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WEEKLY; ONE PENNY.

THE LUDDITES.

"History is, indeed, mainly the biography of a few imperial men, and forces home upon us the useful lesson, how infinitesimally important our own private affairs are to the universe in general. History is clarified experience; and yet, how little do we profit by it! Nay, how should we expect it of those who so seldom are taught anything by their own? Delusions, especially economical delusions, seem the only things that have any chance of an earthly immortality."
—J. RUSSEL LOWELL, *Speech at Dedication of Free Public Library, Chelsea, Mass.*

This quotation more exactly fits its present place than many a quotation with which chapters are at times headed, for each sentence is pertinent to the subject in hand. For instance, how little do governments seem to learn of the clarified experience contained in the records, brief though they be, of popular agitations, revolts, and revolutions. That history is mainly the biography of a few men is very well borne out by the comparative space given to the Luddites as compared with the space given to, say Wellington, in most histories. In the 'History of England' by J. Franck Bright, for instance, while the reverend author gives about twenty pages to laudation of Wellington and his career in Portugal, twelve or sixteen lines is all that is given to the Luddites, who are drawn simply as a rabble of night rioters. Pages of praise for the filibusters who ravaged whole continents, and to whom the "black man" or Frenchman was simply vermin to be destroyed, but no word even of extenuation for the men who, only heroes of their own hearths and homes, dared death for the right to live at home.

Even J. R. Green, in his 'Short History of the English People,' a work which claims, and fairly, not to be a "drum and trumpet history" but a history of the people, can only give some ten lines of most passing mention to the Luddites, giving not the slightest detail, nor even mentioning that some twenty English people were done to death to vindicate Law-'n'-Order and appease Capital, which was in mortal fear.

"Delusions, especially economical delusions, seem to be the only things that have any chance of earthly immortality," says our late American minister and one time democratic poet. Seeing to-day the number of once firmly supported economic propositions, which are now allowed to be economic delusions—as, for instance, the "Wage Fund Theory,"—it may be that the whirligig of time will yet bring about a day when the abuse which has been showered on machine-breakers, will be qualified by admitting that the economist's laudation of machinery was proof of yet another "economic delusion," and that the so-called "poor deluded men" who in 1811-12 and 1816 formed an organisation to give *practical* expression to their objection to slow starvation, for the sole benefit of capitalist stocking and lace manufacturers, were not wholly wrong from the "greatest good of the greatest number" point of view.

In the 'Life of Lord Sidmouth,' by Dean Pellew, it is recorded that in 1779 there was living in a village in Leicestershire a person by name of Ned Lud; being somewhat of weak wits he was the butt of all the bores of the place. One day, driven to desperation, he chased one of his tormentors into the house of a stocking-maker, but not being able to catch the boy vented his rage by smashing up the stocking frames. This Lud seems to have thus furnished the title of an organisation, which for a time caused more concern to the English of the mid and north countries than the devilish work which was being carried on by English armies abroad. On those armies and their allies of Spain and Portugal, English money had been poured like water for years, while the people at home were by excessive taxation, bad harvests, and disorganised commerce, being driven to desperation. In the factories machinery was making its influence felt. Although the average price of wheat was 112s. per quarter, the handloom weavers of Glasgow had to work for 7s. 6d. per week; the makers of war material were the only prosperous people. Under these conditions trouble was certain, and as the winter of 1811 closed in the trouble came to a head.

On a Sunday afternoon in November, the workers stood about the market-place and streets of Nottingham and consulted what to do. A manufacturer at Bulwell hearing that he was to be attacked, gave out that he should arm his workmen and barricade his house. On Monday he was called upon to give up his frames, to which his reply was a

shot, killing one of the besieging party, who thereupon retired, carrying away the dead man. Shortly the party returned with reinforcements, and the defenders had just time to get away by the back door as the storming party burst in. Frames and everything in the house was reduced to ashes. "Ned Lud" had been there, for by this time it had become common to denote in that way a stocking or lace frame had been damaged.

On Tuesday the Luddites waylaid a carrier, unloaded the frames, breaking the iron-work and burning the wood-work in the streets. At night they cleared a whole village of frames, and on the Wednesday, after destroying fifty frames, passed on to and destroyed a corn-mill, swearing vengeance against millers and corn-dealers as well as frame-masters.

On Thursday, the authorities thought it was time to act, and on Friday an application reached the Home Office. By Sunday, Nottingham was filled with local militia, and "tranquillity was restored," at least, so said Law-'n'-Order; but just exactly as the same report has often been given as to Chartism, Fenianism, and Nihilism, so Authority was proved a liar, for right on through the winter and the spring, and on again to winter, General Lud and his Luddites kept Law-'n'-Order busy. County after county, Derbyshire, Leicestershire, Lancashire, Cheshire, and Yorkshire, one after another experienced the attention of Ned Lud.

By an Act of 28th Geo. (ch. 55) frame-breaking was an offence punishable with fourteen years' transportation; but as this applied only to hosiery frames, not to lace and net frames, it gave Government an excuse for introducing two new coercion bills, which was done by Mr. Secretary Ryder on February 14, 1814. By one of those bills, frame-breaking was made a capital offence; by the other bill, the country magistrates were to make lists of all males over twenty-one years of age and select a sufficient number to act as "specials."

As one more proof of the beauties of parliamentary representation and the speed with which legislators can move—for their own defence—these bills passed the Commons in a week, the various divisions being 49 against 11; 40 against 15; second reading carried by 94 against 17, a resolution to adjourn the debate moved by Sir S. Romilly being lost by 80 against 15. Third reading carried *without division* on February 20th. In the "other place," as it is called, the opposition was somewhat stronger, "some of the lords," says a chronicler of the time, "speaking with even greater severity than had been used in opposition in the House of Commons." Readers of Macaulay or of parliamentary history of the Pitt period will remember mention of Gerard Hamilton, who by one great oratorical effort came to be known as "Single-speech Hamilton" of the Commons: it is worth mentioning when writing of the Luddites that Lord Byron can claim to be "single-speech Byron" of the Lords, for it was in opposition to the new coercion bill that Byron made his one parliamentary stroke for the English democracy. It was on February 27, on the motion for second reading, that Byron rose, unknown to almost every one in the place, and made a speech satirical, earnest, poetical, pleading and warning; the Cunningham Graham of the moment, he made exactly such a speech as we have of late become accustomed to from the ranchman-laird,—full of sympathy for the suffering, but as pearls before swine to his hearers, for "pruputty, pruputty, pruputty was then in a devilish bad way." The resolution was carried, a motion by Lord Lauderdale to adjourn till Monday being lost by 32 against 17; on March 5th passed third reading without division.

The bill having become law, was not allowed to grow cold; for as the agitation was kept actively going, there was plenty of reason given to put the Act to work. In spite of the streets of Nottingham being paraded by militia, hussars, infantry, and Bow Street officers, frame-breaking, was kept going. In Manchester, Huddersfield, Leeds, and Bradford, cloth mills were sacked and burned. By the clever device of wearing soldiers' great-coats, parties of rioters moved about almost side by side with the regulars, and after doing damage were able to get clear away. In April some militia stores were visited by the Luddites, who thus supplied themselves with arms. As it was found that money was being freely offered to the local militia by Luddite messengers, it may have been that the defenders of the militia stores were not very earnest in their defence; any way it was deemed advisable to send down seven regiments of regulars in one week.

On April 30 the streets of Nottingham were placarded with bills offering a reward for the delivery of the mayor, dead or alive, to the Luddites. Two manufacturers, one of Huddersfield and one of Nottingham, were shot dead.

Some assistance was given by some members of the United Irishmen coming over. Some arrests were made, but no confessions could be extorted, even when at the trials before the special commission at Chester in May sixteen were condemned to death. Five of these were executed, eight transported, and the others imprisoned.

Bread and flour was, although now summer had arrived, getting still dearer, flour being 7s. per stone. At Sheffield the flour dealers were visited by a very strong deputation of some thousands, and persuaded to sell at 3s. per stone. Roofs were stripped of all sheet-lead, gutter-spouts, pumps, and all other lead procurable, was used to make Luddite bullets; and in June eight more Luddites were hanged, this time at Manchester.

THOMAS SHORE, jun.

(To be concluded).

“THE PRINCE AND HIS HAND.”

I WAS attracted the other day by a heading in the *Pall Mall Gazette*, “A Manchester Merchant Prince.” It turned out to be an account of the life of John Rylands, who died recently. It related how he began his industrial career while at school by buying a bundle of trinkets cheap at a sale and disposing of them again to his playmates, realising by the transaction a handsome profit. His next step was to engage an old nurse of the family and her husband to do weaving for him, paying them out of the funds he had in hand; and the result was the realisation of still further substantial profits. From these small beginnings he went on, until he dies as chief of probably the largest manufacturing and mercantile concern in the entire world. About fourteen years ago, when the business was converted into a limited liability company (or as I have heard my father call them, “a company with unlimited ability to lie”) the capital was two millions; since then the development has been even more rapid than before, and now no fewer than twelve thousand “hands” are employed by the company. Poor “hands”! I happened to know one when I was in Manchester, and perhaps it may not be a waste of time to set the condition and income of some of these “hands” beside the income of the man of whom the *Pall Mall* says “not only many a monarch but many a State has an income which, compared with the annual receipts of John Rylands, would fall almost into insignificance.”

Now amongst other things Rylands and Sons, Limited, make shirts—that is, their “hands” make them and they sell them; and the friend I alluded to, the wife of an accountant's clerk who had been for some time out of work, through no fault of his own that I could find, was at last driven to seek work in Rylands' shirt-factory. There were about 500 girls employed there making shirts of various kinds; the kind she had to make were the cheap cotton shirts which working people wear—the fine white ones being kindly reserved by providence for those who do not work; of course, quite right, the working people could not keep them clean! For the making of these shirts the handsome sum of one penny each was paid for men's and three farthings for boys'. The pieces were cut out roughly by machinery, and the making included trimming them, fitting them together, and finishing the shirt, all except the buttons and button-holes, which were done by other hands and paid for with a few pence per dozen shirts, I do not remember the exact amount. At this work she could earn in a week from four to five shillings if there was plenty of work to keep her going all the time, but often there was not, or the machine broke down or several other things happened, and then she would bring home any less sum; I have known her bring home one shilling, after spending nearly the whole week at the factory; for it was only sometimes that they would allow them to go home when there was no work, they were often kept in their places for days waiting for some work to come in.

Very often her earnings were all that the two of them had to live upon, and I have known them go for weeks when they had only on an average sixpence a day to spend on food, light, and coals for the two of them. Thus lived one of Rylands' “hands”! But then they were not probably born with the business faculty; in fact I remember my friend pawning her wedding-ring to help some one instill worse straights, and of such is not the kingdom of “merchant princes,” to which Mr. Rylands belonged. Driving a hard bargain with school-mates for trinkets and using the proceeds to pay a paltry wage to an old nurse for doing some weaving for him,—that is a much more likely beginning for a man who is to make his fortune in this world as things now are! I have no wish to draw special attention to Mr. Rylands' character, as I know little of him; probably he was no worse than the rest of millionaires who have died recently or are still living; the only evil I accuse him of is dying a millionaire; and I do not forget that had I been born with the business faculty largely developed, very possibly I should have been studying how to increase my fortune instead of writing for the *Commonweal* this Sunday afternoon.

But taking Mr. Rylands, not individually but as a type of the successful business man, I think we may fairly use his life to illustrate how our present system works and what it rewards. The man who rises gets his first start through “cuteness;” he makes a little money by some sharp bargain and then employs it to get a “hand” or two extra to work for him in some line of work where his cuteness has shown him that there will be a good margin between the price he will have to pay for his labour and the sum for which he can sell the

product his hands will make, or in other words he looks out for the ine of business where the difference between the value of a man's labour and what it is necessary to pay him for it, is the greatest, and this difference he seeks to pocket as fast as he can, giving all his attention to keeping the difference as great as possible; he lives carefully at first, and uses the extra wealth which he saves from the labour of each of his hands to build workshops and factories and set still more hands on to earn wealth for him. Soon, if his cuteness continues to serve him, he becomes immensely wealthy, and finally dies worth millions. He may have done nothing to benefit the community, nay, he may have greatly injured it by fostering some unhealthy want; at the best he has simply been cute enough to get business into his own hands, which, but for him, others would have done, and for doing this he is enabled to leave his children in a position in which, by the exercise of the smallest amount of common sense, they may be able to live like princes for all future generations, they and their children after them, without doing a stroke of useful work for the community, which will have to support them thus in luxury. This has been going on for generations now, until we have a vast class of the children of such men being kept in idleness and luxury by the community; so vast is this class of idlers and so great is their capacity for consuming wealth that although the workers toil from morn till night; although the means of production have been so improved that the work of days can now often be done in a few minutes; and although the amount of wealth produced has increased out of all proportion to the increase of population; yet, after supplying these idlers with what they require, the workers have not enough left to keep them from starvation! And, as we saw, a woman after making a shirt, and doing her share towards supporting the idlers, has left for herself but one penny!

What is to be done then? Why! what but to give over supporting the idlers, of course, and let them work for their own luxuries if they want them—then there would be plenty for all the workers.

RAYMOND UNWIN.

REVOLUTIONARY CALENDAR.

WEEK ENDING JANUARY 19, 1889.

13	Sun.	1790. Monasteries suppressed in France. 1794. Trial of Maurice Margarot for seditious practices. 1878. Reception of Davitt and others in Dublin on their release.
14	Mon.	1858. Orsini's attempt upon Louis Napoleon. 1858. Conspiracy Bill in England. 1868. Arrest of Barrett for Clerkenwell explosion. 1823. Peter Lavroff born.
15	Tues.	1798. Trial of Angus Cameron and James Menzies for sedition. 1841. Barrère de Viensac died. 1887. Father McGlynn inhibited and deprived.
16	Wed.	1798. Trial of Patrick Finney for high treason. 1840. Sentence of death passed on John Frost, Zephaniah Williams, and Wm. Jones. 1888. Jean Baptiste André Godin died.
17	Thur.	1706. Benjamin Franklin born. 1824. Lord Erskine died. 1863. Edward Duffy found dead in his cell at Millbank. 1880. Unemployed in Hyde Park; 30,000 said to be out in building trades alone. 1885. Unemployed at Mansion House.
18	Fri.	1796. French flag hoisted on the Tower of London by a schoolboy causes panic. 1865. Pierre Joseph Proudhon died. 1868. Fenian proclamation posted on the Mansion House. 1871. German Empire proclaimed at Versailles. 1883. The Russian “Holy League” dissolved. 1888. John Burns and Cunninghame Graham tried for riot.
19	Sat.	1561. Thomas Venner executed. 1764. Wilkes expelled the House of Commons. 1863. Founding of <i>La Libre Pensée</i> at Brussels, an association for secular funerals. 1872. The Sagasta ministry, Spain, proclaims the International.

Peter Lavroff.—Peter Lavroff, the most important representative of the revolutionary Socialist movement in Russia, was born in 1823 at Melechow, a village in the Velikokolok district of the government of Pskov. According to *Przedsuit*, he was first educated at home, and only in 1837 entered the School of Guards and then the College of Artillery. 1843 he became an officer in the Russian army, and soon afterwards started his lectures on mathematics at the last named college, and continued them up to 1866. He also taught advanced mathematics in a special class of the Constantine Military Academy. In 1855 he took part in the defence of the Neva against the English fleet, but had no opportunity for actual fighting. At the same time he was a member of the St. Petersburg Municipality and Common Council. He first took to writing poetry, and some of his poems were afterwards published abroad by Alexander Herzen. In 1852 he contributed military and scientific essays to General Bogdanowicz's ‘Military Encyclopedia.’ His more important scientific and literary career, however, began only with the reign of Alexander II. From 1856 onward he wrote a good deal on philosophical topics, his work on Hegel especially engaging public attention. In 1860 Lavroff gave three public lectures on philosophy, for the benefit of the Russian Literary Association, these being the first secular addresses since Nicholas had abolished the philosophical chair at the University. He was arrested in 1866, after Karakozow's attempt, under Muravieff's dictatorship, and finally deported to the province of Wologda, to remain there under police supervision. From that time down to 1870, when he succeeded in flying abroad with the assistance of Lopatin, he contributed articles and essays to the Russian reviews under the assumed name of “Mirtow.” Then it was that he wrote his famous ‘Historical Letters’ which exercised such a tremendous influence on the Russian youth and produced so many heroes and heroines to the cause of social revolution in the land of despotism and czarism. Lavroff now went to Paris, where he became acquainted with Eugène Varlin, who induced him to join the International Workingmen's Association, and, as a member of that body, he came to London, 1871, in order to obtain for the Commune the assistance of the General Council. On this occasion he made the acquaintance of Marx and Engels. In 1872 he received from Russia a proposal to publish a Socialist review, and accordingly, in the ensuing year, appeared the first number of *Wpered* (Forwards!). At first published at Zurich, the editorial staff came in 1874 to London. *Wpered* was the organ of the Russian propagandists, in opposition to which Bakounine started the publication of pamphlets advocating immediate rebellion. The great Anarchist objected to

slow propaganda, but wanted to revolt and stir up at once the working classes. Bakounine's influence prevailing in Russia, *Wpered* suspended its publication in 1876. Soon after *Wpered's* first appearance, *Rabotnik* (Worker) and *Nabat* (Alarm-bell) were also started, the last one in direct opposition to Lavroff. *Nabat* was edited by Peter Tkatcheff, who began by launching against Lavroff a violent and libellous pamphlet, stating that the eminent Socialist was rendering services to the reaction, a sort of venomous imputation which scurrilous people have always in readiness to discredit those who do not happen to be their friends. Again settled at Paris, 1877, Lavroff resumed his relations with the French Socialists and contributed to the *Egalité* of Jules Guesde. At his own residence he lectured weekly on the Commune and on the events that preceded it. These lectures were subsequently published in book form. Therein he showed that the gigantic uprising of Paris became a failure for want of a definite social-political programme and strong organisation lines. The arrest and impending extradition of Leo Hartmann led to a still closer connection with French Socialists and even Radicals and it was owing to Lavroff's strenuous agitation that Hartmann was at last liberated and able to leave Paris for London, escaping the Czar's clutches. When in 1881 revolutionary Russia organised the "Red Cross Society" for the purpose of assisting Socialist prisoners, Lavroff and Vera Zaslitch were entrusted with the collection of contributions abroad. An appeal published in some French newspapers, with a view of inducing Continental sympathisers to contribute, led the government to expel the valiant revolutionist. Once more in London, he soon received from the Executive Committee of the "Narodnaia Volia" (the People's Will party) the editorship of a new review which was to be the foreign organ of that party. Meanwhile he managed to return to France, without, however, the decree of expulsion being withdrawn. Lavroff published then the *Messenger of the People's Will* jointly with Tichomiroff, who recently passed from the party of the revolutionary Socialists to that of the Czar. Here again Lavroff was basely calumniated by unlicensed diplomatists à la Madame de Novikoff, and sham Radicals à la T. P. O'Connor, a whole score of whom would not reach Lavroff's ankle. In the course of the year 1872, Lavroff, being a member of the Antihropological Society of Paris, had a brilliant discussion there with Dr. Pellarin, which afterwards was published from the record of that society under the title of *L'idée du progrès dans l'anthropologie* (The idea of progress in anthropology). But Lavroff's writings being chiefly in the Russian tongue, we may as well, following *Przedzicit*, give some outline of the thoughts with which he has been feeding revolutionary Russia for more than thirty years. His favourite theme is to analyse the relations of morality to revolutionary activity. He doesn't agree with those scientists who believe that morality is innate to man. On the contrary, an examination of morality with different people at various times leads to the conclusion that man evolves morality under the influence of surrounding conditions, and chiefly under that of communal social life. Thus morality may be termed that which affords general social advantage. Absolute morality doesn't exist: what is good for society at the time is moral. Man's purposes and aspirations differ, some being good, others less so. It must, however, be admitted that a man is fully entitled to select, as his purpose, his freedom of action, the possibility of continual self-development, the possibility of utilising all his faculties. Does the present social order allow the varied development of man's aptitudes and insure to them perfect freedom of movement? In the present capitalistic order a small class exploits an enormous majority. Can a working-man, who toils all day long, think of developing his faculties, can he act freely? No, he is mostly even unable to live regularly, he cannot even satisfy his most important wants. Thus the present order prevents the large majority even from satisfying their needs, and all the more so from developing their aptitudes. It is bad, then, and must be fought against. Each one individually and all collectively are therefore justified in aspiring to undermine this order. The present social order being bad, and its overthrow advantageous to society, all means leading to that goal are then good. Accordingly, it is moral to use the most violent means for the crushing out of that order, whereas it becomes immoral not only to counteract these violent means, but even to look on indifferently at the fighting parties. Science having shown that Socialism alone can satisfy all the needs of modern societies, since it is the only system that does away with all exploitation, Socialism therefore is the highest good, to which every man is morally bound to aspire. The Socialist ideal is so high and so great, and so beneficial to the whole of society, that everything must be sacrificed to that ideal; as compared to the realisation of Socialism, everything becomes narrow, unimportant, subordinate. The conclusion is easy enough: it is the necessity of revolution, since no class has ever voluntarily renounced its power and privileges; on the contrary, the ruling classes have used all efforts to retain these, even at the cost of their lives. Only by force one can come to his rights; thus the proletariat must conquer "society" in order that society may be realised. Revolution is unavoidable; it is immoral to teach that peaceful overthrow of capitalism is possible, since history and experience teach the reverse. What high prices had humanity to pay for its progressive development! What sufferings to undergo before science and art and industry became possible, before those institutions from which "civilised" societies derive their present advantages were possible, before states were united, before exchange was introduced! Slavery, bloody wars, dark superstitions. When man of present time benefits by certain institutions, he has the moral duty of showing his gratitude to humanity by working himself at its further progress and development. As regards the agitators, Lavroff points out that nowadays when science is the property and privilege of the few, popularisation of knowledge in larger circles is even more important than the discovery of new truths, since there already exist many truths unknown to the general public, who therefore cannot make proper use of them. To-day the most important task is to agitate against the existing order, since humanity can only then derive benefit from science, art, industry, when all things will be accessible to all. Purely scientific work has not therefore at present that usefulness that it shall have later on. When Socialism shall be triumphant, all will be admitted to knowledge, and then science will be properly applied. To-day he contributes most to science who strives to overthrow the present order, since only when all shall be happy science will be universal, which means really and universally useful, when prejudices will have disappeared, then only we shall get a true varied science that in its course will progress apace. So far, a social worker, a Socialist agitator, is more useful to humanity than a scientist, and therefore every individual has the moral duty of fighting for his ideals, even when he feels himself without allies. In all his writings Lavroff lays stress on the enlightenment of the masses, and is very sharp against those sham Socialists who maintain that it will then only be possible to think of the Social Revolution when capitalism will have reached its highest pitch and small production will have completely disappeared. He maintains that the enlightenment of the masses can lead to a revolution before the accumulation of capital is entirely completed, and that the working classes, at any rate, are in a position to accelerate the ultimate crisis. He also considers that the realisation of Socialism will cause an entire downfall of all religion, for at present the working-man sighs fain for heaven, and gladly imagines another and better world, finding but misery in this one, from which he turns his eyes in fright and looks for an ideal. But with the disappearance of misery, with the crushing of the present prison-like society, with the reign of the new order, when man will become free, when sad life will make room for pleasant life, ugly-looking life for artistic enjoyment, when the master will disappear,—then religion will vanish along with him. These ideas and many others are embodied in Lavroff's works, "Social Revolution and the Task of Morality," "Historical Letters," etc., etc. The great Russian thinker is now busily engaged in a new extensive work, which is to be his scientific will to his native country. And we devoutly wish that health and strength may be fully continued to him for the achievement of that monument of his intellectual life which will

give to many a coming generation better prospects and higher hopes towards a brighter and happier future.—V. D.

Edward Duffy.—Fenian leader and martyr; was born at Ballagherreen, county Mayo, in 1840; found dead in his cell at Millbank, January 17, 1868. In 1863 he threw up the situation he then held and gave himself entirely to the Fenian propaganda in Connaught, becoming "the life and soul of the Fenian movement west of the Shannon." He was captured at Sandymount Nov. 11, 1865, along with James Stephens, C. J. Kickham, and Hugh Brophy, but was allowed bail in the following January, as he was dying of consumption. He soon after he was out than he was at work again. Rearrested at Boyle on March 11, he was tried on May 21, and sentenced to fifteen years penal servitude. In his speech before sentence he said: "The dream of my life has been that I might die fighting for Ireland. The jury have doomed me to a more painful but not less glorious death. I now bid farewell to my friends and all who are dear to me. I am proud to be thought worthy of suffering for my country; when I am lying in my lonely cell I will not forget Ireland, and my last prayer will be that the God of Liberty may give her strength to shake off her chains." He is buried in Glasnevin cemetery, near Dublin, where the concluding words of his speech from the dock are inscribed on his tombstone.

French flag on the Tower.—When the royal standard was flying at the Tower to mark the Queen's birthday, the son of the deputy-chaplain, a youth of seventeen named Grose, hoisted over the ramparts a silk tricolour three yards wide and long in proportion. It continued flying for three hours before it was discovered by the garrison, and gave rise to the wildest rumours and conjectures. When the authorities at length heard of it, the mayor of the Tower went himself to strike it, but taking in his loyal haste a wrong turning, it was gone ere he reached it. A diligent search traced it to the boy's bed, and he, with a confederate named Hayward, was expelled from the Merchant Taylors' School "as young men of dangerous principles." Hayward's father appealed to the Merchant Taylors' Company to get his son reinstated, but in vain; on the 5th of February, when his appeal was heard, its rejection was immediately followed by the granting a holiday to the rest of the boys, "to reward and confirm the spirit of loyalty they had displayed," whereupon the boys presented a suspiciously eloquent address "expressive of their abhorrence of all seditious and republican principles."—S.

The following notes were crowded out last week:—

Victor Noir.—Victor Noir, a young journalist who was sent by Paschal Grousset, one of the editors of *La Marseillaise*—Rochefort's paper—to Prince Pierre Bonaparte at Auteuil, near Paris, in order to ask for a retraction of the insults he threw on Rochefort or else a reparation by way of a duel, was simply shot down by that princely brigand. The murder in itself was not very astonishing: in the family of the Bonaparte murder is an ordinary course that has been taken oftentimes in order to get rid of difficulties. As for Pierre Bonaparte, he murdered in cool blood several people in Belgium, in Turkey, and at Rome. Victor Noir was but another victim of that wholesale assassin. The revolutionaries of Paris resolved to take advantage of the funeral of Victor Noir to try an insurrection at Paris. Three hundred thousand people assembled, a considerable number of them armed and ready for action, Blanqui came on purpose from Brussels to Paris for that occasion. The revolutionary masses wanted the cortège to pass through Paris on their way to the Pere-Lachaise, instead of going to the cemetery of Auteuil, at some distance from Paris. But Rochefort, who at that time possessed great influence among the Parisians, dissuaded the masses of the people from listening to those who seriously meant revolution, and his advice was followed, however reluctantly. The real reason of Rochefort's action was, everyone now knows, the astounding cowardice of that humbug politician who has already done more harm to the cause of Socialism and revolution in France than a score of genuine enemies would be able to do. Anyhow the demonstration clearly showed to the supporters of the Third Empire that their adversaries in Paris were legion, and that very soon the day would dawn when the Bonaparte dynasty would sink in the dust.—V. D.

Galileo.—Born 1564; died at Arcetri, 1642. It was not an easy undertaking, in those days, to contradict the teachings of the Bible; and yet Galileo, thinking that the interests of truth are greater and nobler than those of self-preservation, did so, and suffered dreadfully for the sake of truth and science. That great discovery in the planetary system, first made by Copernicus, that the sun is the centre of the universe, and that around that centre gravitate Mercury, Venus, Mars, Jupiter, the Earth, was confirmed and developed by Galileo, who, besides, illustrated himself by discovering the force of gravity, the hydrostatical balance, the proportional compasses, the composition of the telescope, the constitution of the Milky Way, the rotative movement of the sun, the generations of the comets, the four satellites of Jupiter, and new theories of dynamics. In 1589 Galileo was professor of mathematics at the University of Pisa, where the great success of his teachings stirred up against him a great number of enemies, among whom the peripatetics were prominent. They finally compelled him to resign (1592), but the Republic of Venice offered him a professorship at Padua, where he met with the same gigantic success. At last, in 1615, the Roman Inquisition summoned him to appear before its dreadful tribunal. The Jesuits accused him of having destroyed heaven and earth by immobilizing the sun and making our globe freely evolve in the infinite space, and he was at once put in an *in-pace* of the Minerva monastery, laid in chains, and tortured by the tormentors of the Inquisition, before whom he appeared in shirt and barefoot. The acute pains which he suffered at the hands of these religious brigands led him to a retraction of the scientific propositions he had established; but at the same time his conscience burst open and he exclaimed, "*E pur si muove!*" (And yet it moves!) Galileo only escaped the bloody clutches of the inquisitors to be shut up for the remainder of his life in a solitary house at Arcetri, where he was not allowed to publish any kind of scientific researches. The Inquisition, however, gave an "intellectual" occupation to the great and illustrious man; he was ordered to recite, all the year through, the psalms of penance! Broken down by all those persecutions, Galileo languished some years more in his Arcetrian prison, comforted only amidst all his sorrows by the affectionate love of his daughter Maria Coelesta. Nearly all the works, the scientific observations, the plans, the astronomical calculations and computations which Galileo had made during his long life were destroyed and dispersed as "infected with heresy." Yet he had done enough in order that his name be for ever more associated with the names of those who have been the forerunners of modern science and the harbingers of every progress in the world.—V. D.

Men only associate in parties by sacrificing their opinions, or by having none worth sacrificing; and the effect of party government is always to develop hostilities and hypocrisies, and to extinguish ideas.—*Ruskin, 'Fors,' No. 1.*

If the law to hang thieves must continue, I wish it may take hold of the great ones first, lest we renew the practice once in Athens, where they hanged none but little thieves, and the great thieves pronounced sentence. I am more afraid of those that rob by power of the law, than of those that endeavour to take my purse on the highway.—*W. Cole, A Rod for the Lawyers, 1659.*



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

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

As all articles are signed, no special significance attaches to them because of their position in these pages. None to be taken as more than a general manner expressing the views of the League as a body, except it be so explicitly declared by the Editors.

Rejected MSS. only returned if a stamped directed envelope is forwarded with them. Subscriptions.—For Europe and United States, including postage, per year, 6s. six months, 3s.; three months, 1s. 6d.

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

TO CORRESPONDENTS.

J. B.—Thanks, but unsuitable.

T. R.—The *Pall Mall* was established 1865 by George Smith, of Smith, Elder, and Co., as a Conservative organ; transferred in 1880 to Henry Yates Thompson, his son-in-law, who changed its politics to Liberal, and is still the proprietor. Editors, Frederick Greenwood (1865-1880), John Morley (1880-1883), and W. T. Stead. Published at 2d. till Jan. 1st, 1882, when it was first sold at 1d. On the 1st of this month it changed its shape from its familiar 16 small pages to the ordinary 8 large.

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Periodicals received during the week ending Wednesday January 9.

ENGLAND	ALARM	SPAIN
Church Reformer	Workmen's Advocate	Barcelona—El Productor
Christian Commonwealth	Boston—Woman's Journal	Seville—La Solidaridad
Justice	Chicago (Ill)—Vorbote	Barcelona—Tierra y Libertad
Labour Tribune	Detroit—Der Arme Teufel	Madrid—El Socialista
Labour Leader	Fort Worth (Tex)—South West	PORTUGAL
London—Freie Presse	Milwaukee—National Reformer	Lisbon—O Protesto Operario
Norwich—Daylight	FRANCE	GERMANY
Personal Rights Journal	Paris—Cri du Peuple (daily)	Berlin—Volks Tribune
Railway Review	Le Parti Ouvrier (daily)	Wien—Gleichheit
Telegraph Service Gazette	La Revolte	Brunn—Arbeiterstimme
To-Day	Le Coup de Feu	Arbeiter-Wochen-Chronik
Worker's Friend	L'Union Socialiste	HUNGARY
NEW SOUTH WALES	HOLLAND	Boumania
Hamilton—Radical	Hague—Recht voor Allen	Jassy—Municipalul
INDIA	Belgium	SWEDEN
Banipore—Behar Herald	Ghent—Vooruit	Malmo—Arbetet
Madras—People's Friend	Antwerp—De Werker	WEST INDIES
UNITED STATES	Liege—L'Avenir	Cuba—El Productor
New York—Der Sozialist	ITALY	MEXICO
Truthseeker Annual	Rome—L'Emancipazione	Sinaloa—Credit-Foncier
Freiheit	Cremona—L'Eco del Popolo	
Truthseeker		

NOTES ON NEWS.

THE *Pall Mall Gazette* has been handselling its new and very disagreeable format by turning on its jingo stop most vigorously, though it is true that this is nothing new to it, as it is often smitten with a very acute form of the disease of loyalty to the British Empire. This time its old boss, Mr. Morley, comes in for it; and what seems a little ominous is that Admiral Maxse, a very hard-shell Coercionist, is turned loose on him and not rebuked for his snarl. Mr. Morley is compared, much to his disadvantage, to the Whig turfite, Lord Rosebery, and in short the ex-editor is well whipped for one of his merits, perhaps his only one, an instinctive dislike to Jingoism.

It is difficult to see how all this can go on along with the advocacy of Home Rule; for what it means really is "our empire, right or wrong!" And no reasonable man who looks at the thing with other eyes than those of an election agent, doubts that the establishment of Home Rule would be a serious blow to that elaborate machinery of

violence and fraud called the British Empire. Mr. Morley has the grace to see that it is a preposterous insult to logic to protest against coercion in Ireland when you are advocating coercion in Egypt and the Soudan, and therefore he certainly is guilty of the crime of anti-Jingoism.

It is a pity he cannot be a little more logical, and learn to see that our buccaneering wars and Christian heroes are just incidents in the huge commercial war that has made England so "great" and so unhappy, and that those whose mission it is to "civilise" barbarism by the introduction of wage-slavery cannot be nice about their means. One day it is rum-and-bible, another sword-and-bible, but cheap wares and sweating are what both these instruments are used for alike; and horrible as the slaughter of the bullet is, it is not more horrible than the slower process of the sweater if we could only see the latter as plainly. Mr. Morley can never answer Admiral Maxse and the *Pall Mall* effectively till he sees clearly that nothing can save the barbarians of Africa from the dreadful life which civilisation is preparing for them, but the speedy realisation of Socialism.

The papers which have been commenting on the last new Yankee joke, the electric sugar fraud, are astounded that people were taken in by an inventor who promised them to remove the dross from a pound of raw sugar without decreasing its weight. But this is a very mild form of a modern commercial miracle. Here is a much stronger one. You send a pound of thrown silk to the dyer, and he first takes from it something less than a quarter of a pound of gum which the worm has put on it, and then sends it back to you dyed black and weighing two pounds and a quarter; and you have no difficulty in convincing the public that the additional weight is all the work of the long dead silk-worm, instead of being, as it really is, made up of coarse materials and what-not of secret.

I call the Yankee inventor a very uninventive and timid person for not promising at least three pounds of sugar instead of one, without doing anything to it. It would only have been a parable of the present monopolist society.

Motto for *The Star* for 1889—"Go on! Die going on!"—Browning.

On Saturday the readers of the *Star* saw the foregoing at the head of the editorial notes, and many wondered what it could mean. Is the *Star* going to stop, and is this a gentle warning of the dread event? As for the applicability of the motto, that is another matter, during its brief existence the *Star* has done more of "strategic movement to the rear" than any other paper of its size.

If it keeps up (or down) to its record in that regard as well as in general character, the only motto entirely appropriate will be found in the well known word of command of the colonel of the historic North Cork Militia: "Advance two steps backward, and dress by the gutter!"

TO THE HAMMERSMITH CHOIR.

SWEET voices broke my sleep on Christmas morn:
Clear through the moonlit air their anthem rung
Of human hope and fellowship that sung—
A mass for souls, not dead, but yet new born:
A herald blast on Freedom's silver horn
As dayspring on the brooding darkness flung,
With tidings of new joy on tuneful tongue—
The marching songs of Labour travel-worn.

As one in dreams I heard, and wondering rose,
E'en as the shepherds marvelling of old
To hear the angels quiring; and my blood
Quickened to catch at last their stirring close;
And to my heart took hope and courage good
In thought of days to be, in time untold.

Christmas, 1888.

WALTER CRANE.

CORRESPONDENCE.

DEAR SIR,—I read *Commonweal* every week with much pleasure, and am with you in thought and aim in your efforts—the social regeneration of humanity. I read with much pleasure your notes in reply to that gospel-grinder McCree. If London is in need of a few more such men, Bristol can well spare at least a hundred. They tell us to keep our eyes heavenward, to hate all Socialists, to be thankful for what we have, what we haven't got let us hope would render us miserable if we had it. Such men as McCree tell me that *Commonweal* is a very wicked paper to read. One of McCree's class told me that since reading your paper I had got very discontented. If he never spoke the truth before, he did then. Discontented I am, for it is the great preliminary to all progress. The amount of poverty here in Bristol is very great; work is very slack. I send you a few newspaper cuttings; perhaps they may be interesting.—Yours fraternally,
Bristol, January 7th, 1889. W. J. BLACKMORE.

[The cuttings include a column of the *Bristol Mercury* filled with the fulsome "charitable" appeals of the advertising parson, each anxious to impress the public that "Codlin's the friend, not Short"; a report of the "Happy New Year" speech delivered by the mayor to the Town Council, in which he took a roseate view of everything; and a discussion which followed on granting holidays to the workmen employed by the Corporation. This last we shall comment on in our next issue.—Ed.]

EDUCATION: WHAT IT IS, AND WHAT IT SHOULD BE.

(Continued from p. 410.)

WITH this one splendid exception there is nothing to admire, little that can be approved of, in what we call our Educational System. It does not proceed on any intelligible lines to any definite human end—as human beings it leaves us, all but exactly, where we began, to develop as we are inclined, or as our circumstances prescribe. The same observations apply generally to education in the higher schools and universities. Here also “of the human soul this much is known that it has a faculty called memory”—here the same mechanical stuffing with grammar and dead vocables, and the issues are similarly deplorable. Here we have the same chaos, want of discrimination; no selecting, no adapting of means or gifts to ends is attempted. The student himself makes the selection. “Profoundly learned I would grow,” he says, like the student in Faust. He will be a lawyer, law-giver, wise governor of men. Not because he feels his perception of the difference between Right and Wrong to be uncommonly keen, or that he hopes to bring about the establishment of justice and equity among men, nor has he been selected in any wise way because of the striking prominence of these virtues and hopes in the young man—oh, no, he only happens to have the opportunity and must have a profession. In the same haphazard way we get our medical and clergy men, our Captains of Industry, Organisers of Labour. These hopeful, or not so hopeful, young men get together in the Class Room, where the professor stands ready to pump into the young buckets indifferently—they have come presenting their ears and memories, and he utters forth his vocables:—

Then forward steps your sage to show,
And prove to you it must be so;
The first being so, and so the second,
Nor third nor fourth would ever be.
This, scholars of all countries prize—
Yet 'mong themselves no weavers rise.

It is in this way Goethe satirises our University methods of filling our bellies with the east wind, and consequent divorce of theory and practice. The effect of this is to inundate the world with professional quacks and gentlemen loafers, from the highest mitred bishop to the common mountebank at the fair-booth, and spreading out into all imaginable directions. When your lawyer, it may be, is finished, he proceeds to hang his brains out at his shop door “for such as please to buy 'em,” for hire either to God or the Devil, it makes no matter. Or he may become a parliamentary hack, or possibly an able editor; in the one case to eloquently perorate and flippantly skip you over the surface of every subject, in the other with an exasperating gracefulness write the most inconsequential stuff, or illustrate how Truth, after a pretence of pursuing it, heedless of consequences, through the most labyrinthic windings, may never be touched, or else shown to be quite superfluous by the aid of beautifully evasive terminology. In any case his vocation henceforth is to “darken council and weave over the face of Justice a web of lies.” In the case of the medical profession I don't know that any more complimentary language can be held. They, too, are part of our commercial profit-mongers' society, which occasions the need of so many quacks and leeches. As a class, I don't think the medical men possess a monopoly of loving, sympathetic knowledge of the human soul and body, so necessary in “the art of healing.” With his tabulated banes and certain prescribed antidotes, a medical man hopes to win a good practice, and generally gets it. In his whole list of chemicals there is no rhubarb, senna, or purgative drug to scour the body politic free of pestilent city slums, of the ruinous effects of over-work on the one hand, on the other of the enormous horrors flowing from enforced idleness in which our rich and poor are weltering; of the glaringly wicked social inequalities which surround him on all hands and occasion his very existence. He appears to be quite unconscious of all this, and consequently subsists on his very ignorance, tinkering away with college artifice on external symptoms with never a thought to bestow on the source of the disease.

Our educational methods might be impeached on the ground alone that (assuming our Class society to be right) it gives the working lad no trade, but lets him loose among a perplexing multiplicity of pursuits to find one, while it degrades the “arts” into a means of earning a livelihood. Thus the high principle of Religion which teaches us *how to live* is transformed into a means whereby a livelihood may be earned. Hence we have the young divine inflated with college logic, metaphysics, and the moral sublime, tripping circumspectly off, nothing doubting, on his high career of saving souls, before he has even discovered his own. Why, if a man is religious, he should thank God and make no boast of it, as honest Dogberry would say, but in a commercial age it can bring a “profit” and its value is reckoned at so many hundreds or thousands annually. Not indeed that we are in want of so much preaching, as, if the world was to be saved in this way it would have been saved long ago; nor that we know less of Right individually than we can practice—it is all the other way! That we should “love our neighbours as ourselves” has surely been dinned sufficiently into our ears, even if we did not instinctively know it (notwithstanding that this last would be denied emphatically by Mr. Bradlaugh, who is the arch apostle and high priest of our devil-take-the-hindmost commercial system). That we can *not* love our neighbour as ourselves this system loudly asserts, and substantiates its assertion by rendering it quite impossible—hence the futility of preaching. When we reach a

condition of society in which this will be reversed, a condition when less of Right is known than can be performed, then we can ask for a race of teachers who may “allure to brighter worlds” and “lead the way.” For the present I can only regard this class as part of our dislocated time, a section of the huge army of exploiters who work at no useful calling—an excellent product of deranged educational methods.

In point of results then, our higher schooling and university training differ little from the elementary kind considered at the outset of this article—the men come out much as they went in, and for the rest,—the character of the man, his capacities or aptitude never being operated on for any wise end—we have the same animalism as in the former case, only highly cultured, highly polished. An excellent illustration of this was furnished to us sometime ago by one of these “superior persons.” In a series of articles, forming a fine specimen of the “spiritual food” supplied to its readers by *Chambers's Journal*, this “superior person” explained in a very elaborate and unsophisticated fashion, what a scandalous piece of swindling was the trade he worked at on God's earth. None of your rough housebreaking, vulgar pocket-picking pursuits, but the refined, genteel, and highly respectable one of Stockbroking. The writer was perfectly frank and sincere, and appeared to have no misgiving while making the hideous nature of the game amply manifest, shewing the disgustingly savage, wild beast scrambling of the Mammon-worshippers for the coveted shares—the “friendly blows” that dealt disaster, the lucky hits of the accomplished swindler. However, it is not for these things I make use of the articles, but for certain “moralisings” with which the writer concluded—of the kind that such minds can only think. In the reflective mood the writer's eye turned naturally inwards, and there it beheld—a stomach! Human nature was a very poor affair. “As long as the world had lasted,” the writer said, “the human animal had tried to get money without working for it, and would continue to do so as long as it would last.” Straightforward, isn't it? Doubtless it will recall to many the “Pig Philosophy” of the “Latter Day Pamphlets,” nevertheless we may venture to reproduce a few of the leading points of faith, or “articles” of that universally popular philosophy.

Article 1.—The Universe, according to pigs of sensibility, so far as sane conjecture can go, is an immeasurable swines' trough, consisting of solid and liquid, and of other contrasts and kinds;—especially consisting of attainable and unattainable, the latter in immensely greater quantities for most pigs.

Article 2.—Moral evil is unattainability of pigs' wash; moral good, attainability of ditto.

Article 9.—“What is Justice?” Your own share of the general swines' trough, not any portion of my share.

Article 10.—But what is “My share?” Ah! there in fact lies the grand difficulty; upon which pig science, meditating this long while, can settle absolutely nothing. My share,—humph! my share is, on the whole, whatever I can contrive to get, without being hanged or sent to the hulks.

To what base uses may our education tend, but it is seldom we have such a purely unsophisticated pig as the writer in *Chambers's* to explain it so precisely.

I think it is fair to make the deduction, that these deplorable consequences are the outcome of what we term our Educational System. By consigning the multitude to hopeless drudgery nothing is left to them but mere animalism to manifest itself in ways we need not specify. In the case of the few, by compelling precious energy to be expressed in entirely wasteful, ruinous and immoral ways, leaving the same animal highly “refined,” highly intensified.

Of course there is the element of Natural Law with its agents Competition, Commercialism, referred to at the outset. Commercialism says life is a battle; Nature says, consequently certain results will follow of the kind we have seen! Life is indeed a battle, but it is not necessarily a fighting with and against one another, but rather a warring against nature—as Carlyle would say a “battle against human starvation, against chaos, necessity, stupidity.”

DANIEL McCULLOCH.

(To be concluded.)

LITERARY NOTES.

ARTICLES OF INTEREST in January magazines:—*Asiatic Quarterly*: “The March of the Mongol,” W. B. Dunlop; “Land Revenue Administration of Poonah,” A. Rogers. *Law Quarterly*: “Notes on the English Law of Marriage,” H. W. Elphinstone. *Blackwood's*: “English Farmers,” T. E. Keibel. *Contemporary*: “East Africa as it was and as it is,” Joseph Thomson. “Zola,” Mrs. Emily Crawford. *Nineteenth Century*: “Isolation, or Survival of the Unfittest,” Duke of Argyll; “A Thousand more Mouths every day,” Earl of Meath; “Mr. Bryce's American Commonwealth,” Frederic Harrison; “Daniel O'Connell,” W. E. Gladstone.

The Revolutionary Review (H. Seymour, 35, Newington Green Road; monthly, 3d.) has issued its first number, and proposes to represent what one of its contributors calls the “formidable and utterly uncompromising Anarchist.” The same writer considers the *Commonweal* and *Freedom* to represent the “logical extreme of State Socialism!” A poem, “Grace before Meat,” by Lothrop Withington, and an editorial preface, are the most notable contents this month.

THE DESTROYER.—I should like to destroy most of the railroads in England, and all the railroads in Wales. I should like to destroy and rebuild the Houses of Parliament, the National Gallery, and the East end of London; and to destroy, without rebuilding, the new town of Edinburgh, the north suburb of Geneva, and the City of New York.—*Fors Clavigera*, No. 1.

THE LABOUR STRUGGLE.

BRITAIN.

COTTON TRADE.—In consequence of the Bolton Master Cotton Spinners' Association and the Operative Spinners' Society being unable to agree upon the terms of settlement, short time has been adopted all through the trade by the employers, with the view of forcing the men to return to work. At Clitheroe and Macclesfield the strikes are going on unchanged.—At Burnley a strike of weavers has taken place, but the men went back on the understanding that some arrangement would be come to.—At Darwen, the weavers at the new weaving shed belonging to the Cotton Hall Spinning and Manufacturing Company struck Wednesday 2nd, on account of extra work; and the weavers at Bowling Green Mill have given notice. The notice expires on January 9th, and will affect about 300 hands. Cause—the extra work and excessive fining.

SHOE TRADE.—The conference between employers and workmen, which held its first meeting a week ago, sat again at Seyd's Hotel, Finsbury Square, Thursday 3rd, to decide upon a new wage scale for the wholesale shoe trade in London. On the agenda paper were a number of resolutions submitted by the employers, but only the first of these was considered:—"That a statement be compiled on a system of classification by standard samples." The formation of a permanent Reference Board was suggested, by whom all questions as to the rate of payment should be settled. A workmen's delegate proposed as an amendment, the addition of the words "except where the quality can be otherwise defined." This was discussed at considerable length, and upon a division the voting was—For amendment, 8 (all workmen); against, 8 (all employers' delegates). The resolution was then put, with the same result. The Chairman (Mr. A. Lion, employer) remarking that, as the proceedings at this early stage had come to a deadlock, it would be useless to continue the sitting, adjourned the conference to next Monday. He hoped that before the next meeting some *modus vivendi* would be found. Amidst objections from the workmen delegates he vacated the chair, and the proceedings were thus adjourned.

LURGAN HEMSTITCHING TRADE.—A strike of a rather serious nature has taken place in Lurgan, Ireland, in the hemstitching trade, which gives employment to many hundreds of female workers of the town and neighbourhood. For about two years past, the business has been depressed; and, instead of a uniform rate of payment being adopted by the various manufacturers, the rule has been for each to make whatever arrangement suited him with his own workers. The workers allege that in certain cases the employers, by the system of measurement and computation adopted, have succeeded in reducing the amount that can be earned by the worker much over, without effecting any visible change in the rate of wages; but, on the other hand, the manufacturers contend that they have long been paying their workers a higher wage than the present condition of business actually warrants, more especially when regard is had to the fierce competition to which Lurgan manufacturers are exposed. At any rate, the workers have been complaining for months past, and at last things have come to a head in three of the leading concerns of the town. The whole of the hemstitchers in the employment of Allen, Johnston and Co., William Street; John Ross and Co., High Street; and James Clendonning, High Street, on Wednesday refused the terms laid down by the employers. The strike will affect several hundred of the female workers, and as these have not for some time past been earning very high wages, the existing dead-lock is likely to be attended by very injurious and painful results.

SCOTCH MINERS.—An agitation for an advance of 6d. a day began with a National Conference in Glasgow on Saturday, 5th. At present the position of affairs is somewhat as follows:—We have five coal-producing districts, which may be classed alphabetically thus: Ayrshire, Fife and Clackmannan, Lanarkshire, The Lothians, and Stirlingshire. After the great Manchester Conference in September last, an agitation for a 10 per cent. was set going. Ayrshire took the lead, and by threatening to strike got a 15 per cent. advance on the 1st November. Stirlingshire also got the advance during the same month; Lanarkshire got 5 per cent., and The Lothians 10 per cent. During December, Fife and Clackmannan men got 5 per cent., and Lanarkshire two advances of 2½ and 5 per cent. respectively, making 12½ per cent. in all. There is thus considerable diversity in the wages paid, which it is expected the Conference will tend to remove. The wages paid, that is the recognised wages, are 3s. 6d. in the West of Scotland, and 3s. 9d. in the East. It is worth noticing that the higher rate is paid where the hours are shortest. In Fife and The Lothians the hours are from 8 to 9 per day, whereas in the West of Scotland the men work from 9 to 11 hours. This is another question which is meant to be dealt with at once, and a strong effort is to be made to get an 8 hour day established early in the year. In Fife the men have kept to their 8 hours for nearly a score of years, though at present certain managers are endeavouring to get the men to work longer by refusing to allow them to leave the pit before a certain hour, which would mean for the men full 9 hours underground. Where this is being tried the men threaten to strike, unless the new rule be withdrawn.—*Labour Tribune.*

SEAMEN.—About one hundred seamen upon strike marched through Liverpool on the 3rd, headed by a banner. They afterwards held an outdoor meeting, at which it was stated that the present rate of wages simply meant starvation for seamen, and is very much lower than that obtaining in any smaller ports. In Liverpool many able-bodied seamen are paid as low as £2 10s. per month, and in no case does it exceed £3 10s., and this is only given on some of the lines. Compared to this Cardiff sailors receive £4, and firemen £4 5s. as a maximum, but even in the worst-paid sailing boats the minimum is never lower than £3. On the Glasgow steamers the sailors obtain £3 10s. and the firemen £3 15s. At Newport, Sunderland, South and North Shields, Greenock, and Swansea the figure is £3. Efforts are now being made, however, in Liverpool and Glasgow to secure £4 and £4 5s., this being the regulation rate of the National Amalgamated Sailors' and Firemen's Union, a body which has only existed 18 months, but has a membership of 10,000, 3,000 having joined within the last two months. Although repeated reports have appeared that the strike has been in existence for some time, the *Star* says that this is incorrect, the efforts up to the present being to arrange terms upon amicable conditions. No grants have been given out of the Union funds for those who refuse to sign articles on the old terms; but after this week some tangible help will be given. In Liverpool several boats have been delayed, not being able to secure their complement; in a few instances the wages demanded have been conceded. While shipowners in the main refuse to grant the full sum, they have offered an advance of a few shillings per month, but this the men refuse, asserting that anything less than

£4 per month is insufficient to maintain their wives and families. Seeing that the executive of the Sailors' Union are making energetic preparations for opening 40 additional branches in various parts of the country, it is evident that they have learned the lesson that if they wish to help themselves they must organise.

YORKSHIRE COLLIERY STRIKE.—The following report of the dispute at the Church Lane Colliery is taken by the *Labour Tribune* from the *Sheffield Independent* of December 29th:—"On Thursday, the men locked out at the Church Lane Colliery, Dodworth, met, when the unionists received their usual weekly pay from the officials of the Yorkshire Miners' Association. The following statement was made: The men came out on strike for the 10 per cent. advance in accordance with the resolutions passed at the Derby and Manchester Conferences. When the deputation waited on the managing director they were told that it could not be granted unless the men conceded certain allowances for bad working places, sticky roofs, etc. These allowances, if conceded, would make a very serious reduction in the men's wages. After further negotiations had taken place another deputation of the men waited upon Mr. Hartley on the 22nd of December, when the men were told that if a settlement was come to the men would have to return to work under the new arrangements, viz., from six to eight men should work in one gate in place of two or three as before; the tramping to be done by ponies instead of by men; the coal in the banks to be worked end on. The men stated that the prices previous to the strike were 1s. 6d. per ton for coal, and 8d. per ton for slack which passed over and through the screen of 'Billy Fairplay' as the case might be. The managing director further stated that the starting prices would have to be with the 10 per cent. included, 1s. 4d. per ton for coal for board work in banks, and 1s. 6d. per ton on end in banks, and 7d. per ton for slack, which means a reduction of 11½ per cent. These proposals the men decline to accept. The deputation were informed that on these terms only could work be resumed. A resolution was passed to the effect that they will only resume work on an advance of 10 per cent. being given. The men are still appealing to the various collieries in the district and the public. About 500 men and boys are out."

INTERNATIONAL NOTES.

ITALY.

The winter intensifies the misery of the labouring classes. From all parts of the peninsula come reports of exceptional sufferings and hardships. In Caltanissetta and Finale Emilia it came to riotous encounters between the unemployed and the authorities. In no instance, of course, is an attempt being made to mitigate these continuous crises, but the coming revolution is staved off by brutal force or hypocritical promises. Numerous domiciliary visits and arrests among Socialists are reported. The tribunals outdo the police in class persecutions.

At Trapani several suspected Anarchists were sentenced, and *L'Amico del Popolo* (The People's Friend) in Brescia, a Socialist paper, was fined, and its editor sent to prison. Whilst the authorities thus aggravate the existing class antagonisms, the legislature proposes to punish those who denounce this system. The Senate has amended the new Local Government Bill under discussion, by a provision, which excludes from the communal suffrage all those who have been condemned for incitement to hatred between the classes. Our comrade Costa, who, in the Chamber of Deputies, on the 19th December last, protested strongly against this provision, was four times called to order, because he put stress on the existing and by the authorities aggravated antagonisms between the classes, and thereby used the words "oppressors and oppressed." "There are no oppressors and oppressed," the President reproved him, "all the classes ought to proceed with fraternal love!" Fraternal love of "the classes" is good!

A strike of the cabdrivers of Pisa was brought to an early end by some cheap promises on the part of the prefect.

At Napoli, a society of domestic servants has been formed—the first of this kind in Italy.

H. SCH.

"AN EXCELLENT EXPERIMENT."

The *Star* says "an excellent experiment is now being tried at Norwich. Labour Bureau has been formed. . . ." About three months since, when, like the *Star*, they found "the question of the unemployed pressing upon" them, a sort of small panic mingled with crafty scheming set in among the capitalists of Norwich. All the local labour-thieves and professional philanthropists were invited to a meeting to consider the question, and a great gathering of these birds of prey was accordingly held. After a lot of talk—the upshot of which was a general agreement that they couldn't give the unemployed useful productive work on a large scale, and that something might occur if they didn't move in the matter—it was decided that a "labour bureau" should be started. A committee was appointed and an office opened for "the work." Forms of application were issued to the unemployed containing a long list of questions as to the names, ages, families, pawntickets, rent, names of previous employers, length of employment, reason of dismissal or of leaving employment, whom to apply to for a six month's good character, the amount of wages applicant had received and would require, etc., etc. Despite such a list of questions it seems "307 were registered." (How many were disheartened, refused to answer the questions, or were turned away as unsatisfactory, we are not told.) The first acts of this "excellent" affair was—1. To send a dozen men to Swansea to take the places of men on strike; 2. To place men at work laying out a public garden on Mousehold Heath at about half the usual wages given to men in that occupation; 3. Later on, to send men to Ipswich to perform the part of "scabs." We hardly require the *Star's* writer to tell us that "the bureau was officered by the late mayor and present deputy" of Norwich, a man named Harmer, a notorious girl-sweating clothing manufacturer, "and other citizens of standing." Now, we are told, these wiseacres finding that "the great majority of the men asking relief belong to the unskilled class," therefore "they make two proposals, first, the formation of a window-cleaning brigade (this is excellent!), and then, for quite the younger members of the unemployed, the starting of a technical school." The latter proposal being one to provide employers of labour with workmen free, or almost free, of cost, under the pretence of teaching them a trade.

Excellent! For the employers. Excellent dodge for deceiving the starving workless workers! Excellent shift for shelving the question! Well may the *Star* say, "County Councillors, please note."

G. CORES.

A CALL TO ARMS.

Tune, "Cheer Boys, Cheer."

Long have we sat in poverty repining,
Wearily waiting for the break of day,
Slight is the hope our saddened hearts inclining,
Darkness around us and a world's decay.
False prophets preach that we should turn to gladness
Life's weary load of sickening misery,
We have but one hope to change our heavy sadness,
The day shall quickly dawn to change our woe to glee.

Chorus—To arms, men! To arms!
The tyrant's hearts are quaking,
To arms, men! To arms!
To hail the break of day;
To arms, men! To arms!
The world to arms awaking,
As every people
Sweeps tyranny away.

We have but one hope, the hope of revolution,
To bring us joy, and banish dark despair;
Woe to the rich, swift comes the retribution,
When revolution leaps from famine's grisly lair.
Fierce on the rich her glittering eyes are gleaming,
Dark are the tresses of her snaky hair,
Sharp is her sword, and fearful in its seeming,
She's strong as death, and deadly as despair.

Gather, ye poor, behind her blood-red banner,
Red as the blood that flows within your veins,
The storm grows behind, the strong winds fiercely fan her,
Fight on her side, there's Freedom for your pains.
Through the wide earth a fearful trumpet is sounding,
Thrones, kings, and rulers, falling 'mid dismay,
The lightning flashes, thunder far resounding,
See! the gleam of weapons throws back the light of day.

D. NICOLL.

CONVENTIONALISM—EXTREME SPECIALISATION AND SUB-DIVISION OF LABOUR—DRY ROT—SMASH!

"AND then came a race of men who, like those that inherit great estates, had no incentive to continue the work which had been so splendidly begun. In one generation the genius of Egypt slumbered, in the next it died . . . The creative period passed away, and the critical age set in. Instead of working, the artists were content to talk. Their admiration was sterile, yet still it was deserving. But the next period was lower still. It was that of blind worship and indiscriminating awe. The past became sacred, and all that it had produced, good and bad, was revered alike. This kind of idolatry invariably springs up in that interval of languor and reaction which succeeds an epoch of production. In the mind history of every land there is a time when slavish imitation is inculcated as a duty, and novelty is regarded as a crime. But in Egypt the arts and sciences were entangled with religion. The result will be easily guessed. Egypt stood still, and Theology turned her into stone. *Conventionality was admired, then enforced.* The development of the mind was arrested; it was forbidden to do any new thing. . . .

"The physicians were compelled to prescribe for their patients according to rules set down in the standard works. If they adopted a treatment of their own, and the patient did not recover, they were put to death. Thus even in desperate cases heroic remedies could not be tried, and experiment, the first condition of discovery, was disallowed. . . .

"Each profession stood apart; each profession was even sub-divided within itself. In medicine and surgery there were no general practitioners. There were oculists, aurists, dentists, doctors of the head, doctors of the stomach, etc., and each was forbidden to invade the territory of his colleagues. This specialist arrangement has been highly praised, but it has nothing in common with what has arisen in modern times.

"It is one of the first axioms of medical science that no one is competent to treat diseases of a single organ unless he is competent to treat the diseases of the whole frame. The folly of dividing the diseases of such organs as the head and the stomach, between which the most intimate sympathy exists, is evident to the unlearned. But the whole structure is united by delicate white threads, and by innumerable pipes of blood. It is scarcely possible for any complaint to influence one part alone. The Egyptian, however, was marked off like a chess-board into little squares, and whenever the pain made a move a fresh doctor had to be called in.

"It is needless to explain that division of labour is highly potent in developing skill and economising time. It is clearly of advantage that in an early stage of society the son should follow the occupation of the father. It is possible that hereditary skill or tastes come into play; it is certain that apprenticeship at home is more natural and more efficient than apprenticeship abroad. The father will take more pains to teach the boy, the boy take more pains to learn, than will be the case when master and pupil are strangers to each other.

"Hence they established customs which their successors petrified into unchanging laws. They adored the grand and noble wisdom of their fathers; whatever came from them must be cherished and preserved. They must not presume to depart from the guidance of those god-like men. They must paint as they painted, physic as they physicked, pray as they prayed. The separation of the classes which they had made must be rendered rigid and eternal.

"And so the arts and sciences were ordered to stand still, and society was divided and sub-divided into functions and profession, trades and crafts. Every man was doomed to follow the occupation of his father; to marry within his own class; to die as he was born. Hope was torn out of human life. Egypt was no longer a nation, but an assemblage of torpid castes, isolated from one another, breeding in an in. It was no longer a body animated by the same heart, fed by the same blood, but an automaton neatly pieced together, of which the head was the priesthood, the arms the army, and the feet the working class. In quiescence it was a perfect image of the living form; but a touch came from without and the arms broke asunder at the joints and fell upon the ground."

THE BROTHERS.

(FROM AN OLD BOOK.)

THERE were three brothers, Cain and Abel and one unnamed.
Cain arose against Abel and slew him.
Their brother looked on.
And when Abel cried unto him for help he refused.
For he said: He loved peace and abhorred all manner of violence; per-
adventure Cain might stay to reason with him.
In process of time the children of the three brothers increased, so that
they overspread the earth.
To this hour, when the sons of the first Murderer would slay the seed of
the Righteous, the descendants of him who abhorred all manner of violence
refuse their interference to prevent the wrong.
Verily the crime of Cain shall be expiated sooner than the crime of these.
Art not thou, too, thy brother's keeper?

—LINTON'S 'English Republic' (p. 112.)

OUT OF WORK MEMBERS.

Two painters (Hammersmith Branch) would be glad of odd jobs.
One carpenter and two labourers (Mitcham Branch).

STOCKTAKING.—With the incoming of the New Year, most working-men engaged in the numerous large firms in and around London, were treated to an extra holiday (after the long and somewhat degrading interval called Christmas) on account of "Stocktaking." How long does it take the worker to take stock after his year's drudgery? He can look into the most convenient shop-window, which will serve him as a full size mirror, and observe his jaded skeleton,—this will not take up much time.—H. D.

THE SOCIALIST LEAGUE.

OFFICES: 13 FARRINGDON ROAD, E.C.

The Offices of the Socialist League will be open for the sale of *Commonweal* and all other Socialist publications from 8.30 a.m. to 9 p.m. every day except Sunday. The Secretary will be in attendance from 10 a.m. to 9 p.m. daily.

Executive.—The cessation of a large number of outdoor meetings, and the poverty of the workers, causes the circulation of the *Commonweal* to decrease during the winter months. An exceptionally low circulation this winter throws a heavy financial burden upon the League, and to avoid reducing the size of the journal, or reverting to a monthly issue, it has been decided upon by the Council to send out a full statement of the position of the *Weal* to all branches, and also an abstract of same to all subscribers, with an appeal for subscriptions.

London Members' Meeting.—The next monthly meeting of members will take place on Monday, Feb. 4, 1889, at 13 Farringdon Road, at 9 o'clock sharp.

Branch Subscriptions Paid.—1888: Clerkenwell and Leicester to December. *Notice to Branch Secretaries*—Please remit to Central Office your Branch Capitation fees as soon as possible. A list of Branches in arrears will shortly appear.

Notice.—All letters on League business, except those intended for Editors of *Commonweal*, to be addressed to me. No other person is authorised to sign any official communication.
FRANK KITZ, Secretary.

"COMMONWEAL" PRINTING FUND.—B. W., 6d.

"COMMONWEAL" GUARANTEE FUND.

The following have handed in their names as guarantors for sums of not less than 6d. weekly:—S. Presburg, D. Nicoll, J. Presburg, H. Davis, Morris Wess, H. Daum, L. Trunk, R. Turner, J. Turner, W. B. Parker, J. Lane, H. Sparling, M. Morris, V. Dave, Wm. Blundell, Curtis, and F. Kitz. Five hundred wanted.

REPORTS.

LONDON MEMBER'S MEETING.—This meeting took place at 13, Farringdon Road, on Monday, Jan. 7; Thos. Cantwell, chairman; S. Presburg, secretary. The statement of position of *Weal* was read and discussed. After several suggestions for the future conduct of the paper, it was ultimately resolved "that a Guarantee Fund be opened by the League, to which all members and friends of the Cause should be asked to contribute not less than 6d. weekly, and that a list of guarantors appear in *Commonweal*, with a request to all members and sympathisers to send in their names thereto."

FULHAM.—Sunday evening, Morris lectured in our rooms on "Socialism"; fair audience and several questions asked. Members are earnestly requested to turn up at all meetings of the branch.—S. B. G.

ABERDEEN.—No propagandist work done during holiday week. Informal social gathering held at Leatham's house on 2nd, and choir practice on 3rd.—L.

EDINBURGH.—On 3rd we had a large social gathering of members of League and Federation, and spent a profitable and pleasant evening. On 6th, in the Moulder's Hall, in absence of lecturer, John Smith, S. L., delivered an admirable extempore address in his own inimitable Scotch style. Good discussion. The S. L. are holding no Sunday meetings of their own this winter, but are working along with S. D. F. They thought it injudicious to have two lectures on Socialism on the same night; the consequence is that we have, instead of two thin meetings, a large gathering with plenty of enthusiasm and discussion.

GLASGOW.—On the evening of Monday, Dec. 31st (Hogmanay) we held our fourth annual social gathering. About 80 were present, including ladies, and the meeting was the most successful of the kind we have yet had. From eight o'clock at night till three on New Year's Day morning, song, recitation, and dance made the time fly merrily. At twelve o'clock the new year was inaugurated with resounding cheers for the Social Revolution. A gratifying feature of the evening was the presence of a number of our German comrades, who sang and contributed much to the heartiness of the proceedings. Our comrade Dr. Reddie, Edinburgh, addressed the meeting in English and German. On Sunday last, at 2.30, Glasier, Joe Burgoyne, and Tim Burgoyne addressed a good meeting on Jail Square. At 5 o'clock Tim Burgoyne, Glasier, and Dan McCulloch held our usual meeting at Paisley Road Toll, where there was a large and attentive audience. Later on in rooms, our usual Sunday evening meeting of members took the form of a tea party. Comrade R. F. Muirhead was in the chair, and the sanctity of the Scottish Sabbath was invaded by songs and recitations, revolutionary and humorous. During the evening, comrade J. Bruce Glasier was presented with a token of the member's esteem and recognition of his services to the Cause.

IPSWICH.—No meeting Thursday night. Saturday night, enjoyable social evening in Pioneer Hall; Bat-terbee in chair. Sunday evening, Reed lectured; Woodhouse in chair. Business meetings held on Monday evenings from 7 to 8 p.m.—J. T.

NORWICH.—Sunday afternoon, usual open-air meeting in Market Place; much larger audience than usual, owing to the fact that an employé of a large tailoring firm in this city would speak from our platform in defence of his firm, who had been often attacked by us for the miserable wage they pay a large number of females, employed by them. Notwithstanding his denial as to the wages paid, he was unable to prove his assertions when challenged by Mowbray, and admitted the girls were fined if more than 10 minutes late; these fines, he boasted, were put to a good purpose—divided among the whole of the employés at the end of the year—these noble individuals taking their share of the plunder of the poor girls. After lengthy speeches from Mr. Edwards, the ex-Mayor. Mr. Harmer's champion, and Mowbray, a vote was taken whether Mr. Harmer's was a sweating firm or not; about 20 voted it was not—this number included most of the foremen, who had mustered strongly in their master's interest—the vote in favour of it being a sweating firm must have been 10 to 1. The meeting lasted about two hours, and seemed to have been very interesting to those present. At Gordon Hall, in evening, a discussion took place on "Equality." Monday, Mowbray addressed two unemployed meetings; large numbers are out of work here.

LECTURE DIARY.
LONDON.

Bloomsbury.—This Branch is now actively working. Socialists resident in this locality should send their names in at once to 13 Farringdon Road.
Clerkenwell.—Hall of the Socialist League, 13 Farringdon Road, E.C. Sunday Jan. 13, at 7 o'clock sharp, Branch Business Meeting. At 8.30 p.m., D. Nicoll lectures on "The Paris Commune."
Fulham.—8 Effie Road, Walham Green. Committee meetings are held on Sunday evenings at 7 o'clock sharp. All members are earnestly requested to attend. Sunday January 13, at 8 p.m., J. Turner, "Insufficient Remedies."
Hackney.—Secretary, E. Lefevre, 14 Goldsmiths Sq., Goldsmiths Row, Hackney Road.
Hammersmith.—Kelmescott House, Upper Mall, W. Sunday 13th, H. H. Sparling, 8 p.m. "Luxury now; Necessity then."
Hoxton.—12, Basing Place, Kingsland Rd. Business meetings of this branch are held every Friday evening at 9 o'clock.
London Fields.—All communications, etc., to Mrs. G. G. Schack, 28 Cawley Road, South Hackney.
Milham.—Meets every Sunday, 3 Clare Villas, Merton Road, at 11 a.m.
Mil-end and Bethnal Green.—95 Boston St., Hackney Road.
North London.—6 Windmill Street, Tottenham Court Road.
Waltham and Camberwell.—This branch is now in working order. Friends in this locality are earnestly invited to co-operate, and send their names in. Committee meetings every Monday, 7.30 p.m., at 3 Datchelor Place, Church St., Camberwell Green.
Whitechapel and St. Georges in the East.—International Club, 43 Berner Street, Commercial Road.

PROVINCES.

Aberdeen (Scottish Section).—Secretary, P. Barron, 14 Ann Street. Branch meets in Oddfellows Hall on Monday nights at 8. Choir practice at 46 Marischal Street on Thursday evenings at 8.
Bristolford.—Read's Coffee Tavern, Irevigate. Meets Tuesdays at 8.
Carnoustie (Scottish Section: Forfarshire).—Meeting every Wednesday, at 8 p.m., in the Carnoustie Restaurant. Samuel Wilson, Secy.
Dundee (Scot. Sect.).—Meetings every Sunday in the Trades Hall, opposite Tay Bridge Station.
Edinburgh (Scottish Land and Labour League).—35 George IV. Bridge. Meetings for Discussion, Thursdays at 8 p.m.
Galashiels (Scot Sect.).—J. Walker, 184 Glendinning Terrace, secy.
Gallatoun and Dysart (Scottish Section: Fife).—Meet every Tuesday at 7 p.m. in Gallatoun Public School. Secretary, A. Paterson, 152 Rosslyn St.
Glasgow.—84 John Street. Reading-room (Draughts, Chess, etc.) open 10 a.m. till 10 p.m. daily. Weekly meeting of members on Thursday evenings at 8. French Class meets every Sunday at 11.
Ipswich.—Pioneer Hall, Tacket Street. Meets on Sunday evenings.
Kilmarnock.—Secretary, H. M'Gill, 22 Gilmour St. Branch meets on every alternate Tuesday.
Leeds.—Clarendon Buildings, Victoria Rd. and Front Row. Open every evening. Business meeting Saturdays at 8 p.m. communications to T. Paylor,
Leicester.—Hosiery Union Offices, 11a Millstone Lane. Fridays at 8 p.m.
Norwich.—Sunday, at 8, Gordon Hall. Monday, at 8, Lecture in Gordon Hall by Mowbray, tickets 1d. each. Tuesday, at 8.30, Members' Meeting. Wed. and Thurs., Gordon Hall open from 8 until 10.30. Friday, at 8.30, Committee Meeting. Saturday, 8 until 10.30, Co-operative Clothing Association.—On Monday January 21st, a Farewell Concert will take place in the Gordon Hall on behalf of comrade Mowbray, who leaves this branch early in February for London. A good programme will be provided, and a string band in attendance. Tickets 6d. and 3d., to be had at all meetings.

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.

All persons who sympathise with the views of the Socialist League are earnestly invited to communicate with the above addresses, and if possible help us in preparing for the birth of a true society, based on equality, brotherhood, and freedom for all.

OPEN-AIR PROPAGANDA.
(Weather permitting.)

SUNDAY 13.
11.30...Latimer Road Station ...Hammersmith Branch
11.30...Regent's ParkThe Branch
11.30...Walham Green, opp. Station.....The Branch
3.30...Hyde Park.....The Branch
3.30...Victoria Park.....The Branch
7.30...Broad Street, SohoThe Branch
7.30...Clerkenwell GreenThe Branch
7.30...Weltje Rd., Ravenscourt Pk.....Hammersmith

Tuesday.
8.30...Fulham—back of Walham Green Ch. ...Branch

EAST END.
SUNDAY 13.
Leman Street, Shadwell 11 ...The Branch.

PROVINCES.
Saturday: Castle Street, at 7.30 p.m.
Glasgow.—Sunday: Glasgow Green at 2 p.m.; Paisley Road at 5.30.
Ipswich.—
Sproughton, Wednesday evening.
Westerfield, Thursday evening.
Needham Market, Sunday morning and evening.
Leeds.—Sunday: Hunslet Moor, at 11 a.m.; Vicar's Croft, at 7 p.m.
Norwich.—Sunday: Market Place, at 3.

All those desirous of helping in the work of the S.L. in and around Wimbledon and Merton, should communicate with comrade F. Kitz, 3 Clare Villas, Merton Road.

LEICESTER.—A course of lectures on "Socialism, its Aims and Principles" is being delivered in Leicester Secular Hall. The fifth lecture will be delivered on Sunday January 20 by Graham Wallas—subject, "Property under Socialism."

THE SOCIALIST CO-OPERATIVE FEDERATION.—The Half-yearly Members' Meeting will be held at 13 Farringdon Road, E.C., on Saturday Jan. 12, at 8 p.m., when the attendance of all members is requested. Members please bring or send their subscription cards for audit.

SOUTH LONDON.—Friends who will help to establish a Branch of the Socialist League in South London will please place themselves in communication with C. Henze, 41 Bolton Street, Thomas Street, Kennington Park, S.E., or by letter to H. Hopkins, 17 Gairloch Road, Shenley Road, Peckham, S.E.

NOTICE.

Subscribers who find a red mark against this notice are thereby reminded that their subscriptions have expired and must be renewed immediately if they wish to continue to receive *Commonweal*.

SOCIALIST LEAGUE LITERATURE.

- Chants for Socialists. By William Morris. . . 1d
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THE LABOUR LEADER.

AN ADVANCED POLITICAL JOURNAL, DEVOTED TO THE INTERESTS OF LABOUR.

The *Miner* will in future be published under the above name. First number issued January 10th; future numbers on 1st of the month, instead of 15th as hitherto.

Subscription, monthly 1d.; 1s. 6d. per annum.

Edited and published by KEIR HARDIE, Cumnock, Ayrshire.

LA REVUE SOCIALISTE.

EDITED BY BENOIT MALON.

8, Rue des Martyrs, Paris.

SUMMARY OF THE DECEMBER NUMBER.

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