s soldiers had to offer if they had any call to be virtuous in that respect. This war once started was hard to drop, partly because of the success that Edward had, falling as he did on France with the force of a country so much more homogeneous than it; and no doubt it was a war very disastrous to both countries, and so may be reckoned as amongst the causes which broke up the feudal system. But the real causes lay much deeper than that. The system was not capable of expansion in production; it was, in fact, as long as its integrity remained untouched, an army fed by slaves, who could not be properly and closely exploited; its free men proper might do something else in their leisure, and so produce art and literature, but their true business as members of a conquering tribe, their concerted business, was to fight. There was, indeed, a fringe of people between the serf and the free noble who produced the matters of handicraft which were needed for the latter, but deliberately, and as we should now think, wastefully; and as these craftsmen and traders began to grow into importance and to push themselves, as they could not help doing, into the feudal hierarchy, as they acquired *status*, so the sickness of the feudal

system increased on it, and the shadow of the coming commercialism fell upon it. That any set of people who could claim to be other than the property of free men should not have definite rights differentiated sharply from those of other groups, was an idea that did not occur to the Middle Ages; and therefore, as soon as men came into existence that were not serfs and were not nobles, they had to struggle for *status* by organising themselves into associations that should come to be acknowledged members of the great feudal hierarchy; for indefinite and negative freedom was not allowed to any person in those days; if you had not *status* you did not exist except as an outlaw. This is, briefly speaking, the motive power of necessity that lay behind the struggle of the town corporations and craft guilds to be free, a struggle which, though it was to result in the breaking up of the mediæval hierarchy, began by an appearance of strengthening it by adding to its members, increasing its power of production, and so making it more stable. About this struggle, and the kind of life which accompanied it, I may have to write another time, and so will not say more about it here. Except this, that it was much furthered by the change that gradually took place between the landlords and the class on whom all society rested, the serfs. These at first were men who had no more rights than chattel-slaves had, except that mostly, as part of the stock of the manor, they could not be sold off it; they had to do all the work of the manor, and to earn their own livelihood off it as they best could. But as the power of production increased, owing to better methods of working, and as the country got to be more settled, their task-work became easier of performance and their own land more productive to them; and that tendency to the definition and differentiation of rights, moreover, was at work for their benefit, and the custom of the manor defined what their services were, and they began to acquire rights. From that time they ceased to be pure serfs, and began to tend towards becoming tenants, at first paying purely and simply *service* for their holdings, but gradually commuting that service for fines and money payment—for rent, in short.

Towards the close of the fourteenth century, after the country had been depopulated by the Black Death, and impoverished by the long war, the feudal lords of these copyholders and tenants began to regret the slackness with which their predecessors had exploited their *property*, the serfs, and to consider that under the new commercial light which had begun to dawn upon them they could do it much better if they only had their property a little more in hand; but it was too late, for their property had acquired rights, and therewithal had got strange visions into their heads of a time much better than that in which they lived, when even those rights should be supplanted by a condition of things in which the assertion of rights for any one set of men should no longer be needed, since all men should be free to enjoy the fruits of their own labour. Of that came the great episode of the Peasants' War, led by men like Wat Tyler, Jack Straw, and John Ball, who indeed, with those they led, suffered for daring to be before their time, for the revolt was put down with cruelty worthy of an Irish landlord or a sweating capitalist of the present day; but, nevertheless, serfdom came to an end in England, if not because of the revolt, yet because of the events that made it, and thereby a death-wound was inflicted on the feudal system. From that time onward the country, passing through the various troubles of a new French war of Henry Vth's time, and the War of the Roses, did not heed these faction fights much. The workmen grew in prosperity, but also they began to rise into a new class, and form a class underneath the old working men, and to lay the foundations of capitalistic production. England got carried into the rising current of commercialism, and the rich men and landlords to turn their attention to the production of profit instead of the production of livelihood; the gildless journeyman and the landless labourer slowly came into existence; the landlord got rid of his tenants all he could, turned tillage into pasture, and sweated the pastures to death in his eagerness for wool, which for him meant money and the breeding of money; till at last the place of the serf, which had stood empty, as it were, during a certain transition period, during which the non-capitalistic production was expanding up to its utmost limit, was filled by the proletarian working for the service of a master in a new fashion, a fashion which exploited and (woe worth the while!) exploits him very much more completely than the customs of the manor of the feudal period. I hope to be able hereafter to go into the question of the life and production of the workman of the earlier period. At present I will make an end by saying that the feudal serf worked hard, and lived poorly, and produced a rough livelihood for his master; whereas the modern workman, working harder still, and living little if any better than the serf, produces for his master a state of luxury of which the old lord of the manor never dreamed. The workman's powers of production are multiplied a thousand-fold; his own livelihood remains pretty much where it was. The balance goes to his master and the crowd of useless, draggled-tailed knaves and fools who pander to his idiotic sham desires, and who, under the pretentious title of the intellectual part of the middle classes, have in their turn taken the place of the mediæval jester. Truly, if the Positivist motto, "Live for others," be taken in stark literality, the modern workman should be a good and wise man, since he has no chance of living for himself! And yet, I wish he were wiser still; wise enough to make an end of the preaching of "Live on others," which is the motto set forth by commercialism to her favoured children.

Yet in one thing the modern proletarian has an advantage over the mediæval serf, and that advantage is a world in itself. Many a century lay between the serf and successful revolt, and though he tried it many a time and never lost heart, yet the coming change

which his martyrdom helped on was not to be for him yet, but for the new masters of his successors. With us it is different. A few years of wearisome struggle against apathy and ignorance; a year or two of growing hope—and then who knows? Perhaps a few months, or perhaps a few days of the open struggle with brute force, with the mask off its face, and the sword in its hand, and then we are over the bar. Who knows, I say? Yet this we know, that ahead of us, with nothing betwixt except such incidents as are necessary to its development, lies the inevitable social revolution, which will bring about the end of mastery and the triumph of fellowship.

WILLIAM MORRIS.

ARTIST AND ARTISAN.

AS A WORKMAN SEES IT.

To be a labourer, and to earn by dint of bodily or mental exertion that subsistence which predominating capitalism at present condemns the worker to receive, is considered by our snobbish plutocratic society of to-day to be something very contemptible and vulgar. But, on the other hand, the man who is an artist—that is to say, the man who obtains very often a very comfortable living by deft skill of hand and grandeur of conception, is looked upon by the idlers of society as an extraordinary being, and received everywhere with adulation and respect. This opinion unfortunately is shared by many working men. They look up to the artist with something more than the veneration which is due to them as individuals who certainly do a good deal towards making life more beautiful and happy. In short, while the artisan is despised as an unthinking drudge—as one of the common toiling millions—the artist is regarded as a darling of society and a great man. Let us devote a short time in endeavouring to discover who is the most necessary, the most useful and essential to the well-being of society. We will assume to elucidate this point, a man placed upon an uninhabited island, totally devoid of both the necessities and luxuries of life. Suppose such a man approached by a person who offers upon the one hand a number of priceless artistic treasures: statues by Canova, Michael Angelo; paintings by Rembrandt, Rubens, and Vandyck; or poems by Byron and Shelley, and on the other hand offers a loaf of bread, a homely garment, a spade, etc., some of the simple products of the toil of the ordinary artisan, and see which he will choose. A man so circumstanced would at once turn to the latter. Why so? Because they are the primary necessities of existence, and without them he cannot live. It will at once be seen, therefore, that the artisan is of much more service to the community in which he dwells, inasmuch as he provides the necessities of life; whereas the artist is simply of secondary importance, he simply producing articles of luxury.

Without labour men *could not live*. Without art life *would be possible*, although I confess that life without any of that pleasure and delight which is caused by artistic effort would be very unpleasant, and in fact almost unbearable. The artisan makes life possible; the artist makes it enjoyable. Hence I contend on these grounds that the artisan should be regarded with the same amount of honour as the artist; for while the artisan makes things, the artist beautifies them. Both being equally useful to society both should be socially equal. Until this conclusion is arrived at, and as long as men will despise the labourer and the products of his labour, meanwhile worshipping the artist and art, the achievement of a state of social equality—that great object which all Socialists are endeavouring to obtain will remain unaccomplished.

JIM ALLMAN.

AS AN ARTIST SEES IT.

I have nothing to object to in our comrade's remarks, but a word or two may be pardoned in explanation of the fact that an artist is looked upon as a gentleman (a sort of one), and sometimes receives a certain portion of the respect accorded to that class, which, however, is dealt out so much more liberally to the mere money-maker in other trades; to the landowner, manufacturer, contractor, stockjobber, or what not; in short, it is dealt out to members of the proprietary class exactly in proportion to the obviousness of their living by *owning* wealth and not *creating* it. In other words the less pretence they make to be more than mere thieves, the more they are honoured.

However, let that pass, as it must be admitted that the artists when they gain the point at which they receive any recognition from the public at all, do as hangers-on share in the plunder won by the class to which, if our workmen friends knew it, they are admitted somewhat *grudgingly*. Now, it must be admitted by all thoughtful people that the conventional flattery of the intellect, which is conventionally supposed as a separate and specially worshipful quality, to be the main-spring of the artist's capacity, is both stupid and harmful. But, like all the rest of our conventionalities, it is founded on history; it is a birth of the individualist commercial system which we are at work combatting to-day, with good hope of seeing it disappear. It is that system which has divided the old craftsman into two, artist and artisan. For, before the rise of capitalism in the sixteenth century, the artisan did not differ in kind from the artist; all craftsmen who made anything were artists of some kind, they only differed in degree, and only a few of those who had very special gifts of hand and brain have so much as left their names behind them. No one knows, e.g., the name of the man who designed Westminster Abbey, although it

rose up amongst the King's Court, and doubtless was talked about enough in its time; and meantime every joiner or mason or blacksmith was doing his share of work towards the pleasure which our comrade feels is necessary to the life of man, and never dreaming of receiving any special reward for the beauty or invention in his work; although doubtless he did receive the unconventional and genuine praise and thanks of his neighbours for it, just as he gave it to his neighbour craftsmen. With the growth of the historic sense which is a gain of the present century, with the knowledge of the continuity of history which we have now learned, we have come to a conscious knowledge that the intellect of man works co-operatively and collectively; but although the workmen of the Middle Ages were not conscious of this fact, they were happier than we are in this respect, that they practised that co-operation in their production of beauty; whereas we, as long as we are under the domination of the profit-grinders, cannot do so; and the result follows which I have so often spoken of, that art is a skinny drowsy skeleton amidst the stir and enormous riches of modern civilisation; and that too in an age, which as I have just said, has discovered that it was the collective people, and not a few miraculous individuals who have produced all worthy, that is all genuine, art in the past. I say when art is hopeful and progressive there is plenty of it for every one, and every one is in some sense an artist, and those who produce beauty are not demi-gods but men, and all can understand them; it is only when beauty produced by man becomes rare that we take to deifying its producers. There is little that is mysterious about the plagiarists and compilers of the Augustan age of Rome; the authors of that mass of platitudinous rubbish, that fresh flowing well-spring of stupidity, are well known and amply ticketed. But modern research has made Homer a dim and doubtful shadow to us, while it has added clearness to our vision of the life of the people of that time, who were the real authors of the Homeric poems. Beowulf, the first and the best poem of the English race, which they bore hither across the seas with them, has no author but the people. No other authors has the splendid literature of our Scandinavian kinsmen, the best tale-tellers the world has seen, through whom we can to-day live with the people of Northern Europe in the tenth century, and know them, not as puppets of chivalry romance, but good fellows such as our living friends are to-day. Again, along with William Cobbett, contrast the dungeon-like propriety of St. Paul's, the work of a "famous" architect, with the free imagination and delicate beauty of the people-built Gothic churches, that were raised by masons who had no architect over them, and who did their work for the reward of a free life, and needed no fame as an extra; and then consider how the people build. In short, our comrade will understand me when I say that what we want is to extinguish not the artist, but the mere artisan, by destroying the flattery-craving flunkey in the one, and the brutal toil-worn slave in the other, so that they may both be men; in which case they must be artists in one way or other, that is, they must take an interest in life.

Meanwhile, I cannot see that any extra reward should be given to a man for following an "intellectual" calling. If he does his work in it well, it is more pleasurable to him than a "non-intellectual" one, and why should he be paid twice over? If he does it ill, let him be pulled out of it in the gentlest way possible, and learn to do what he can do. A poet doesn't need paying for his poetry (he is not paid much now), because he will write better poetry and not worse if he has an ordinary occupation to follow. As for the other mere artists, a painter for instance, I admit that he will probably have to stick to his painting if he has to do it well; but then he should be paid not for the "intellectual" part of his work, but for the workman's part of it; finishing up everything properly, doing everything as well as it can be done in all respects. This will take something out of him. But the exercise of his "intellect" will take nothing; it is mere play.

The long and short of it is this, a decent life, a share in the common life of all is the only "reward" that any man can honestly take for his work, whatever it is; if he asks for more, that means that he intends to play the master over somebody. When the workers have made up their minds to be free, he won't get that, so he may make himself easy, and get amusement out of his work as he can, if he is a "superior person." Well, I end as our comrade, with the word "equality," which will one day become a real thing and no mere word, and so cure all our troubles.

WILLIAM MORRIS.

The following advertisement appeared in a London daily this week:

ENGINEERS' Tool Makers (thoroughly first-class experienced) wanted; only those need apply who can bring satisfactory references from former employment, where they have worked for a number of years as tool-makers; all such references will be most strictly inquired into before any man is started. All applicants must be sober, good timekeepers, thoroughly respectable, and able to work any kind of lathe or machine usually found in an engineer's factory; their work will have to stand the test of quantity as well as quality; a week will not be allowed for an hour's job. Handy-men, engine-drivers, very old or very young men, don't apply; the Company, desiring to engage only the very best of men, will in return pay the very best of wages. Apply between 9 and 12 to the Managing Director, etc.

We refrain from giving the firm to which the pure-souled perfect applicants must address themselves; there must already have been such a crowd anxious to enrol themselves under such a brilliant banner! But we should like to learn what "the very best of wages" are that the Admirable Crichtons earn; what hours they have to work; and how they like it? After all, is not this nauseous rubbish only an adroit puff for "the Company" itself?—S.



"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!"

Communications invited on Social Questions. They should be written on one side of the paper, addressed to the Editors, 13 Farringdon Rd., E.C., and accompanied by the name and address of the writer, not necessarily for publication.

As all articles are signed, no special significance attaches to them because of their position in these pages. None to be taken as more than in a general manner expressing the views of the League as a body, except it be so explicitly declared by the Editors. Rejected MSS. only returned if a stamped directed envelope is forwarded with them. Subscriptions.—For Europe and United States, including postage, per year, 6s. six months, 3s.; three months, 1s. 6d.

Business communications to be addressed to Manager of the COMMONWEAL, 13 Farringdon Road, E.C. Remittances in Postal Orders or halfpenny stamps.

TO CORRESPONDENTS.

M. A. M. (Sheffield).—Is. 6d.
 A. T., N. W.—We shall be very glad indeed to receive such correspondence as you mention.
 A. K. D. and J. T. D.—Please arrange that duplicate reports be not sent. SEVERAL eloquent friends are asked to read and remember the appeal at the head of Report column. Every week the compressive power of the editorial pen has to be more stringently exercised, as the pressure grows upon our space.

Periodicals received during the week ending Wednesday September 7.

ENGLAND		ITALY	
Justice	Boston—Woman's Journal	Milan—Il Fascio Operaio	Marsala—La Nuova Eta
Norwich—Daylight	Milwaukee (Wis.)—Volksblatt	Rome—L'Emancipazione	
Labour Tribune	St. Louis (Mo.)—Die Parole	SPAIN	
Railway Review	Denver (Col.) Labor Enquirer	El Productor	Cadiz—El Socialismo
Freedom	Fort Worth (Tex.)—South West	GERMANY	
Church Reformer	Detroit (Mich.)—The Advance	Berlin—Volks Tribune	
To-Day	Albina (Oreg.)—Weekly Courier	AUSTRIA	
Christian Socialist	New Haven (Conn.)—Workmen's Advocate	Brunn—Volksfreund	
Jus	San Francisco (Cal) The People	HUNGARY	
Bankipore—Behar Herald	Valley Falls (Kan.)—Lucifer	Arbeiter-Wochen-Chronik	
UNITED STATES	FRANCE	ROMANIA	
New York—Der Sozialist	Paris—Cri du Peuple (daily)	Jassy—Lupta	
Truthseeker	Le Revolt	SWEDEN	
Leader	Guise—Le Davaoir	Stockholm—Social-Demokraten	
Volkszeitung	BELOIUM	NORWAY	
Freiheit	Liege—L'Avenir	Kristiania—Social-Democraten	
Chicago (Ill.)—Labor Enquirer	Ghent—Vooruit		
Vorbote	HOLLAND		
	Amsterdam—Voorwaarts		

will ensue, and that they "will have done a service in the promotion of social peace and goodwill," of "the reconciliation of Labour and Capital, and the happiness and comfort of their workpeople, that will ever be most gratefully remembered!"

Oh! what snivelling imbecility! If the "Miners' Union" consists of men who think in this way, no wonder if it is a "miserable failure." But, after all, the whole thing may be only a dodge on the part of our old friend the capitalist, who, having managed to cajole a few simple men into signing their names to an artfully prepared document, has foisted it upon the public as the opinion of the heretofore sturdy miners of Yorkshire.

It is hard indeed to believe that they have thrown up the sponge, have become faint-hearted because of the failure of a few isolated strikes, and have become traitors to the cause of Labour and arrayed themselves on the side of its enemy.

From what we know of them we prefer to believe that they are at the present time engaged in uniting their scattered forces into one great Labour Federation, and that they recognise this to be the necessary preliminary to their complete emancipation from the bondage of capitalism.

Although the capitalist, being the owner of the means of subsistence, can starve the workers into submission, thereby foredooming almost every sectional and isolated strike to failure, the revolts against monopoly have taught the workers that their salvation depends on their general combination. If, instead of 600,000 loosely organised trades' unionists, the whole industrial army, or even nine-tenths of it, was welded together into one compact body, it could at will completely paralyse the power of the whole capitalist system. There would be no need for the workers to wave the flag of truce, to sue for peace, as they are being advised to do by the authors of the manifesto we are criticising; that miserable rag would soon be hoisted from their enemies' camp.

Then let him who loves liberty labour for this glorious consummation with fearless heart, and in the near future he will stand, not a slave, but lord of himself—a free man.

H. A. BARKER.

THE CURSE OF CIVILISATION.

It is or was a favourite practice of the historical school of Buckle, Spencer, etc., to dwell upon the fact that the attention and speculation of primitive man is more occupied with exceptional than with ordinary phenomena—with comets, meteors and eclipses, rather than with the facts and sequences of everyday Nature. Many a generation has passed since this has ceased to apply to progressive man. He is now perfectly alive to the saliency of the common phenomena and operations of Nature (in its narrower sense) and to the comparative unimportance of those exceptional events which so much excited the terror and wonder of his remote ancestor. But in spite of this change of mental attitude as regards inorganic nature, there is one department of phenomena, that of social life and history, in which the old attitude is unconsciously maintained. It seems to have entirely escaped the notice of students that the current view of history—strange to say, even of modern social life—when we reflect upon it and formulate our reflections, is based mainly on the exceptions of life—battles, murder and pestilence—and that the rule—the everyday routine—is, for the most part, left entirely out of the account. This, conjoined with the still widespread assumption of the eighteenth-century fallacy that progress is in a straight line, has led to the conviction in most, even candid minds, amounting to the strength of an axiom, that the advance of civilisation has augmented the sum of human happiness, that life under earlier conditions must have been intolerable, and hence that the Socialist contention that the modern world is not only not the best possible, but not the best up to date, is merely a whimsical paradox.

In discussing this subject, two or three points have to be considered. Firstly, we must distinguish between what I may term the *dynamic* and the *static* estimation of history. In the first any particular historical period is regarded as part of the general evolution of history, as a moment merely of that evolution; it is viewed solely in its relation to what preceded and what followed it. In the second a period is regarded *abstractly*, in itself and not as the element of a whole; it is treated as an independent whole and compared with other periods also regarded as independent wholes. It is also to be borne in mind that, the individual being the product of his period and its conditions, it is no answer to the comparative merits of one period over another to point out the impossibility or evil results of suddenly transplanting an individual brought up under the first set of conditions into the second.

On the dynamic view mentioned the proposition, "whatever is, is best," has a certain truth. Every historical period has its meaning or significance for historical progress, considered dynamically, however meaningless considered in itself; the stage following would have been impossible without it. Thus, speaking broadly, without the decay and dissolution of tribal society and its issue in civilised individualism, a higher universal communism would have been impossible. More narrowly, without the particular development of civilisation as represented by nineteenth century capitalism with its "great industry," the higher, more universal, more complex communism, which is the ideal of the modern Socialist, would have been inconceivable. Even for the Socialist, therefore, civilisation in its worst forms is good. The progress from tribal society to civilisation is thus a progress indeed; every step is a triumph and brings us nearer to the realisation of human hopes. In this sense the Socialist is at one with the Whig

"IS THE MINERS' UNION A FAILURE?"

UNDER this heading, in the *Daily Telegraph* of September 2nd, an extraordinary composition appears, bearing the signatures of six persons, presumably miners, resident in Barnsley, Yorkshire. The document opens with the statement that the views expressed by its signatories are shared by "tens of thousands" of persons employed on the Yorkshire coal-fields. If this be so, the miners of Yorkshire are marvellously dense and shortsighted.

The first paragraph of this remarkable and unique production is devoted to an exposition of the terribly hard life led by the miners; the perilous nature of their work, and the miserable fate that awaits them should any of them by chance live beyond the average miner's life. This is followed up by a wail over the almost insolvent state of the various pit-clubs, and a charge against the leaders of the Union of being responsible for the present condition of the miners. These are charged with having "ruinously invested the Union's funds," of counselling "impotent and useless strikes," "plunging madly into politics," and of sending a man to Parliament (Benjamin Pickard) "who would have been better at home."

However, all these evils are to be put an end to by the formation of "a Union which shall avoid strikes, secure a fair wage by amicable means, give confidence to capital, bring about good relations between themselves (the miners) and their employers, and establish a scheme in concert with employers by which they shall be provided for in sickness and old age, especially the latter." This proposition is worthy the peaceful mind of Mr. Auberon Herbert.

It is scarcely credible that a body of men who have engaged in so many hard-fought battles against capitalism have not yet discovered that *it* and *they* are enemies, and that their reconciliation is impossible. The recent strikes in Northumberland and Lanarkshire, and the almost never-ending struggle of the Cradley Heath chainmakers, are convincing proof enough, one would think, of the impossibility of securing even a fair wage by amicable means. The truth is Capital and Labour must war with each other until the former has ceased to be a monopoly. The craven-hearted, cap-in-hand-to-master policy will secure the workers nothing, except the prolongation of their slavery. Giving confidence to capital means securing its holders the power to fearlessly tax labour. The idea of intelligent men "earnestly appealing to coal-owners and colliery proprietors" to form a small committee for the purpose of doing this, and assuring them that "happy results"

historian. But here he joins issue with him. No sooner does he change his standpoint and consider history statically, than he finds that every step toward modern civilisation is a step for the worse. Considered by itself, every historical advance has meant a positive loss to human happiness in the essentials of life, immeasurably outweighing any positive gain in the details. The Socialist is bound, therefore, when viewing civilisation statically, to pronounce it unreservedly an unmitigated evil.

The ordinary historian, who considers only the exceptional incidents of life and ignores its essential aspects, finds everywhere signs of progress as he understands it—that is, signs that the present is better than the past. In the Middle Ages he finds a state of society in which life was relatively insecure from violence, when flagrant acts of cruelty and injustice were often perpetrated, where terrible plagues every now and then devastated considerable areas of population, where open war was a common occurrence. This in the first place. In the second, he finds a complete absence not only of all the modern comforts and luxuries of life, but of many things he is accustomed to regard as necessities. He finds locomotion difficult and dangerous, and all means of communication of the most rudimentary description. In modern life, of course, he finds exactly the reverse of all this. The positive evils mentioned are reduced to a minimum or removed altogether. Life has become a mass of little wants with the means of satisfying them ready to hand for those who can purchase them. More excitement is required, and can be had for money; tours round the world replace journeys into the next county.

I think I cannot be accused of having stated the case unfairly for modern civilisation; but after all, what does the difference amount to? In the view of many persons, the mediæval famine, pestilence, war, and host of other evils, are conceived as occurring all in the same place in the same week. Were this popular view of mediæval society correct, it is manifest that no flesh could have survived. But as a matter of fact "flesh" did survive; and so far as can be gathered, the average length of human life was not inferior then to what it is now, but rather the reverse. For if, as is sometimes contended, great age is more frequently reached now than then, this is more than counterbalanced by the fact, confirmed by all accounts, that premature death (properly so called) from organic disease was of comparatively rare occurrence. Now, although a fringe of well-to-do people may attain a greater average age than a corresponding set of people in the Middle Ages, in the nineteenth century whole sections of our ever-increasing town population are doomed by the conditions of their life to a premature grave. The difference is this, as I take it: the well-to-do middle and upper classes have the chance of an average year or two's longer life than the wealthy classes of former ages, but the mass of the population, although relieved of fear of famine, sword, and, to a great extent, even of decimating epidemics and other sensational incursions of the grizzly skeleton on their front, are relieved only to find him stolidly clinging on at the rear, in the shape of anxiety for daily bread, overwork, bad and insufficient food, squalor, insanitary housing, etc. The ordinary historian sees the exceptional and horrific evils of sword, violence, and famine incidental to the life of past ages; he passes over the commonplace evils essential to modern life. Yet under the one set of conditions early death is certain; under the other at most only probable.

Now let us compare two cases—the ancient and the modern—in which the result is the same, and note the difference between them otherwise. Say the modern town artisan dies at forty; the mediæval guildsman is killed at forty. But the modern town artisan has been qualifying for death from infancy, every step in his life has been dogged by that death—literally, in the midst of life he has been in death. If actual disease be not upon him, potential disease is, in the form of low bodily condition, rendering him absolutely incapable of any enjoyment other than "boozing." His tendencies, inherited and acquired, all converge to the one end. He is throughout life decaying. Now take the mediæval guildsman. What is his life? He also works at his trade, but under what conditions? With plenty of air, food, leisure, work in which he takes an interest and a pride, and in healthy emulation with companions similarly circumstanced to himself. His life is a healthy and a happy one. Suddenly news comes that a hostile lord is advancing upon the town with his retainers, and that all must arm in its defence. The excitement is a not altogether unwelcome interruption to the peaceful daily life of burghers possessed of nerves begotten of generations of life under healthy conditions. With much merry chaff the citizens sally forth and the walls are manned. Our forty-year-old workman takes his place. The fight begins; bolts, arrows, and javelins fly. In the thick of it all our burgher is struck and falls moaning; he is carried home, and after a few hours of pain, dies. Now here you have your choice: death by the exceptional thunderbolt of mediæval society; death by the undying worm of modern civilisation. Which do you prefer? In the one case you have unsettled conditions, life and property insecure—in short, all the bogies of the Whig historian; in the other you have settled conditions, law and order reigning over the whole land, and all the blessings of civilisation. I think few can honestly hesitate with regard to the answer they give.

E. BELFORD BAX.

(To be concluded).

A FALSE ALARM (the spirit of capitalism exemplified).—Mrs. Iklestein: "Run mit der doctor, kervick; Solomon; de paby ish swallowt a silver tollar!" Mr. I.: "Vos it dot von I lefd on der table?" Mrs. I.: "Yes, dot vos it; huffy der doctor!" Mr. I.: "Don'd get excited, Rajel; it vas gounderfeit."—*Denver Labour Enquirer.*

A GREETING IN HEAVEN.

ON THE DEATH OF THE DAUGHTER OF JORDAN WHEN SEPARATED FROM HER FATHER BY HIS IMPRISONMENT.

(By FERDINAND FREILIGRATH. Translated by J. L. JOYNES.)

Heavenward flew the spirit of a maiden,
Gently wafted on the wings of fate,
Still a child, nor sin, nor sorrow-laden—
Entered shyly through the golden gate—

"Lo, see there! Who comes? The patriot's daughter!"
Up rose all the noble German dead:
Countless glorious faces turned and sought her,
Countless lips their gracious greeting said.

Came that freedom-loving soul sedately,
Seumè, bay-crowned with poetic fame;
Schiller came with words of welcome stately;
Hutten, Schubart—all to greet her came:

Looked on her with half-concealed compassion;
Welcomed her with words of tender grace;
Earnest gazed in silent questioning fashion
On the smile that lit her tearful face.

Downward then she bent her eyelids trembling,
Trembling stood, till sudden, ere she wist,
Tears of anguish, spite of all dissembling,
Filled the eyes her father—had not kissed.

Seumè clenched his hand with stern decision;
Schubart's soul with fierce regrets was torn;
"What is freedom but a dreamer's vision?"
Muttered Schiller full of bitter scorn.

Then spake Seumè, "Maiden, calm thy passion;
Death, thou knowest it, can make him free:
Let them rivets, let them fetters fashion—
Free with free men shall thy father be.

"Free with us, a guest but not a stranger,
One more martyr for our fatherland,
Yea, a beacon light that those in danger
Hail with eager heart and lifted hand.

"Proudly shall he rest who well hath striven,
When death cometh. Pray that he may die.
Nay, my child, no rest but death is given
Those brave souls who strive with tyranny.

"Him to dungeons, me to a far Edom,
Hunted erst the self-same tyrant crew.
Heard'st thou not how, seeking only freedom,
Seumè once to foreign shores withdrew?"

"Pray thou therefore that his life's sad story
Neath the grass-grown grave at last may cease.
His shall be the martyr's meed of glory—
Jordan's daughter, pray and be at peace."

LITERARY NOTICES.

Our Corner this month "blossoms like the rose" in a new cover, designed by our facile friend Walter Crane, from whose pencil seems to flow an inexhaustible stream of beauty. The dainty surroundings of the comfortable window-seat, with its interested reader and her drowsy cat, should in itself make a powerful agent in arousing discontent. We of the unlucky class can hope for no such comfort, while the "lucky" few are so saturated with their over-wealth that they cannot apprise it at its worth. So much for the cover; its contents are of the usual excellence. Bernard Shaw is at home "Concerning Interest," and makes that unattractive subject sparkle passing well. He deserves to become the great economic authority; everything he writes is at least readable and clear, which is not the strong point of his elder brethren. Mrs. Besant has an effective and useful article on the "Unemployed." "Hylo-idealism" and "The Bible and Sexual morals" are treated "just in the same old way."

"State Interference in the Vaccination Controversy," J. H. Levy. (Allen, Ave Maria Lane, 3d. a dozen). With the medical side of the question we have nothing to do in these columns, and happily, or unhappily, the writer of this brochure has little more. The whole key-note of his lucubration is "State interference with parental authority." Of course, a good deal of talk about "individual liberty" comes in, but "parental authority" is the great thing that must not be touched. It is rather strange that men who talk so loudly and so much of individual liberty should still have such unquestioning reverence for the old superstition of "parental rights." Why two chance people should possess "rights" over the person of a citizen, even during nonage, which the community does not possess, is puzzling to anyone who tries to be logical.

"The Moral Basis of Socialism," by Karl Pearson (Reeves, 2d.), is at once eminently readable, and the product of deep, careful thought. Very fully and closely it examines the feelings and forces that mould men's actions; discriminating with great clearness the *anti-social* from the merely *un-social*; and showing forcibly that the true social spirit is that which would give offenders against the community, those acting against its welfare, "a short shrift and the nearest lamp-post." "You must either be working for the community or leave it," is the ultimatum of the Socialistic moral code to each and to all. No amount of conscience-money spent on the most 'philanthropic object' can atone for individual idleness. The progress and welfare of society demand for common use not only the stored labour of the past, but the labour-power of each existing individual.

"Stories for the People," by W. Thompson (Dicks, 313 Strand, 6d.). These well-constructed and truthful studies of the social condition of the people of to-day are now reprinted, "complete with portrait," from the columns of *Reynolds*, where they have already attracted wide attention. Clear insight and deep feeling are proved on every page, and we cannot doubt of the great success which will attend this issue.

THE LABOUR STRUGGLE.

BRITAIN.

The Socialists of Glasgow are busy organising the quay-labourers there (whose successful strike we chronicled last week) into a trade union.

A resolution was passed in favour of the eight hours' movement at Mountain Ash, Wales, last week.

THE LIMERICK DOCK LABOURERS' STRIKE.—The strike of the dock labourers against the two steam shipping companies still continues, and small hope is entertained of a settlement being arrived at.

STRIKE OF WOMEN.—Two or three hundred women at Cockledge Mills, Warrington, struck on Monday morning in consequence of an overlooker having been discharged. The women excitedly patrolled the streets during the day.

The miners at Elliot Colliery, New Tredegar, are on strike against encroachments. The men have shown great forbearance and tried all peaceful means to settle the dispute, but to no purpose. The employers seem determined to reach starvation point.

NOTTINGHAM.—The strike of engineers in the firm of Manlove and Elliott's, which has lasted for months, has practically collapsed. The staff has been filled with "knobsticks," and most of the old hands have taken employment elsewhere. A handful are still on the funds of the society.

MASTER ENGINEERS.—A private meeting of master engineers was held at the George Hotel, Nottingham, last week. Delegates from Bolton attended. They were endeavouring to make arrangements for the general lock-out that they are trying to organise to squash the strike. No details of the meeting have transpired.

The miners locked out at Netherend Colliery, Cradley, have issued an appeal for support. They say their wages were already at starvation point when their employers sought to effect a reduction. They rebelled against it, and have been locked out since the beginning of July. Subscriptions will be received by B. Winwood, miners' agent, Blackheath, Dudley.

SWANSEA.—An improved furnace has been built at Landore which turns out more steel in a given time than the old one. The employers as usual want to grab all the gain and make it a cause for a revision (which always means, when employers use the word, a reduction) of payments to men. A strike is threatened, and it is to be hoped the Welshmen will be firm. The Birmingham Steel Smelters' Association is backing them up.

CHEAP LABOUR.—An engineering firm in the East-end of London, who manufacture machines for making beer barrels, are working 59 hours per week, and are paying fitters, turners, and machiners 24s. to 30s. per week, being 4½d. and 6d. per hour respectively. This entirely demolishes the bogey of the skilled artisans who exclaim "You Socialists want to reduce all men to one dead level by paying labourers and mechanics equal wages."

On Thursday Sept. 1, a strike occurred in the Bolton cotton trade which affects about 100 hands. The spinners employed at Messrs. Joshua Crook and Son's mills, Blackburn Street, gave notice of their intention to leave work in consequence of the wages earned being below the average. The matter was not remedied, and the workpeople accordingly left, with the sanction of their association.

In the Cleveland district the furnacemen engaged at the Skiningrove Ironworks have struck work. The dispute has arisen through four gautry-men having received unjust notice of dismissal. The men employed at the works, including those discharged, are members of the Blast-Furnacemen's Association, and because the firm would not re-instate the four gautry-men they all left the works.

At the well-known ship-yard of Messrs. Armstrong, Mitchell, and Co., at Elswick, a dispute has occurred between the company and their joiners. It appears that it is usual for carpenters to place the heavy wood-work of ships in position, and for joiners to finish it off. The latter complain that owing to iron being now largely used in ship-building, they have less work than formerly, and that carpenters are given joiners' work. As the company declined to alter the existing arrangements, 200 joiners at once ceased work.

THE THREATENED STRIKE OF NAILMAKERS.—A deputation representing more than ten thousand wrought nailmakers waited upon the employers of the South Staffordshire and Worcestershire districts on September 2, with a view of obtaining a substantial advance in wages. The operatives have of late been subjected to great reductions in their wages, and are at the present time in an impoverished state. Last Saturday the operatives at the majority of the warehouses gave notice to their employers that they would cease work on Saturday next unless an advance in wages be conceded. It is believed many employers are in favour of conceding an advance.

THE DOCKYARD REDUCTIONS.—An order reached Portsmouth Dockyard on Monday morning for the discharge of 450 hired workmen, but as this had been daily expected it caused little surprise. A largely-attended meeting of tradesmen, dockyard men, and others was held at Portsmouth on Wednesday to consider what steps should be taken in connection with the dockyard discharges. The meeting appointed a committee to arrange for a large mass meeting, at which a relief fund will be opened, and steps taken to prevent if possible any further discharges.

GRIEVANCES OF LONDON POSTMEN.—London and suburban postmen are agitating for an amelioration of their condition. Nineteen hundred of them signed a petition which was presented on Monday by Mr. H. W. Lawson to the Postmaster-General. They suggest, among other things, that their duties shall be limited to twelve hours daily, that the maximum wages after twelve years' service shall be forty shillings, that stripes should be abolished, and that the wages of second-class postmen should be raised from sixteen to eighteen shillings per week. They also ask an increase of the holidays allowed from twelve to eighteen days, and for certain changes in regard to promotion, to the uniform provided, and to the rules of superannuation.

THE LATE MIDLAND STRIKE.—1,066 men have been refused re-engagements. One servant who has been 47 years slaving for the swindlers is left on the streets. 140 men from a Midland station near Nottingham, who have been refused work, have emigrated to Tasmania. The vindictive directors have inserted a clause in the characters given to the men discharged, calculated to prevent them obtaining re-engagements. One driver has his notice of discharge solely on the ground of his being a Socialist and an agitator among the men. The men have not been able to obtain the paper which is devoted to their interests, and it is suspected the Company may have had a hand in stopping it.—A. K. D.

THE CRADLEY HEATH CHAINMAKERS.—At a meeting of the chainmakers last week Mr. Thomas Homer stated that unless there was a change in the mode of carrying on trade it would, he was sorry to say, be necessary to declare a general strike again, for there were a number of employers who boasted they would never pay the increased prices. Referring to the proceedings instituted against him for intimidation, the speaker said he regretted the magistrates thought it advisable to fine him, for by so doing they had done him a great injustice. He was as innocent as a new-born child, and several of the witnesses had committed gross perjury. Was it reasonable that he, occupying the position he did, should instruct a man before a number of other persons to fetch a mob? He had many offers of assistance, and he had decided to appeal against the decision at the Quarter Sessions for the county of Stafford. Mr. Homer has received several subscriptions on behalf of the chainmakers who are unable to obtain employment at the advanced rate of wages, amongst which was one for £20 from the National Society of Tailors.

The belt-sewers of John Tullis and Company's leather works, John Street, Bridgeton, Glasgow, struck work on Tuesday August 30, owing to an intimation that 20 per cent. more labour was to be imposed on them, with no corresponding advance of wages. The men objected, and the result was five of the men were suspended. This brought the rest of the workers out; and their demand is now for 10 per cent. advance on present wages. The workers of this firm (of which those at present on strike only form a department, numbering from ninety to a hundred men) are exceptionally low paid, in fact the meanness of this firm is almost "proverbial." The wages range from 12s. to 21s. per week, 21s. being the maximum, and is only reached after ten or twelve years' service. The average wage for the trade in Scotland is from 18s. to 26s., for England 28s. to 32s. The disparity of their condition as compared with their fellow-workers in England is startlingly obvious, and is only another instance of the despicable rapacity of capitalism. The tyrannical conditions under which they work compels them not only to sell their labour, but also their souls. Any one found conversing with his neighbour while at work is summarily dealt with in the shape of a fine, which generally amounts to a 1s. The indulgence of the worker as well as his labour is thus made to yield its quota of profit.

THE BOLTON STRIKE.—The 18th week of the strike in the Bolton engineering trades began on Monday without any apparent prospect of settlement. The employers have issued an ultimatum offering to refer dispute to open arbitration on wages question only, details to be settled afterwards, and reply to be received before September 14. This is the first offer of arbitration emanating directly from the employers, all previous suggestions having come from the Mayor, generally accompanied by restrictive conditions. It is anticipated that unless the men accede to this last proposal the masters' association will adopt more stringent measures; but they have not further considered the arbitration proposals, and appear determined to stand out for the full concession of 2s. Fifty of the county constabulary have left the town, but 150 still remain. A further reduction is ordered. In a letter to the local press the employers state that since the engineers' strike commenced, work has actually gone to foreign competitors which would have otherwise come to Bolton, involving a loss of £30,000 in wages alone to Bolton workmen. They therefore ask tradesmen and property owners who sympathise with and support the men to reflect on what the action of the men is doing. This mean-souled attempt has failed, as it deserved to do, the tradesmen seeing with whom their interest lies. On Wednesday another batch of men from the Midlands landed in Bolton, and, claiming police protection, were conveyed to Dobson and Barlow's works, followed by a large crowd. This firm have now considerably over 200 men lodged in the works, and more coming. Hick, Hargreaves, and Co. have about 160, and are making preparations for more. One of the outcomes of the strike is the proposed formation of the "Bolton Co-operative Ironworks Society, Limited," with a capital of £15,000, in £1 shares. The provisional committee, together with delegates from Bolton Trades Council, Strike Committee, and Co-operative Society, met on Wednesday night, at which meeting a scheme was propounded and favourably received. Meeting adjourned for appointment of provisional directors. All the shareholders will be working men actually engaged in the iron trades.

THE WEAVERS.—The disputes at Barnoldswick and Preston still remain unsettled. The report of mill collections in Burnley last week says:—"At Barnoldswick, the weavers have been locked out over eleven weeks, and all because they formed a deputation to see the employer and ask him to pay the Burnley list. He gave them no answer but stopped the firm at once, though he was paying 2d., 4d., and one sort 8d. per cut under list prices. At Preston we have an attempt to reduce the wages of velvet weavers from 3s. to 5s. per piece. Can we, as operatives, shut our eyes to this? We say no, and we call on every weaver and winder to see to it that their fellow-operatives are not crushed down by the action of such employers. We are confident that the cause of the workers is a just one and that they have justice on their side. Let us, therefore, do our utmost to give them such assistance as shall prove to the employers that we are not going to allow them to rule as they think proper, with an iron hand, but that the workers are going to have something to say about what they shall receive for their labour." The total collections amount to £34 11s. 9d., of which £5 was sent to Preston and £15 to Barnoldswick. It is stated that the employers are collecting all the tramp-weavers that can be found. Another cause of complaint is that members of unions of other trades, such as the card-room workers, are going to work to try and defeat the weavers. In another case a member of the Amalgamated Engineers is trying to fill the place of a tackler, and has sent his children to "knobstick." This is the old game over again, getting one class of workpeople to defeat another. We hope the officials of the above trades will pay some little attention to this complaint. Three other disputes have occurred during the week. At Blackburn nearly a thousand weavers employed at Messrs. D. and W. Taylor's mills have "turned out," owing to the dismissal of some of their number for turning off steam in the weaving shed without permission. The operatives allege that the firm have not acted fairly by them, as they promised to let the weavers turn off the steam when they liked. They have expressed their determination to remain "out" until the question is settled, as they cannot bear the amount of steam which is turned into the weaving shed. At Higham, near Burnley, the weavers engaged at the Fir Trees Shed have given notice to cease work in consequence of the employers not paying the Blackburn standard list of prices. A dispute has also occurred at Messrs. Ormerod Bros., Mills, at Walsden, Yorkshire, the piecers having struck work owing to the employers not complying with a request to advance their wages a halfpenny per thousand hanks.

THE SCOTCH SHALE MINERS.—On Tuesday last week the miners and retortmen on strike at Broxburn held a meeting in the Public Hall. The

Chairman, in introducing Mr. Wilson, agent, to address the meeting, hoped, now that they had struggled successfully for about eight weeks, they would not be such fools as to rescind any of their previous resolutions. Mr. Wilson said that if the men maintained their present firm and united policy, they would show to their employers that they did not mean to work at rates insufficient to maintain them, or to be denied the right of combination. He then referred to the eviction of the men from the company's houses, and after consideration it was remitted to the committee to take offers for the erecting of wooden houses, and to procure a suitable site. Regarding the time they should remove from their houses, a motion was put to be cleared out by 12 o'clock on Thursday, and an amendment to remain in possession till evicted. On a vote being taken, the amendment was carried by a majority. On Wednesday Mr. Haldane, M.P., had interviews both with Mr. Henderson, the manager, and with representatives of the men, and stated conditions which he had reason to hope would be accepted, and so end the dispute: 1. The day not to exceed nine hours from bank to bank, and the Miners' Association to be free to enforce this rule. 2. The Miners' Association, in the event of the men lying off work otherwise than from sickness or other extraordinary sufficient reason to undertake not to interfere with employer's right of dismissal. General holidays to be taken periodically according to agreement, otherwise mines to be open six days a week. 3. All men to be taken back into company's employment, and it is not to be an offence to take part in constitutional agitation in connection with Miners' Association. 4. Men agree to accept work upon a reduction of 2d. per ton. In reply to a vote of thanks, proposed by Mr. Wilson, Mr. Haldane said he would like to see big trade unions all over the country. He hoped for the time when working men would have a greater say in the conditions and profits of labour and work themselves into a more independent position. On Thursday several of the mines at Bloxburn were open for the men to resume work, but pending an agreement through the intervention of Mr. Haldane, M.P., none turned up to work on the full reduction, seeing that the terms proposed stipulated that the men get 2d. back. A number of men are hopeful that the terms drawn out will be accepted, but others do not believe that they will, seeing they are practically what have already been refused by the employers. No more evictions have been carried out, nor is it expected there will be any until it is seen what reply is given to the proposals submitted by Mr. Haldane. The men have also delayed the erection of the proposed wooden structure for those who had no houses to go to in case of eviction, but the wood is in readiness to begin at any moment. Some particulars of the Edinburgh Trades' Council demonstration will be found in our Reports column.

CONTINENTAL NOTES.

HOLLAND.

F. Domela Nieuwenhuys was released on the 1st inst., after having undergone a term of imprisonment of seven months. He was condemned to one year, so that five months have been given to him in consequence of the manifestations, petitions, meetings, etc., got up by the Dutch workers and by a considerable portion of the *bourgeoisie*. Nieuwenhuys went at once to The Hague, where he met several hundred friends assembled in the Walhalla Hall to congratulate him. A mass meeting has immediately been arranged for Friday, 9th inst., where the released prisoner has promised to speak. Nieuwenhuys will be a candidate for Parliament at the next general elections at Groningen. Although we wish him every success in his Socialistic propaganda in Holland, we are inclined to desire his defeat at the poll, because experience teaches us that Socialists in Parliaments are unable to do any good for the cause. To say the least, they are wasting their time, and that is nowadays too much. Socialism is growing fast all over the country, the workers of The Hague, Amsterdam, and Rotterdam being specially busy in arranging meetings in the provinces, where until now the Socialistic ideas had not penetrated. They sell and distribute every week a large amount of Dutch literature. The small pamphlets of our Dutch comrades are generally well written, and easy to be understood.

The first volume of the posthumous works of our regretted friend, H. Gerhard, one of the founders of the International Working Men's Association in Holland, has just been issued. It is a handsome little book of 70 pages, well worth reading. Its contents are:—1. Biography of Gerhard, by Dom. Nieuwenhuys; 2. Future society; 3. Discussion on social topics; 4. Sketch of a Communistic society. Two more volumes will follow.

P.S.—The Socialist candidate, Domela Nieuwenhuys, has been defeated. All is well that ends well.

FRANCE.

As we have told our readers a fortnight ago, the French Anarchists, Monod and Naudet, were acquitted by the Court of Assizes, of Dijon, but as it was thoroughly impossible for the "advanced" French Republic to leave things in that state they had to pass immediately afterwards through a new prosecution farce before another tribunal, and Monod got there *three years and Naudet three months' imprisonment*,—convicted as they were for the same offence of which the jury had already acquitted them.

The Municipal Council of St. Ouen, a suburb of Paris, has thought it advisable to distribute, as prizes to the children of the communal schools, some very good books, as for instance, 'The Child' and 'The Bachelor,' by Jules Vallés; 'Memoirs' and 'Tales and Legends,' by Louise Michel; 'Woman and Revolution,' by Stackelberg; 'Popular Poems,' by Chatelain, etc. The Prefect of the Seine Department has at once suspended the mayor, Dr. Basset, and at the same time has asked the government to dismiss him from the mayorship. Of course, Republican books ought not to be distributed in a Republican country such as France!

GERMANY.

The Social Democratic party of Germany intends to convene a Congress in the coming autumn, and, of course, far away from their police-blessed country. Among other subjects to be discussed, there will be a proposal by Rebel, to the effect of organizing next year an International Socialist Congress where a scheme of international work regulations will come on for discussion; and another by Liebknecht, stating definitely the position which the Social Democratic party ought in future to hold towards the Anarchists.

The trials at Munich, Frankfurt, Altona, Magdeburg, and Dantzig, are scarcely come to an end, and with the condemnation, of course, of the prosecuted Socialists, a new series is going to commence at Hamburg, Altona, Berlin, Breslau, Mainz, Leipzig, and Halle. Between the 1st of January and the 31st of July of the present year, 654 Socialists have been tried and convicted in all parts of Germany. Besides, more than 200 are now in the jails awaiting their turn.

CORRESPONDENCE.

GENTLEMEN,—As I see you have the *Credit Foncier*, published at Ham-monton, N.J., U.S.A., on your exchange-list, can you kindly give me any information as to the satisfactory standing and progress of it and the colony at Topolobampo, Mexico, which it represents? I subscribed for the paper last April, ordering the back numbers for the year, and all I have been able to obtain so far is one odd number a few days back, though having written the publishers and the founder of the colony several times.

Also can you tell me if there is any similar institution to that and Monsieur Godin's Familistère at Guise, France, in this country, or any prospect of such being started? It seems to me, so far as I have learned, a very good solution of the labour trouble.

J. H. EDWARDS.
55 Minford Gardens, Shepherd's Bush Road.

[We know nothing of the colony you name except from its organ, which reports it as getting on well. We have no information as to an English imitation of Godin's experiment now in existence; perhaps some of our readers may be able to help you. Such a thing is good for those immediately concerned in it—especially the proprietor!—but is no "solution of the labour trouble," as has been often demonstrated in our columns.—Eds. *Commonweal*.]

THE SOCIALIST LEAGUE.

OFFICES: 13 FARRINGTON ROAD, E.C.

Co-operative Store.—The Committee attend at the offices at 8.30 p.m. on Mondays, Wednesdays, and Saturdays. All Groceries can be had at current store prices. Orders over 10s. will be delivered carriage paid in London.

Library.—The Library is open to members of the Socialist League and affiliated bodies. LIBRARY CATALOGUE, containing the Rules, 2d. D. J. NICOLL, and W. BLUNDELL are the Librarians.

BRANCH SUBSCRIPTIONS PAID.

Hoxton (Labour Emancipation League) to June 30. Hammersmith, Mitcham, Walsall to July 31. Clerkenwell, to August 31.

"COMMONWEAL" PRINTING FUND.

Weekly Subscriptions—E. B. B., 1s. K. F., 1s. C. J. F., 2s. W. B., 6d. J. L., 6d. P. W., 6d. Llednub, 6d. Oxford Branch, 2s.
P. WEBB, Treasurer, Sept. 6.

THE NORWICH PRISONERS' AID FUND.

For Mrs. Mowbray—A Few Fabians, per Annie Besant (10s. weekly), for Aug. 27th and Sept. 3rd, £1.
J. LANE, Treasurer.

REPORTS.

[Note.—Senders of Reports would greatly help if they would avoid unnecessary wordiness. Our space is limited.]

BLOOMSBURY.—We held our usual meeting at St. Pancras Arches on Sunday, when Bartlett and Dalziel addressed the audience on the subject of "Landlordism." A good meeting was also held at the Polygon on Monday last, the speakers Bartlett, Dalziel, and Turner being attentively listened to.—W. W. B.

CLERKENWELL.—On Wednesday, August 31, Blundell read Edward Carpenter's pamphlet, entitled "England's Ideal," to very attentive audience. An interesting discussion followed. On Sunday, Sept. 4, the usual monthly "social" was held by Blundell and friends, a large muster of talent obliging on this occasion, including Socialist songs, readings from Mark Twain and others, and pianoforte recitals. We closed a very pleasant evening with the "Marseillaise." *Commonweal* and pamphlets have steady sale.—A. T. and W. B.

HACKNEY.—Last Wednesday evening, at Broadway, London Fields, good meeting addressed by James Allman and H. Graham. A concert was held at the club on Saturday evening, Barker, Gray, Turner, Lefevre, and others contributed to the entertainment, and the evening passed off very pleasantly.—G. C.

HOXTON.—Very successful outdoor meetings on Thursday evening and Sunday morning. Good sale of literature. Sunday evening in hall, C. Fitzgerald lectured on "Ancient and Modern Robbers;" an interesting discussion followed.—C. J. Y.

KINGSLAND GREEN.—Sunday last, usual meeting on Kingsland Green, addressed by Brooks, Flockton, and Turner; good audience. Fair sale of *Commonweal*.—J. F.

MERTON.—Sunday last, Eden against great odds collected a crowd to listen to us in Haydon's Road. We held good meeting, and sold paper well. A boss builder in opposition instanced a "friend who had earned thousands by his own industry." I suggested that he might further earn money by exhibiting himself as the first man who had ever possessed thousands earned by unaided effort—and then it was confessed he had employed others! A member of the Blue Ribbon Army stepped forward and said a few encouraging words of sympathy with our work, and so closed a successful meeting. In evening, in Wimbledon Broadway, we enlivened a religious meeting as a return for their interference with us on the previous Sunday at Mitcham. The "brethren" gave us an assurance that they would not interfere again, and after having had a good hearing for our views we left them.—F. KITZ.

MILE END AND BETHNAL GREEN.—No meeting on Waste last Tuesday, owing to rain. Sunday last, usual meeting in Victoria Park, addressed by Brooks. Vigorous opposition was offered by a Mr. Smith, temperance advocate, who was replied to by Brooks and Lathan to satisfaction of audience.—H. M.

MITCHAM.—Good meeting on Fair Green, about 400 present, addressed by A. H. M. No meeting in the evening owing to wet. *Commonweal* sold well.—R. C.

NORFOLK LONDON.—We held a very good meeting in Regent's Park on Sunday morning, addressed by Cantwell and Nicoll. Good sale of literature.

STAMFORD HILL.—Sunday last, at 8, good meeting addressed by T. Wardle, John Allman, and W. B. Parker. *Commonweal* sold out.—J. F.

WALHAM GREEN.—There was a good meeting held here on Sunday last, Tochatz speaking for upwards of an hour to an audience of about 300. He was listened to with marked attention, and had the entire sympathy of the audience. No opposition and 43 *Commonweal* sold. There is every chance of making this branch a strong one.—S. B. G.

BIRMINGHAM.—Weaver held meetings at Bull Ring and Council House last Sunday. Donald also addressed an audience in Bull Ring.

BLOXWICH.—On Friday, Weaver held a meeting here, but owing to wet weather audience was less than usual. Much interest, however, was evinced by them.

DARLSTON AND BILSTON.—Although the weather was very stormy, Weaver got good audiences last Saturday. Fair sale of literature.

DUDLEY.—Tuesday usual meeting in Market-place. The evening was very wet, yet Donald got a good audience. The police turned up, but immediately retired.

GLASGOW.—On Sunday forenoon, Burns and Glasier addressed a good meeting in Jail Square. In the evening at the same place, Bullock, Glasier, and Paterson spoke to a very large and sympathetic audience. Good sale of *Commonweal*, and 3s. 8d. collected for the Broxburn miners.—A. M'K.

GREAT BRIDGE.—Weaver and Deakin addressed meeting on Tuesday; well received.

HANDSWORTH.—A. K. Donald addressed a meeting at Boulton Arms, principally of members of district assembly of the Knights of Labour. Meeting was well attended and very successful, the men desiring that another lecture should be given for the purpose of dealing more fully with some of the points. Good sale of literature.

IPSWICH.—Slaughter, Mills, and Bird, of Norwich, visited us on Sunday. Meeting in morning good, but that in the afternoon was excellent. Various questions asked and answered by Slaughter, apparently to the satisfaction of our opponent and the attentive and unusually large audience. *Commonweal* sold fairly well.—J. R.

LEEDS.—Good meeting on Sunday, addressed by Paylor and Maguire.—T. P.

NORWICH BRANCH.—We did good work in Norwich on Sunday. Davis, of London, addressed good meeting in Ber Street at 11 a.m.; also large meeting in Market Place, at 3 p.m.; and again at 7 p.m. on Agricultural Hall plain, finishing with lecturing in Gordon Hall, at 8 p.m., on "the Modern Trinity." Darley and Morley went to Wymondham in the morning and held meeting there. Several comrades went to Lowestoft and held three meetings, being well received. Papers sold well.—T. M.

TIPTON.—Sanders held a most successful meeting on August 31.

WEDNESBURY.—The branch is continuing to make good progress.

WOLVERHAMPTON.—The weather was so bad in Wolverhampton that we were unable to hold our meeting. A very civil letter has been received from the chief of police regarding the conduct of the sergeant referred to in last report. The custom in Wolverhampton, he explains, is to interfere with no meetings unless an obstruction (not an imaginary one) is caused.

WALSALL.—We held a good meeting on Sunday in a fresh position. The inside lecture given by Austin, from Birmingham, resulted in ten new members, mostly miners.—J. T. D.

WEST BROMWICH.—H. Sanders addressed meeting at the Fountain, High Street, on Aug. 29, and afterwards near The Beeches. Good audiences.

WILLENHALL.—A large meeting was held by Weaver on Wednesday, and Sanders on Saturday.

NOTTINGHAM SECTION (SOCIALIST UNION).—On Saturday we received a visit from Donald and Austin. A very interested meeting was held at night on the Low Pavement, addressed by Donald and Proctor. On Sunday night, a discussion was held in the club room, on "Should we join the Socialist League?" Discussion adjourned.—A. M. C.

WOOLWICH.—Last Sunday, Wade and Banner spoke at the Arsenal Gates, and for nearly two hours kept together an audience between 400 and 500 during a heavy fall of rain. We sold 5s. worth of literature, and collected 4s. 8d. for the propaganda.—R. B.

Scottish Land and Labour League.

Usual executive meeting held last Thursday. After business disposed of, and several new branches incorporated, an interesting discussion was held.

Carnoustie (Forfarshire).—First meeting held here was a thorough success. A very large crowd assembled at the Cross and listened very attentively to Mahon's address. Some literature was sold at end of meeting, and after a little discussion a branch was formed. This is a most promising place. A large number of ploughmen attended the meeting.

Arbroath.—Owing to the zeal and activity of several young men who joined this branch a few weeks ago most favourable progress is being made. On Tuesday, at Brothock Bridge, Mahon spoke on Socialism. Audience large and fully in agreement. A gathering of members held afterwards, and business transacted.

Forfar.—Propaganda here was opened last week by two meetings—Wednesday and Friday. Mahon lectured on the aims of Socialism. Second meeting somewhat spoiled by weather, but first meeting was decided success. Some literature was sold, collection made, and several names taken for forming a branch.

Lochie.—Second meeting held Thursday in High Street; larger and more enthusiastic than previous one. Several names added to branch.

Dundee.—Business meeting held at Granite Hall, Overgate, Thursday night, at which some matters of organization were discussed.

Edinburgh: The Shale Miners.—Following up meetings held by Land and Labour League a fortnight previously another demonstration was held in the Queen's Park on Saturday afternoon, under the auspices of the Trades Council. This body, with the hankering after respectability which usually discredits it, enjoined upon their speakers that nothing but the most gingerly moderation would be allowed. Indeed, the chairman went so far as to caution the speakers that nothing must be said that might be distasteful to the employers. Mr. Haldane, M.P., spoke with evident anxiety to see the dispute settled, and insisted that the right of the men to combine must be upheld. Mr. John Wilson, the shale miners' secretary, laid the case of the men clearly and eloquently before the meeting. A detachment of the Land and Labour League watched the proceedings, and, deeming the speeches

unsatisfactory, determined to hold another meeting. As soon as the speaking of the trades councillors ended Mahon began to address the crowd from the hillside. An enormous crowd soon gathered and loudly cheered the statement of the Socialist position. After criticising the speech of Mr. Haldane, and pointing out the folly of merely limiting, instead of stopping, the robbery of labour, Mahon was followed by Smith, who explained the real nature of the struggle between capital and labour. John Gilray then moved, "That this meeting regards the present struggle only as an incident of the war between the labour and capitalist classes; it refuses to be content with the mere limitation of the robbery of labour, and declares that the abolition of wages-slavery is the real aim of the working class movement." The resolution was carried with loud cheers. A second collection for the miners was made, and the meeting separated with three hearty cheers for "the Social Revolution" and "the success of the Shale Miners."

Leith.—Very successful meeting held at foot of Leish Walk Sunday morning. Mahon was listened to with great attention.

Edinburgh.—Grassmarket meeting was very lively. A comfortable mission hall, with a preacher in operation, had only five for an audience in it; while the Socialists had some hundreds standing round them in the open air during a drenching rain. Out came the preacher furiously denouncing Socialism as the cause of all evils, from the French Revolution to the Sunday steamboats. After working himself into a fit of passion that threatened to end in apoplexy, Mr. Fairbairn ran away before the reply was given. The Queen's Park meeting was smaller than usual owing to heavy rain. Smith opened, and Mahon followed. An interesting discussion sprung up afterwards. The mound meeting had to be abandoned owing to weather. CHAS. WM. TUKE, sec.

LECTURE DIARY.

LONDON.

Bloomsbury.—Communist Club, 49 Tottenham Street, Tottenham Court Road, W. On Thursday Sept. 8, G. B. Shaw, "Wages." 15th. Sidney Webb, "The Political Duty of Socialists." 22nd. Hubert Bland, "State Intervention." 29th. P. Barry, "Scientific Boycotting."

Clerkenwell.—Hall of the Socialist League, 13 Farringdon Road, E.C. Sunday September 11, at 8.30 p.m. T. E. Wardle, "The Workers' Rights." Wednesday Sept. 14, at 8.30, Fredk. Lessner, "Continental Socialism." 18th. Free Concert by Wm. Blundell and Friends. 21st. Mr. Varley, "Socialistic Co-operation."

Hackney.—23 Audrey Street, Goldsmith Row. Club Room open every evening from 8 till 11.30; Saturday, 7 till 12.30; Sunday 11 a.m. till 12 p.m.

Hammersmith.—Kelmeston House, Upper Mall, W. Sunday Sept. 11, at 8 p.m. W. H. Utley, "Freeing the Debtors."

Hoxton (L. E. L.).—Globe Coffee House, 227 High St., Hoxton. On Sunday Sept. 11, at 8, H. A. Barker will lecture—subject, "The Aims of Socialists." On Saturday, at 8.30 prompt, Members' General Meeting.

Mitcham.—Corner of Merton Lane and Fountain Place. Club Room open every evening from 7.30 till 11. Milk and Bathnal Green.—95 Boston St., Hackney Road. Members and those intending to join Branch are requested to attend Business Meeting every Thursday at 9 p.m.

North London.—Branch meets at 32 Camden Road, N.W., for reception of new members and other business, on Wednesday evenings at 8 o'clock, until further notice. H. Bartlett, sec.

PROVINCES.

Arbroath (Scottish Section: Forfarshire).—Members meet on Tuesday nights for business and discussion. Secretary, Alexander Smith, 9 Palmer Street.

Carnoustie (Scottish Section: Forfarshire).—Secretary *pro tem.*, D. M'Dougal, East Path.

Cowdenbeath (Scottish Section).—Secretary, John Duncan, 30 Arthur Place.

Dundee (Scottish Section).—Branch Business Meeting, Granite Hall, Overgate, 8 p.m.

Dysart (Scottish Section: Fife).—Secretary, A. Paterson, 152 Rosslyn Street.

Edinburgh (Scottish Section).—4 Park Street. Important business meeting on Thursday at 8 p.m., after which paper read by a member.

Galashiels (Scottish Section).—Secretary *pro tem.*, John Walker, 6 Victoria Street.

Glasgow.—Reading-room of the Branch, 84 John St., open from 10 a.m. till 10 p.m. daily. Sunday Sept. 11, meeting of members in Rooms at 8.

Hamilton.—Faton's Hall, Chapel St. Every Thursday at 7.30.

Hull.—Merrill's Dairy, 56 Walker Street. Mondays, at 8 p.m.

Lancaster.—Addresses every Sunday morning on the Quay Jetty.

Leeds.—17 Chesham Street, Sweet Street. Club and reading room open every evening. Business meetings every Wednesday at 8 p.m.

Leicester.—Office of Hosiery Union, Horsefair Street. Fridays at 8 p.m.

Lochee (Scottish Section: Forfarshire).—Secretary *pro tem.*, P. M'Dougal, 10 Mercer Street.

Norwich.—Gordon Hall, 5 Duke Street. Free Lectures every Sunday at 8 p.m. Business Meeting, Monday at 8.30. Speakers' Class, Sunday mornings at 10.30 and Wednesday evenings at 8 p.m. Social Evening, Saturdays at 8.

Oxford.—Temperance Hall, 25½ Pembroke Street. Thursdays, at 8.30 p.m.

Walsall.—Temperance Hall. Branch meeting every Monday.

OPEN-AIR PROPAGANDA.

LONDON—Sunday 11.

9.30...Starch GreenHammersmith Branch
11.30...Garrett—"Plough Inn"The Branch
11.30...Hackney—"Salmon and Ball"Graham
11.30...Hoxton Church, Pitfield StreetNicoll
11.30...Kingsland GreenBarker & Parker
11.30...Merton—Haydons RoadKitz
11.30...Mitcham Fair GreenSamuels
11.30...Regent's ParkJ. J. Allman
11.30...St. Pancras ArchesDalziel & Utley
11.30...Walham GreenThe Branch
3 ...Hyde ParkLane & Brooks
6 ...Stamford HillParker and Flockton
6 ...Victoria ParkMorris
6.30...Hackney Road—Warner PlaceGraham
7 ...Clerkenwell GreenLane

Monday.

8 ...Polygon, Somers TownWardle & Bartlett

Tuesday.

8 ...Mile-end WasteDavis

Wednesday.

8 ...Broadway, London FieldsBarker

Thursday.

8 ...Hoxton Church, Pitfield St.Pope & Allman

WOOLWICH.—Arsenal Gates, Sunday Sept. 11, at 7 o'clock—Robert Banner.

PROVINCES.

Glasgow.—Saturday: Jail's Square, at 7 p.m. Sunday: Jail's Square, at 1; Paisley Road Toll at 5; Jail's Square at 7.

Cambuslang.—Saturday at 6 p.m.

Leeds.—Sunday: Hunslet Moor, 11; Vicar's Croft, 7.30. Friday: Corner of Christ Church, Meadow Lane, at 8 p.m.

Norwich.—Sunday: Market Place at 3; Agricultural Hall Plain at 7.

Dereham.—Every Wednesday, Market Place at 7.

Date.	Time.	Place.	Speakers.
11...4	...	Walsall	Weaver & Deakin
11...7.30	...	Birmingham, Council Ho.	Sanders
11...6.30	...	"	Bull Ring
12...7	...	West Bromwich	Sanders & Webb
13...6.30	...	Dudley	Donald
13...6.30	...	Great Bridge	Sanders
14...6.30	...	Pelsall	Weaver
14...6.30	...	Tipton	Donald
15...6.30	...	Wednesbury	Donald
16...6.30	...	Oldbury	Donald
16...6.30	...	Bloxwich	Weaver
17...5	...	Willenhall	Donald
17...7	...	Wolverhampton	Donald
17...5	...	Darlaston	Weaver
17...7	...	Bilston	Weaver
17...5.30	...	Brierley Hill	Weaver & Deakin
17...7.30	...	Stourbridge	Sanders
18...6.30	...	Birmingham, Council Ho.	Donald
18...6.30	...	"	Bull Ring
18...6.30	...	Walsall Birchalls	Sanders
18...4	...	Walsall	Weaver & Deakin

SOUTH WALES PROPAGANDA.

Readers of the *Commonweal* have noticed a few weeks back the extremely interesting and promising report given in these columns of the work done by Kitz and Mainwaring. It is imperative, if the work is to be of permanent benefit, that other speakers be sent at once. The Strike Committee has exhausted its funds in the carrying on of the extra work necessitated by the late strikes, etc., and now appeals *urgently* for the necessary "sinews of war." Those upon the spot who wish speakers to come down, and all those anywhere who are willing to help, are asked to send in contributions to the Treasurer of the Strike Committee, 13, Farringdon Road, E.C.

CONCERT in Aid of 'COMMONWEAL'

Special Notice.—On Saturday October 15 a Concert will be held in aid of the 'Commonweal' Fund at 13 Farringdon Road, concluding with an original Dramatic Sketch by members and Friends.

Members and friends who can assist with songs, recitals, etc., are requested to send in their names to the Committee. Further particulars will be published shortly. H. A. BARKER and W. BLUNDELL.

The Sheffield Socialists will open their Winter Session with a

TEA AND ENTERTAINMENT

On Monday September 12, at 43 Scotland Street. Tickets 9d. each.

COMRADES.—I wish to support the appeal of the Bloomsbury Branch on behalf of the family of William English, who was not only one of the originators of that branch, but a worker in the movement before the League or S.D.F. was thought of, but has not done the active work that some comrades have of late. Owing to bad health he has been unable to work for ten months past, and been bedridden for five months. He leaves a wife and eight children unprovided for.—JOSEPH LANE.