

THE COMMONWEAL

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CIVILISATION ON THE WAR-PATH.

“LIGHT FIELD PIECES, INCLUDING MAXIM-GARDNER GUNS”!

THE Chartered Company is a syndicate of British and South African capitalists who obtained a charter from the British Government some years ago to explore and “open up” the territory north of the present South African States. Its constitution is akin to that of the nefarious old East Indian Company. It has power to employ an armed force, to appropriate land, and to grant concessions to traders. The notorious millionaire, Cecil Rhodes, who is presently Prime Minister of Cape Colony, is the chief boss of the enterprise. The Duke of Fife and other royal and noble personages are stated to have large money investments in it, and there can be no doubt that its proceedings will be approved, and its claims and privileges supported by the British Government.

At present a “pioneer force” of over a thousand men, commanded by General Pennefather, is marching up the country. “It is not,” we are told by the *Natal Mercury*, “an avowedly warlike movement. On the contrary, it is proclaimed to be a mission of peace and civilisation; yet it advances into the interior with all the precautions and methods that would be employed by an army of invasion. The whole force is under arms. Its march is carefully sheltered by scouts and reconnoitring parties as though it were passing through an enemy country. . . . It is equipped with a few light field pieces, including Maxim and Gardner guns, electric search lights, and other appliances of modern warfare. No available resource of civilisation has been wanting in its equipment, nor has money been spared in providing for an ample commissariat and transport service.”

“Light field pieces including Maxim and Gardner guns”! “Search-lights and other appliances of modern warfare”! These are pretty playthings for a mission of civilisation and peace! One wonders what they would have taken with them had their mission, instead of being “avowedly” one of civilisation and peace, been avowedly one of barbarism and war! It is not easy conceiving how the most avowed gang of cut-throats and brigands could set out on a raid of rapine and plunder more fully equipped for their exploits than this expedition of the hirelings of the Cecil Rhodes and the Chartered Company.

What would our Christian newspapers say, and what would our Christian Government do, were it reported that a “pioneer force” of Russians, “equipped with light field pieces including Maxim and Gardner guns,” was descending upon Afghanistan or India? What would the South African colonists say and do if a “pioneer force” of Hottentots, similarly equipped and professing a similar philanthropic mission, marched down upon their territory?

“But,” says the *Natal Mercury*, “by far the most important statement is that which refers to the enlistment of Transvaal farmers to work up the country under the Company.” It indeed ought to be an important statement to the dupes of imperial politics in this country. Were they not told some half dozen years ago that the Boer farmers were a gang of indescribably brutal and greedy taskmasters? That the black population were harder wrought and more cruelly whipped under Boer masters than under Arab and Algerian slave-drivers? That the rule of the Boers was inimical to every interest of civilisation

and humanity, and that they should be routed off African soil? And yet these are the men whom the Chartered Company intend placing upon their appropriated territory of the Matabeles with the view of “opening it up” and conferring upon the natives the inestimable blessings of “civilisation and peace”!

The whole business is quite sickening in its hypocrisy and cynicism; and we can only hope that the villainy of the enterprise may be frustrated by the natives—even if they have to do so at the expense of their own lives.

True, these natives are themselves cruel and in some instances even cannibal; but their cruelty and cannibalism are only less refined and less disguised than those of their civilised invaders. Moreover, cruelty and cannibalism are in them the unconscious disposition of their savage and animal nature, and may be regarded as we regard the ferocious habits of most animals—habits which do not contaminate us or do violence to our social responsibilities. But the heedless butchery and torture, the oppression and plunder perpetrated by Britons upon them, are done consciously and in defiance of what the perpetrators know to be humane and just, and the perpetration of them is a crime that reacts upon and inflicts outrage upon us as well as upon the victims.

The civilisation which is presently being forced upon the Africans at the point of the revolver, rifle, and Maxim gun, is more hideous, more immoral, and essentially more cruel than the barbarism which it is displacing; and it is sad to see it making such inroads. Were the lakes and rivers of Africa studded with replicas of our Liverpool and Londons, replete with public-houses, jails, poor-houses, lunatic asylums, churches, hospitals, divorce-courts, sweaters’ dens, factories, and slums—were Africa, in fact, made like England to-day—there would be more tears shed, more blood spilt, more hearts broken, and more lives wrecked than under the worst form of existing barbarism.

Would that the natives could raise a wall of devastation round their land, so that no white men might enter, till white men had learnt what true civilisation is, and practising it themselves, could then teach it to others!

J. BRUCE GLASIER.

THE GLORIOUS REFORMATION:

OR,

HOW THE ENGLISH PEOPLE WERE EVICTED, ROBBED,
AND MURDERED BY THE RULING CLASSES.

I.—THE PEASANT REVOLT.

MANY workmen have an idea that there was a period in which the English people were far better off than they are now. This notion is always vigorously attacked by middle-class teachers in pulpit, school, and lecture-room, and yet after all it is the workman who is instinctively right, and the middle-class people who are wrong. These worthy persons, who for interested motives are always assuring the workman that the people were never so well off as they are at present, and who inform him that the “Merrie England” of the past is a dream of poets and romancers, will perhaps be surprised to learn that not only the writers of works of the imagination, but grave, practical men, professors of political economy and historians of the highest character and “respectability,” give an overwhelming mass of testimony against them. In these articles I mean to explain by what means the working classes rose to a state of high prosperity, and also who were the robbers who plundered them of all that makes life worth living—wealth, happiness, and leisure. We shall not rely for our information upon poets or novelists, although men of imagination often by a kind of intuition arrive at truths to which the “practical” man is completely blind; we will fight the practical man with his own weapons, and he shall have facts and figures to his heart’s content—facts and figures which it will be impossible for even him to disprove or deny.

But now to our story. But before we describe the famous fifteenth century, the golden age of English labour, let us first glance further back and see how this golden age came about. From the Norman Conquest, when England was conquered by William the Conqueror and his robber horde, the history of England is the story of one long struggle between the king and the barons on one side, and the barons

and their Saxon serfs on the other. Every baron was practically a little king—with the power of life and death over his serfs—on his own domain, which he held on condition of providing a certain number of men to serve the king in time of war. These men were quite as often used against the king as for him, and practically the central government had very little power beyond the actual crown lands. On his own estates the Norman baron did just what he pleased, and cared a fig for the king or the king's justice. On the other hand, the serfs were continually revolting against the tyranny of the barons. This revolt took several forms—actual insurrection, ending probably with flight into the greenwood and the wild free forest life so joyously sung of in the ballads of Robin Hood and Little John; but more often, as with all servile races, took the form of flight from the baron's paternal protection to the refuge of some town and city, where they sought refuge among the handicraftsmen, who were protected by the king's power and also by their own strength and courage from the tyranny of the nobles. But one thing at least must be understood: this tyranny rarely took the form of depriving the serfs of the necessities of life, unless his lord for some offence or imaginary offence confined him in a dungeon, beneath the castle moat, and starved him to death. But this kind of punishment was rare. It is true, however, that early Norman barons looked upon their serfs as cattle—"Saxon swine" was a favourite term of reproach applied to them; it is true that they had the power of life and death over them; that they exercised also their seigniorial rights by seizing the fairest women as their property; but the Saxon serf was a sturdy fellow, a good bowman, who could send a cloth-yard shaft even through a coat of mail; and perhaps it was this fact that induced the barons, after the first four Norman kings, to treat their serfs with more kindness and humanity. Frequently we find, as in the reigns of John, Henry III., and Edward II., barons, serfs, and citizens united in revolt against attempts of tyranny on the part of the crown.

But though no doubt in those days there were plenty of wiseacres who, when they saw the huge feudal fortresses, that a system of which these strong stone buildings were the outward signs and emblems was eternal as the heavens, yet in reality already feudalism was doomed. In the reign of Edward III., a king placed on the throne by the revolt of the barons against his father, when feudalism seemed to have reached a height of glory and prosperity, in the midst of his French victories in a war undertaken in assertion of feudal rights to the throne of France—feudalism was already doomed to destruction. A new spirit was abroad; men were ceasing to believe in the divine right of king and pope, priest and baron to rule, rob, torture, and murder as they pleased. Years before, a dreamy scholar, groping blindly in the dark after the elixir of life and philosopher's stone, had discovered the blind force—gunpowder—that was destined to shatter feudalism into fragments. Already at Oxford John Wickliffe in his quiet cell was questioning all the most "sacred theories" on which the feudalism rested. A few more years his poor priests would wander through the country preaching these ideas to the common people, denouncing the luxury and corruption of baron, monk, and priest; nay, some of them, like that mad priest of Kent, John Ball, would go further, and finding in book Wickliffe had translated, the doctrine of rough and ready communism, would tell the people how they might sweep away all their oppressors and live a free and happy life in the land of their birth.

The crimes of the feudal aristocracy, particularly the bloody and useless wars which were characteristic of feudalism just as much as commercial war is of the present system, was hastening its end; the barons already began to show signs of decadence; continual warfare swept them away; but more fatal still was their own exclusiveness—their habit of marrying only in their own class. Forgetting that their ancestors were but brave and spirited warriors who had sprang from the people, becoming leaders only through their skill in warfare and their courage, they did not seek to strengthen their race with strong healthy peasant blood; they married with fine luxurious ladies of their own class; and so we find noble family after noble family dying out, till according to Green, from the reign of Edward III. till the time of the Tudors the number of temporal peers in the House of Lords had sunk to the lowest ebb: from this time to the time of the Tudors they number but fifty. The war with France ended in total defeat of the English king and nobles. Defeated in war, they returned to England and sunk into habits of idle luxury, in which the old king set the example. In place of real warfare, mimic war was waged in the lists of the tournament, to which idle nobles rode attended by their courtisans dressed as pages in rich silken attire; the most unblushing profligacy was common.

Meanwhile the Lollard peasant or handicraftsman, ground down with taxes, the result of the unsuccessful French war, his mind seething with new ideas, looked on grimly and gloomily, prophesying nought but evil of all this luxurious pride, offensive alike to gods and man. And evil came. The Black Death, a horrible pest, swept through Europe; the people died like rotten sheep; land went out of cultivation; villages were depopulated; and most historians reckon that a third of the population of England perished. But good came from evil. Labour was scarce; masters were running after men instead of men after masters. The serfs took advantage of the time to break their bondage in large numbers and throng into the towns. The scarcity of labour sent wages went up in all directions. The ruling classes tried to keep them down by legislation; the famous Act of Edward III. was passed, fixing wages at the old standard that prevailed before the plague; but it was useless. The nobles, finding that they could not make enough out of the work of the labourers

on their own domain on account of the high price of labour, endeavoured to revive the system of forced labour, by which the peasants had in the past paid their rent by cultivating the lord's land without any wages for their work. These labour-rents had been commuted for years by a small money payment; but now the lords insisted on the peasants paying them by their "free labour." But the peasants would not stand this; they were not going to be forced back into slavery for an idle luxurious class.

The old king was dead, and his grandson, Richard II., the model of a courtier youth of his time, had been on the throne only a few years, when the peasants rose everywhere in revolt against the attempted enforcement of the old labour-rents, against the king's taxes, against all forms of feudal and royal authority. Remember the bold deed of one man, which lit up the flame of revolt in Kent, was the killing of a royal-tax gatherer, who in course of his extortions had insulted Wat Tyler's daughter.

The men of Kent admired strength and courage, and placed Wat Tyler, of Dartford, at their head. It is not my purpose here to tell the story of that rebellion; another comrade, whose knowledge of mediæval history is far greater than mine, has promised to do that for us. It is my purpose to notice its results. Still, there is one observation worth making—the frantic terror which fell upon the nobles at this uprising of the people. This may be due to the fact that a Jacquerie of such dimensions had been unknown in England before, and men always fear the unknown. But we imagine there was also another cause. What we call the democracy now was the most powerful part of the English army. Yeoman and peasant were trained to arms from boyhood; it was the long bows of these men, and not the lances or the battle-axes of the knights and men-at-arms, which had gained the victory in many a well-fought field in France and Scotland, and the English nobility, who had seen that the armour of Scottish and French chivalry was powerless against the cloth-yard shafts launched from the English archers bows, had no desire to fall struck down by the deadly hail of arrows. The bow was a democratic weapon, and to its use may be traced the fact that the English working-classes were never crushed down into the slavish misery of many Continental peoples. Therefore, the nobles enervated by luxury, shrank before the popular storm.

But where force failed cunning succeeded; many of the peasants were moderate and dispersed to their homes on being granted charters of emancipation from serfdom by the king. Their leader was then basely murdered, and his followers, who would have avenged his death, foolishly listened to the voice of the cunning young diplomatist, Richard II., and dispersed to their homes, to find out afterwards what royal promises were worth. But though the king and nobles might hang the boldest of peasants and their leaders, and burn the parchments on which were written their lying promises, it was useless. The insurrection had done its work; serfdom could not be restored for the peasant revolt had killed it. Let us quote two standard authorities for the benefit of our practical friends, and also for the good of the people who are always canting about "moral force" and the folly of "violence." Let us hear on the authority of these what "violence" did for the English workmen in the fourteenth century. Green in his "History of the English People," says:

"Terrible as were the measures of repression which followed the Peasant Revolt, and violent as was the passion for reaction which raged among the proprietary classes at its close, the end of the rising was in fact secured. Cancel charters of manumission as the Council might, serfage was henceforth a doomed and perishing thing. The dread of another outbreak hung round the employer. . . . A hundred years after the Black Death the wages of the English labourer were sufficient to purchase twice the amount of the necessaries which could have been obtained under Edward III. The incidental descriptions of the life of the working-classes, which we find in Piers Ploughman, show that the increase of social comfort had been going on even during the troubled period which preceded the outbreak of the peasants, and it went on *faster after the revolt.*"

And here is the testimony of another authority, whose evidence even Bradlaughite Radicals of the "peace at any price" school will admit. Professor Thorold Rogers, in his "Six Centuries of Work and Wages," says:

"Once in the history of England only, once perhaps only in the history of the world, peasants and artisans attempted to effect a revolution by force. They nearly succeeded; at least, they became for a short time the masters of the situation. That they would have held the advantages they gained at Mile-end, had they provided against the tragedy of Smithfield, is improbable. But they caused such terror by what they actually did, that they gained all that they claimed and that speedily. The English labourer for a century or more became virtually free and certainly prosperous."

Thus a "bloody revolution," which, according to modern political humbugs and capitalist swindlers, "never did any good and never will," shattered the might of feudalism and ushered in the dawn of the golden age of English labour, for it made by the terror it inspired a free, prosperous, and happy life possible for the workers of England.

D. J. NICOLL.

THE GOSPEL OF CHEAPNESS.—The Continental people, it would seem, are importing our machinery, beginning to spin cotton and manufacture for themselves, to cut us out of this market and then out of that. Sad news indeed, but irremediable;—by no means the saddest news. The saddest news is that we should find our National Existence, as I sometimes hear it said, depend on selling manufactured cotton a farthing an ell cheaper than any other people—a most narrow stand for a great nation to base itself upon!—Carlyle: *Past and Present.*

"IF YOU WISH TO SUCCEED."

(WITH APOLOGIES TO W. S. GILBERT.)

Act. "If you wish to succeed as a Jester."—*Yeoman of the Guard.*

<p>If you're a working-man, Then the following plan, May assist you to gain a position As a Labour employer, Both of children and sire, If you act as requires my tuition ; You must always be sure To be first at the door, When your workshop is opened on Monday. Above all, don't forget To take care to be met Coming out of the church every Sunday.</p> <p>Above all, don't forget Its the thing you desire, To make sure you are met By your honest employer, Coming out of the church every Sunday.</p> <p>You'll abhor all strong drink, Say it leads to the brink Of eternal damnation and ruin, Take your dear wife and Ethel, Round to Little Bethel, To see what Brother Stiggins is doing ; Mind you make a good shift, For the practice of thrift, Take your cash to the saving's bank weekly, And you say you're content With the life God has sent, Be it ever so humble or meekly.</p> <p>It cannot be denied Its a very good plot, To say you're satisfied With whatever your lot, Be it ever so humble or meekly.</p> <p>Say the workmen don't like Things so go out on strike,</p>	<p>You must take care to be at their meet- ings, With tales of disaster Run back to your master, Be sure that he'll give you good greet- ings. By this means he'll frustrate, And the men's plans checkmate : In return for your service I'm sure, man, That your wage will be higher'd And a job you desired Will be given—that is, you'll be fore- man.</p> <p>If their fingers they burn Through your able abuse, See, you get in return For your cooking their goose The envied position of foreman.</p> <p>When as foreman instated, Pray don't be elated, But plod ever humble and steady ; Live in just the same rank, Surplus put in the bank— By this means, you'll have plenty of "ready," Then with smile on your face, Take and rent a small place, Send out letters and handbills for cus- tom ; Then men you'll engage, At a sixth their fair wage : Though you sweat 'em, be careful don't trust 'em.</p> <p>It's a very good plan When your hands you engage, To see every man Gets a sixth his fair wage— Though above all be careful, don't trust 'em.</p>
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J. L.

NOTES.

"WHEN thieves fall out honest folk may come by their own," and in the recriminations of Mr. Stanley and his subordinates the public has come by some knowledge of the real meaning and methods of British philanthropy in Africa. The details of the fiendish brutality perpetrated by educated English gentlemen on the poor and ignorant natives of mid-Africa will not surprise Socialists, who are familiar with the barbarities which educated English gentlemen perpetrate upon the wretched wage-slaves of their own country.

Sickening as some of the incidents recently revealed are, they are not more loathsome than multitudes which occur every day in our own land without comment or protest from the public or the press. We have thousands of Stanleys, Barttelots, and Jamesons at home! We have thousands of poor men, women, and children who are prodded and kicked and killed in the interests of commerce and civilisation in our own "darkest England"—and it is doubtful if even the most hapless victims of that filibustering escapade suffered torture comparable to the torture which is inflicted every day upon the poor throughout the length and breadth of our own land, for the greed, gratification, and pride of the very people who planned and paid for the "Emin Pasha Relief Expedition"!

Nevertheless, it is our duty to join loudly in the protest against these atrocities in Africa. Just because they are perpetrated on poor black people abroad, they are much more visible and shocking to the "British Public" than when perpetrated upon the poor white slaves at home, and perhaps the horror of them may rouse some people to a perception of what civilisation and commerce really are, alike in Africa and in England.

J. B. G.

Deeper and deeper into the mire plunge the combatants in the Rear Column fray. The unfortunate Mrs. Jameson is—like so many other people of her class—so morally blind that she has proved the guilt of her husband out of his own mouth, to the satisfaction even of a *Times* leader-writer. Jameson himself seems to have thought that, in the letter his wife has published and which proves every substantial fact against him, he was "clearing his character." I do not suppose that these Barttelots, Jamesons, and the rest, are really worse than their fellows—possibly to men of their own colour and class they may be kind and helpful; but they do not really look upon "niggers" as human beings like themselves. Never let the workers forget that, in their inmost hearts, these folk, and others like them, look also upon the toilers whom they rob as of another and inferior species.

The capitalist press—with the honourable exception of the *Daily Chronicle*—has, naturally enough, carefully boycotted the various London celebrations of the Chicago murders. Even from the erst-

while socialistically-minded *Star*, all mention of our message has been excluded. Colman's Mustard Stuart has, no doubt, instructed his young men upon the matter. After all, it is but natural that the plundering classes should dislike to be reminded of the deeds of their analogues in America; deeds which our millionaires (Radicals or Conservatives, as the case may be) are no doubt ready to repeat here, upon occasion.

One small bit of consolation comes to us to make some slight amends for the failure of the Australian strike, and that is the final and complete exposure of Iscariot Champion. This personage is now shown as the traitor he is to every worker throughout the world. Workers need never more be wasted on him. Nevertheless, one really could wish that John Burns would see his way, even now, at this more than eleventh hour, to openly and conclusively repudiate the betrayer of the Australians. Accepting to the full Fitzgerald's explanation that Burns' letter, in fact, did no harm, since Champion had been accepted as an ally on his own merits, yet still it would surely have been better if no such letter had been written.

Bombardos Booth continues to receive adhesions from all sorts and conditions of upper-class folk. Paunchy Albert Edward, "of Wales," instructs one of his flunkies to signify his august approval; and the rich society actor, who likes to be called "Squire" Bancroft, is ready to give the Salvation General £1,000,—upon conditions. That strange compound of hysteria and business aptitude, the pious Stead, still beats the big drum, and is ably seconded by Colman's Mustard Stuart's staff and other "advanced" middle-class philanthropists. It is only natural that these things should be so; anything which seems likely to stay the onward march of the Revolution, by filling for a time, at a cheap rate, the hungry bellies of the men who alone can make it, is of course only the welcome to those who will (as they think) lose everything by the Great Change.

The Executive of the Docker's Union, however, need not have gone out of the way to pat Bombardos on the back. This, I suppose, is another instance of the wisdom and "moderation" of our heaven-sent Labour leaders. The workers themselves I believe, do not take Bombardos at his own valuation by any means. One was glad to notice that, at a mass meeting at Canning Town the other day, "reference to General Booth's new social schemes provoked much laughter." I quote from the *Daily Chronicle*, which is almost a semi-official organ of the S. A.

What is known as the "right of asylum" in this land is preserved for the present by the decision in the Castioni case. For all that, do not let us deceive ourselves into thinking that it rests upon any very secure basis. For myself, I have little confidence that future Communards (if such there be)—not to speak of Anarchists of a practical turn—will be safe here, as the refugees of twenty years ago were safe. Even in Castioni's case, the Government decided to give up the accused, the Secretary of State allowed proceedings to be taken, and the Attorney-General argued in favour of extradition. Only, in this case, the prisoner happened to be a bourgeois, well-off and respectable, and the "revolution" in which he took part was sworn to be a bourgeois revolution, fomented by "wealthy and respectable people." This point was made the most of by the "wealthy and respectable" (and also astute) advocate who argued for the defence. Is it wonderful that the "wealthy and respectable" judges pronounced in favour of liberty?

It is perhaps worth while to point out that the crop of "accidents" which shocked and horrified us during the past week would have been impossible under any real system of Socialism. Under Free Communism old men of 65 would not be set to anxious and exhausting work. No signalman, on such railways as it was thought worth while to keep going, would be encouraged to work more than a couple of hours a day. Special trains to take folk hastily to London through the night would be unknown; since the nineteenth century hurry would have vanished, never (we may hope) to return. It is needless to add that Socialists would not build war-ships "crank" by reason of their heavy armament; since war-ships and armaments would be things of the past.

Everywhere the same lesson meets us, writ plainly, so that truly we may run and read. The mother of the unhappy "Mrs. Percy" tells a story to the reporters bearing truth stamped upon it to one who has ever had a glimpse of "lower class" lives—a story strange enough, I daresay, to the middle-class woman (the ideal denizen of Podsnap's harem) who has never been allowed to glance outside the limits of her own fenced and guarded life. A kindly human little girl—with "bad headaches" now and then (through some ancestral taint, possibly, the product of evil conditions)—who by-and-bye tires of the weary monotony of her life of toil, disappears in search of amorous adventure, and finds that life hard, too, and poverty-stricken more or less. Under such treatment the nervous taint spreads and develops, and then comes the miserable catastrophe. Wretched daughter, wretched mother, upon you, too, the yoke of "civilisation" has borne hardly!

R. W. B.

A CONCERT AND BALL will be held on behalf of the proposed International School, at the Athenæum Hall, Tottenham Court Road, on December 9th.



OFFICES: 24 GREAT QUEEN STREET, LONDON, W.C.

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

The COMMONWEAL is the official organ of the Socialist League; but, unless definitely so announced by the Editors, no article is to be taken as expressing in more than a general way the views of the League as a body. In accordance with the Manifesto and Statement of Principles of the League, the COMMONWEAL is an exponent of International Revolutionary Socialism. On minor differences of opinion the widest freedom of discussion is maintained. As all articles are signed, no special significance attaches to their position in the paper.

Articles and letters dealing with any phase of the social problem are invited and will meet with earnest consideration. They must be written on one side of the paper only, and accompanied by the name and address of the writer, not necessarily for publication. MSS. can only be returned if a stamped directed envelope accompanies them.

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TO CONTRIBUTORS—Workmen could help us greatly by sending in accounts of capitalist tyranny and sweating in London and the provinces. We want the names of the sweaters. Those who write must send us their name and address, not necessarily for publication, but as a guarantee of good faith. We shall not fear to publish the truth.—Eds.

Periodicals received during the week ending Wednesday November 19.

ENGLAND Belfast Weekly Star Die Autonomie Justice Labour Tribune People's Press Railway Review Seafaring Worker's Friend Der Landstreicher	NEW SOUTH WALES Sydney—Bulletin Sydney—Truth Daily Telegraph Australian Star	VICTORIA Melbourne—Bull-ant QUEENSLAND Brisbane—Boomerang Brisbane—Worker	INDIA Bankipore—Behar Herald	UNITED STATES New York—Der Sozialist New York—Truthseeker Bakers' Journal Volkszeitung	New York—Freiheit Twentieth Century Workmen's Advocate Phrenological Journal, etc. Boston—Woman's Journal Nationalist Chicago—Rights of Labour Vorbote Freedom Detroit—Der Arme Teufel Los Angeles—Cal. Nationalist Philadel.—Knights of Labour Feterson Labour Standard S. F.—Coast Seamen's Journal Valley Falls (Kan.)—Lucifer	FRANCE Paris—Bourse du Travail Le Parti Ouvrier Paris—La Revolte La Societe Nouvelle Le Proletaire Charleville—L'Emancipation Lille—Le Cri du Travailleur Rouen—Le Salariat Lyon—L'Action Sociale	ITALY Palermo—Avanti	HOLLAND Hague—Recht voor Allen Anarchist	BELGIUM Antwerp—De Werker Ghent—Vooruit	SWITZERLAND Arbeiterstimme Przedswit	SPAIN Madrid—El Socialista Barcelona—El Productor	GERMANY Berlin—Volks Tribune	AUSTRIA Reichenberg—Freigeist Brunn—Volksfreund	HUNGARY Arbeiter-Wochen-Chronik	DENMARK Copenhagen—Arbejderen	SWEDEN Malmo—Arbetet Stockholm, Social-Demokraten	ARGENTINE REPUBLIC Buenos Ayres—Vorwarts
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THE "COMMONWEAL."

After November this Journal will appear Monthly until we can tide over present difficulties. We fear that the several appeals which have been made on behalf of 'Commonweal' have fallen flat because of their frequency. We are now hampered by want of premises, and still worse, want of money. We wish to send out an independent Revolutionary paper that will strike hard and often at the rotten system around us, and if the comrades and sympathisers in this and other countries wish to see us do this they must help, and that quickly. This is a final and urgent appeal. Surely the Revolutionary Socialists are not going to allow the common enemy to chuckle over the disappearance of a paper from the small list of those which appear in England to fight oppression and monopoly!

ANNIVERSARY MEETINGS OF THE CHICAGO MURDERS & BLOODY SUNDAY.

"Let the voice of the people be heard."—Parsons.

ON Friday, November 14, the Socialist League held its annual commemoration of the Chicago Martyrs and of Bloody Sunday in the large hall of the United Radical Club, Kay Street, Hackney Road—which was kindly placed at our disposal. There was a good gathering, despite the many anniversary meetings which had been held in various parts of London during the week.

Burnie occupied the chair, and for the benefit of the Radicals present, stated the facts of our comrades' martyrdom. He read a resolution of sympathy passed by the Irish Socialist Union and telegrams to the same effect from Glasgow, Manchester, Hull, Leeds, Sheffield, and Norwich,—as well as a letter from our friend Cunninghame Graham wishing our meeting great success and regretting his inability to be present. "Every day," said our friend, "I see more clearly the great impression the Chicago affair made on the American working classes. . . . In regard to Trafalgar Square, that, too, is still unpaid—for I like to pay my debts. One day it is to be hoped that the working classes of London will endeavour to pay theirs (with compound interest). Neither will they, I hope, forget the base and tricky snivellings of the commercial Liberal hack, who, whilst baying at wrongs in Ireland, never raised a whimper in London. . . . Let us not forget either event, friends!"

The united choirs of the "Commonweal" and Hammersmith Branches (conducted by comrade Sparrow) then sang "All for the Cause" and "Annie Laurie"—Mrs. Sparling accompanying at the piano.

Nicoll moved the following resolution:

"That this meeting, called together to commemorate the legal murder of four men in Chicago on November 11th, 1887 (Parsons, Spies, Fischer, and Engel), the driving to suicide of another (Lingg) in prison, and the cruel imprisonment of three more (Fielden, Schwab, and Neebe), by the government of the State of Illinois, for the crime of encouraging workmen on strike and helping them to carry on the struggle against their masters, and the further crime of trying to maintain the rights of free speech and public meeting, calls the attention of the workmen of the world to the gradual abrogation of these rights in all capitalistic countries, and while emphatically denouncing the tyrannical interference with these elementary rights, points out that it is a natural and necessary result of a so-called Society based upon the robbery of Labour."

He said that some non-Socialists there might deem the events in Illinois a few years ago no concern of theirs; but it was a true saying that the Cause of Labour was the same all over the world. The same tactics were pursued by capitalists in every civilised country. Lately in Australia the capitalists had shown the same animosity to the workers that was displayed in Chicago, and if the leaders there had been Revolutionary Socialists or Anarchists the same fate would have befallen them which befel our comrades in Illinois. There could be no doubt that the agitation at present going on all over the world for an eight hours' day had spread from Chicago. The martyrdom of our comrades was being everywhere remembered. The workers would never forget these men,—the men who had told them that nothing but a complete change would ever really benefit them—a change which would sweep away Vanderbilts, Goulds, and Carnegies. The only way to gain concessions was by the method advocated by our murdered heroes—the method of the General Strike (Loud cheers).

Samuels (of Leeds) seconded the resolution. He was not sure that that was a night to make propaganda or to discuss Socialism. We Socialists ought to feel very sad that night, and to try if we could not find some means to avenge our friends' deaths. He did not advocate force, but sooner or later force might have to be resorted to, if we were attacked.

Johanna Lahr supported the resolution. She reminded those there who were outside the movement that the rich lived upon the robbery of the workers' labour. The toilers who produced all wealth found it monopolised by a few idlers. The evil would never be cured by governments or leaders; the workers of the world must themselves unite and do it, by sweeping classes away for ever. In this great work that we had undertaken our comrades' deaths had been of infinite help. August Spies had truly said that their silence would speak more loudly than the voices strangled that day. The very German Emperor had found that he must somehow deal with the social question. Do not let us fight for a country which was no country of ours, but for the right to live as men and women, to bring up our children as men and women—the right to food and clothing. Where now, under commercialism, was the English freedom boasted of old? England was filled with the haggard faces of pale careworn slaves.

The resolution was then put to the meeting and carried unanimously. The Choir then sang "Linnell's Death Song" and "No Master." Both songs were greeted with continued applause, and the meeting would take no denial but insisted upon "No Master" being encored.

William Morris then moved:

"That this meeting also denounces the similar attack on free speech and the right of public meeting in London on Sunday, November 13, 1887, through which three men were killed (Linnell, Curwen, and Connell), one (Harrison) so injured that he died after a painful and lingering illness, and many sent to prison after a mere mockery of trial for being present at a political meeting which was ferociously attacked by the police."

Our comrade was received with cheers. He said that perhaps the second event we were met there to commemorate might seem almost like the comedy after the tragedy. No doubt in the eyes of some

there were elements of the comic in the Trafalgar Square business. He had himself seen one of the processions, consisting of 3,000 men, put to flight by some 30 policemen. That, no doubt, was very funny. It was very funny, too, he supposed, to see Graham's head hammered, and it supplied, he concluded, an additional element of comedy that poor Linnell, the law writer, should be killed in a quarrel with which, as he (the speaker) frankly admitted, he had nothing to do. It was doubtless funny that neither we nor our Radical friends could speak in Trafalgar Square to this day. In all seriousness it was a tragical enough thing that men should be sent to prison (let alone being killed) for allowing themselves to be beaten by the police,—for that was what it came to. If our rulers did these things in the green tree of the Revolution, what would they do in the dry? Surely pit and gallows would be the least of their doings. Three years ago Sir Charles Warren had got it into his head that the Revolution was coming then and there,—an idea sufficiently absurd,—but his consequent action was yet more absurd. What could we say of a man who tried to put down a Revolution by stopping a public meeting? Why, if people could not talk in public they would plot in secret,—and so the Revolution would come sooner. (Cheers). Warren with his drum-head courts-martial had lost ground for his side, rather than gained it. The Socialists were far stronger now than three years ago. The attempt to put down the coming Revolution by bludgeoning in London, and by murder in America, had been perfectly futile, and had had, in fact, the contrary effect. The word "Revolution" was often used to denote some last dramatic event in which a gradual change culminated, but when he spoke of "the Revolution" he meant the realisation by mankind that they might in the mass be happy—have at least a chance of being happy. The essence of the Revolution was the intense desire and settled intention of the people to be free in the only way a people could be free—by the realisation of equality of conditions. If that feeling once grew in people's hearts, it could not be put down. Something had been said about revenge, but the only real revenge we could possibly have was by our own efforts bringing ourselves to happiness. Only unhappy people thought of revenge; when we were happy we should forget it. The great change coming was the sure outcome of our present state of misery and discouragement, and our efforts should be directed to bring it about as soon as possible.

Kitz seconded the resolution. He complained of the indifference and apathy we sometimes found among the workers. Chicago was too far away for them to care for what happened there. Even in regard to Trafalgar Square they often deemed it a mere political difficulty, and not (as it was) an event in the Labour War. The governing classes knew better, and were determined to put all these movements down. Chicago and Trafalgar Square were battles in the great conflict between the Haves and the Have-nots. All party distinctions the capitalists and their hangers-on pushed on one side, so soon as the Labour War came to the front. Some might think us dreamers, but it was dreamers who had led the world forward. We were practical enough, and we wanted every worker to remember that at some time or other his life was shortened by what he suffered. Why, then, should he fear bloodshed, if bloodshed were to come? The fact was the tragedy of the workers' lives was so slow and insidious in its operation that they did not realise it. To-day we reared children in slums where no flowers would grow. Those who came after us would blush for shame at this cowardly generation.

The second resolution was also carried unanimously.

The Choir then sang the "Carmagnole" and the *Marseillaise* amid great enthusiasm, and a successful meeting was brought to a close with three hearty cheers for the Social Revolution. R. W. B.

We also had a most successful meeting at Milton Hall on Tuesday, November 11th. R. W. Burnie took the chair. Kitz, Mrs. Lahr, Morris, Louise Michel, and Nicoll were the speakers. Louise Michel made a most eloquent speech in memory of our murdered comrades. Revolutionary songs were sung by the choir with great effect. There were many strangers present who were evidently deeply impressed. On the whole, excellent propaganda was done. A large quantity of literature was sold, and £2 2s. 6d. was collected. N.

ABERDEEN.

On Sunday, Nov. 9th, we celebrated the anniversary of Bloody Sunday and the Judicial Murder of the Chicago Martyrs. Spies' speech was read, and stirring speeches were made by comrades Rennie, W. Cooper, Duncan, and Leatham. Comrade Duncan sang "Annie Laurie," and was vociferously applauded by the large and enthusiastic audience; he also sang "England Arise." The choir of the branch sung revolutionary songs at intervals. The meeting was most enthusiastic throughout, all the speakers being loudly applauded.

BRIGHTON.

On Sunday, Nov. 9th, a well attended meeting was held at the Bath Arms Assembly Rooms, in commemoration of the Chicago Martyrs; comrades Barker and Ford delivered impressive speeches.

DUBLIN.

On Monday, Nov. 10th, the Dublin Socialist Union held a very successful meeting at 87, Marlboro Street, to commemorate the judicial murder of our Chicago brethren. The room was decorated with Anarchist mottoes, etc. Speeches were delivered by Graham (Glass Bottlemakers), Hamilton (Gas Workers), Greene, Fitzpatrick, O'Gorman, and Weichsleder, a German comrade.

EDINBURGH.

On Tuesday, Nov. 11th, the members of the S.S.F. celebrated the anniversary of the martyrdom of the Chicago Anarchists in Edinburgh. The memory of our murdered comrades was toasted in silence. The "Social Revolution" was also proposed, stirring speeches made, and several revolutionary songs sung by various members

GLASGOW.

On Tuesday, Nov. 11th, a meeting of the joint Socialist bodies was held in the Sewing Machine Maker's Hall to commemorate the anniversary of the Martyrdom of our Chicago comrades and Bloody Sunday. The meeting was opened with "The March of the Workers," and the *Commonweal* resolutions—moved by our Swiss comrade Jaques Dupont and seconded by James Biggar—were passed. Thereafter addresses were given by Glasier, Joe Burgoyne, Downie, and Robert Biggar. Carl Derwald (who with several of his German comrades, has attended these celebrations every year) sang "Das Proletariat" and the "German Marseillaise"; Dupont sang the "Worker's Marseillaise," Miss Biggar "Annie Laurie," and McKechnie "La Carmagnole." Revolutionary songs were sung by Smith, Bolton, and others. The meeting terminated with three ringing cheers for the Social Revolution.

LEEDS.

On Monday, Nov. 10th, we had a very satisfactory meeting at Oriel Hall. Despite bad weather and other disadvantages, the body of the hall was fairly full. The spirit of the audience was thoroughly in sympathy with the objects of the meeting. Our comrades Charles Bullas, Hall, and Robert Bingham (of Sheffield) made good speeches; Cores, Samuels, and Sweeny also spoke. Altogether the meeting must result in greatly strengthening our movement here.

MANCHESTER.

On Sunday, Nov. 9th, our projected demonstration in the Square could not take place owing to the heavy downpour of rain, but a fairly large and enthusiastic meeting was held in the club at night, when comrades Bailie, Barton, Scott, and Kennedy gave an account of the murder of "our martyrs," and denounced the system which enabled such a deed to be accomplished, and a resolution was unanimously passed protesting against their brutal execution and the system of plunder and murder it was done to support.

NORWICH.

On Monday, November 10th, we held a meeting at St. Augustine's School to commemorate the anniversary of our Chicago comrades. Amongst the friends present were Oldman and Mrs. Oldman (Manchester), C. W. Mowbray (London), J. Headley, Brightwell, and two more comrades from Yarmouth. Comrade Poynts took the chair, opening with a short address, explaining why the meeting was held. Oldman followed at some length, dwelling upon the object of these men, and what they died for. Mowbray spoke next, dealing with each of the speeches delivered by these comrades before the judge, and pointed out that the men were hanged, not for the bomb-throwing, but because they were Anarchists. On Saturday evening a good meeting was held on the Haymarket, when reference was made to this matter. On Sunday afternoon a large meeting was held in the Market Place. We had a large red banner with two Liberty caps on each pole, draped with black, and bearing the following words—"Chicago Martyrs. Their silence is more powerful than speech. Hurrah for Anarchy!" Comrade W. Moore opened; Mowbray and Emery followed; meeting closed with three ringing cheers for our Chicago comrades. In the evening, open-air meeting held in the Market Place. Emery opened, followed by Mowbray, which brought these meetings to a close. We have been very successful, having sold over two dozen *Social Science*, and a good number of *Commonweal* and *Freedom*, and collected £2 8s. 2½d. Our success is a plain proof of the sympathy towards the cause.

SHEFFIELD.

On Tuesday, Nov. 11th, a very successful meeting was held in the Hallamshire Hall in commemoration of the murder of the Chicago Anarchists. Comrades Cores, Samuels (Leeds), Hall, Charles, Creaghe, and Bulas were the speakers, and their stirring revolutionary speeches were received with the utmost enthusiasm by the large audience. Revolutionary songs were sung during the evening, and it was most encouraging to see how the audience joined in the singing. Our large posters announcing the meeting were boycotted by the Bill Posting Company, but an enthusiastic set of amateur bill-posters sallied forth from our club at midnight, and before daylight dawned every hoarding in Sheffield had our posters.

YARMOUTH.

On Sunday, Nov. 9th, three mass meetings were held at Yarmouth, flags and banners being draped in commemoration of the murder of five of our comrades and imprisonment of three others in Chicago. In the morning, on Priory Plain, large audience was addressed by Oldman, Poynts (of Norwich), and Headley. In the afternoon, on Fish Wharf, a large meeting was addressed by same comrades; a few questions were put and answered. In the evening, on Hall Quay, another splendid meeting was opened by singing the "Marseillaise"; Headley then read Lingg's address out of Chicago 'Speeches,' followed by Oldman and Poynts. Great interest shown, and the meeting was continued by Saunders and Brightwell until 10.30 p.m. amid general excitement.

Very near a Crash!

We very nearly had a crash in the City last Friday. Baring Bros., generally known in commercial circles as "highly respectable bankers," and known to the unfortunate natives of Egypt and the people of the Argentine Republic as one of the most remorseless gangs of usurers which even our blest country has produced, had rather overdone it with their "shent per shent" operations, and narrowly escaped bankruptcy. Luckily our present Government contains that prince of usurers, Joachim Goschen, and doubtless upon his advice they came to the rescue, and thus averted a "terrible calamity." But there are more big houses than Baring Bros. that have been on the same game. Over-speculation has been common during the period of prosperity which is now passing away; and it is certain that the crisis has been only postponed. When it does come we shall have a crash that will put past panics into the shade; and then—

Good News.

We hear that our contemporary *Die Autonomie* will in future appear as a weekly paper. Up till the number for November 1st it has been issued as a fortnightly. We are glad to hear that the paper has been so successful. N.

INTERNATIONAL NOTES.

FRANCE.

Illustrations of the freedom the workers enjoy under a free republic are being constantly furnished to us. A Belgian named Brion has been taking a leading part in the miners' strike at Carvin. He is a working miner himself, much respected by his French comrades, among whom he had long worked. He has eight children. The French Government has expelled him from French territory—simply and solely because he is a striker. As the *Charleville Emancipation* most properly says: "Under the bourgeois Republic of Constans and his friends, a foreign workman has a right to come and toil in France at a rate below that of French workmen; the manufacturers may noble foreign workmen and bring them here to replace Frenchmen, and in so doing be protected by policemen and judges; but if a foreign worker, recognising his rights and duties, makes common cause with his comrades, like Brion he is run in and expelled."

The *Révolte* publishes a tolerably full report of the prosecution of our comrade Lorian, who has been sentenced to fifteen months' imprisonment. The Public Prosecutor's description of our comrade in his inflammatory opening speech to the judges is quite charming in its simplicity: "You have before you a man boldly intelligent, arrogant, a cold-blooded reasoner who shrinks from nothing, who would have neither god nor master, neither policeman nor constable!" Exactly so, oh innocent Public Prosecutor! From your point of view, you have described our friend as he doubtless is and as we would wish to be. Upon hearing his sentence Lorian exclaimed in a loud voice, "Long live Anarchy!"

BELGIUM.

It is finally settled that a Congress of the National Federation of Belgian Miners shall meet on the 14th of December next. The agenda includes four points—Universal Suffrage; General Strike; Eight Hours' Day; Paris International Congress.

The State Socialists of Belgium have been holding great demonstrations in favour of Universal Suffrage (!). At Charleroi there were 20,000 processionists, headed by Calbwaere, "General Master of the Knights of Labour, wearing his insignia." The demonstrators, being forbidden to carry red flags, bore French and Swiss standards instead. At Mons there were 4,000 or 5,000 demonstrators, who played the "Marseillaise" before the French Consulate and shouted "Long live France!" It is pitiable to see workers thus enthusiastic for universal suffrage and middle-class republics. At Brussels there were as many as 40,000 demonstrators in a similar sense.

ITALY.

Il Fascio Operaio brings us the official report of the Fifth General Congress of the "Italian Workmen's Party," held at Milan November 1st and 2nd. The Congress commenced by a somewhat warm discussion as to whether the following question should be added to the agenda: "Ought the Workmen's Party to take part in political and administrative elections?" The majority held that this matter had been clearly settled at the Bologna Congress, and refused to allow it to be reopened. Resistance to capitalists by means of strikes was approved, as were also the institution of Labour Exchanges and the Eight Hours' Day. As regards the First of May, the Congress declared "that the First of May ought to be the holiday of the workers of the whole world," and ordered "that all its own branches should upon that day celebrate, in great and worthy manner, the reaching out of the toilers towards Liberty and Justice." It was agreed to push propaganda among the peasants. Resolutions were also adopted on Co-operation, which are too long to set out here, but which do not seem specially objectionable, so long as palliatives are deemed admissible at all.

In the *Ancona Campana* for November 2 our comrade Merlino has a good article on the "Conduct of Anarchists at the Approaching Elections." There are words in it as applicable to England as to Italy, and which we shall do well to remember when—possibly in a few weeks' time—we are plunged in that hateful melée of liars and swindlers known as a "General Election." The abstention of anti-parliamentarians, Merlino contends, should be an active abstention and not a passive one. We should manifest our abstention and the reasons for it every where, even, if possible, in the very polling-booth. Our Italian Anarchist comrades seem to be likely to act upon this advice.

SPAIN.

La Anarquía for Nov. 7th publishes the portraits of our five murdered Chicago comrades, with brief biographical notices of them and an account of their slaying. Shiploads of emigrants are returning to Spain from the Argentine, sick of democratic and federal republics.

The editor of the San Sebastian *Combate* remains in gaol, very heavy bail having been required which it is impossible to find, as the authorities well knew when they fixed it.

Our Barcelona comrades have published a Spanish translation of Hugh H. Pentecost's discourse on the Chicago crime.

BULGARIA.

Our Anarchist comrades here are beginning to have their share of legal worrying. One of them was prosecuted the other day for publishing a pamphlet called the "Right of Poverty." The trial took place at Scolievo, and the court was crammed with persons anxious to see the "New Men," as they are called. Strange to say, much to the disappointment of the Government, the judges decided in our comrade's favour. Many students are being expelled for reading the Paris *Révolte* or Anarchist pamphlets, as well as for making propaganda.

CHILE.

From the Madrid *Anarquía*, I learn that our comrade Castro is working hard to spread Socialism in this republic. With the help of one other comrade he is publishing a little paper called *El Obrero* (The Worker). He fears that the life of this journal is precarious. Socialism, he says, has no existence for the native Chilean, who is a patriotic person who cares for nothing save praise of the land of his birth. Jesuitry reigns everywhere. I am sure the *Weal* would be glad to hear from Castro direct and to exchange with him.

UNITED STATES.

The vile Chicago police (as vile as any policemen in the world, save the loathsome "Pinkertons") are horrifying even respectable middle-class women by their habit of arresting innocent work-girls on manufactured charges of street-walking. "This is done," says the "Christian Socialist" Boston *Dawn*,

"on the slightest pretext, often merely because they happen to be on the side-walk. . . . Some of the deeds of these Chicago policemen are an outrage on humanity." I may note, by the way, that a memorial has been presented to the Federal Senate for the suppression of the "armed assassins known as Pinkerton detectives." "It is not likely," says the *Tacoma Globe*, "that the memorial will ever come back from the committee to which it was referred." Pinkerton's men are far too useful to the bosses (who "run" the Senate, as they "run" everything else) to be spared. Powderly proposes to his "Knights" to abolish Pinkertonism by promoting Bills in the State Legislatures. Various States have adopted enactments which, in his view, do prevent the employment of these ruffians. I regret to say I cannot agree that the legislation in question has that effect, or, for that matter, was intended to have it.

Another Bellamy experiment is to be tried in California. A certain Mrs. Olive Washburn, residing at San Francisco, "will devote nearly her entire fortune to the founding of a Nationalist" (i.e., Bellamyite) "colony, where the ideas advanced by the National leader can be developed to their fullest extent. A part of her large fortune consists of 1,700 acres on the road from San Jose to the Lick Observatory on Mount Hamilton, and it is there the colony will be located. The tract is desirable in every respect, and, when improved according to Mrs. Washburn's plans, will be a veritable paradise. Over 100,000 dollars will be spent in the erection of factories, dwelling houses, etc., and the purchase of farming implements; and, when all is ready, she will present the entire estate to the colony. All people of good moral character, irrespective of religious belief" (this last is a delightful touch—the self-conscious tolerance is so characteristic of the bourgeois mind) "who are willing to work are welcome to become a part of the community. Mrs. Washburn does not expect any colonists to use funds they may have, and merely asks them to do the work allotted to them." (Suppose, oh excellent Mrs. Washburn, they should prefer doing the work they "allot" themselves?) "The work of improvement was begun about two months ago, and at present is well advanced. Mrs. Washburn has invited several hundred prominent Nationalists to be present at the dedication of the colony, which will take place shortly, and she is in hopes of having Bellamy himself to lead the exercises [sic?]. He has been written to regarding the matter. Several families are ready to start to the colony as soon as the arrangements are complete, and many others have signified their intention of joining. Mrs. Washburn is a Spiritualist also, and claims to have received suggestions from spirits [!]." It is sad to see so much energy wasted upon an attempt to redeem from poverty at most a few hundred of workers—an attempt, too, probably doomed to failure, as every attempt must be, until (not a space of 1,700 acres, but) the world is changed. The fascination of the barrack Socialism of 'Looking Backward' for our "law and order" friends of the middle classes is symptomatic of much. Our quotation is from the *Journal of the Knights of Labour*.

That remarkable journal the Boston *Liberty* welcomes the *Herald of Anarchy* in a fashion not very complimentary to some of our Anarchist-Communist comrades here. "The English Anarchists," we are informed, "have had to rely thus far on *Liberty* as their only organ." This is rough on Chancery Lane. Are Communist-Anarchists to be drummed out of the Anarchist church? That queer product of Anglo-Saxondom, the Individualist-Anarchist, should remember that, outside a few score of people in England and the States, he has no existence, whereas Socialist Anarchism (be it Communist or Collectivist) is spreading far and wide.

Dawn is very much exercised by what it calls "the dastardly train-wrecking on the New York Central," which has "proven to be the work of a few wretched Knights" of Labour, "probably involving even one or two local officials of the Order." This illustrates the kind of "dastardly" desertion and pious whining scrupulosity which we shall meet with from the Christian Socialists whenever serious business begins. Happily, like the Individualist-Anarchists, they are not numerous—there being, after all, some sense of logic in that much-abused human nature of ours.

We are glad to receive from Chicago the first number of a new Revolutionary Communist-Anarchist monthly entitled *Freedom*. It is dated November 11, and appears with a black border in memory of our martyrs. "A few of the 'old guard,' steadfast and true, have banded themselves together as Albert R. Parsons Assembly" and issued this new journal. Lucy Parsons contributes to the first number. A hearty welcome to the fresh-comer.

R. W. B.

SWEDEN.

Two of our comrades in Stockholm (Carleson and Bergegren) have started a series of sociological lectures for working men. Sweden offering very few facilities for the intellectual training of workers, this scheme, full of truly revolutionary inspiration, will be very useful.

Branting, the editor of *Socialdemokraten* (Stockholm), was present at the Halle Congress as delegate of the Swedish party. It is evident that he has been very favourably impressed by the proceedings at Halle, and it is also evident that he has been able to communicate his admiration of the German Social Democratic party to a great number of his Socialist countrymen. What this means to the future aspect of Socialism in Sweden remains to be seen. One thing appears to me certain, that our Swedish friends for several reasons understand the events in Germany better than English Socialists generally do.

Branting in Stockholm and the Socialist Danielson in Malmö got several hundred votes in the Parliamentary elections this summer. Strn.

ABERDEEN.—The usual meeting was held on Castle Street on Saturday night, when comrades Duncan and Leatham spoke to a large crowd. Next week we are to have comrade Glasier of Glasgow here on a propagandist trip.—G. A. C.

SCOTTISH SOCIALIST FEDERATION—EDINBURGH.—On Sunday, in Labour Hall, Miss Cameron spoke on "Socialist Ideals," and at Leith Hamilton spoke on the "Eight Hour Day." At both meetings the audiences were large; questions plentiful, and good discussions followed.

SHEFFIELD.—All our outdoor meetings are still well attended, and a thorough revolutionary propaganda is being carried on by our comrades. The police are at last beginning to display some activity. An attempt was made last Sunday by the representatives of law-'n'-order to stop our meeting at Attercliffe Road—a place where the Great Booth's chloroformers meet regularly. Comrade Kent refused to "move on," and continued the meeting amidst the cheers of the people. His name and address has been taken, and it is likely we shall hear of a prosecution shortly. Considerable feeling has been roused here by comrade Morris's article in last week's *Commonweal*, and a night will be set apart to debate it.—J. M. B.

LIVERPOOL SOCIALIST SOCIETY.—Vegetarian Restaurant, Eberle Street, Dale Street.—Meets every Tuesday at 8 p.m.

DUBLIN.—Dublin Socialist Union, 87, Marlboro Street.—Lecture every Saturday at 8 p.m. Nov. 22, J. E. Masterson, "Politics for the Worker."

DWELLINGS FOR THE LABOURING CLASSES.

There are some good kind people in this world, as the following extract from the prospectus of a "philanthropic" joint stock company will show. The italics are ours :

"The excessive rate of mortality, and the large proportion of sickness in the numerous old and dilapidated dwellings in all the thickly populated districts of Manchester and Salford, cry aloud for immediate remedy. These dwellings, utterly unfit for human habitation, are the abodes of about one-fourth of the entire population, *wherein disease generates, and vice abounds to an alarming extent.* Investigations have shown beyond dispute or doubt that all efforts at social improvement of the poorer classes are rendered futile by the unsuitable arrangements of their dwellings, and that their physical and moral condition cannot be ameliorated except by the demolition of these rookeries and hot-beds of disease, clearing the sites, and erecting thereon healthy and comfortable dwellings. The immediate demand for labour on the opening of the Ship Canal will, it is expected, induce large numbers of porters, labourers, and others to seek residences as near as possible to the docks; thus small tenements at rentals within their means will be instantly required. The evils herebefore alluded to, the prospect of further overcrowding, and the energetic measures now being taken by the Corporations in condemning unhealthy dwellings, render the present time opportune and *advantageous* for the establishment of a limited company. In London, several million pounds have been invested through joint stock enterprise in such dwellings with *highly satisfactory results.* Encouraged by the hope of similar success in Manchester and in Salford, it is proposed to establish a Joint Stock Company, to be called the 'Manchester and Salford Dwellings Corporation Limited,' with practical and comprehensive powers to erect suitable blocks of dwellings. The capital of the Corporation will be £250,000, in 50,000 shares of £5 each, half in 4 per cent. preference shares and half in ordinary shares; the first issue being £25,000, viz., £12,500 preference and £12,500 ordinary capital. The rentals of the proposed tenements will be from 1s. 6d. to 4s. 6d. per week, estimated to yield, after providing for repairs and all expenses, a sum equal to a dividend of *between four and five per cent. on the total capital expended.* Apart from the material welfare not only of the people occupying these improved sanitary dwellings, but to the residents of Manchester and Salford at large, the investment will, it is believed, *be equally safe and more profitable to investors* than the majority of investments in municipal bonds yielding only 3 to 4 per cent."

Now then, all you good people who want "five per shent" for your money, and to "benefit" the working classes at the same time, now is your opportunity. Of course we understand it is all pure philanthropy on your part, and if even there was not a "safe and profitable five per shent" hanging on to the business you would be just as ready to invest your money. You can tell that story to the Marines, but we fear the working people will not believe you. We should like to know also how many of the former tenants of the slums will find shelter in these "Dwellings for the Labouring Classes." It may be that they are not "respectable" enough!

THE SOCIALIST LEAGUE.

OFFICES: 24, GREAT QUEEN ST., LINCOLN'S INN FIELDS, W.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.

Branch Subscriptions Paid.—1890:—North Kensington, to end of April. Glasgow, Oxford, Hammersmith, Manchester, and Norwich, to end of May. Yarmouth, to end of June. East London, to end of July. Leicester, to end of August. North London, to end of September. 'Commonweal' Branch, and Streatham, to end of December.

NEW PREMISES FUND.

Collection by Council on November 17th, 1s. 7d.; 'Commonweal' Branch, 10s.

"COMMONWEAL" GUARANTEE FUND.

	£	s.	d.		£	s.	d.
H. R.	0	1	0	Sheffield Socialists (2 weeks)	1	10	0
W. Crane	0	1	5	Proceeds from Lectures (per			
C. Saunders	0	2	0	'Commonweal' Branch)	4	5	3
B. W.	0	0	6				
'Commonweal' Branch	0	14	9	Total	7	18	6

For Chicago Meeting Expenses.—W. Crane, 5s.

REPORTS.

NORTH LONDON.—Comrades who have not seen our report for some time might imagine that we have been somewhat idle; but we have been carrying on a pretty vigorous and successful propaganda during the summer and up till the present time, the receipts from our meetings on Sunday frequently amounting to 25s. and 30s. We have distributed 10,000 leaflets of various kinds, and have disposed of 125 Chicago Speeches. We have kept up a donation to the Guarantee Fund of 4s. weekly, and at our four meetings sold from four to seven quires of *Commonweal*, and we expect to carry on the propaganda of theory and practice energetically all through the winter.—T. C.

DUBLIN.—The opening meeting of the Dublin Socialist Union was held on Saturday, November 15th, at 87 Marlboro Street. J. O'Gorman delivered an address, "What is Human Slavery." A good discussion followed, in which King, McDonnell, Masterson, Cully, Fitzpatrick, and others took part. There was a good attendance.

LEEDS.—On Sunday, November 9th, Andrew Hall spoke on Hunslet and Woodhouse Moors; good audiences, etc. On Sunday evening, at the Club, we had a free feed, free drinks, and general jollification as a farewell gathering to comrade Samuels. Speeches were made by Sweeny, Cores, Hall, Allworthy, Wilkinson, Sollit, and responded to by Samuels. Songs and recitations were rendered by comrades Foster, Orsman, Curlin, and others. Altogether, a capital evening's enjoyment was obtained. It was manifest that the propaganda in Leeds is to be maintained as vigorously as the weather and circumstances generally will permit. On Sunday the 16th rain prevented our meeting at Hunslet Moor, but Cores and Menkey spoke at Woodhouse; 'Stanley's Exploits' sold well. In the evening, for the first time, we held a good meeting at the Market Gates, Roper, Cores, Menkey, and Sollit speaking. Thirty-five *Commonweal* and pamphlets sold.

LECTURE DIARY.

LONDON.

- Battersea.**—All communications to E. Buteux, 45, Inwith Street, Battersea Park Road.
- Commonweal Branch.**—24 Great Queen Street, Holborn, W.C. Tuesdays, Singing Practice. Thursdays, Business meeting. Saturdays, Social Gathering. Sunday, November 23, at 8.30 p.m., Mrs. Lahr, "The Condition of the Bakers Here and Abroad."
- East London.**—H. McKenzie, 10 Victoria Dwellings, Clerkenwell Road, E.C.
- Hammersmith.**—Kelmescott House, Upper Mall, W. Lecture every Sunday at 8. French Class conducted by Mdlle. Desroches on Friday evenings at 7.30.
- North Kensington.**—Clarendon Coffee Palace, Clarendon Road. Meets every Wednesday at 8 p.m. Sunday, November 23, at 7.30, "What becomes of our Wealth"—IV. How Wealth will be Shared." W. S. De Mattos (Fabian). Band practice every Tuesday at 8, in the hall at the back of the "Britannia" public-house, Latimer Road—more fifiers wanted.
- North London.**—6 Windmill Street, Tottenham Court Road. Meets every Wednesday evening at 8 o'clock.
- Whitechapel and St. Georges-in-the-East.**—Branch meetings at International Club, 40 Berner Street, Commercial Road. J. Turner, organising secretary.

PROVINCES.

- Aberdeen.**—Organiser, J. Leatham, 7 Jamaica Street. Branch meets in Odd-fellows' Small Hall, Crooked Lane, on Sunday evenings at 6.30. Singing practice, etc., Mondays at 8 p.m.
- Glasgow.**—Members are invited to meet on Thursday and Sunday evenings, at 8 o'clock, in the Secretary's house, 250 Crown Street, S.S. All communications to be sent to that address.
- Halifax.**—Socialists meet every Sunday at 6.30 p.m. at Helliwell's Temperance Hotel, Northgate.
- Hull.**—Club Liberty, 1 Beets Court, Blanket Row.
- Leeds.**—Socialist League Club, 1 Clarendon Buildings and Front Row. Open every evening. Business meeting Saturdays at 8.—International Educational Club, Templar Street. Open every evening. Discussion class every Friday at 8; lectures every Saturday at 4. All kinds of Socialist literature on tables and for sale.
- Leicester.**—Room No. 7, Co-operative Hall, High Street. Branch meeting on Thursday at 8 p.m. Lecture in the Spiritualist Hall, Silver Street, every Sunday at 6.30. Nov. 23, T. Barclay, "Present-Day Slavery."
- Manchester.**—Socialist League Club, 60 Grovesnor Street, All Saints. Open every evening. Branch weekly meeting on Tuesdays at 8.
- Nottingham.**—Socialist Club, Woodland Place, Upper Parliament Street. Club contribution, 1d. per week; Dancing every Wednesday, 8 till 10.30—fee 3d.
- Norwich.**—Members' meeting held every Tuesday at 8.30.
- Oxford.**—Temperance Hall, 25½ Pembroke Street. First Friday in every month, at 8.30 p.m.
- Sheffield.**—Socialist Club, 63 Blonk Street. French Class, Tuesday at 8.30. Discussion Class, Wednesday at 8.30.
- Walsall.**—Socialist Club, 18 Goodall Street, Walsall. Meetings every night.
- Yarmouth.**—Socialist League Club, 56 Row, Market Place. Open every evening. Business Meeting, Tuesday at 8. Singing Practice, Wednesday at 8.30. Discussion Class, Thursday at 8.30. Elocution Class, Friday at 8.30.

OPEN-AIR PROPAGANDA.

(Weather permitting.)

SUNDAY 23.

- 11 Commercial Road—Union StreetThe Branch
- 11 Latimer Road StationNorth Kensington Branch
- 11.30..... Hammersmith BridgeHammersmith Branch
- 11.30..... Hoxton ChurchThe Branch
- 11.30..... Regent's ParkNicoll
- 3.30..... Hyde Park—Marble ArchMainwaring and Nicoll
- 3.30..... Victoria ParkCommonweal Branch
- 3.30..... Streatham CommonThe Branch
- 7 Hammersmith BridgeHammersmith Branch
- 7 Wormwood ScrubsNorth Kensington Branch
- 8 Kings Cross—Liverpool StreetThe Branch
- 8 Walham Green—back of ChurchHammersmith Branch

FRIDAY 28.

- 8.15..... Hoxton ChurchThe Branch

PROVINCES.

- Aberdeen.**—Saturday: Castle Street, at 7.30 p.m.
- Glasgow.**—Sunday: Jail Square at 2 o'clock; Paisley Road at 5 o'clock.
- Leeds.**—Sunday: Hunslet Moor, at 11 a.m.; Woodhouse Moor, at 3 p.m.; Vicar's Croft, at 6 p.m.
- Leicester.**—Saturday: Old Cross, Belgrave Gate, at 8 p.m. Sunday: Russell Square, at 10.45 a.m.
- Liverpool.**—Landing Stage, Sundays at 11.30 a.m. and 3 p.m.
- Manchester.**—Saturday: Middleton market ground, at 7 p.m. Sunday: Philips Park Gates, at 11; Stevenson Square, at 3. Monday: Market Street, Blackley, at 8.
- Nottingham.**—Sunday: Sneinton Market, at 11 a.m.; Great Market, at 7 p.m.
- Norwich.**—Saturday: Haymarket, at 8. Sunday: Market Place at 11, 3, and 7.30.
- Sheffield.**—Sunday: Monolith, Fargate, at 11.30; West Bar, at 11.30; Newhall Road, Attercliffe, at 11.30; Grimsthorpe, at 11.30; Rotherham, at 7; Woodhouse, at 3; West Bar, at 8; Attercliffe Road, at 8.
- Yarmouth.**—Sunday: Priory Plain, at 11; Fish Wharf, at 3; Hall Quay, at 7.

SCOTTISH SOCIALIST FEDERATION.—EDINBURGH—Labour Hall, 50 South Bridge. Business meeting, Fridays at 8 p.m. Sunday, Nov. 23, at 6.30, lecture by J. H. Smith, "Rent, Interest, and Profit." LEITH—Henderson Street Hall, Sunday, November 23, a lecture by Miss Cameron, "Socialist Ideals."

GLASGOW.—Members and friends are asked to note that a series of lectures and discussions on Socialism, under the auspices of the joint Socialist bodies, will take place in the Sewing-Machine Makers' Hall, Nelson Street, City, every Sunday evening at 7 o'clock. On Sunday first, Alexander Haddow lectures on "Why Workmen should be Socialists."

TICKET BENEFIT.—A benefit in aid of the funds of the United Shop Assistants' Union is taking place at the Royalty Theatre, Dean Street, Soho, from November 19th to November 28th inclusive. Tickets only will benefit. These can be obtained from the Hon. Sec., A. Mussett, 8, Featherstone Buildings, Holborn, W.C.; at any branch meetings of the union; or at the Socialist Co-operative Stores, 7, Lamb's Conduit Street, W. C.

SOCIALIST LEAGUE PUBLICATIONS.

Leaflets.

All pamphlets not published by the Socialist League will in future be charged to Branches and Allied Societies at the following rates:—1d. each, 1s. 6d. per quire of 26; 2d. each, 3s. ditto.

The following are now on hand—Price per thousand:

An Address on the Chicago Martyrs ...	4	0
Socialism and "Public Opinion" ...	2	0
Songs for the Workers (2 leaflets)—each	2	0

American Literature.

A few remainders—

Plutarch's Lives of Famous Men ...	1	0
Modern Christianity v. Heathenism ...	0	9
Scholar in a Republic (Wendell Philipps) ...	0	8
The Great Strike: the Irrepressible Conflict between Capital and Labour ...	0	4
What is Freedom? When am I Free? ...	0	4
The Railway Kings and an American Empire ...	0	2

MISCELLANEOUS.

The Triumph of Labour. Memorial Cartoon of the Great Dock Strike, Sept. 1889. With cardboard roll, 6d.; artist's edition, ditto ...	1	0
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Socialist Co-operative Stores, 7 Lambs Conduit-street
Harrison, 306 Grays Inn-road, Kings Cross
Truelove, 256 High Holborn

And at all Branch Meeting-Places and Outdoor-Stations of the Socialist League.

STATEMENT OF PRINCIPLES.

THE Socialist League advocates International Revolutionary Socialism. That is to say the destruction of the present class society, which consists of one class who live by owning property and therefore need not work, and of another that has no property and therefore must work in order that they may live to keep the idlers by their labour. Revolutionary Socialism insists that this system of society, which is the modern form of slavery, should be changed to a system of Society which would give every man an opportunity of doing useful work, and not allow any man to live without so doing, which work could not be useful unless it were done for the whole body of workers instead of for do-nothing individuals. The result of this would be that livelihood would not be precarious nor labour burdensome. Labour would be employed in co-operation, and the struggle of man with man for bare subsistence would be supplanted by harmonious combination for the production of common wealth and the exchange of mutual services without the waste of labour or material.

Every man's needs would be satisfied from this common stock, but no man would be allowed to own anything which he could not use, and which consequently he must abuse by employing it as an instrument for forcing others to labour for him unpaid. Thus the land, the capital, machinery, and means of transit would cease to be private property, since they can only be used by the combination of labour to produce wealth.

Thus men would be free because they would no longer be dependent on idle property-owners for subsistence; thus they would be brothers, for the cause of strife, the struggle for subsistence at other people's expense, would have come to an end. Thus they would be equal, for if all men were doing useful work no man's labour could be dispensed with. Thus the motto of Liberty, Fraternity, and Equality, which is but an empty boast in a society that upholds the monopoly of the means of production, would at last be realised.

This Revolutionary Socialism must be International. The change which would put an end to the struggle between man and man, would destroy it also between nation and nation. One harmonious system of federation throughout the whole of civilisation would take the place of the old destructive rivalries. There would be no great centres breeding race hatred and commercial jealousy, but people would manage their own affairs in communities not too large to prevent all citizens from taking a part in the administration necessary for the conduct of life, so that party politics would come to an end.

Thus, while we abide by the old motto

Liberty, Fraternity, Equality,

we say that the existence of private property destroys Equality, and therefore under it there can be neither Liberty nor Fraternity.

We add to the first motto then this other one—

FROM EACH ACCORDING TO HIS CAPACITY, TO EACH ACCORDING TO HIS NEEDS.

When this is realised there will be a genuine Society; until it is realised, Society is nothing but a band of robbers. We must add that this change can only be brought about by combination amongst the workers themselves, and must embrace the whole of Society. The new life cannot be given to the workers by a class higher than they, but must be taken by them by means of the abolition of classes and the reorganisation of Society.

COUNCIL OF THE SOCIALIST LEAGUE.

Printed in the Socialist League Printery, and published in the name and on behalf of the Socialist League, by FRANK KERR, at 24 Great Queen St., Lincoln's Inn Fields, London W.C.