

# THE COMMONWEALTH

The Official Journal of the Socialist League.

VOL. 4.—No. 106.

SATURDAY, JANUARY 21, 1888.

WEEKLY; ONE PENNY.

## NOTES ON NEWS.

THERE is plenty of talk at present on the revival of trade which will bring back "prosperity" to the country; it is well to watch the trade accounts in the press, so as to get some idea as to what this revival and "prosperity" means, and also the strange confusion of ideas that are usual, and which naturally come from the conflict between the view of the real needs and desires of consumers of goods, and the view taken by those whose real business is *investment* and not *production*, and to whom said consumers are just so many milch-cows.

"Concerning food products, it is satisfactory to find in Beerbohm's corn-trade list the remark that a return of firmness is expected in the trade, accompanied by some improvement in the prices." (Note: "improvement" means rise in price; good luck to the seller, ill-luck to the buyer.) "In the sugar-market there has been since the autumn a rise in prices, based in part on a reduced estimate of the beet-root crop, partly on the formation of syndicates for the rise in the market in Europe as well as in America; (otherwise, "rigging"). In coffee it appears that short crops in Brazil, Java, and elsewhere have so raised the price as to check consumption, and a further rise is doubtful. In tea the competition of Indian growths has prevented the more distinct rise in prices which might have ensued upon the poor quality of the China leaf during the season. . . . In tobacco the crop in the United States promises to be but a fraction of the average, and prices have distinctly risen."

"Short crops and high prices" therefore are still what we must pray for, as in the old days of the Corn Laws, to bring back prosperity to the world—the world of forestallers and regraters, at least. Yet such is the amazing power of cant that these very same thieves profess to be afraid of the political outlook and to dread a European war; though it is absolutely certain (as indeed our forestaller points out in the case of canned meats) that a war would raise prices and increase "consumption," and so help us forward to the longed-for "prosperity."

How often the blessings of the cheapness of wares are dinned into our ears as a reason for the workers accepting their slavery quietly! But now it seems that we are to rejoice in the rise in prices. May a plain man ask *which* of the two is the blessing, since both can scarcely be?

If Mr. Froude had not lately been taking up the cudgels against Socialism we might have looked upon him as a possible convert, judging from the account of his diatribes against the commercial sham democracy which at present rules the British Empire. But it is to be feared that he sees Socialism to be a step by the way to the overthrow of the authority, the complete despotic development of which is Mr. Froude's god.

Yet it is somewhat doubtful to my mind whether the paternal government, the decease of which Mr. Froude laments, is the hierarchical authority founded on *status* which was the full development of feudal society. I rather suspect his hobby to be a thorough good rattling bureaucracy of the "superior persons," not yet realised in history, and now for ever impossible of realisation. Much as we suffer under the present shabby tyranny of the Society of Contract, we must admit that it is something that it has destroyed the holiness of the superior person, and forces him, if he is to be something, simply to exhibit himself as a leader of shabbiness. Mr. Matthew Arnold must go arm in arm with Mr. Podsnap if he is to succeed now. The great preacher of refinement must back up the sordid wretches who steal two-thirds of the Irish peasant's porridge with a long spoon indeed—viz., the whole power of the British Empire. The scorn of philistinism and the vulgar middle-classes has to throw in his lot with the thing he loathes and be a defender of sweating, or his *refinement* will find no great market for it.

We can bear the tyranny of contract the better because, unlike Mr. Froude, we know that it is not going to lead to a mere exaggeration of all its stupidities and miseries, but to a contradiction of the system that produces them. It will lead us rather to a condition of life the very struggle for which will be fertile of the heroisms which Mr. Froude regrets, and which when realised will give every opportunity to the "superior person" for exercising the talents he may really possess, while it denies him opportunity for the practice of the tendency to

imbecile domineering which not uncommonly goes with his better qualities.

Lord Salisbury on the stump again! He has been playing the return match to Mr. Gladstone, but in part his speech at Liverpool has a look of definite anti-Socialism worth noting. He begins by pointing with joy to the present signs of "prosperity," and makes this remarkable admission: "In this country and in Ireland what we really need to solve the difficulties—to undo and end the many insurmountable (?) troubles—is one touch of the magic wand of prosperity." In other words, that statesmanship has nothing to do but wait upon some fortuitous turn of the world-market which can neither be foreseen nor understood. A curious confession of imbecility, certainly; what a fall from the old high Tory theory of the government of the Gods and heroes! What a helpless condition for thirty odd millions of the deffest and most resourceful people in the world! However, we need not dispute with Lord Salisbury that statesmen are useless.

Another point on which we can agree with his lordship is that "Our principles with respect to property are not the same as when this depression commenced." That is, of course, true enough; nor can it be denied that if the new wave of "prosperity" should reach far enough; if the dogs do get any of the crumbs that fall from the children's table, we may expect to find the attack on property slack off somewhat; but apropos of this let our readers note our New York letter of last week, and the fact therein mentioned that the effects of the good trade of the past year had by no means reached the working-classes.

But what are we to say to this? "In these days, whatever may have been the result in the past, property can only be acquired as the result of the accumulations and exertions of industry." True, not of these days only, but of all days; and yet a very dubious sentence capable of more than one interpretation. It reminds one of the old Joe Miller of the doctor advising his patient to take exercise on an empty stomach, and the prompt answer, "Yes, doctor, but upon whose?" Whose industry gave Lord Salisbury the "accumulations" which form his present property? I am told that large as the salary of a Prime Minister may look to us others, there is little to be saved out of the job.

"In proportion," says the most noble, "as your laws assure to property its security, they assure to industry its reward?" Oh, most noble! you speak queer English and you have got on ticklish ground! What is the reward of the Irish peasant whose unassisted industry has made fertile land out of a patch of mountain bog? That his landlord shall force rent out of him when there is no rent, shall make him pay for being industrious. What is the reward of the English mechanic, who has made the capital and machinery which enables him to work, and has then to pay for leave to use it to a man who cannot use it, but who—has got it? His lordship's boldness can only be explained by his thinking he was speaking to fools—as he was.

Nothing can excuse, however, his dastardliness and snobbishness in leading cheers and laughter, from the despicable snobs who formed his audience, directed against the persons he has put in prison. There are degrees in baseness, but surely the superlative degree is jeering at prisoners, at men whom you have made helpless by your brute force.

Lord Salisbury finished by hints at the necessity of compromise in order to sustain the alliance with the Coercionist Whigs; and by promising not to go out of office for a small defeat—in fact, not till he was forced to. In brief, the meaning of his speech was a chuckle at the Tory good-luck of a revival in trade coming to help their big job; Lord Salisbury well knowing that the Government that finds itself in when a wave of prosperity comes on, is firmly seated on the content of the great mass of the middle-class, and can afford to scoff at all the misery that lies below it. Well, the game is good while it lasts, but in the nature of things it cannot last long; suppose the most sanguine expectations of the traders realised, what does that mean? Simply the preparation for a deeper depression on a wider scale than the last—and what then? Why, we may well hope to repeat that "our principles with regard to property are not the same as they were when this inflation commenced." The card-castle that Lord Salisbury is so busily engaged in building will go down then; and meantime our duty is to see, whether it be in times of depression or inflation, that our principles with respect to property are not the same as they were before.

WILLIAM MORRIS.

## LAW AND WAR.

(Continued from p. 10.)

The unnatural atmosphere, in which we all grow up, stunts the mind even of the generous, to the level of a belief that their convenience is the same thing as the good of society. The kind-hearted but most irresponsible Sir Leicester Deadlocks of the time sees clearly enough that another class has established itself on the line of communication between the producer and the consumer of milk and corn, and is levying an impost on the food as it passes by. They see with resentment in a dim kind of way that they themselves, the old-fashioned landlords, living on a *fair rent*, are giving place to the modern commercial middleman, who get the *profits of a business*. One of the Deadlock family in Norfolk a short time since told a meeting of agriculturists that "one means by which English agriculturists might improve their position was the elimination of the middlemen." Then, again, the excellent farmers of Alsace, drawn to the life for us in the novels of M.M. Erkman and Chatrian, have "taken an emphatic step towards the abolition of the middlemen, who have been getting too big a share of the profits of their cheese, butter, and milk, by establishing a milk-market, by means of which the farmer gets his milk sold directly to the consumer." Does he indeed? If so, the consumer is better off there than here.

But I do not see either here or there any mention of the poor labourer, unless he is "the consumer," whom the English and Alsatian farmers want to get at, with the view of making a profit out of him. He indeed may well wish for the elimination of the middlemen, who stand in a long row—kings, dukes, farmers, manufacturers, merchants, shopkeepers, costermongers—between him and the produce of his work.

The privilege of a class or nation is any condition of things which enables them to take other people at a disadvantage and to get profit out of them. The defence of privilege is carried on in the law-courts and in law-making assemblies, and rests ultimately in force, thinly hidden under a pretence that it is "the will of the people" that upholds the system. Party government is the expression of the fact that society is made up of classes, which act as though they had antagonistic interests, though they proclaim and partly think that the interests of all are the same. Thus there goes on a continual alteration of separate laws, as different sections come into power, each class being shocked in turn at the cruel results of the exactions of the others. The result in long centuries is a collection of laws related to each other in an infinitely confused way, but having one feature in common, namely that somehow or other the law-making class shall keep its privileges intact. New laws are not intended to do any positive good, nor to make any convenient arrangements, independently of the already existing laws, but merely to patch up evils in these existing laws. In other words, legislation now makes no attempt to remove the cause of evil, but only to prevent some natural result when it becomes too shocking. Chattel-slavery for hundreds of years was dealt with in this way, and we now have similarly Acts for abridging the hours in factories, or forbidding certain kinds of work to women and children, or arranging that husbands, wives, and children, when imprisoned in workhouses, may be allowed to see each other for a few moments each day. Again, we have all sorts of adulteration Acts, by which it is intended to check the evil result, adulteration, though all the time the cause which urges men to adulterate their goods is left untouched. This other and far worse evil result remains, the temptation to be dishonest. How strong this is may be judged from some passages in the *Daily News* of September 1, 1887, where, in discussing the lately passed Margarine Act, the writer says: "It is a severe reflection on commercial honesty" that in general one out of every six samples of butter is adulterated, and in Lancashire one out of every three. In St Luke's Parish, London, one third of the milk is diluted, and in Durham the wretched children for whom the Charity Organisation Society provides free breakfasts, have to satisfy themselves with milk diluted with thirteen per cent. of water. But, continues the *Daily News*, "science is on the look-out." It is indeed; it discovers butterine or oleomargarine one day, and invents the means of "detecting" them another. And that public opinion which finds vent in the newspapers gives equal praise to both of the ingenious efforts, and sums them up among the other resources of civilisation. The small newspaper-reading class, which arrogates to itself the title of the *public* does not seem to see that this is war, of a worse kind perhaps than a war of bayonets and guns. The way in which the latter is now carried on has been slightly modified from ancient times. We do not bring quite all the resources of our civilisation to bear on the Burmese or Afghans, one or two such as the poisoning of water and the starvation of the wounded being omitted. The other kind of war is somewhat more severe, these omissions not being made in its proceedings. For myself, I prefer the fighting kind; dramatic and striking as is the eviction-war now going on in Ireland, the people there are not having an utterly bad time of it. In the midst of the rough and tumble scramble between the army of constables and the people, the latter must smile as they pour hot gruel on to the heads of the crowbar-brigade, they must be gratified by the feeling that they are doing something to work out their freedom.

But no such feeling exists among the millions crowded into our commercial centres: they carry on always a blind struggle against they know not what. When they have been brought low by semi-starvation, and when their stomachs have been put thoroughly out of order by alumized bread, margarine butter, and fusel-oil gin, they

wander out aimlessly and break their heads patiently against the other resources of civilisation, handled by one who has too often used them on the more active barbarians of Africa or Asia to have any difficulty with these shadows of men here at home. Blind and dumb, however, as the crowded millions are, they may submit to, but they cannot possibly have any affection for, a civilisation which expresses itself towards them in forms like this. They have no reason for affection towards a system which has no regard for them; which has come to the natural end of all institutions fixed and established, whether empires or churches, oligarchies or constitutional monarchies, and now aims mainly at preserving itself by the making of more and more laws. For, as Charles Dickens says of it, "The one great principle of English law is to make business for itself. There is no other principle distinctly, certainly, and consistently maintained through all its narrow turnings. Viewed by this light it becomes a coherent scheme, and not the monstrous maze the laity are apt to think it. Let them but once perceive that its grand principle is to make business for itself at their expense, and surely they will cease to grumble." And again, he speaks of the legal tribe as "doing duty, like a piece of timber, to shore up some decayed foundation that has become a pitfall and a nuisance. And with a great many people, and in a great many instances, the question is never one of a change from Wrong to Right (which is quite an extraneous consideration) but is always one of injury or advantage to the eminently respectable forensic legion."<sup>1</sup>

It is these forensic persons who grind the greatest advantage out of the legal machine. This has become so complicated that no one can understand how its various bits are related to each other; and moreover, many of these parts have been left in for no better reason than the fear lest the works should tumble to pieces on their removal. A lawyer writing to the *Pall Mall Gazette*, November 16, in reference to the meetings of the unemployed, which the police were preventing from being held in Trafalgar Square about that time, says: "It does not seem to be generally remembered that the English statute-book swarms with enactments which if enforced would soon stop all liberty. The difference between England and the despotically ruled countries of Europe is not in the laws, but in the fact that there they always enforce the laws, here we keep them in reserve." No weapon is better suited than an uncertain law to the hand of a tyrant who knows when to use it and when to keep it in reserve. If, then, we may credit the lawyer's account of his own business, England is already despotically ruled, only the tyrant is a class, consisting of lawyers and official people in general, who go through a special training in the use of their instrument. They must feel surprised—even amused sometimes—for despotism has its comic side—at the results of putting their machine in motion; as when two justices of the Queen's Bench a few days since, in the case of a plot of ground at Lancaster which had been bought for a cemetery, decided that the purchase did not entitle the buyer to put a wreath of flowers on a grave made in the cemetery!

With all this absurd complication it is quite out of the question that the ignorant persons who form the immense majority of Parliament can foresee the effect of the Acts which they vote on. These are, it is true, passed by Parliament, but the law is made by the judges, attorneys, and barristers who, as the phrase goes, "interpret the law." Statutes have no meaning until "a case has been taken." No one knows, for example, whether bread, butter, meat, etc., are "within the meaning of an Act," apparently referring to them, until an enormous amount of perverted ingenuity of attorneys and judges has been given to the wording of the Act; and the same ingenuity will take "out of the Act" articles evidently intended to be included in it.

This expenditure of ingenuity is charged for very highly, the forensic tribe having the fixing of their own fees. Quite recently, for example, it cost over £3,000 to get settled a small question of commoners' rights over Beddington Corner, a bit of common at Mitcham. Thus, as in many other cases, the system has ceased to perform the service for which it was intended, namely the preservation of the privileged classes. It now serves the interest of one class only, that of the lawyers. Other classes feeling what they consider an injustice, find an appeal to law very doubtful and very costly; so much so that the cooler heads among them prefer to endure the wrong rather than to try a remedy so uncertain in its action. "Legal administration is comparatively cheap and swift in Scotland; but an eminent Scotch judge once told me that if he were riding along Leith Walk and somebody preferred a claim to his horse and took it away, he should think it on the whole better to put up with the loss of the horse than to go to law with the spoliator."<sup>2</sup>

C. J. FAULKNER.

(To be concluded).

"MOSTLY FOOLS."—A few people have been robbed by highwaymen, pickpockets, and burglars; rather more people have been robbed by lawyers; a still greater number have been plundered by rings and monopolies; and all who work have been exploited by landlordism. But while only a few want to stop the plundering operations of the landlords, and a few more want to arrest the monopolistic and legal thieves, everybody wants to capture the comparatively unimportant burglar, pickpocket, and highwayman. This, among other things, is what gives point and sting to Carlyle's cynical statement that England is populated by thirty-five millions—mostly fools. And this is why we Canadians, and the people of other countries as well, have to confess that though Carlyle said England he needn't have given his remarks such a local and limited application.—*Toronto Labour Reformer*.

<sup>1</sup> Dickens: 'Bleak House,' Chap. xxxix.<sup>2</sup> Prof. T. H. Huxley: "An Olive-Branch from America," in the *Nineteenth Century* for Nov. 1887.

## INTERNATIONAL NOTES.

## SPAIN.

BARCELONA.—The important strike of the masons and carpenters at work on the exhibition buildings, and later on throughout the town, has terminated with a long explanatory manifesto which is published in most of the journals of the town, in which the committee of the strike give their reasons—no doubt excellent ones—for giving in.

"Our bourgeoisie," says *El Socialista*, "superficial and frivolous as it is, dominated by the fever of commerce, and living from day to day, believes that this is a definite solution of the late agitation, while the workers, strong in their right and having before them the ideal of their emancipation, uniting the present with the future, look upon the movement of to-day as but a page in their history."

LINARES.—The labour-movement is making considerable progress in this place, several labour federations having lately been formed in the different trades.

The eight hours movement occupies much of the attention of the Labour Party in Spain, the initiative being taken by the Barcelona section. A list of 136 labour-groups and societies who have federated in their demand for legislation upon the question is published in *El Socialista*.

## AUSTRIA-HUNGARY.

The *Gleichheit* (Equality) of Vienna has again been confiscated by the police. The first number of the *Bäcker-Zeitung* (Journal of the Bakers) has met with the same fate.

A new Socialist paper has been issued at Pradl, near Innsbruck (Tyrol), entitled *Volkstimme* (Voice of the People). It is a monthly organ, edited by comrade Michael Zelger.

The Socialist press is at the present moment represented in Austria-Hungary by the following papers: 1. *Gleichheit* (Equality), weekly (10 and often 12 pages), edited by Bretschneider and V. Adler; 2. *Volksfreund* (the People's Friend), fortnightly, edited by Dundela; 3. *Arbeiterstimme* (the Voice of the Worker), fortnightly, edited by Zacharias; 4. *Volkstimme* (see above); 5. *Rovnost* (Equality), fortnightly, edited by Wlach; 6. *Hlas Lidu* (The People's Voice), fortnightly, edited by Richard Zahálka; 7. *Vek Svobody* (the Century of Freedom), fortnightly, edited by W. Körbler. Furthermore, the Austrians published four trade organs, equally based on Socialistic principles: 1. *Bäcker-Zeitung* (Bakers' paper), fortnightly, edited by Gargula; 2. *Hutmacher-Fachblatt* (Hatmakers trade organ), fortnightly, edited by Humitch; 3. *Zeitschrift für Plastik* (Review of the plastic arts), monthly, edited by A. Goehre; 4. *Vorwaerts* (Forward!), organ of the composers' trade, weekly, edited by H. Faber.

## ITALY.

Comrade Carlo Monticelli, from Sanremo (Liguria), is about to publish a volume of revolutionary songs, entitled 'Canzoniere Socialista' (the Socialist Singer).

## SWITZERLAND.

A new Socialist organ has been started at Berne, entitled *Der Schweizerische Socialdemokrat* (the Swiss Socialdemocrat), and intends to deal chiefly with the interests of the workers of the canton of Berne.

Another Socialist paper, entitled *Il Lavoratore* (the Worker), also appears since the beginning of this month at Lugano, and is devoted to the interests of the Italian-speaking Swiss workers.

## BELGIUM.

A new Socialist paper, entitled *La Liberté* (Freedom), the organ of the working-men of the Hainaut province (miners district), has been started at Charleroi, and Elisée Fauvian, member of the committee of the dissenting Socialists, is the responsible editor of it. It is hoped that Fauvian is going to set to work actively in order to bring about the reunion of all the Belgian workers, who split themselves in two camps some ten or twelve months ago, under the nefarious influence of a bourgeois politician named Defuisseaux.

The situation of the industrial workers of the Centre (miners and glass-blowers district) is getting worse every day. A great number of them are reduced to starvation point. During the last two months one fourth of the total number of the workers have been dismissed. At Croyère, at Haine-St-Pierre, Hiart, at La Louvière, many of the men are entirely dismissed, and those who remain have to undergo large reductions of wages. In most of the works people only work three and four days a-week, at seven hours per day. Numerous meetings of out-of-work men are held, and the prospect for the coming months is very dark indeed. V. D.

## LITERARY NOTES.

We have received a sociological work from Dr. N. Colajanni entitled 'Corruzione Politica' (Political Corruption) which we hope to review later on.

*Il Fascio Operaio* has entered into its seventh year of existence, in despite of many vicissitudes and mishaps. We offer it our congratulations, with best wishes for a useful and active life in the future. M. M.

"A Modern Fish Story" (*Christian Commonwealth Office*, 73 Ludgate Hill, Ed.) is a clearly-put allegorical indictment of modern society under the figure of a pond in which a class of lazy fish live upon the labour of a class of working fish, until the latter arouse themselves and put an end to it all, with the to-be-expected sequel that

"The latest news from the Pond is that the water rates or taxes required for public purposes are so small as to cease to be a burden, for with the results of five minutes' work per day every fish can pay his water rent or tax. The homes for poor old fish are empty, as their grateful children are both able and happy to sustain their declining years. The lazy fish, losing all expectation of getting anything for nothing again, have gone to work and are becoming most useful citizens. They say they are very much happier and better off than in the former lazy times, which they wouldn't have back again on any account. The gaoles are empty, because it is so easy to get a living by honest industry that no one is forced to steal. The schools are about the only item of public expense, and the young fish have been so well taught that if any lazy fish should ever travel to that pond to look up subjects he will not be likely to 'cod' any in that school, for fear of the hazing they would give him. The fire-water has been fenced off completely, and the dream-plant pulled up, so intoxication, crime, and imbecility are banished from the pond, as well as poverty, for the old and natural law is again gladly and happily obeyed by all, every fish doing by other as he would have them do by him."

## THE BLACK SHEEP.

"To thine own self be true."

The black sheep baa'd as the shepherd went by,  
Thinking: "My master will know it was I;  
Docile and tractable ever I keep—  
Oh, if I were a collie instead of a sheep,  
I would e'en to myself be true, sheep,  
And true to thee, shepherd mine,  
Though the word were to be "taboo," sheep,  
By every true canine!

"If I were a man," the black sheep said,  
And he sheepishly wagged his silly old head,  
"I would serve my good master and pray to be  
One day, such another, please god, as he—  
I would stick to the master like glue, sheep,  
Nor hearken to Union men,  
For I could not well be true, sheep,  
To the rest of my fellows then.

"And yet I excel in my humble walks,  
I never indulge in rebellious talks.  
Doth the shepherd not keep the fold secure  
Lest the hunger wolf should be in at the door?  
And so to myself I'm true, sheep,  
When shorn of my cosy fleece,  
And I never murmur, like you, sheep,  
But faithfully hold my peace.

"Would you now know the wherefore—then, look you, white sheep,  
Take pattern by me—your black brother is deep;  
Doth he diet on dirt? is he passive and low?  
Oh, to save his own mutton behaveth he so!  
And thus to himself he is true, sheep,  
Though false to all else beside,  
He is shorn of his wool! very true, sheep,  
'Tis therefore he keeps his hide!"

The shepherd hath counted the head of his flock,  
Quoth he: "I must rid me of all the old stock,  
Their fleece cometh slowly and selleth too cheap,  
They're fitter for mutton than wool-bearing sheep."  
—And as I passed the Smithfield shambles,  
Behold, a black sheep made moan:  
"Before you are true to yourself O dear!  
Make sure that yourself's your own!"

T. MAGUIRE.

## MICHEL SCHWAB.

MICHEL SCHWAB was born in Kitzingen, Central Germany, August 9th, 1853. His mother died when he was eight years old. His father was a small tradesman and died four years later (1866), when the home was broken up, and after all debts were paid there only remained a small sum for each of the only two children, Michel and his sister. One year later he became a communicant, but inside of a month he says his faith was so rudely shaken by the worldly actions of his priest that it never recovered. He says: "I was then about thirteen years of age, and a few months' later Schiller's works fell into my hands. That was forbidden literature! Nevertheless, we pupils read and enjoyed them very much. Schiller, like all really great German classics, was a disbeliever in Christianity. Till then I had only known of him by 'selected' poems that I saw in the school books. All our teachers told us about him and the other classics was, that they were great men, but their works no proper reading matter for boys. After Schiller I took to Goethe, the 'Great Heathen' as he was called by the priest who undertook to enlighten us in the doctrines of the Catholic faith. Then came the study of German, Greek, and Roman classics. My faith dwindled and dwindled, and when I was sixteen, instead of being a Roman Catholic I was a Deist, that is, my faith was simply the belief in a personal God, and some years later I did not even believe that." Circumstances and lack of means now compelled him to leave school and learn a trade. He selected book-binding, and was apprenticed in Wuerrburg. Here he lived a solitary life—books, books, and nothing but books. He bound them and read them. In speaking of this period of his life Schwab says: "How often did I sit till 10 o'clock in the morning with my beloved classics! They were everything to me, and a great deal of my time I thus mentally spent in Italy and Greece. Religious books and pamphlets I studied, too, but they only tended to strengthen my disbelief in religious teachings." Time passed rapidly, and in 1872, his apprenticeship having expired, he first became acquainted with trade-unions and the labour question by direct contact with agitators. He joined the Socialistic Labour Party, and in 1874 travelled over Central Europe, distributing Socialistic pamphlets, and agitating wherever he went, working at his trade at all times for support. In 1879, he conceived the idea of emigrating to Australia, but afterwards decided upon the United States. He landed at New York, but after three days' delay he went to Chicago. Here he kept aloof from all organisations and led a very solitary life, studying the English language with great energy and perseverance, which he soon mastered sufficiently to read Bancroft's 'History' and other great works. He remained in Chicago for one year, and later on he visited and worked in Milwaukee, Kansas City, Denver, Leadville, Cheyenne, and Durango. While in Milwaukee he joined the Socialistic Labour Party, and became an active advocate. He says the principles differ in no essential point from those of the German Social Democrats. He returned to Chicago, became engaged as reporter and afterwards as assistant editor of *Arbeiter Zeitung*, which position he occupied when arrested.

A regiment of Herr Mosts, even if every word were a loaded and primed dynamite bomb, instead of the harmless wind they are, would be a thousand times less dangerous to the community than the least harmful of the class to which Jay Gould belongs. Yet our wise Yankee neighbours, while they go into the silliest kind of silly fright over one Most, encourage, by every means in their power, the growth of Goulds.—*Labour Reformer*.



HAVE YOU NOT HEARD HOW IT HAS GONE WITH MANY A CAUSE BEFORE NOW: FIRST, FEW MEN NEED 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, 15 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, 15 Farringdon Road, E.C. Remittances in Postal Orders or halfpenny stamps.

Periodicals received during the week ending Wednesday January 18.

ENGLAND	Chicago—Alarm	ITALY
Christian Socialist	Vorbote	Milan—Il Fascio Operato
Die Autonomie	Denver (Col.) Labor Enquirer	Rome—L'Emancipazione
Jus	Fort Worth (Tex.)—South West	Marsala—La Nuova Eta
Justice	Hammonton(NJ)Credit Foncier	SPAIN
London—Freie Presse	Mitwaukee (Wis.)—Volksblatt	El Productor
Labour Tribune	N.Haven—Workmen's Advocate	Madrid—El Socialista
Norwich—Daylight	San Francisco (Cal) The People	Cadiz—El Socialismo
Railway Review	San Francisco Arbeiter-Zeitung	GERMANY
Worker's Friend	FRANCE	Berlin—Volks Tribune
New SOUTH WALES	Paris—Cri du Peuple (daily)	AUSTRIA
Hamilton—Radical	Le Socialiste	Brunn—Volksfreund
INDIA	La Revolte	Vienna—Gleichheit
Madras—People's Friend	Guise—Le Devoir	HUNGARY
Bankpore—Behar Herald	HOLLAND	Arbeiter-Wochen-Chronik
UNITED STATES	Hague—Recht voor Allen	DENMARK
New York—Der Sozialist	Amsterdam—Voorwaarts	Social-Demokraten
Frisheit	Seraing (Ougree)—Le Reveil	SWEDEN
Truthseeker	Ghent—Vooruit	Stockholm—Social-Demokraten
Volkszeitung	Liege—L'Avenir	WEST INDIES
Boston—Woman's Journal	SWITZERLAND	Habana—El Obrero
Liberty	Zurich—Sozial Demokrat	

## "SOLVITUR AMBULANDO."

WILL anyone say why some little right to use the above motto should not be allowed to the advocate of a new social state?

In one of the earliest numbers of the *Commonweal* Dr. Aveling used the term, but brought down upon his head such a storm in another paper that one felt quite sorry for the unfortunate appellant to the sanction of a latin quotation. Why is this?

Individualist writers from time to time use this same phrase. G. W. Foote, in a review of Frith's "Life of Bruno," *Progress*, May, 1887, quotes somewhat approvingly from George Meredith as a fine epigram, "Barriers are for those who cannot fly," which I take to be somewhat in favour of speculation and imagination as against experiment.

Another writer, "D," *National Reformer*, Nov. 27th, 1887, says, *re Vaccination*: "We may make mistakes; we may stumble and hurt ourselves; but *solvitur ambulando*. Even professionals occasionally go wrong."

I claim, that evolution should be allowed to solve, at least some of, the difficulties caused by evolution.

Society is as much a matter of evolution as any other organism, and why should anti-Socialists insist on Socialists fixing exactly how every detail shall be arranged in the future; it is neither possible nor advisable. There is no finality. Pope says "Hope builds as fast as knowledge can destroy."

There is one way, I think the demand to state all details may be at any rate met; not answered or satisfied perhaps, but simply met; but in such a fashion that the mere "political actionist," or the "individualist," will be just a little perplexed.

Challenge him to find any intelligent being who can sit down and draft a code of morals, laws, or a scheme of society, which can possibly contain the thousands of anomalies, injustices, and iniquities of our present society.

The bourgeois economics; the parliamentary ameliorations secured grudgingly from time to time; the variations in public sentiment, are each of them proofs that *solvitur ambulando* is above many things the main spring of immediate action.

How many hundreds of Acts of Parliament have been passed on the positive understanding expressed in our motto; a particular clause, fought for and fought against, step by step, simply because the above was really the motto.

One man will get up and protest against voting on an "abstract proposition," while another member will pledge his support simply "because the Bill at present before the House only embodies a principle, and does not go into detail."

What is the latest device of the rabid total abstainer, to get county by county, or even town by town, under an iron prohibition, or Closing Act, but *solvitur ambulando* in one of its worst forms, i.e., new restric-

tions instead of new freedoms; monopoly *v.* free trade; coercion *v.* reason and education. Bah! Out on such!

Ninety per cent. of our legislation is purely on the lines of the proverb; it is this fact which leads two such opposite men as Auberon Herbert and William Morris to urge the uselessness, or at least waste of power, in parliamentary action.

There is such a want of the bed-rock of true principle, and such an excess of expediency, that hardly an Act of Parliament is passed but what some vested right having to be guarded, some saving clause is inserted, which considerably vitiates the Act itself, or comes into violent conflict with some other Act; and the Act itself is only passed with the hope that one part may be used at a time when the other part is not needed, and so avoid collision for the time. Some of the instances which could be given of this are laughable and some of really tragic importance.

Several large works are known to lawyers on the 'Conflict of Laws,' and a reviewer of a certain 'Book of Penalties,' published some fifty years ago said, "There is hardly a pursuit of civil life that can be entered upon without being liable to penal visitation."

In 1836-37 a Select Committee of the House of Commons reported (*Athenæum*, April 2, 1837) "That laws are made for matters already fully provided for; that provisions necessarily required to carry into effect other matters provided for, are altogether overlooked; in brief that laws are verbose, unmethodical, inconsistent, excessive, defective, arbitrary, one-sided, partial, meddling, unintelligible, absurd."

The greater part of which is due to just a little too much of our proverb, and may seem to be a reason against Socialists urging any claim to it. The Socialist might retort he is so much opposed to monopoly that monopoly in a bad thing should be protested against.

Hurrying the other day along the busiest part of the Strand, in just the busiest time, our proverb seemed to receive a considerable amount of support.

Pause for just a moment in the centre of the pavement, looking towards your destination, and you see what seems to be a practically solid mass of people opposing you; if you are rather short in stature you can only see a few of the opposing mass, but even then enough to form a barrier across the whole of the pavement; if you are above medium height you see further ahead, but the difficulty only seems the more solid and impassable; stand, say, on the lions in Trafalgar Square, well above a mass meeting, and the crowd seems solid. Only seems, for go down into the crowd and except on very rare occasions, you will find quite ample spaces between most of the atoms of the mass; you can not only edge from part to part, but easily and comfortably pass along.

May I not fairly also use a figure just suggested by the words "atom" and "mass." Take any mass, say of sand, apply enormous pressure, make what seems a positively solid mass, you will still find water or oil will pass through; not in bulk, but *solving as it goes*, making its way between the particles, and more, really *dissolving*, that is, so adapting things to surroundings, that what was first an obstacle is now *part* of the new conditions.

No two instances or analogies can be, I think, absolutely above cavil as to parallelism, but I do think this last is in several points fairly applicable to my argument. Lavater said, "Call him wise whose thoughts and words are a clear *because* to a clear *why*," which condition, I think, is more nearly fulfilled by the Socialist who pleads *solvitur ambulando*, than by the opponent.

The Socialist stands, I submit, on a bedrock of principle, and *solvitur ambulando* is a fair counter for some of the blows aimed at him.

There are some writers, for instance, S. Butler, in that exceedingly suggestive book 'Erewhon,' who have urged that there is some amount of plausibility in the claim for the power of prophecy in the future. His argument is the evolution theory in another form. To know the future we must know all the past and all the present, both of which we fail in yet.

I submit that the Socialist can not more fairly be called on to state all the possibilities of the future than any other man. The fatal mistake made by the other man almost always is, that he will not allow evolution to have fair play; he will persist in spoiling any suggested new moral world by projecting into it the whole of the present *immoral* world. He will insist that jails will be just as ugly then as now, and that criminals will be just as hard to deal with; he will not remember that the Socialist claims, and evidence is all on his side, that most men, given a chance to earn a loaf, will rather do that than break a window to steal it.

The upholder of the present system protests against the possibility of the "utopian" dreams of to-day ever being reached; I am so much an evolutionist that there seems evidence not only will they be reached, but the process of reaching them will naturally and of necessity, call into life new emotions, new faculties, new powers, and then again set up new demands.

So far from codifying all the future, I should feel inclined to answer, Who are we to limit and tie down the generations of the unborn? We are cursed by too much of that from the past; let us do our best for so far as we can see; doing nothing which we can conceive will in any way injure the future; remembering always that *this* is, for all we know to the contrary, our only chance to live at all, and so *living now*; believing all the time with Lowell that

"After us some purer scheme  
Will be shaped out by wiser men than we,  
Made wiser by the steady growth of truth."

*Solvitur ambulando* is a proverb acted upon daily, hourly, by every



one. Go boating on a rocky coast such as Guernsey, you are confronted every moment by rocks which would dash the fragile boat to atoms; you know or your boatman knows the channels, and fixing his eye on the distant landmark, passes one after the other the dangers around. *Solvitur ambulando!* certainly; he don't try to skip over the rock. The one point is steadily kept in view no matter how much the narrow channel doubles back.

Seek the contractor of great works and learn how often our proverb comes into play. After every provision made, much of difficulty has to be dealt with, just exactly when reached, not before; and it is sometimes, not seldom too, found that what was expected to be a grave difficulty has been dissipated; this last word, not quite correctly used here, suggests a figure where it can be used in its quite correct sense.

May one suggest to some objectors to Socialism, that many of the objections now raised are somewhat of the nature of fogs or mists; foul vapours arising from unhealthiness, partly of the observer and partly otherwise. That these vapours, like the cloud man of the mountain, are as truly dissipated when fearlessly approached. That we may, with Truth for our guide, go on

"Rearing  
The goodly framework of a fairer state,"

without standing too long over details which may never be of moment,

"For men in earnest have no time to waste,  
In patching fig-leaves for the naked truth."—Lowell.

THOMAS SHORE, jun.

## MRS. BROWN IN SEARCH OF THE TRUTH.

DEAR MR. EDITOR,—I have taken your paper in ever since the young woman what keeps the newspaper and cigar shop round the corner sold it to me instead of the *Christian Commonwealth*, which I allers used to read. At first I was terribly bothered to make out what those  $x$  and  $z$  meant, but gave it up, and I left that alone and read the other parts; and I finds that it means a better life for poor people here, and the other paper was filled with talk about angels and cherry-bums, and seraphims and eternal harps; so I sez to the young woman as kep the shop, "You may get me one every week." Sez she, "Mrs. Brown, you will get locked up; for the man who orders one here is only out on bail, and is going to be tried for creating seduction." "Never mind," sez I; "I'll find out what its all about. The other paper tells us that we are all to meet up above and be clothed with glory, which isn't clothes at all, and I think that even if it's true it won't be decent. So get me my *Weal* every week." Well, the hussy goes and tells our first floor as I was a Socialist and rioter. Me a rioter! and at my age! and that bad with rheumatiz that I can scarcely walk! So as I'm going down-stairs I meets our first floor. "Oh," sez she, "how do, Mrs. Brown? So you belong to the Socialism I hear?" "Not me," sez I, firing up a bit, "but I likes to hear both sides." "H'm," sez she, "a parcel of blarsted furriners, what lives on muck that a dog wouldn't eat—leastways not an English dog. They want other people's goods, and would swim in blood to get 'em." Sez I, "It's odd for you to talk like that, and you have two boys home on holiday, one a soldier and the other a sailor; and I heard the soldier bragging as how they sold and auctioneer'd off the things they stole in Burmah, and how many people they flogged and shot; and the sailor told us as how his ship fired upon some poor black people's houses, killing men, wimmin, and children because someone else, not they, had eaten a missionary who went a-poking his nose where he'd no bizness. If he was like the missionary as comes sneaking about our doors they must have felt awful bad, poor things, after their meal. Murder's murder," sez I, "and I shouldn't like to mother 'em or hide 'em as does it." "Do you call my boys murderers," yelled she, "as went out to fight for their country?" "Fight for their country!" sez I. "Bosh! Went because they'd been out of work for nigh a twelvemonth, and had nothing but the workus in front on 'em. A pretty country to fight for!" "Yes," sez she, "the likes of you would let all the blarsted furriners come here and take our things." "Oh no, Mrs. Perkins," sez I, "we've got some good English brokers as can manage that job: that you know!" (she owed a lot of rent). "And when they've done with you, all you get of 'your' splendid country will be at the bottom of a parish grave," sez I, "in a black box with the chalk mark rubbed out, like them people over the way, whose old man was buried in the parish, and they cried over the wrong coffin, because the mark was out." "Anyway," sez she, in a rage, "we don' eat the filth that them wretches as are born abroad do." Just then her little Annie came in from the street: she's a saucy little slut. "Mother," she sez, "I can't get no cold faggots; they're sold out. But the man sez he can let you have some pieces cheap, as the weather is 'ot and he's afraid they'll turn." "You little wretch!" screams her mother, giving her a fearful smack, and rushing after her, left me. "Well!" thinks I, "it's a splendid country to go let your children commit murder abroad for, when it comes to cold faggots on a Tuesday at home!"

We don't speak now, me and Mrs. Perkins.

I went to a meeting the other evening. It was this way. I seed a bill in a shop window to say as how a public meeting was going to be held that same evening to tell people as how if they would give up eating meat and take to nuts and fruits instead they would all be well off, and have no more drunkards, fools, or paupers. I was flabbergasted. I stepped back a little to make sure of the address, and a man sez, "Hold up, mother, are you drunk?" "No," sez I, "only upset." And I was upset to think as how my *Weal* comes out every

week saying as there must be a Social Revolution before things would mend, and here it was after all in a "nutshell" and all settled; only got to eat nuts and fruit, and it would all come right. "I'll go to that meeting," sez I to myself when I got upstairs, so I takes my old gamp and starts. As I gets on the first landing, Mrs. Perkins opens her door a little, and sez out loud, "Oh, there's going to be another row in the Square, and they're going armed," sez she, looking at my umberella. I was going to say something about those faggots, but I let it go, and bore it all for the Cause. Well, I gets to the meeting, and there was a lot of very thin pale people on the platform, all lookin' as though they had only just got over a bad bout of illness—trained to run up gaspipo, as my Jack used to say.

The Chairman opened with a long speech, and said as how the working-people—he wasn't one himself—eat and drank too much and wasted too much wages, and as we couldn't keep up with the furriners, we must eat nuts and fruit and some prison bread he showed us. After some more of the invalids had said something, some one gets up in the hall and said he was a member of a subbaban branch of the Socialist League. Didn't he let them have it, I could have kissed him on the spot! He said as how they wanted to get us down as low as Chinymen and Hindoos, what lives on rice and rats, and as how people-like Brassey and others ought to try the skilly and prison bread. I shouted "Ear, Ear!" and banged the old gamp on the floor. "Order, order!" sez they to me, and then another one gets up and was rude to them. He sez, "I keep a lot of cocks and hens, and they're vegetarians, and I give them the oats and beans, and they live on that and I live on them." One got up on their side and said as how we used to have grandnivorous teeth and now had got cardnivorous ones through eating meat. Then they handed round some prison bread and nuts and raisins to try, and some boys in the gallery seized the lot and began singing, "I've tasted once or twice, and found them very nice." Then there was a rumpus, so I came out. I seed some police outside, and I thought as how I should like to see their teeth before they joined. I know they must have grandnivorous ones, for they never taste meat until they get quartered upon us cockneys to illtreat us and take away our rights. Fine body of men, they say, but you should see the one as is on our beat, only just up from the shires. He walks like a retriever pup after a bone. I see in the *Telegraph*, which I hears is got up by a Jew, that the police is a brave lot. I don't know what bravery is, but if running after poor people's kids as has only the streets to play in, and knocking them about and stealing their toys to take home to their own brats, or taking money from poor gals on the streets, and persecuting costermongers and cabmen and coffee stall men and perjuring themselves is bravery, they are brave. Just because they catch a burglar once in three times they're a brave lot; so they ought to, they're the servants of the hupper classes, and its only them as burglars go for—Who'd burgle me and my gamp, I should like to know? We're more afraid of brokers than burglars down my street. If the Jew, who I hear got the paper up what says that we poor people are failures because we are poor, had his deserts given him he would be more civil. If the working-men don't take it out of him and the police he is so fond of, then they deserve to be insulted and knocked about, and this is the honest opinion of

SAREY BROWN.

THE WORST?—"Over the dispatch that told of the grief and agony of Albert Parson's widow, as she looked for the last time on the white, dead face of her husband, this hyena of the *Republican* placed the headline: 'Mrs. Parsons Raises a Howl.' I believe the man who is capable of expressing such a beastly, brutal, and inhuman expression, would traffic in the honour of his sister and riot in the proceeds of his mother's shame."—*Denver Labour Enquirer*. True, comrade, every word of it! But while you imagine the reptile you belabour to be the meanest thing that crawls, you are wrong. There's the editor of the *London Daily Chronicle* yet to hear from.

"Give anything a bad name, and the majority of mankind will abominate it without examination, merely in consequence of the first impression, which they hastily received from a misapplied appellation." So with Socialism: to-day the unthinking masses scoff at its exponents, not because Socialism is bad, but because they have been told that it is so. Socialism, they say, means violence, disorder, crime, pillage, bloodshed, etc.; whereas in reality it means order, brotherhood, the commonweal. Thus the name Socialism comes to mean to the take-on-trust portion of society the very antithesis of what it is. Verily, "what's in a name?"—H. A. B.

THE TITHE WAR IN WALES.—On Friday Messrs. Peterson and Todd accompanied by the Hussars, police, and emergency men, proceeded to Rhysyal, a mining and agricultural district near Holywell, to levy distraint on behalf of the rector of Rhydywyn. The new tactics of the Anti-Tithe League were adopted, and as the emergency men approached the farms they found the yard gates locked, and the farmers and their servants enjoying the result of their movement. As no violence was offered, the soldiers withdrew, and soon afterwards a charge of dynamite was exploded as a signal to the miners to assemble. Matters now assumed a serious aspect, and a mounted messenger was despatched to recall the soldiers. Their presence and a speech from an influential mining captain of the district preserved quietness during the day.

THE COTTARS' AGITATION IN LEWIS.—In the Carloway and Shabast districts the cottars have demolished the fences of the sheep-farm of Upper Dalbeg which was formerly occupied by crofters. The cottars in the townships of Callernish and Braeselete have invaded the great sheep run of Lindshadder, in the parish of Uig, and have threatened to demolish the dykes and fences which divide it from the crofting townships. The run includes a large area of good arable land formerly in the possession of thirty-eight crofting townships, and from which the people were evicted some years ago. News from the Ness district confirms the reports respecting the demolition of the fences and dykes of Mr. Murdo Macfarquhar's sheep-farm, while the fences and dykes of Gilson sheep-farm have been partly demolished. Similar work has been going on in the districts of Ness, Barvas, and Shader.

## THE LABOUR STRUGGLE

BRITAIN.

Notices have been issued to the miners in Fife and Clackmannan, of a reduction in wages equal to 8d. per day.

The Edinburgh joiners on strike against the reduction from 7d. to 6½d. per hour number about a hundred.

The colliers of the Cambuslang District, Lanarkshire, are on strike for the sixpence per day deducted from their wages last year.

The arbitrator in the engineers' dispute at Bolton, has of course decided against the demand of the men for a return of the 2s. weekly taken from them in 1886.

The prospects of the iron trade having improved, the miners in the Forest of Dean, are considering the advisability of demanding an increase of at least five per cent.

The threatened wages difficulty in the lace trades at Nottingham has been averted by a resolution of the Conciliation Board, that the present prices in the levers branch shall continue throughout the year.

The rivet boys employed in the shipyard of Messrs. J. and G. Thomson, Clydebank, have struck for an advance of wages from 15s. to 18s. per week. A large number of men are thrown out of work through the strike.

SHEERNESS DOCKYARD.—In order to reduce the number of hands employed in Sheerness Dockyard, it has been decided to suspend the entry of apprentices this year.

STRIKE OF WHARFMEN.—A strike has occurred among the Dowlais Steel Company's wharfmen at Cardiff, and there is some talk of removing operations to Newport. A great deal of ill-feeling has been occasioned by the importation of Dowlais men, and bodies of dock police are protecting the neighbourhood.

DURHAM MINERS.—The Durham miners have passed the following resolution: "That seeing that at the present time there are 305,663 miners employed, and only 96,625 in the various associations, we consider it highly necessary, before any united action can be taken, that the men ought to join their local associations and then form a general one."

The hoe makers at the Brades Steel Works, Oldbury, are on strike against certain conditions as to the payment of waste which the masters want to enforce. It is stated that the proportion of waste has been lately largely increased in consequence of the bad quality of the iron supplied, which will not stand the test of forging.

Nearly one thousand colliers employed by Messrs. Ackers, Whitely and Co., Leigh, Lancashire, threaten to strike. For some weeks past a number of miners at the pits have been locked out, owing to their refusal to submit to a reduction of twopence per ton, and in consequence of masters having taken on strangers the rest of the employes have resolved to strike.

THE IMPORTATION OF RUSSIAN POLES.—At a meeting of Liverpool Trades' Council a letter was read from Glasgow Trades' Council calling attention to the importation of Russian Poles into Scotland, and stating that these poor labourers were working for 2s. per day. It was resolved to join Glasgow Trades' Council in protesting against making this country a receptacle for Continental paupers.

MINERS' STRIKE AT WIGAN.—The miners employed at Messrs. Cross Tetley, and Co.'s Main Colliery, near Wigan, lately struck against the introduction of what is known as the tin can lamp in lieu of the Davy. The men state that the new lamp is not so well adapted for lighting the seven feet mine, and would render their earnings smaller. The firm have now agreed that the Davy lamp shall be used as formerly until other arrangements can be mutually agreed upon.

REDUCTION OF IRONWORKERS' WAGES.—The accountant's report of the price of pig-iron in the Cleveland district for the last three months of 1887 has been declared at Middlesbrough. The price given is 32s. 7½d., as compared with 34s. 1½d. for the previous quarter, showing a falling-off of 1s. 5½d. per ton. The wages at the blast-furnaces and ironstone mines will consequently be reduced 1½ per cent. The district tonnage price paid to the Cleveland miners was 9½d., and it will become for the current quarter 9½d.

A LONG STRIKE.—It is now five months since the strike commenced at the Prospect, Taylor, and John Pits, Standish, near Wigan. The miners have offered to accept half of the proposed reduction, but this was refused; they have offered to work one month on the masters' terms, on condition that after the expiration of the period they were paid as before the strike. This was likewise declined, and the miners remain in the position they did when they left work in August. The men believe that if they had accepted the reduction other colliers would have had to suffer similarly.

HEAVY FINES UNDER THE FACTORY ACT.—Mr. Alfred Cook, colour-printer, and a member of the Leeds Town Council, has been summoned for an infringement of the Factory Act, by employing nineteen young children before eight o'clock in the morning. The Stipendiary remarked upon the defendant's position in the town, and said that twice he had infringed the law with his eyes open. The example set by the defendant was so bad that he must inflict the full penalty in each case, exclusive of costs. He fined the defendant £3 in each case, or £57 in all.

THREATENED STRIKE OF LARKHALL MINERS.—There is considerable friction over the introduction of the new Mines Act with reference to oftakes for pick-sharpening and the collection of school and doctor's fees at the colliery offices. At Dykehead Colliery, the property of Summerlee Iron Company, work has been suspended pending the settlement of a wages dispute. Formerly the men were paid per fathom, but under the new Act the rate of wages must be by the ton. The men allege that the rate here offered is less than the average price paid in the district, and arbitration being refused by the masters a strike is likely to take place.

THE "SWEATING SYSTEM" IN NEWCASTLE.—At the monthly meeting of the delegates of the Newcastle, Gateshead, and District Trades Council, held last week, what is known as the "sweating system" in the tailoring trade was discussed at some length, during which some revelations were made as to the extent and evil effects of the system in Newcastle. The delegates condemned the system, and held that public attention should be called to it, because the prices paid for such labour made it impossible to earn the barest subsistence, except by working long and unreasonable hours; because the system tends to the spread of infectious disease; and because it tends to destroy all honourable and legitimate trade.

WELSH MINERS STRIKE.—The miners employed at the New British Iron Company's Wynnstay Collieries, the most extensive in North Wales, having struck work in consequence of the discharge of some of their colleagues, went before daybreak to the house of the manager, Mr. Isaac Jones, and raised loud cries for him. As he did not appear stones were thrown through the drawing-room windows, and other damage done. The police were soon on the spot, and the men were persuaded to go away. They refused to resume work unless their companions were reinstated, but the managers declined to treat with them while they maintained their aggressive attitude. In the evening the manager informed the men that if they decided to continue the struggle the mines would be finally closed against them. A mass meeting of the men was subsequently held, when they determined to return to work. Labour has, therefore, been resumed at the collieries.

THE UNEMPLOYED.—Throughout the country the unemployed in various trades are making themselves heard. In Deptford the destitution is very great among the vast working population, and the usual charity organisations are very pressed. In Chelsea, the parish are employing some hundreds on parochial works, and the Mansion House fund has given £3,000 to be spent in the open space movement. At Bristol, Gloucester, Southampton, and Worcester, meetings of the unemployed have been held and committees formed to cope with the distress by providing employment, and in Gloucester, where 5,000 men are out of work, the guardians have decided to give single men one loaf of bread, and married men two loaves, with additional loaves for children. In Sheffield, the distress is very great owing to the ranks of unemployed being recruited by the men thrown out by the accident at the Denaby mine.

MANCHESTER SHIP CANAL.—In the neighbourhood of Warrington, where the works are being rapidly pushed forward, there is a constant stream of men in search of work, and so far the supply of labour has been far in excess of the demand. In the direction of Hollins Green the work is being carried on with equal energy, and in this locality the great influx of work-people has turned almost every available dwelling into a lodging-house, in addition to which many wooden huts have been provided. On the Runcorn section there are now upwards of 200 men employed, and it is probable that this number will be greatly increased within the next month or two. The work of erecting huts has commenced at Weston Point, and it is believed that 700 men will soon be labouring at Weston Marsh. At Astmoor, near Runcorn, there has arrived a steam navy, but it is not fixed for operations. This wonderful machine is capable of removing 1,500 tons per day, equal to the labour of several hundred men.

MANNINGHAM MILLS.—Another strike has occurred at Manningham Mills, Bradford. This time it is the batters, whose work is one of the processes in the finishing of silk plush. The men work in pairs, and have to strike the piece which is suspended on rollers or hooks, as the case may be, the blows being dealt alternately. It is very heavy work, and although in the ordinary cant term it is not skilled labour, it is certain that more men fail than succeed in the attempt to do the work. Some years ago these men could earn good wages, £2 a-week being nothing uncommon; reductions have, however, continually been taking place, and now 30s. a-week is considered a very good week's wage, this being subject to many deductions. It appears that when a piece has been finished and rolled up ready for sending the pile becomes flat, usually either from bad packing or from having been too long rolled up; to remedy this the piece has to be re-batted for nothing, no matter whose fault it is, and it is seldom or never the fault of the batter; it is no uncommon thing to hear of men working two or three days a week for nothing on what are termed "menders." Mr. Reixach, the head manager, who has taken it into his head that the labour market is in such a state that he can do as he likes with the men, has ordered that pieces with the faults known as "specky pile," "bad cut," etc. (which are faults of the weaver, dyer, and shearer, and for which faults they are fined as they occur), must be rectified by the batter for nothing. The men turned out on the 9th inst. to resist this, which they allege will be equivalent to a reduction of 6s. or 8s. a-week. The firm are advertising for men to take their places, also giving notice that relatives of the men who were working in other departments would be discharged. However, the men who are out have remained firm, and (although Mr. Reixach has written to the local papers saying that the strike is as far as they are concerned at an end, as they have had far more applicants than they can employ) are confident that they will win. That, however, is not quite certain, as there are a large number of men in this town who are willing to work to the injury of themselves and fellow-men, who are unemployed, and if the firm is determined and willing to bear the loss consequent on training new men, then the poor fellows are thrown out of work and a permanent reduction will have taken place. These are the mills of S. C. Lister, the President of the Fair Trade League, who employs about 4,000 "hands." It is worthy of note that when Mr. Lister was contesting the Skipton division in 1885, he declared that no strike had taken place at his works but once; since that time, however, there have been many, perhaps one a month on the average in one or other of the departments that form his gigantic concern.

Notice.—An unknown correspondent has sent me a copy of the Rules and Regulations in force at the Norfolk Iron Works, which will be printed in next number.

T. BINNING.

In some parts of the far west and south-west the roads are infested with highwaymen. In the eastern and more civilised part of the continent the highwaymen, though they have not retired from business, are too high-toned to go on the road and cry, Stand! They build them stately mansions and furnish luxurious board rooms, and then rob all who travel and all who send freight over the railroads. These fellows find the wholesale business they are engaged in at once more genteel and respectable, safer, and vastly more profitable than the uncouth and primitive retail business of the bandits of the "wild and woolly west."—*Labour Reformer.*

It is amusing to notice that the big thieves regard themselves and their parasites as the "respectable classes," and are prone to speak of the workers struggling for their rights as the "dangerous classes." We wonder whether they ever recognise that it is simply due to their legalised robbery that poverty, with its attendant train of misery, vice, and crime, continues to exist in spite of all our increased knowledge of science and machinery—a knowledge which has so wonderfully increased our productive powers as to enable us at a minimum of labour to produce everything requisite for a happy healthy life for all mankind. The rich are the dangerous classes, opposing as they do the progress of humanity onwards and upwards towards a better condition of things for the whole community.—*Our Commonwealth.*

LETTER FROM AMERICA.

It is a matter of impossibility to write a clear and reasonable report about the strike or non-strike of the Reading railroad employes. One day the papers declare that all the railroad men have gone out on strike, that the miners have joined them, etc.; the next day all that is contradicted, and we are now told that about 1,000 of the men have gone out on strike, that 3,000 or 4,000 Knights of Labour will not join them, that the Brotherhood of Locomotive Engineers is taking stand with the capitalists against the men. The third day all this again is asserted to be fiction, and that the only true version is that President Corbin has any amount of scabs to take the places of the strikers, and that the men dare not go out. The latest news from the battlefield say that a meeting of Knights of Labour and railroaders was held at Shamokin, Pa., to-day, and as a result a general strike of miners and railroaders will be made to-morrow throughout the anthracite region except in the Wyoming Valley. The miners strongly condemned the course of the railroad company and the Brotherhood of Locomotive Engineers, and made an appeal to men who contemplate coming into the region to seek work to remain away until the strike is settled. They also advised hotel and boarding-house keepers not to entertain scabs, and declared their intention to fight to the finish. The entire coal region was represented at the meeting, and its sentiment was unanimously in favour of the strike. From Philadelphia a report says there is no material change apparent in the Reading railroad strike. The Knights of Labour who left the company's employ are still in a state of masterly inactivity, while the company's officials say they experience no difficulty in securing all the men needed for the proper handling of the business.

The workers in leather completed in Buffalo the formation of their International Assembly of the Knights of Labour on Dec. 29th, 1887, and by the time they hold their Convention on the first Monday of next March in Chicago, they expect to have from eighty thousand to one hundred thousand members. Resolutions were adopted strongly condemning a morocco manufacturer for hiring girls under twelve years of age to sponge the filthy hides with blood and to scrape them with pieces of glass. This work they consider degrading to women, and particularly vile when done by little girls. Six large glass manufactories in Brooklyn shut down at noon on the 51st Dec., and more than a thousand men and girls are thrown out of employment. The manufacturers want to introduce a uniform set of rules.

District Assembly 49 held its regular meeting on the 1st inst., and re-elected Master Workman James E. Quinn. Quinn was a friend to our dead Chicago comrades, and is an opponent of Powderly.

A shut down by the leading steel rail mills of the country is said to be probable. The new scale presented by the Amalgamated Iron and Steel Workers calls for a general advance in wages, which the manufacturers claim it is impossible to grant.

The recent cab-drivers strike at New York is stated to have cost the men about 3,500 dols. The number of men obtaining the advance of 2 dols. per week was 2,000.

An order reducing the working force on the Fay Gould South-western railway system to the extent of fourteen hundred men is causing much ill-feeling on the roads.

The Knights of Labour having been unsuccessful in getting the railroad coal miners at Scott Haven to strike for the Columbus scale, a number of operators have reduced the wages of their men five cents per ton. A strike will now most probably take place.

LIST OF STRIKES FOR DECEMBER.

Number of strikers known to December 21	4,652
Cincinnati, Ohio.—Furniture hands, against rule prohibiting beer drinking during work, December 20	25
Fall River, Mass.—Cotton-spinning hands, for advance, December 24	30
Ended Wednesday	500
Pittsburg, Pa.—Coal-miners, for higher wages, December 24	6,000
Reading Railroad employes, unionism, Dec. 23 to 27	1,000
Reading Railroad employes and coal miners, renewal of strike, Dec. 28	1,000
Failed December 29	12,207
Total number of strikers in December	12,207

New York, January 4, 1888.

HENRY F. CHARLES.

REVOLUTIONARY CALENDAR.

WEEK ENDING JANUARY 28, 1888.

22	Sun.	1688. Throne declared vacant 1788. Lord Byron born. 1887. C. W. Mowbray (9 months) and Fred Henderson (4 months) sentenced at Norwich.
23	Mon.	1806. Wm. Pitt died. 1866. T. L. Peacock died. 1871. Demonstration in Trafalgar Square against bombardment of Paris. 1875. Chas. Kingsley died.
24	Tues.	1732. Beaumarchais born. 1834. Socialism advocated in London by Robert Owen.
25	Wed.	1819. Ernest Jones born. 1885. <i>Commonweal</i> first published.
26	Thur.	1869. Ernest Jones died.
27	Fri.	1775. Schelling born. 1808. D. Strauss born. 1814. Fichte died. 1871. Capitulation of Paris.
28	Sat.	1876. Fras. Deak died. 1885. Industrial Remuneration Conference begins.

*Mowbray and Henderson.*—See *Commonweal* of that and following weeks.  
*Thomas Love Peacock.*—Born at Weymouth, Oct. 18, 1785; died Jan. 23, 1866. Self-educated, was one of the best classical scholars of his time. His poems introduced him to Shelley, whose friend and executor he became. He is best known now for his novels, which are unique, having few of the qualities of common novels, being rather witty and thoughtful dialogues than ought else, dealing with all things under the sun, and taking an advanced and individual view of life. An amateur in ship-building, he designed the first iron steamers that doubled the Cape.—S.

*Ernest Charles Jones.*—Barrister, poet, and Chartist. Born in Berlin, Jan. 23, 1819; died Jan. 26, 1869. Educated in Germany; came to England in 1838. He published the *Wood Spirit* in 1841, and contributed to the *Metropolitan* and other magazines. Called to the bar by the Middle Temple in Easter Term, 1844,

he began his career with great success, but soon turned his chief attention to politics; in 1845 joined the Chartist movement which had begun the year he came to England, and soon became its most trusted leader, keeping that position till the apparent collapse of the movement in 1858. During this time he issued the *Labourer*, *Notes of the People*, and other periodicals, established the *People's Paper*, which ran eight years, and issued many leaflets, etc. He never took any payment for anything he did in the Cause, spent large sums on its propaganda, and freely gave up a fortune of £2,000 a-year left him on condition of his retiring from the party. He stood without success for Halifax in 1847, and Nottingham in 1853 and 1857. In 1848 he was tried for a "seditious" speech, and sentenced to two years' solitary confinement, refusing firmly to petition for a commutation of the sentence. The treatment he received in prison was so bad that it was debated in Parliament. In prison he wrote an epic poem, *The Revolt of Hindustan*, with his own blood upon the fly-leaves of prison prayer-books, as the use of paper, ink, etc., had been denied him. Only three days before his death he had been elected for Manchester. A small and by no means exhaustive life published last year is the only record yet issued of a stirring and useful career. His works are as follows (I am by no means sure the list is complete):—*'The Wood Spirit'*, a novel, Bayne, London, 1841, 2 vols., post 8vo; *'The Maid of Warsaw'*, a tale, London, 1854, 8vo; *'Woman's Wrongs'*, tales, London, 1855, 8vo; *'Poems and Ballads'*, Routledge, 1855, 12mo; *'The Lass and the Lady'*, a tale, McGowan, London, 1855, 8vo; *'The Battle-day'*, and other poems, Routledge, 1855, 12mo; *'The Emperor's Vigil, and the Waves and the War'*, Routledge, 1856, 8vo; *'Evenings with the People'*, London, 1856-7, 8vo; *'The Revolt of Hindustan'*, a poem, London, 1857, 8vo; *'Corayda'*, and other poems, Kent, London, 1860, 8vo; *'Democracy'*, a lecture in reply to Prof. Blackie, Edinburgh, 1867, 8vo (debate republished, Simpkin, 1885, 8vo, 6d.); *'Labour and Capital'*, Simpkin, 1867, 8vo.—S.

*Rev. Charles Kingsley*, Chaplain-in-Ordinary to the Queen and Prince of Wales, Canon of Chester and Rector of Eversley, Hants; late *curate* of Eversley and Christian Socialist, "Parson Lot," whose only quarrel with the Charter was that it did not go far enough in reform, "that legislative reform was by no means the same as social reform." When the "Chartist Parson," his "Alton Locke" was a very different work to that of the edition of 1862. The Alton Locke of 1849, and the Society for Promoting Working-men's Associations, which was the start of the Christian Socialism of 1848-52, was very much the result of the French Revolution of 1848 working on the emotions of a few good earnest men and the scares of many not earnest and not good. Associated with F. D. Maurice; Thomas Hughes, now Q.C. and County Court Judge; J. M. Ludlow, a highly-placed government official to-day; Kingsley for some few years carried on the *Christian Socialist*, and if they did but little towards Socialism they materially helped distributive co-operation. Kingsley was a voluminous writer, and will possibly be longer remembered by one or two works of fiction than by his parson-power or his Socialism.—T. S.

*Fichte (Johann Theophil)* was born at Rammenan in 1762. One of the most illustrious of German philosophers. Disciple of Kant, although he gave to Kantism a new direction, he was an admirer of the principles involved in the French Revolution of 1789, and wrote a book entitled 'Materials to correct the views of the public as to the doctrines of the Revolution,' which had a tremendous success and began his fame as a professor. His best philosophical work is 'Foundation of the theory of Science.' He has not formed a distinct philosophical "school," but Schelling and Hegel, his two best pupils, proceed upon his teachings in many respects.

*Capitulation of Paris* was brought about by the treason of Trochu, Jules Favre, and other bourgeois politicians who did not want their country, but themselves, to be saved. This capitulation does not in way do honour to Germany, whose army wouldn't have entered Paris but for the complicity of these Trochus, Vinots, Ducrots, and others.

*Francis Deak*, Hungarian statesman, was born at Kehida the 17th October, 1803. After having studied law at the Academy of Raal, the electors of his county, where he was a wealthy landowner, sent him as a Deputy to the Diet of 1832, and he was re-elected in 1839. There he soon became chief of the Liberal Opposition, which claimed the abolition of the feudal system, equality of all citizens before the law, and an equitable distribution of all taxes. Under his influence the Austrian Penal Code was entirely modified, and criminalists are unanimous in declaring that the scheme of Deak is the best existing one on the subject. But as reaction set in, and as it became impossible to work for the triumph of his principles of progress and liberty, Deak retired to his country seat. He was elected to the Diet in 1843 and again in 1847, but refused to take his seat. After the events of March, 1848, he became Minister of Justice in the Hungarian Ministry presided over by Count Batthyani. There he worked very hard to bring about a new legislation according complete freedom of the press, and instituting trial by jury for press offences. Afterwards his ideas, although being always Liberal and progressive, became very moderate indeed, and in 1861, as Deputy for Pesth, he was the Chief of the Moderate Liberal Party. At any rate this much can be said of F. Deak, the Hungarian patriot has always been inflexible on points of principle. He was of a practical turn of mind, straightforward in his ways and means, and full of well-meant humanity.—V. D.

*Industrial Remuneration Conference* at Prince's Hall, Piccadilly, began. This was the result of some curious person giving £1,000 to find out, "Is the present system or manner whereby the products of industry are distributed as between various classes and persons of the community satisfactory?—or, if not, are there any means by which that system could be improved?" In other words, "Does nine-tenths for exploiter leave only one-tenth for the worker, and does the worker like it?" Three days of political economist's talk-ee-talk-ee resulted in almost the only worker who spoke getting the sack almost directly afterwards—wherein was a most perfect commentary on the whole. Thomas Illingworth's "Distribution Reform" was one of the best incidentals arising from the conference.—T. S.

THE SOCIALIST LEAGUE.

OFFICES: 13 FARRINGTON ROAD, E.C.

**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.

Mitcham, Walsall to July 31. Bloomsbury, Leicester, Hoxton (Labour Emancipation League), Hull, Wednesbury, to September 30. Clerkenwell, Hammer-smith, Mile End, Oxford, to December 31.

"COMMONWEAL" PRINTING FUND.

*Weekly Subscriptions*—C. J. F., 2s. 6d. K. F., 1s. Langley, 2s. P. W., 6d. W. B., 6d.

**Propaganda Fund.**—H. Samuels, 1s.

**Children's Party.**—Correction—Read, "Mrs. Jones, 3s. 6d.," instead of 2s.

REPORTS.

**BLOOMSBURY.**—At special business meeting resolved that the Socialist bodies of the United Kingdom should unite on common lines. Two delegates and secretary sent to Council to lay same before them. H. H. Hyndman lectured at Athenæum Hall Jan. 12, subject "Why the Social Revolution is inevitable." Crowded; good discussion and collection.

**CLERKENWELL.**—On Sunday, Jan. 15th, Ben. Ellis (Radical delegate to Ireland), addressed good audience on "Ireland, and what I saw there." The questioning and debate which followed was very interesting. Will branch members make it convenient to attend business meetings more regularly?—B.

**FULHAM.**—Sunday morning meeting addressed by Hill (Guild of St. Matthew) and Turner. In our new rooms in evening Morris lectured on "Useful Work v. Useless Toil." Good audience; two members made. Tuesday evening at Fulham Cross Tochetti, Day, and Knowles addressed meeting.—S. B. G.

**MITCHAM.**—On Sunday evening, T. Turner lectured in our club-room to a good audience on "The Control of Capital," after which a lively discussion followed on Co-operation.—R. C.

**NORWICH.**—Usual meeting in Market Place Sunday afternoon, well attended, Mowbray spoke; in evening at Gordon Hall, Mowbray lectured on "Is Socialism Sound?" Three new members. Branch is now getting fairly organised with a large membership, and we feel confident of a successful year.—S.

**OXFORD.**—This branch held its annual social gathering at the Temperance Hall, on Wednesday, Jan. 11, when between seventy and eighty persons were present. We had a variety of amusements, such as dancing, singing, recitations, and short addresses on Socialism. C. J. Faulkner presided. Everyone enjoyed themselves very much, and expressed a hope that we should have another meeting on the anniversary of the Commune of Paris.—M. P. H.

**WALSALL.**—Last Monday, J. Sketchley (Birmingham) lectured for the branch on "Our Annual Income, who produces it and who gets it." The subject was dealt with in a masterly manner, and the lecturer was frequently applauded. On Saturday, a good meeting was held on The Bridge by Sanders.—J. T. D.

**EDINBURGH.**—On 9th, Ed. R. Pease lectured on "The Means of Attaining Socialism." On 14th, Annie Besant lectured for us in Leith, on "Socialism, Old and New," and on 15th for Secular Society, on "Political Socialism." Owing to unavoidable rearrangement of lecture list, Mavor was not with us on 15th, and Davidson took his place.—J. H. S.

**GLASGOW.**—Sunday 15 Glasier spoke in Jail's Square at 3 p.m. He also took part in discussion in Home Government Branch of the Land League, advocating Socialism, saying that the Irish people could hope for no good unless they adopted Socialism, which was very sympathetically received. At 6.30 Downie and Glasier held another meeting.—J. G.

"THE LAMP."

ON Saturday evening last, at 13, Farringdon Road, an entertainment and prize draw took place for the purpose of raising funds for the establishment of an East-end Socialist Club. The feature of the evening was the successful performance of "The Lamp," an extravaganza by Henry A. Barker, which was received with applause from start to finish. The performers were W. B. Parker, J. Flockton, C. Barker, Mrs. Parker, H. A. Barker, H. and E. McKenzie, J. Lane, W. Layton, W. Blundell (prompter). The scenery was by C. Barker, and the music by W. Barker. It has been suggested that the performance should be repeated at an early date. Announcement of the same will be duly given.

LECTURE DIARY.

LONDON.

**Bloomsbury.**—Communist Club, 49 Tottenham Street, Tottenham Court Road. Thursday January 19, at 8.30, W. W. Bartlett will lecture on "Before the Dawn." Thursday 26th, at 8.30, Social Evening—members and friends. Athenæum Hall, 73 Tottenham Court Road, on Thursday February 2, at 8 p.m. Annie Besant (Fabian Society), "Socialism, Old and New."

**Clerkenwell.**—Hall of the Socialist League, 13 Farringdon Rd.; E.C. Business meeting every Sunday at 7. Sunday Jan. 22, at 8.30, W. H. Utley, "Modern Society." Wednesday 25, at 8.30, J. Lane, "Different Schools of Socialistic Thought." Sun. 29, G. Brocher, "Pugatchov and the Communitic Rising in Russia, 1773." Wed. Feb. 1, D. Nicoll, "Law and Order." Sun. 5, W. B. Parker, "What the Workers want, and How to get it." Wed. 8, Annie Besant, "Communalisation of Industry."

**Fulham.**—8 Effie Road, Waltham Green. Sunday Jan. 22, at 8, Catterson Smith.

**Hackney.**—28 Percy Terrace, Victoria Road, Hackney Wick.

**Hammersmith.**—Kelmescott House, Upper Mall, W. Sunday January 22, at 8 p.m. T. Bolas, "A Real People's Parliament." Saturday 21st, at 8 p.m., Dramatic Interlude, "The Tables Turned." (6d.)

**Hoxton (L.E.L.).**—C. J. Young, 8 Dunloe Street, Hackney Road, Secretary.

**Mitcham.**—Corner of Merton Lane and Fountain Place. Club Room open every evening from 7.30 till 11. Mile-end and Bethnal Green.—95 Boston St., Hackney Road. Business Meeting every Thursday at 9 p.m. Debating Class for members after Business Meeting.

PROVINCES.

**Aberdeen (Scottish Section).**—James Leatham, secy., 15 St. Nicholas Street.

**Birmingham.**—Meetings at Summer Row Coffee House every Saturday evening at 8.

**Bradford.**—Morris's Dining Rooms, 114 City Road. Wednesdays, at 8.

**Carnoustie (Scottish Section: Forfarshire).**—Meeting every Wednesday, at 8 p.m., in the Carnoustie Restaurant. H. M. Cluskey, Millar Street, Secy.

**Cowdenbeath (Scot. Sec.).**—J. Duncan, 30 Arthur Pl., sec Dublin.—Saturday Club, Central Lecture Hall, 12 Westnorland Street.

**Dunlee (Scot. Sect.).**—Meetings every Sunday in the Trades Hall, opposite Tay Bridge Station. Political Economy class, 2 p.m. Lecture at 6.30.

**Edinburgh (Scottish Section).**—4 Park Street. 'Das Kapital' class every Thursday at 7.30. Members requested to pay weekly subscriptions on that night. Sunday evening lectures, Trades Hall, High Street. On Sunday 22nd, at 6.30 p.m., J. Bruce Glasier, on "Socialism in Scottish Song." Collection. Reserved seats, 6d.

**Galashiels (Scot Sect.).**—J. Walker, 6 Victoria St., sec. Galloway and Dysart (Scottish Section: Fife).—Meet every Tuesday at 7 p.m. in Galloway Public School. Secretary, A. Paterson, 152 Rosslyn St.

**Glasgow.**—84 John St. Reading-room open 10 a.m. till 10 p.m. daily. Propaganda Committee, Mondays at 8. Shorthand Class, Tuesdays at 8. Music Class, Tuesdays at 9. Discussion Class, Thursdays at 8.

**Leeds.**—17 Chesham St., Sweet St. Club open every evening. Business meeting Wednesdays at 8 p.m.

**Leicester.**—Hosiery Union, Horsefair St. Fridays at 8.

**Lochgelly (Scottish Section: Fife).**—Secs. (pro tem.), John Greig and Hugh Conway, The Square.

**Norwich.**—Gordon Hall, 5 Duke Street. Free lectures every Sunday at 8. Free Concerts every Monday night at 8.30. Business meeting every Tuesday at 8.30. Discussion class every Thursday at 8.30. Band practice every Friday at 8.

**Nottingham.**—Club and Reading Rooms, 1 Tokenhouse Yard, Bridlesmith Gate, open every evening. Lectures and Discussions every Sunday. J. Sketchley will deliver three lectures on Sunday next—at 11, 3, and 7. Subjects—"What is the Income of the Working Classes: a reply to Leone Levi." "Emigration as a Remedy for existing Social Evils." "Socialism: What it is, and what it is not."

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

**Walsall.**—Lecture Room, back of Temperance Hall. Mondays at 8 p.m.

**West Calder (Scottish Section).**—Sec., Robert Lindsay, West Calder.

OPEN-AIR PROPAGANDA.

LONDON—Sunday 22.

- 11 Acton Green ..... Hammersmith Branch
- 11.30 Garrett—"Plough Inn" ..... The Branch
- 11.30 Hoxton Church, Pitfield St. .... Turner
- 11.30 Merton—Haydons Road ..... The Branch
- 11.30 Mitcham Fair Green ..... The Branch
- 11.30 Regent's Park ..... Nicoll & Mainwaring
- 11.30 St. Pancras Arches ..... The Branch
- 11.30 Stamford Hill ..... Parker
- 11.30 Waltham Green ..... The Branch
- 3 Hyde Park ..... Parker

PROVINCES.

**Glasgow.**—Jail's Square—Saturday, 5 p.m. Infirmary Square—Sunday, 6 p.m. Jail's Square—Sunday, 1 p.m.

**Leeds.**—Sunday: Vicar's Croft, 11 a.m.

**Norwich.**—Market Place, at 3 every Sunday.

COMRADE DAUBENSPECK will open a debate at the Peacock Tavern, Islington, on the 24th January. Subject—"What is Socialism."

JUNIOR SOCIALISTIC EDUCATIONAL SOCIETY.—Next meeting will take place at 12 Fitzroy Street, Fitzroy Square, on Saturday Jan. 21, at 7.30.—W. H. Spencer-Howell, hon. sec.

SUNDAY LECTURE SOCIETY, St. George's Hall, Langham Place.—Sunday Jan. 22, at 4 p.m., Sidney Webb, LL.B., "The Progress of Socialism; its effect on Social Welfare."

SHEFFIELD SOCIALISTS, Commonwealth Café, Scotland Street, Sheffield.—Discussions or Lectures every Sunday evening at 7 o'clock. Free.

L. E. L. CONCERT AND DRAW

RESULT.

3	10	24	48	49	55	58	72	83
105	116	123	141	187	189	201	225	226
289	318	319	321	368	378	383	389	410

SOCIALIST CO-OPERATIVE FEDERATION.—Meeting at *Commonweal* Office, 13 Farringdon Road, on Sunday January 22, at 3.30 p.m.

THE TABLES TURNED.

ENGAGEMENTS.

January 21. HAMMERSMITH BRANCH S.L. Applications for engagements to be made to the Manager. H. A. Barker

IMPORTANT NOTICE.

Now received from New York—500 Copies of the Special Edition of SOCIAL SCIENCE

Containing splendid Portraits of the eight Chicago Anarchists, with good Biographical Notices of each. Price 5d., post free 6d. Every worker should procure a copy.

The Irish Question. Third Edition. 32 pages, in Wrapper. Price Threepence. 6 or more copies post free.

The Workman's Question: WHY HE IS POOR. 24 pp., in Wrapper. Price Twopence. 6 or more copies post free.

Birmingham: J. Sketchley, 8 Arthur Place Parade.

ANTI-STATIST COMMUNIST MANIFESTO

"There is a sad lack of Anarchist pamphlets in England, and we gladly welcome our comrade Joseph Lane's contribution of 'An Anti-Statist Communist Manifesto,' which is an energetic and earnest exposition of Anarchist Socialism from a worker's standpoint. The second portion, which deals with practical politics is specially interesting. We hope the tract will have a wide circulation."—FREEDOM.

"There is a great lack of literature from this standpoint. We do not agree with all the points, but at the same time recommend it to all our friends and also its translation into the French and German languages."—FEDERATION.

"The State in every form is denounced as the abomination of desolation. Mr. Lane is extravagant in many of his statements, but his pamphlet is quite worth reading."—OUR CORNER.

PRICE ONE PENNY, or 9d. per dozen.

Commonweal Office, 13 Farringdon Road, E.C. or 35 Ainsley Street, Bethnal Green.

IRISH MINSTRELSY.

BEING A SELECTION OF IRISH SONGS, LYRICS, AND BALLADS.

Edited, with Notes and Introduction, BY H. HALLIDAY SPARLING.

Cloth, cut or uncut, ls.

"A triumph of consistent editing. Mr. Halliday Sparling has brought to his work a rare sympathy, intelligence, and earnestness."—*Truth*.

"No less triumphantly successful than difficult of accomplishment."—*Dublin Morning Mail*.

"The most interesting and the most comprehensive compendium of national poetic genius yet given to the public."—SPERANZA (*Lady Wilde*) in *Pall Mall Gazette*.

WALTER SCOTT, 24 Warwick Lane, Paternoster Row

Echoes of Truth. Twenty-four Sermons by the late E. M. GELDART. Selected and arranged by his Widow. Bound in cloth, 6s. Kegan, Paul, Trench & Co., Paternoster Square; or Mrs. Geldart, 82 Lansdowne Road, Croydon.

SOCIALIST LEAGUE LITERATURE.

Chants for Socialists. By William Morris. 1d.

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

The Aims of Art. By Wm. Morris. Bijou edition, 3d.; Large paper, 6d.

The Tables Turned; or, Nupkins Awakened. A Socialist Interlude. By William Morris. In Wrapper 4d.

The Manifesto of the Socialist League. Annotated by E. Belfort Bax and William Morris. An exposition of the principles on which the League is founded. 1d.

The Commune of Paris. By E. Belfort Bax, Victor Dave, and William Morris. 2d.

The Rights of Labour according to John Ruskin. By Thomas Barclay. 1d

Useful Work v. Useless Toil. By William Morris. 1d.

"All for the Cause!" Song. Words by William Morris; Music by E. Belfort Bax. 4to, 4 pp. 6d. per dozen, 4s. 6d.

Mrs. Grundy (Cartoon). By Walter Crane. Fine hand-made large paper. 6d.

Printed and Published by WILLIAM MORRIS and JOSEPH LANE at 13 Farringdon Road, London