

THE COMMONWEAL

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WEEKLY; ONE PENNY.

NOTES ON PASSING EVENTS.

The Trades' Union Congress appears to show conclusively that unionists are very wide awake to the interests of the working-classes, and further, that many of the leaders are quite up to date on many important questions of the day. It has been very often repeated that the rank and file were in advance of the leaders. After the, in many respects, most admirable speech of Mr. Maddison, this idea is quite exploded. The whole gist of Mr. Maddison's speech was, to use Socialist phraseology, that unionists should endeavour to lessen the amount of surplus-value taken from them by their employers. He advocated an eight-hours' bill, international action on the part of the working-class, free education, the boycotting of objectionable employers, and in one passage of his speech he says he believes that those who do not work should not be allowed to eat. The only point of importance in the speech that I should find fault with is the three-acres-and-a-cow idea. This, which by the way was not put forward as a final one, Mr. Maddison may see reason to modify. It must be exceedingly gratifying to Socialists to learn that there was at least one avowed Socialist a delegate, and he in speaking in favour of the President's address, very rightly remarked that were they to accept the principle of Socialism all the above points were contained in it. To be logical, it must be conceded that the outcome of Trades' Unionism is Socialism.

It will reward Socialists to reason with such men as Mr. Maddison, and those that he represents, very patiently, and at last, I feel sure, they will be rewarded by turning the Trades' Unions into a powerful organisation to take possession of the capital of the country to work it for the benefit of the community. For signs of this change we need only consider the way the motion for the nationalisation of the land was received. It was an amendment really to a land-law reform and emigration motion. On the first vote being taken 41 voted on each side. The chairman asked them to vote again, as he did not want to give the casting-vote, and this time seven more votes were recorded, one for and six against the amendment, so it was lost by five votes. This proceeding and the tone of the President's speech and the Congress generally, has led the *Times* to make some ominous reflections. English trades' unionists are becoming imbued with Socialism. It is a bad thing for them, the writer says in the usual oracular style. We venture to say that it is a good omen, and the quicker they fully assimilate Socialism the sooner the time will come when, to use Mr. Maddison's words, the badge of servitude so long worn by the worker will be cast off, and the place of honour given to the honest citizen and not to the drone in the hive.

Several interesting papers were read at the British Association in the department of Economics. Two papers call for special notice, one by Mr. Fred. Impey, advising the adoption of the Small Holdings and Allotments system; and one by Lady Verney on Peasant Proprietorship. Mr. Impey tells us that in the period 1710 to 1845, 10,000,000 acres of common lands were enclosed: that means in plain English that the peasantry of England were robbed in a most impudent manner of this enormous portion of their land by the aristocracy. He continues that it would be almost impossible to find a labourer who had saved a sovereign, and not one in a thousand will save enough to keep him from the poor rates when old age causes him to cease working. This very sad state of affairs is partly accounted for by the impudent theft by the aristocracy of the common lands; and on account of this Mr. Impey proposes to restore them the land stolen from them? Oh, no! only "to interfere with our land system on their behalf;" to, in fact, allow them the option of hiring land at nearly the same rate for an acre or two as farmers pay for their farms. This is not a very revolutionary proposal. Landlordism continues to be acknowledged, and a substantial tribute is to be rendered to Caesar. No sensible person would object to the proposal simply because it was not revolutionary; I object on the ground that I fail to see that the peasantry will be benefited by it. We are told how excellent it would be if every English labourer could keep a cow. So it would, but let the fact "that it would be almost impossible to find a labourer who had saved a sovereign" be kept in mind, and we are obliged to say that the land, supposing he could find the rent, would be useless unless we supplied a cow, and Mr. Impey has not proposed that. Again, let us take for granted that he procured a cow and can find money to pay the rent, will he be benefited so long as there are other labourers without employment and not encumbered with the possession of a cow? The

three-acres-and-a-cow man will be in a more favourable position to get work, because he will be able to work for less, the cow making up his wages to the old level. Pensioners are seldom much benefited by their pension, they are able to work for less than if they had none, and competition is continually acting to bring their wages and pension together to a bare subsistence. The labourer's allotment would act simply like a pension, and he would have, after slaving all day for his master on his master's farm, to go home and really slave away for his master again another hour or two on his allotment. That is what the allotment system practically comes to, and to think that sane people should continue year after year to propound it is very depressing. A consideration which Lady Verney lays stress upon in her paper is the fact that agriculture is fast becoming, if it has not entirely become, a manufacture, and as such has to be carried on on a large scale, with costly machinery, to get good results.

Lady Verney restates in an effective manner the overwhelming arguments from a national-economic point of view against Mr. Chamberlain's and some of the Tories' scheme of peasant proprietorship. The picture Lady Verney draws of the small owners in France is heartrending, and their condition is generally the same in other countries where peasant proprietorship exists. Most of us know that the scheme is not brought forward to benefit the community; the real object is to have an increased number of men interested in the protection of the property institutions of this country. It is thought that the stupid peasant with his two or three acres, perhaps of mortgaged land, will get it into his stupid head that he is a proprietor and that his interests are the same as those of the exploiting classes. It becomes very necessary for Socialists to make this clear and prevent the peasants being deceived. Good work has been done for Socialism by this very opportune paper showing the hollowness of this vaunted scheme for solving, or at any rate partially solving, the social question.

In Mr. Joseph Thomson we have another witness of the harm done to Africans owing to the greed for gain on the part of the white trader. In our papers and in our pulpits there is always to be found manifestations of delight at the spread of the white man in Central Africa and other barbarous regions. Some in their ignorance really believe what they say. Unfortunately they are in the position of not knowing what they are talking about; but Mr. Thomson is a man who has seen with his own eyes the effects of the white man's proceedings, and he says for every negro that is influenced for good a thousand are driven into deeper degradation.

Mr. Samuel Morley has been called to his fathers. The usual tribute of praise to deceased philanthropists has been awarded without stint. We have no desire to trouble him in his grave. Often when he was alive we have used him as a striking example of that predatory animal the British capitalist. One word on the departed. He was a successful plunderer, but was distinguished from others of his kind by not spending all the proceeds of his cunning on himself. Many a divine and many a secretary of a Y. M. C. A. will bless the memory of Samuel Morley, as in the one case he gave a church and in the other a permanent job. Whether the girls, some of whom received for a week's hard labour the not over-large sum of 10s., will hold his memory in similar manner may at least be doubted. A. K. DONALD.

THE QUESTION OF TITHES.

AMONG the questions agitating the public mind in England and Wales, and to which it is necessary to pay some little attention, is the tithe question. Not only is this a question for the farmers, it is a question for the people, and which the people will have to settle not by a mere modification of the evils of tithes, but by sweeping away the whole system, of which the payment of tithes is only a part.

We are told that tithes are the result of the free and voluntary gifts of our pious ancestors, and that to interfere with them in any way would be an act of sacrilege. But we shall be able to show a very different foundation for the payment of tithes than the free and voluntary gifts of our ancestors, whether pious or not. It is true, and we shall not deny it, that gifts were made to the Church, and to an enormous extent, but both lands and tithes were given in very many cases as an expiation of crimes of a monstrous character. We give the following as samples: Ethelston, King of the West Saxons, gave to

the Church tithes for the pacification of the soul of his brother Edwin, whom he had murdered; Edgar (967), who was a most heartless tyrant, cruel to the people, who took delight in violating young virgins, and who had Ethelwald killed that he might possess the latter's wife, gave tithes to the Church for the above crimes. Then there was Canute (1008), who gave tithes to the Church in expiation of the murder of Edward and Edmund, sons of Ironside. It is quite true that in the early ages many persons did give their earthly goods to the Church, but the following passage from Father Paul Sarpi (pp. 117, 118, of 'Ecclesiastical Benefices and Revenues') speaks for itself. He says: "It had been prohibited by the ancient canons to accept any donations or legacies from divers kinds of public sinners, such as sacrilegious persons, courtesans, and those who were at variance with their brothers. But all these difficulties were entirely removed. All gifts, from whatsoever hand they came, were indifferently received, and it is even evident in practice that the greatest part of legacies and donations bestowed on the Church are owing to the bounty of infamous public women, or of people who are gratifying that way their own particular quarrels with their relations."

Again, the belief inculcated by the Church, and which was generally, if not universally accepted, as Hallam points out, was that those who had anything to give, had to give, or were doomed to purgatory if not to hell, and tithes and other gifts to the Church were regarded as "The soul's ransom" from purgatory. Another source of income was what are now known as glebe lands. By the middle of the eighth century it became the rule that to every Church erected land must be attached sufficient to maintain the priest. According to the ecclesiastical laws of England (Johnson's 'Canons,' p. 188), "One entire manse be given to every Church without other service. For the tithes, oblations of the faithful, houses, churchyards, gardens near the Church, and for the manse before mentioned, let the priests constituted in them do no service but ecclesiastical."

But we have said that the Church did not depend on the free-will offerings of the faithful. In dealing with this part of the subject, we shall be as brief as we can, and will only refer to a few of the laws passed for enforcing the payment of tithes. We will take the Law of Edgar (967). That law provides that "if any one man shall refuse to pay his tithes in such manner as we have prescribed, then let the king's sheriff, the bishop of the diocese, and the priest of the parish come together, and let them by force cause the tenth part to be paid to the Church to which it was due, leaving only the ninth part to the owner, and for the other eight parts, the lord of the manor shall take four parts, and the bishop the other four." Not much of a free-will offering here. But what a system of plunder! How holy was the Mother Church! By the Law of Ethelred (1008): "We command that every man shall pay his scott and his tithes in full for the love of God and all the saints," etc. In 1032, the Law of Canute was very similar to that of Ethelred. But the Law of William the Conqueror is much more precise, and enumerates the articles on which tithes are to be paid. It says: "Of all corn the tenth part is due to God, and therefore is to be paid to him. Of colts, of calves, of lambs, of fleeces, of butter, of pigs, of the profit of bees, of woods, of meadows, of waters and of mills, of parks, of fisheries, of copse, of orchards, of gardens, of trade, and of all things" the tenth part. This Act (1068) we are told was a revival of the act of Edward the Confessor. But what a grand system of plunder, of wholesale robbery, and all in the name of God! We have another Act in the reign of Henry I., another in the reign of Stephen, and another in the reign of Henry II.

But the priests of those days, like the priests of every age and of every country, in the midst of their riches became careless of their obligations. Originally tithes were divided into four parts, but when the bishops were well provided for, a three-fold division took place. But there was a tendency among the clergy of those days to grasp the whole and neglect the poor. To compel them to carry out the three-fold division, the 15th Richard II., ch. 6 (1392), was passed, by virtue of which "a convenient sum of money to be paid yearly of the fruits and profits of the same churches by those who have the said churches in proper use, and by their successors, to the poor parishioners of the said churches, in aid of their living and sustenance for ever." Well, there is no mistaking these laws, and we only refer to them here to show that centuries before the Reformation the payment of tithes was enforced by the laws of the country.

We come to the Reformation, and by the 27 Henry VIII. c. 20 (1536), tithes were to be paid as previously. The next year another Act was passed to compel the payment of tithes on lands hitherto tithe-free. But a large part of the property of the Church having gone to the aristocracy, in 1541 an Act was passed to compel the payment of tithes to lay-impropriators. A beautiful law, that! Tithes that were given for the glory of God were now to be given to aggrandise a plundering aristocracy. In 1549 another similar Act was passed. But the grasping selfishness of the clergy knew no bounds. All that could be got from the land was not enough. In 1546 (37 Henry VIII. c. 12) all the citizens and inhabitants of London were to pay to their parsons, vicars, and curates, of every 10s. rent, 1s. 4d., and of every 20s., 2s. 9d. How the clergy loved the people!

We must now look at the subject from another standpoint. We have traced up the enforced payment of tithes to the time of the Reformation. But we must remember that the land under cultivation and subject to the payment of tithes was very limited at that time. According to Mr. E. Miall ('Title-Deeds of the Church'), in 1575 about six million acres were under cultivation. But the clergy knew that as population increased the land under cultivation would increase in the same ratio. Hence prospective legislation was necessary, and

hence was passed the 2 & 3 Edward VI. c. 13, section 5 of which provides that "All such barren or waste lands which before this have lain barren and not paid tithes by reason of their barrenness, now be or shall be improved and brought into arable or meadow," shall after seven years from the date of their improvement pay tithes. What an example of forethought! Let us see the result. In 1872, in England and Wales there were under cultivation 24,000,000 acres, 2,500,000 tithe-free and 21,500,000 acres subject to the payment of tithes. At an average of 6s. per acre the tithe would amount to £6,450,000. But the average is much higher than 6s. per acre. On the income of the Church and extraordinary tithes we will deal on another occasion.

One word here as to the "pious ancestor" theory. Suppose tithes were in every case granted voluntarily and had not been enforced by law, what would that have to do with the present generation? Tithes to-day come from the labour of to-day, and are a tax on the people of to-day for the exclusive benefit of a few thousands of white-throated black bats.

But there is one point to which I must here refer. Up to about the middle of the last century the common lands were generally open lands and free from tithe payments. But it became the rule, and in 1781 became the law, that of every 100 acres of arable land enclosed, the parson of the parish should have seven acres, and of every 100 acres of pasture land enclosed he should have nine acres. By a Parliamentary return issued in 1865, the total value of lands and money received by the Church under the operation of the Enclosure Acts was then no less than £28,040,000. That was in 1865, and the same thing is going on now. Nor does that include the whole. From many counties no returns were made. From Cumberland the Clerk of the Peace wrote: "Office, Carlisle, July 16, 1864. In reply to your circular of the 12th inst., . . . I have to state that there are above 100 awards enrolled at my office, comprising some thousands of skins of parchment, and therefore I am unable to prepare and furnish the return asked for,—J. A. Hodges." Over 100 awards made and no returns to be given, even to an order of the House of Commons! Well, in Cambridgeshire 132 awards had been made, and embraced over 23,000 acres. A few samples: The rector of Balsham, received 742 acres, and the rector of Elswick, 617. At Bassingbourn the dean and chapter of Westminster (as improPRIATORS) received 697 acres, at Fordham the bishop of Ely (as improPRIATOR) got 498 acres, at Fulbourn the rector of St. Vigors got 482 acres, and at Ickleton the dean and chapter (as improPRIATORS) received 640 acres. If we turn to Derbyshire we find numbers of the aristocracy as lay-improPRIATORS profiting largely by this wholesale system of robbery under the Enclosure Acts. Thus at Beeley the Duke of Devonshire received 147 acres; at Youlgreave and Middleton, 210 acres; at Dore, 278 acres; at Chelmorton and Flagg, 479 acres; at Barlaw, 8 acres; and Hathersage, 2046 acres. At Youlgreave and Middleton the Duke of Rutland received 38 acres; at Stanton, 88 acres; at Bakewell and Hadden, 602 acres; at Baslow, 138 acres; and at Holmesfield, 1381 acres. The Duke of Portland came in for 18 acres at Barlaw, and for 1113 acres at Bolsover. We will refer only to one other county—viz., Warwick. At Coleshill the incumbent got 644 acres and £7, 2s. 6½d. in money. At Erdington and Witton the incumbent got no land but £352, 13s. 8½d. At Harbury the improPRIATORS got 510 acres and the incumbent 164 acres. At Kenelworth the former received 137 acres and the latter 50; and at Priors-Marstan the improPRIATORS received 942 acres and the incumbent 101 acres.

I have said enough to show the utter rottenness of this "State Church," and the wholesale manner in which the people are plundered—and all in the name of religion. What can free the people from this curse of robbery and hypocrisy? How get rid of this scourge of clerical vultures? The State and the Church, the priest and the soldier, the throne and the altar, make war on mankind. And this is only one of the curses by which the people are crushed to the very earth—by which they are robbed of the wealth produced by their labour.

J. SKETCHLEY.

(To be continued).

There is great distress in the hop country just now owing to the overplus of labourers who have flocked there in the hope of getting employment. Immense numbers of the very poor have left London during the last few days, most of whom will have to return without having obtained any work.

"A MISTAKE.—In the evidence of the weavers for Macclesfield before the Royal Commission on Depression in Trade, Mr. Robert Clark, who recently left Macclesfield for America, stated that the wages paid at the shirt-factory in Cumberland Street, Macclesfield, owned by Mr. Cameron, were exceedingly low. He said he had a daughter aged sixteen who worked at a lately-established shirt-factory. She worked a machine, and earned 3s. 1d. per week, she earning three farthings for making a man's shirt, or 9½d. per dozen. This statement is said to be incorrect, and likely to convey a wrong impression to the public, and injure Mr. Cameron's reputation. A statement has been issued giving particulars of the work of the shirt-factory in this town. The factory was started about two years ago, and Mr. Cameron has already 110 employes in the mill, and he also employs 100 outside. It appeared that the wages earned by Mr. Clark's daughter for ten weeks ending August 21st were as follows: 5s. 5d., 5s. 2d., 6s., 4s., 4s. 4d., 5s. 5d., 5s. 2d., 6s., 6s., and 5s. 2d. Another girl, the same age as Mr. Clark's daughter, for the month of August earned 8s., 9s. 5d., 7s., 7s. 7d. respectively. Mr. Clark stated that his daughter earned three farthings for making a man's shirt, or 9½d. per dozen. This statement also was misleading as the shirts in question were not of an ordinary make; the shirt was of a very thin cotton material of the most flimsy character, and was made for the negroes in South America. Some of the hands, however, are able to earn from 9s. to 10s. per week. The rate of wages was exactly the same as that in Manchester and Londonderry."

[This explanation ought to delight the wearers of the shirts. Mr. Cameron probably atones by spending part of his gains in bibles for "the niggers."]

CRIME UNDER SOCIALISM.

INDIVIDUALISTS make this a test question, and assert there is no satisfactory answer. Is not the answer to be found in their own camp? Let us see how they keep discipline. On August 25, a petty sessional court of Hertfordshire magistrates sat upon a boy 13 years of age for taking apples and pears from trees in the garden of the person for whom his father worked; the police prosecuted, supported by the employer, who asked the "bench" to send the boy to a reformatory because they could do nothing with him at home, and he had "stolen" on more than one previous occasion. This was a fairly complete confession of a breakdown. The "resources of civilisation" in the village of about 140 inhabitants, of which the offender is one, are a church with a resident clergyman, a landlord not resident, two large farmers, a resident gamekeeper, and the occasional visits of a police constable stationed two miles off. The resources of Nature are 950 acres of land of average fertility, all under agricultural cultivation, except that occupied by roads, dwellings, etc. The present "landlord" and his father will have received about £30,000 as rent since the "estate" was purchased by them, out of which sum it appears that two complete cottages and a school have been built; the other cottages are such as should be condemned by humanity, they are of less value by about two-thirds than the stables which an average landlord's saddle horses occupy; they have gardens, but two common apple trees would overshadow their whole space. The wages of some of the men are twelve shillings a week, and they say the farmers have been kind to them since the last election (December, 1885), because they think the men helped them to secure the success of the aristocratic candidate. The gross produce of the 950 acres is about £4,500 a year.

The magistrates said they could not send the boy to a reformatory because he had not been convicted of crime before, and as the father was too poor to pay a fine they sent the boy to jail and hard labour for 14 days.

This is a pattern of the present system of existence in rural England; such a village as this is capable of supporting from 400 to 500 persons in tolerable comfort. Should not the justice's jurisdiction extend further than to the boy with a handful of apples?

No! it is the capitalist system that cannot manage its "schemers;" those who *will not* work have usually the best of it; their equals do not care to interfere with them, and their "betters" are powerless to restrain them; if it be true that nine-tenths of the offences against the present laws apparently result from drink, it will be found upon examination that even a larger proportion really result from the statutes of an effete Society.

CHARLES WALKDEN.

"WEALTH."

"The will and codicil of Mr. John Robert Augustus Oetzmann, of Hampstead Road and 104 Haverstock Hill, who died on April 18, have been proved by Mrs. Hannah Oetzmann (his widow), Mr. Samuel Newman Miller, and Mr. John Robert Bedwell (the executors)—the value of the personal estate amounting to over £40,000. The testator leaves his residence, 104 Haverstock Hill, with the furniture and effects, horses and carriages, and an annuity of £300, to his wife during life or widowhood. Certain annual payments are to be made for the maintenance and education of his children, and to his sons in his business; and legacies to his executors. The residue of his real and personal estate is to be held upon trust for accumulation until his youngest child attains twenty-one, and then for all his children in equal shares."—*City Press*.

£40,000—that's a neat little sum for one man to come in possession of by the exploitation of labour.

To those who study social problems the published wills and codicils of the employers of labour who accumulate such enormous wealth is simply heartrending, for those of us who go a little below the surface of things can see that *wealth* can only be created by unpaid labour; and Mr. John Robert Augustus Oetzmann is a typical instance. It may be a startling fact to some to be told that *wealth* can only be made by unpaid labour, and that there is *no* other way of making it; this is even a hard fact to drive into the workman himself, who creates this wealth for other people. By unpaid labour I do not only mean that the labourer is paid insufficiently, but also that he is made to do the work of three men for the wages of one badly paid workman. Who of us who have hearts at all, whether making or trying to make fortunes by unpaid labour, and who may have had our houses furnished by this or any similar large establishment, have not been struck by the paucity of men who are sent to load and unload and generally take down and fix up a wagon-load of household goods, according to size of house. One instance I can call to mind, when two men and a boy were sent to do duty in loading, unloading, etc., etc., for an eight-roomed house. They toiled till nearly midnight. Certainly six men should have been sent, in all humanity. I was simply filled with horror at such a system, and asked the workmen if it ever struck them that this was the reason their masters grew wealthy, while they were poor and made old long before their time and then cast off to the tender mercies of the workhouse, because unfit for work. I was not a Socialist then, neither had I heard of Socialism; but when I did the phantom of those workmen came up before me, and I felt the only hope for the world was Socialism. Individually I felt that I could do nothing to improve the state of society; the only hope for a more just and equal right to live was in destroying the existing system. S. S. G.

Socialism proposes that labour shall be a noble, healthful, and elevating duty, not an unhealthy, degrading and slavish drudgery.

DRUM SONG.

(By KARL BECK. Translated by J. L. JOYNES.)

The troopers are marching—lo there now, a gun
Or a sword or a banner ablaze in the sun!
Loud rattle the carts; they are loaded with lead;
Oh, gay is the nodding cockade on each head.
The riders are curbing their steeds till they rear,
For in order of march comes the grenadier.
Trarum, Trarum, Trarum.

Wide open all windows that instant are thrown;
The beggar forgets his professional moan;
The tools are left idle, all work's at a stop;
The shopman comes hurrying out of his shop,
And nurse-maids and servant-girls eagerly come
To greet the fine fellows who rattle the drum.
Trarum, Trarum, Trarum.

And proud is the schoolboy to see them go by;
He shouts and he tosses his cap to the sky;
He fancies them armed with invincible might,
Like the heroes of Homer with squadrons in fight.
Blow, trumpeter, blow; and rattle thy drum,
Thou drummer, till elbow and fingers be numb.
Trarum, Trarum, Trarum.

The sentinel curses the rotten old box,
Wherein he must stand like a wretch in the stocks;
Wherein he must linger and loiter and stamp,
While his comrades are marching away to the camp;
And still as they go in a concourse are rolled
Thick thronging behind them the young and the old.
Trarum, Trarum, Trarum.

Ye troopers, what is't on your march that ye bring?
O would it were bread, and no deadlier thing!
Of their silk and their satin the wealthy may brag,
But we must go naked for want of a rag.
Nay, touch not your triggers, no foe is in view;
Nay, beat not, ye drummer, so fierce a tattoo.
Trarum, Trarum, Trarum.

Nay, knew ye not straightway that hunger and woe
Had pinched the pale faces that met ye a-row?
Nay, load not your rifles, load only your ears
With the heart-breaking tale of our troubles and tears.
Nay, now ye are with us in heart and in soul;
At the granary gates your drum-thunder ye roll.
Trarum, Trarum, Trarum.

Ye too have the badge of our poverty worn;
In the huts of the hungry like us ye were born.
In the eyes of the masters whose yoke ye endure,
Ye are nought but the sons of the down-trodden poor.
At the shivering drummer they scornfully laugh,
As he beats his tattoo on the hide of a calf.
Trarum, Trarum, Trarum.

Nay, let the day dawn not, whereon ye shall meet
The People in arms in the blood-stained street,
When with fiery eyes and in fury loud
Shall come storming against you the desperate crowd;
When armed with your swords and your sabres they come,
And their own hands are rousing the growl of the drum.
Trarum, Trarum, Trarum.

James M'Guffon, a clerk, aged fifty, an intelligent-looking man, was charged at Marylebone Police Court last week with throwing stones, to the common danger. The prisoner, it appears, had thrown stones at the police-station window, and on being arrested had stated that he wished to be locked up. He told the magistrate that he was destitute. He had just come out of prison, after serving three months. When he first went into prison, he found it made his soft hands very sore to perform the hard work allotted to him; but he had become inured to it, and the best thing the magistrate could do for him would be to give him six months. Mr. De Rutzen asked the prisoner why under these unfortunate circumstances he did not get workhouse relief, to which M'Guffon replied that he would rather suffer anything than do that; "things would be better in a month or two." Unfortunately he had partially lost his hearing, his memory was failing him and he suffered from writers' cramp in the hand. The humane magistrate discharged him on his own recognisances in £10 to be of good behaviour for six months, and recommended him to go to the Prisoners' Aid Society. What will become of this poor old victim of the capitalist, worn out in his masters' service and then cast aside to shift as best he can? This is not the only case; it happens to every man whose labour is no longer profitable to his master.—D. N.

TOWER HAMLETS RADICAL CLUB, 13 Redman's Road, Mile-end.—Tuesday Sept. 21, at 8.30, Mr. Standring will lecture on "Why I am not a Socialist."

PROGRESSIVE DEBATING SOCIETY, "Beehive," Warner St., New Kent Rd., S.E. September 19. R. A. Beckett, "Wealth." 26. W. A. Chambers, "Teachings of Socialism."

CHRISTIAN SOCIALIST SOCIETY.—A Special Meeting of members of this Society will be held in the Industrial Hall, Clark's Buildings, Broad Street, Bloomsbury, on Wednesday Sept. 22, at 7.30 p.m.

PECKHAM REFORM CLUB, Queen's Road, S.E.—On Sunday, September 26, at 8.30 p.m., C. W. Mowbray will lecture on "Woman, Her Place under Socialism and To-day."



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

Communications are invited from all concerned with social questions. They should be written on one side of the paper only and should be addressed to the Editors of the COMMONWEAL, 13 Farringdon Road, E.C. They must be accompanied by the name and address of the writer, not necessarily for publication.

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TO CORRESPONDENTS.

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

W. R. (Halifax).—Our reason for asking you to communicate by post was that we needed a correspondent in your town. We should still be glad if you will open correspondence with the editor, who will esteem it as in strictest confidence.

Periodicals received during the week ending Wednesday September 15.

ENGLAND	John Swinton's Paper	ITALY	Reggio—La Giustizia
Norwich—Daylight	Boston—Woman's Journal	SPAIN	Madrid—El Socialista
Club and Institute Journal	Cincinnati (O.) Unionist	El Grito del Pueblo	
Bristol Mercury	San Francisco (Cal.)—Truth	HUNGARY	Arbeiter-Wechen-Chronic
Southport Visitor	Chicago (Ill.)—Voice of Labor	NORWAY	Kristiania—Social-Democraten
Lester Co-operative Record	Chicago (Ill.)—Vorbote	PORTUGAL	O Campino
The Dynamiter	Faterson (N.J.) Labor Standard	HOLLAND	Recht voor Allen
Freethinker	Washington (D. C.)—National View	AUSTRIA	Brunn—Volksfreund
INDIA	Denver (Col.) Labor Inquirer	SWITZERLAND	Zurich—Sozial Demokrat
Madras—People's Friend	Milwaukee (Wis.)—Volksblatt		
Allahabad—People's Budget	FRANCE		
Bombay—Times of India	Paris—Cri du Peuple (daily)		
CANADA	Le Socialiste		
Toronto—Labor Reformer	Guise—Le Devoir		
UNITED STATES	Lille—Le Travailleur		
New York—Volkszeitung	BELGIUM		
Freiheit	Brussels—Le Chante-Clair		
Truthseeker	Liege—L'Avenir		
Der Sozialist	Antwerp—De Werker		

RECEIVED.—"The Poor's House"—"The Division of the Spoil"—"Samuel Morley."

"WOMAN'S WORK."

No doubt a good many more than the writer of the following letter, which I received the other day, have not quite understood the side of the question from the Socialist point of view. I would be glad, therefore, if by publishing part of my correspondent's letter to me on the subject of my letter in *Commonweal* of Aug. 21, and my reply to him, it would help to explain the true state of the position of men and women who are compelled to compete against each other in the scramble for existence. My friend, you will see, like Dr. Moore, is a sentimental Socialist, who shuts his eyes to the fact that women *must* work while the present system of society exists. I quote the letter: "I am not at all surprised that Dr. Moore's paper should have come under your notice, and that you should have taken him to task so in it. I have been expecting sooner or later to find the views you adopt on the question put forward, and having them now before me I cannot help feeling that were I a woman my feelings on the matter would be much in the direction you have pointed out. At the same time there is a great deal to be said on the other side (Dr. Moore's); and although I am not quite certain that Dr. Moore has any reliable statistics to go upon, from a strictly scientific point of view, for the views and suggestions he has enunciated, still there appears to me, on the face of it, more than the proverbial grain of truth in the conclusions he arrives at—viz., for women to pursue to too great a degree the studies and occupations of men (or what are considered so by society as now constituted), is in a degree to unsex them. I hold with you, however, to this extent, that women should not wholly devote themselves in all instances to mere household drudgery."

My reply is as follows: The point of my letter has been rather missed. What I aim at is to show that it is simply impossible under our present economic conditions of society to have anything else but a

fearful struggle for existence; and there is no use shutting our eyes to the fact that women have to earn a living as well as men, and that both have to *toil* far too much to have either sound minds or bodies, no matter whether they be of the lower or the middle classes. The proper thing, then, we Socialists say, is to go to the root of the evil and destroy the horrible society which produces these evils. What benefit would there be to society or to those women themselves who are mentally capable of higher studies should they give them up? They must simply then either starve or do manual labour, for which they are more unfitted. I hold that the present conditions of society necessitates labour, whether mental or physical, far beyond the capabilities of either sex, and that both men and women are consequently deteriorating; and this simply means that sooner or later society will destroy us, unless we destroy society. There is no use harping only on the harm that study may have on women when we have the same terrible results going on with men. The following appeared the other day in the *Family Doctor*; the article is headed "Our Boys":

"A remarkably successful man of the present day, the leading spirit in the project for taking the sea to Manchester, on being asked the secret of his success, replied: 'I had the physical constitution to begin work at six o'clock in the morning and keep on till eight, nine, and ten at night, and that for twenty years.' On visiting Owens College, Manchester, I asked the professor how many of those young men who were studying so diligently would leave their mark on the sands of time. He replied, 'Only about two or three. The majority would break down at about thirty years of age, because they had not the stamina to carry them through the battle of life.'"

I think we have abundant evidence to prove that public attention should be drawn to the man question as well as to the woman question: both questions are becoming serious ones, and need attention. There is no way out of the dilemma but one, and that is to revolutionise the terrible system under which we *try* to exist, so that people may be able to study and learn for the love of learning itself, not for the sordid object of profit; and when this obtains we will have neither mental or physical toil. Don't for a moment think that this will make people indolent, for there is no doubt that all like work; but it is the incessant *toil* we now have makes people detest it. And with regard to mental energy, you simply cannot suppress genius; it will come out, only with this difference, that in a better state of society it will have a better chance.

SARAH S. GOSTLING.

THE TRADES' CONGRESS.

THE Nineteenth Annual Congress of the Trades' Unions has been held in Hull during the past week. The first day (September 6) was taken up by a two hours' sitting at which the report of the Parliamentary Committee was read and some preliminary tomfoolery gone through, including a speech of welcome from the sheriff of Hull. This gentleman, instead of confining himself to the empty words usual from his kind and appropriate to the occasion, recklessly plunged into a series of general remarks which included this extraordinary assertion: "Time was when it was held to be an axiomatic principle that one half of the world should live in ease, luxury, and indulgence, while the other half was doomed to perpetual toil and ignorance; but happily *this state of things has passed away*, and, I hope, for ever (applause)." Applause, indeed! A bad beginning, to applaud such an obviously untrue and stupid remark; but in charity it should be assumed that the delegates were not attending to the words uttered, and cheered as a matter of form more than in approval of the remark itself. The Parliamentary Committee's report had nothing of interest in it save for particular trades. It was in itself a strong proof of the contention that the trades-union movement has hitherto devoted itself merely to promoting the interests of a few trades, without thought, much less action, on behalf of the workers generally. After it was read the Congress adjourned to attend a pleasure excursion on one of Mr. Wilson's (M.P.) steamers. The Edinburgh delegate (Scott) sensibly protested against pleasure-seeking until the business of the Congress had been finished; but he protested in vain. The trip on the Humber was a *gay* affair, provided at the expense of a big firm of capitalists, whose head is an M.P. A sumptuous banquet was set out on board, including costly wines, and was followed by choice cigars and indifferent speeches. Mr. C. H. Wilson, M.P., rejoiced that few of the working men of this country were Socialists, and with a sly humour—so sly that the delegates missed it—complimented them on their great adherence to the proverb, "hasten slowly; and concluded with, "I and all my firm owe all we possess to the working men"—but this was not taken in the strictly literal sense that it should have been.

Next day came the president's address. Mr. F. Maddison is a compositor, president of the Hull Trades' Council, and a locally well-known worker in the trades-union movement. He is not a paid leader of trades-unionism, as is suggested by a Socialist contemporary. His address remains the most interesting of all that was said by the orthodox section of the Congress; but it was distinctly orthodox. It was chiefly remarkable for its unaffected and vigorous style, its warm and genuine sympathy for the workers outside, or rather under, the trades' unions, and its straightforward hitting at the greed and cunning of employers. The allusions to remedies were much less inspiring. Land nationalisation was referred to with bated breath, the usual timid trimming reforms such as an eight-hours' bill, Factory Act legislation, etc., were trotted out again. Labour representation was dwelt on as if it were the next great cause the working-class should strive for; and, lamentable to relate, Mr. Maddison was not above referring to the government posts given to Burnett and Broadhurst as "honours"

conferred upon the union movement. The reference to political economy was shaky and uncertain. On the whole, the address was remarkably advanced for a trades-unionist, and remarkably backward for a Socialist. Mr. Maddison is neither an ordinary trades-unionist nor a Socialist as yet, and time only can affirm whether he will continue his advance to the one or retreat again to the other. After the address, G. J. Marks of the London Compositors got up, and astonished his audience by suggesting that Socialism would abolish all the evils and include all the cures referred to by the president. At this point Marks was ruled out of order, and his interesting speech was nipped in the bud. The bud promised well, but being prevented from flowering, only brought looks askance at the dangerously advanced man from London. Discussion on the parliamentary report was disallowed by a small majority, and the Congress placed in the ridiculous position of not allowing a large minority of its members to discuss the past action of their chief committee, and this in spite of the fact that one of the delegates (Mr. Hughes) expressed his dissatisfaction. Some important Factory Acts were then discussed, and a windy resolution of regret at Samuel Morley's death. Then ensued a discussion on labour representation, with nothing fresh or interesting in it; and after passing about a dozen votes of thanks the Congress adjourned.

On Wednesday the discussion on labour representation was resumed. C. L. Biggins commented on the silence of the labour M.P.s at the time of the February riots, pointing out that the significant thing about them was that after the London disturbances riots occurred in many provincial towns where there was no provocation by Socialists, and that therefore this showed the thorough and widespread destitution which existed and which surely had some claim on the labour representatives. Mr. Joseph Arch answered this in a curious way: "If the labour candidates were silent, millionaires were silent, and if they were not silent it was his humble opinion that they found some of the money to kick up some of the rows." From which it is plain that labour representatives will not do their duty unless millionaires are honest and above board in their political dealings. Or perhaps Mr. Arch meant that he and the rest of the twelve apostles were justified in their cowardly silence by a suspicion that the originators of the meeting from which the riots ensued were in the pay of a political party. Whatever Mr. Arch meant he got very badly out of the corner in which the question put him, and he would not have escaped criticism had the delegates been less of blind followers. In raising this most important point Mr. Biggins was ruled out of order for, like Mr. Marks, alluding to the social question. Indeed, people began to think that in the labour parliament all reference to the social question was strictly prohibited.

On this day Mr. Hughes of Liverpool started a somewhat heated discussion about the distribution of pamphlets giving a one-sided view of Socialism and opposed to trades-unionism, as he erroneously put it. Evidently this gentleman thought that the delegates were not to be trusted to read and form their own opinions upon Socialism, and that a paternal supervision should be exercised on the literature put within their reach. Happily his efforts were futile, and he only managed to give the local Branch of the Socialist League a useful advertisement. The facts are simply these. The Socialist League issued a pamphlet this year, as they did last, specially for the Trades' Congress. It is entitled "Organised Labour," and was written by a member who is a trades-unionist as well as a Socialist. The Hull Branch of the League undertook its distribution, and addressed a copy under cover to each delegate by name. Thus it was the business of the officials of the Congress to see that these were delivered to the persons addressed just as if they had been private letters. Communications from the temperance party were sent in this way and promptly taken round to the delegates; but the missives sent by the Socialists were detained for more than a whole day, and then were not all delivered. The officials of the Congress showed unwarrantable meddlesomeness by enquiring into the nature of enclosures sent to delegates by name, and it should not have been necessary for the president to give a formal ruling that communications sent under cover would be delivered.

The discussion on land nationalisation was brief, and the division close, resulting first in a tie, and on a second division in 42 votes for and 47 against. During the discussion the speeches were of the most paltry character, and it seemed as if the land nationalisers were afraid or ashamed to speak out the whole question. In short, it looks as if the land nationalisation party had gradually divided, one part going back to practical land-law reform and hypothetical nationalisation, while the other part have gone forward to Socialism.

J. L. MAHON.

(To be concluded.)

Civilisation and enlightenment! Why both have been monopolised by the greedy and insatiable idling classes; and art and science are forbidden to ameliorate the condition of the working-classes.—W. Harrison Riley.

EVOLUTION AND REVOLUTION.—These two words, Evolution and Revolution, closely resemble one another, and yet they are constantly used in their social and political sense as though their meaning were absolutely antagonistic. The word Evolution, synonymous with gradual and continuous development in morals and ideas, is brought forward in certain circles as though it were the antithesis of that fearful word, Revolution, which implies changes more or less sudden in their action, and entailing some sort of catastrophe. And yet is it possible that a transformation can take place in ideas without bringing about some abrupt displacements in the equilibrium of life? Must not Revolution necessarily follow Evolution, as action follows the desire to act? They are fundamentally one and the same thing, differing only according to the time of their appearance. If, on the one hand, we believe in the normal progress of ideas, and, on the other, effect opposition, then, of necessity, we believe in external shocks which change the form of Society.—*Elise Reclus.*

AN OLD STORY RETOLD.

It is told of Matthias Corvinus, King of Hungary—the Alfred the Great of his time and people—that he once heard (once only?) that some (only some, my lad?) of his peasants were over-worked and under-fed. He took the matter to heart, being, as kings go, a just man, besides being more valiant than they mostly were, even in the old feudal days. So he called together such lords and councillors as he deemed fittest, and bade busk them for a ride; and when they were ready he and they set out, over rough and smooth, decked out in all the glory of attire which was the wont of those days. Thus they rode till they came to some village or thorpe of the peasant folk, and through it to the vineyards where men were working on the sunny southern slopes that went up from the river: my tale does not say whether that were Theiss, or Donau, or what river. Well, I judge it was late spring or early summer, and the vines but just beginning to show their grapes; for the vintage is late in those lands, and some of the grapes are not gathered till the first frosts have touched them, whereby the wine made from them is the stronger and sweeter. Anyhow there were the peasants, men and women, boys and young maidens, toiling and swinking; some hoeing between the vine-rows, some bearing baskets of dung up the steep slopes, some in one way, some in another, labouring for the fruit they should never eat, and the wine they should never drink. Thereto turned the King and got off his horse and began to climb up the stony ridges of the vineyard, and his lords in like manner followed him, wondering in their hearts what was toward; but to the one who was following next after him he turned about and said with a smile, "Yea, lords, this is a new game we are playing to-day, and a new knowledge will come from it." And the lord smiled, but somewhat sourly.

As for the peasants, great was their fear of those gay and golden lords. I judge that they did not know the King, since it was little likely that any one of them had seen his face; and they knew of him but as the Great Father, the mighty warrior who kept the Turk from harrying their thorpe. Though, forsooth, little matter was it to any man there whether Turk or Magyar was their over-lord, since to one master or another they had to pay the due tale of labouring days in the year, and hard was the livelihood that they earned for themselves on the days when they worked for themselves and their wives and children. Well, belike they knew not the King; but amidst those rich lords they saw and knew their own lord, and of him they were sore afraid. But nought it availed them to flee away from those strong men and strong horses—they who had been toiling from before the rising of the sun, and now it wanted little more than an hour of noon: besides, with the King and lords was a guard of crossbowmen, who were left the other side of the vineyard wall,—keen-eyed Italians of the mountains, straight shooters of the bolt. So the poor folk fled not; nay, they made as if all this were none of their business, and went on with their work. For indeed each man said to himself, "If I be the one that is not slain, to-morrow I shall lack bread if I do not work my hardest to-day; and maybe I shall be headman if some of these be slain and I live."

Now comes the King amongst them and says: "Good fellows, which of you is the headman?"

Spake a man sturdy and sunburnt, well on in years and grizzled: "I am the headman, lord."

"Give me thy hoe, then," says the King; "for now shall I order this matter myself, since these lords desire a new game, and are fain to work under me at vine-dressing. But do thou stand by me and set me right if I order them wrong: but the rest of you, go play!"

The carle knew not what to think, and let the King stand with his hand stretched out, while he looked askance at his own lord and baron, who wagged his head at him grimly, as one who says "Do it, dog!"

Then the carle lets the hoe come into the King's hand; and the King falls to, and orders his lords for vine-dressing, to each his due share of the work: and whiles the carle said yea and whiles nay to his ordering. And then ye should have seen velvet cloaks cast off, and mantles of fine Flemish scarlet go to the dusty earth, as the lords and knights busked them to the work! So they buckled to; and to most of them it seemed good game to play at vine-dressing. But one there was who, when his scarlet cloak was off, stood up in doublet of glorious Persian web of gold and silk, such as men make not now, worth a hundred florins the Bremen ell. Unto him the King with no smile on his face gave the job of toing and froing up and down the hill with the biggest and the frailest dung-basket that there was; and thereat the silken lord screwed up a grin, that was sport to see, and all the lords laughed; and as he turned away he said, yet so that none heard him, "Do I serve this son's son of a whore that he should bid me carry dung?" For you must know that the King's father, John Hunyad, one of the great warriors of the world, the Hammer of the Turks, was not gotten in wedlock, though he were a king's son.

Well, they sped the work bravely for a while, and loud was the laughter as the hoes smote the earth and the flint stones tinkled and the cloud of dust rose up; the brocaded dung-bearer went up and down, cursing and swearing by the White God and the Black; and one would say to another, "See ye how gentle blood outgoes churl's blood, even when the gentle does the churl's work: these lazy loons smote but one stroke to our three." But the King, who worked no worse than any, laughed not at all; and meanwhile the poor folk stood by, not daring to speak a word one to the other; for they were still sore afraid, not now of being slain on the spot, but this rather was in their hearts: "These great and strong lords and knights have come to see what work a man may do without dying: if we are to have yet

more days added to our year's tale of lords' labour, then are we lost without remedy." And their hearts sank within them.

So sped the work; and the sun rose yet higher in the heavens, and it was noon and more. And now there was no more laughter among those toiling lords, and the strokes of the hoe and mattock came far slower, while the dung-bearer sat down at the bottom of the hill and looked out on the river; but the King yet worked on doggedly, so for shame the other lords yet kept at it. Till at last the next man to the King let his hoe drop with a clatter, and swore a great oath. Now he was a strong black-bearded man in the prime of life, a valiant captain of that famous Black Band that had so often rent the Turkish array; and the King loved him for his sturdy valour; so he says to him, "Is aught wrong, Captain?"

"Nay, lord," says he, "ask the headman carle yonder what ails us."

"Headman," says the King, "what ails these strong knights? Have I ordered them wrongly?"

"Nay, but shirking ails them, lord," says he, "for they are weary; and no wonder, for they have been playing hard, and are of gentle blood."

"Is that so, lords," says the King, "that ye are weary already?"

Then the rest hung their heads and said nought, all save that captain of war; and he said, being a bold man and no liar: "King, I see what thou would'st be at; thou hast brought us here to preach us a sermon from that Plato of thine; and to say sooth, so that I may swink no more, and go eat my dinner, now preach thy worst! Nay, if thou wilt be priest I will be thy deacon. Wilt thou that I ask this labouring Carle a thing or two?"

"Yea," said the King. And there came, as it were, a cloud of thought over his face.

Then the captain straddled his legs and looked big, and said to the Carle: "Good fellow, how long have we been working here?"

"Two hours or thereabout, by the sun above us," says he.

"And how much of thy work have we done in that while?" says the captain, and winks his eye at him withal.

"Lord," says the Carle, grinning a little despite himself, "be not wrath with my word. In the first half-hour ye did five-and-forty minutes' work of ours, and in the next half-hour scant a thirty minutes' work, and the third half-hour a fifteen minutes' work, and in the fourth half-hour two minutes' work." The grin now had faded from his face, but a gleam came into his eyes as he said: "And now, as I suppose, your day's work is done, and ye will go to your dinner and eat the sweet and drink the strong; and we shall eat a little rye-bread, and then be working here till after the sun has set and the moon has begun to cast shadows. Now for you, I wot not how ye shall sleep nor where; nor what white body ye shall hold in your arms while the night flits and the stars shine; but for us, while the stars yet shine, shall we be at it again, and bethink ye for what! I know not what game and play ye shall be devising for to-morrow as ye ride back home; but for us when we come back here to-morrow, it shall be as if there had been no yesterday and nothing done therein, and that day's work shall be nought to us also, for we shall win no respite from our toil thereby, and the morrow of to-morrow will all be to begin again once more. Therefore, if ye are thinking to lay some new tax or tale upon us, think twice of it, for we may not bear it. And all this I say with the less fear, because I perceive this man here beside me, in the black velvet jerkin and the gold chain on his neck, is the King; nor do I think he will slay me for my word since he hath so many a Turk before him and his mighty sword!"

Then said the captain: "Shall I smite the man, O king? or hath he preached thy sermon for thee?"

"Smite not, for he hath preached it," said the King. "Yet when another hath spoken our thought, other thoughts are born therefrom, and now have I another sermon to preach; but I will refrain me as now. Let us down and to our dinner."

So they went, the King and his gentles, and sat down by the river under the rustle of the poplars, and they ate and drank and were merry. And the King bade bear up the broken meats to the vine-dressers, and a good draught of the archer's wine, and to the headman he gave a broad gold piece. But when the poor folk had all that under their hands, it was to them as though the kingdom of heaven had come down to earth.

In the cool of the evening home rode the king and his lords. The king was distraught and silent; but at last the captain, who rode beside him, said to him: "Preach me now thine after sermon, O king!"

"I think thou knowest it already," said the king, "else hadst thou not spoken in such wise to the Carle; but tell me, what is thy craft and the craft of all these whereby ye live, as the potter by making pots and so forth?"

Said the captain: "As the potter lives by making pots, so we live by robbing the poor."

Again said the king: "And my trade?"

Said he "Thy trade is to be a king of such thieves, yet no worse than the rest."

¶ The king laughed.

"Bear that in mind," said he, "and then shall I tell thee my thought while yonder Carle spake. 'Carle,' I thought, 'were I thou or such as thou, then would I take in my hand a sword or a spear, or were it only a hedge-stake, and bid others do the like, and forth would we go; and since we would be so many, and with nought to lose save a miserable life, we would do battle and prevail, and make an end of the craft of kings and of lords and of usurers, and there should be but one

craft in the world, to wit, to work merrily for ourselves and to live merrily thereby.'"

Said the captain: "This, then, is thy sermon. Who will heed it if thou preach it?"

Said the King: "They who will take the mad king and put him in a king's mad-house, therefore do I forbear to preach it. Yet it shall be preached."

"And not heeded," said the Captain, "save by those who head and hang the setters forth of new things that are good for the world. Our trade is safe for many and many a generation."

And therewith they came to the king's palace, and they ate and drank and slept, and the world went on its ways.

WILLIAM MORRIS.

CORRESPONDENCE.

"MARSHALL & CO."

Mr. J. L. Mahon misunderstands my short statement. I do not at all "complain" of the article for which he is responsible; nor do I "come forward to defend a system or champion a class." Neither do I "wish to discuss" any matter with any one who uses such language as Mr. Mahon's. I only claimed, as the article in question referred to personal matters, to warn any one who may have read it not to believe an absurd compilation of falsehood. You have given me the opportunity of doing this, and there I will leave the matter.

JOHN MARSHALL.

VEGETARIAN DIET.

Let not the progress of humanity be stayed, not by a floating straw; but stay, will vegetarianism help or hinder? Admitting all that can be said of employers' greed, and, in fact, being in a position to prove the keenness of that greed in this matter, yet I am hopeful that the shark has not much bite here.

Truly the cost of meal is small, but meal does not make a tolerable food alone, "groceries" of various kinds have to be substituted largely for butchers' goods, and the cost of fuel to cook farinaceous foods is larger; the cooking utensils are also a very considerable item of cost. I would suggest that any Socialist who hears a capitalist recommend vegetarianism, should ask him to supply a suitable cooking range so that it may have one fair trial, and I think the ingenious capitalist will climb down.

But I think vegetarianism is a very powerful agent for us; the teeming millions cannot have vegetarian diet, and live, until the land is municipalised, for the present cultivation is too stupid to produce what is wanted to sustain life. Take the example of celery, a hardy plant if you know how to handle it; and a bolted and barred iron door against rheumatism, lumbago, and sciatica, if you know how to eat it; it can be grown for a halfpenny a "head," but the stupid way of doing everything brings the price up to two or three pence in towns. A cultivator growing such crops as celery gets his rent raised by the perfumed seigneur who calls himself landowner, which has two effects, first it restricts cultivation, and second it increases the price. Again, a grower of this class of food is helped by having a greenhouse: if he builds one it becomes the property of the landlord from the simple fact of being built upon his ground! Be these thy gods, O Israel!

Vegetarianism may help Socialism, but it cannot be generally adopted until the capitalist (want-of) system has been swept away. It is desirable in itself, for, beyond the circumstance of prohibiting gout, it keeps the young children from restlessness and other troubles.

CHARLES WALKDEN.

SIGNS OF THE TIMES.

I took a good long walk to-day, and met with various small adventures. 1. A boy of seven or eight, with whom I talked. He was close to the cottage where he lived, on the top of Barbury Hill, where is a British camp. As I had walked a good way I asked him if his mother could give me a drink of milk. He said "No, he never had milk to drink." After some talk he said they only drank tea, and then with a gleam in his eye he added: "I had a cup of milk a month since at the farm!"

2. Salvation Army at Chiselton. I was talking with a man after the sermon was over (I happened to get to the village as the service was ending), and after a few words he volunteered that he didn't know which were worst, Liberals or Tories, and that he wished all of them turned out.

3. Labourer in train. He began to pitch into Arch, so I asked him what he would do, and after a bit of grumbling against the masters, I further asked him why he and his pals didn't put the masters into the poor-houses and keep them there, and then set to work and till the ground for themselves. To which he responded readily that if they had any one to lead them they would set about it to-morrow.

These things show in a curious way how widely ideas of revolution are spreading. This village of Chiselton is deep in the country, far away from towns, and yet the only two countrymen I talk to are ready for anything, if "anyone will lead them."

C. J. FAULKNER.

Marlborough (Wilts).

THE FREEMAN'S JOURNAL ON THE LATE TRADES' UNION CONGRESS IN PARIS.

The *Freeman's Journal*, referring to the International Trades' Union Congress lately held in Paris, takes occasion to ridicule its "Socialism of a very red hue indeed," and states "foreign artisans would make the State a kind of fairy god-mother to the children of toil. Yet with all the visionary schemes of which the Congress gravely approved, some practical and commendable proposals were mingled. For instance, the prevention of the employment of children under fourteen years in factories, the liability of employers for accidents, the independent inspection of all workshops, and making the same thoroughly sanitary for the workers. All these," it adds, "have been recognised by British law."

As regards the employing of children, the law is quietly passed over by getting the children to declare they are fourteen years of age. This was

systematically done in a mineral-water factory I was employed in. As regards the employer's liability for accidents, all the workers were required to contract themselves out of the Act, although the trade was very dangerous, bandages being always ready for lacerated wounds caused frequently by the bursting of the bottles while charging or afterwards. As regards the inspection of workshops, every one with any experience of factory life knows the Factory Act only "applies to workshops where the workers are women or young persons." I am in an establishment now where these predominate; there is no water-closet for the men, and their department is so unsanitary as to excite the commiseration of every outsider that visits it, including a gentleman belonging to the *Freeman's Journal*.

The *Freeman's Journal* condemns the resolution referring to the fixing of a fair wage to enable the worker to live and thrive and support his family, although it supports the fixing of a rent by the State that will let the peasant farmer do so, and which really amounts to the same thing.

Notwithstanding the article in the *Freeman's Journal*, Socialism will continue to advance like a prairie-fire. The tyranny, cruelty, greed, and inhumanity of commercialism has lighted it. When the revolution has passed, there will rise out of the ashes of the old order a grander, nobler, and happier society, in which men will be helping brothers not bloated masters and starving slaves as we find them to-day. J. E. M'CARTHY.

R. F. E. WILLIS (Liverpool) writes asking: 1. "How can I obtain a report, in French or English, of the Workmen's International Conference (Paris)? 2. Can you refer me to a good Socialist romance in French? State publisher and price."

INTERNATIONAL SOCIALIST AND LABOUR NOTES.

FRANCE.

The smaller ways of exploiting the labourer by evading payment of wage, by delaying and so forth, are many, ingenious, and lamentable, and now and then worthy of record. Note, for instance, a case which came up among others before the "Council of Prud'hommes" the other day in Paris. A certain brickmaker with four of his children had worked during seven weeks for his employer at the rate of 5 francs per 1000 bricks. He earned for this 316fr. 85c., towards which an instalment of 170 francs was made for the seven week's labour so generously and confidently advanced. Several times is this petty exploiter summoned before the prud'hommes. He with a pious belief in the traditional, almost heaven-vested power and "rights" of the beneficent Labour Organiser, firmly refusing further payment. The Council then authorised the maker of bricks to distrain for the money. To this the man of ingenious ways retorts by a dramatic *coup*, bringing his wife by the hand and presenting her to the Council as the sole owner of his goods and possessions. Madame further develops the comedy by claiming of the luckless worker an indemnity of 500 francs for damages and annoyances caused by the distraint. More farcical delays. Meanwhile, what does the too-trusting maker of bricks with his family live upon? "Of the cameleon's dish" perchance, "eating the air, promise-crammed." These are all very trivial and wearisome details, no doubt, but they all form part of the story of the Great Mill, which has for its legend, "Grind, or be ground." A turn of the wheel, the maker of bricks atop, and see *him* grinding away contentedly enough.

CIGAR-MAKERS IN PARIS.—At a cigar manufactory in the Rue de Charenton three years ago, the workwomen could earn an average of 2 fr. to 2 fr. 25 c. a-day, but thanks to the inventor of a machine for rolling the cigars the wage is now reduced to about 1 franc. Out of this meagre salary the women have to pay 1 fr. 50 c. to a Mutual Help Society, and 1 fr. 50 c. to a Superannuation Fund, from which latter they can only claim help after 30 years' sojourn in the factory. The brutality of overseer and director, and the triumph of exploitation of the women in their power can easily be conceived.

To judge from the numerous little anecdotes in the *Cri du Peuple*, the Parisian police are truculent and arbitrary to a quite unparalleled extent. We read of quiet citizens mildly applying to the police depots for the redressment of some wrong, and being received by covert sneers or frank and brutal insult. We read of women fainting, and the good-natured passers-by stopping to offer their assistance, being maltreated by gendarmes and threatened with arrest (for obstruction!); and finally we read of studious citizens being "moved on" in vigorous language on being discovered in the crime of pausing for a moment or so to peruse a newly-purchased number of the *Cri*. (When will the *Commonweal* reach the proud position of being capable of rousing such evil passions in the breast of a British gendarme!)

POISSY.—In a recent number of the *Cri* are printed the rules of the Delille foundries at Poissy, which merely form a long list of penalties to be imposed on the workmen for any omission of duty, or conduct that the powers that be choose to consider undesirable. I quote one or two: "Art. 4. The newly engaged workman can be dismissed at any hour . . . he is also at liberty to leave when he wishes, but will be subject to penalties under the rules." That is the employer's usual notion of "liberty" for his workman. "Art. 5. Every workman who misses work without leave, to pay the following fines: For the half-day, 75 centimes; for the whole day, 1 franc 50 centimes," etc. "Art. 9. For singing, whistling, shouting, fine of 50 centimes." Article 16 clenches the lot with a pretty symmetry, "Workers who manifest any disobedience, intriguers, and agitators will be subject to a fine of 20 francs, and to be immediately dismissed." That is natural enough, but is interesting as a concise expression of the general attitude of distrust between master and man; showing a certain feeling too that so well-ordered an establishment could scarcely be without an agitator or intriguer or two—might possibly coin some from the midst of those obedient and silent toilers!

The stay-makers at the Salomon establishment in Paris that I mentioned last week, after a short strike and a lively manifestation of dissatisfaction outside the workshop, have gone back to work on their own terms, *i.e.*, the new rules and tariff presented to them for signature to be suppressed, and the old condition of work to remain unchanged. Apprentices make at this atelier 6 to 9 francs, skilled hands make about 16 francs, from which has to be deducted the cost of silk and thread, etc. The ingenious M. Salomon would have reduced this riotously high wage a good deal by the obnoxious tariff.

SAINT-QUENTIN.—A strike of 100 weavers has taken place near here, on the reduction of 15 per cent. of an already frequently reduced wage.

"The bath in which the infamous Marat was when Charlotte Corday rid the world of him, has been sold by a priest of the diocese of Vannes to a Paris wax-works showman. The price was 1000 dols., which will be devoted to the uses of a religious school." These lines, which I copy from an advanced Boston paper, form an epitome of latter-day sentiments; the price, always an interesting subject, the unhealthy sight-seeing passion, the religious touch of the worthy priest ministering to that passion and consecrating the proceeds to religious purposes, and finally the sweeping condemnation of the "infamous Marat," calmly regardless of his strange character, the time when he lived, the work he did; in every phrase, superior and "advanced." Humanity reveals its character for the instruction of "him that would be admonished."

BELGIUM.

LIÈGE.—The Belgian workers will pay for their boldness in coming before the Enquiry made by the Commission of Labour last week in Liège. Already one girl has been dismissed from the factory where she worked for exposing the tyranny and abuses which took place there. A subscription has been opened in the *Reforme* for the benefit of the workers who are certain to be boycotted. At one of the sittings of the Commission, in answer to some delegates who asked the President to declare that the Commission would take those workmen who came before them under their protection, M. Sainctelette could of course only vaguely reply that he should hope that "no act of vengeance or oppression would come to add to the difficulties of the task of the Commission."

At a later sitting of the Commission a delegate of the bootmakers deposed that the most serious competitors of their trade were the prisons and reformatories; the contractor pays 20 centimes at a prison for a pair of boots for which he would have to pay an ordinary worker 1 fr. 70 c. He considered association among the workers very important, but the tyranny of the police made it almost impossible.

HUY.—The workers at the sheet-iron factory complain of their wages; they work 12 hours for a sum varying from 1 fr. 80 c. to 3 fr. 25 c. The fines also are very heavy and of course arbitrary. One dodge is, not to post up the rules about the workshops, so that the men are often fined for infringements of rules of which they are ignorant. Fines reach to 5, 10, and even 20 francs.

HOLLAND.

There is very great distress in Holland. The state of things at Zell, the largest of the manufacturing towns there is heart-rending. Out of a population of 13,000 to 14,000, of whom a large portion are occupied in agriculture, 1300 workpeople are without work, that is four thousand human beings are without bread. In the market-place in front of the church, the poverty-stricken people gather by hundreds, men, women and children, and seat themselves against the wall, hopeless, emaciated and clothed in rags. It is no longer mere poverty but *hunger* that oppresses them. This is not all. Those who are in work only earn eight or nine shillings a-week, whilst six years ago their wages were from 18s. to 24s. In addition to this provisions are very dear. The peasants have helped the sufferers as much as they can, but they can help no longer.

SPAIN.

BARCELONA.—A strike of masons took place here lately, the workers demanding a reduction of the working-day. The strike seems to be spreading to other localities, among them San Martin de Provensal. It is also said that the carpenters of Barcelona intend to demand fairer terms of their employers.

HAVANNAH.—The strike in the tobacco factories will most likely spread further. The labour movement in Cuba is an important one, especially among those employed in the tobacco industry.

THE SOCIALIST LEAGUE.

OFFICES: 13 FARRINGDON ROAD, E.C.

Executive.

At their usual weekly meeting on Monday the Council voted the following resolutions:—1. "That in future the chairman of Council meeting be allowed to vote." 2. "That arrangements be made for an early formation of a Sunday school at Farringdon Hall." 3. "That the Socialist League taking into consideration the evil consequences of unscrupulous importation of foreign labourers into this country, appoints a committee to consider this important question and to find out the best means to counteract this evil." A deputation was received from the Metropolitan Open-air Temperance Mission, and an amicable understanding arrived at as to mutual forbearance and aid under certain circumstances. W. A. Chambers took his seat as a member of the Council.

Branch Subscriptions Paid.

Croydon, to May 31. Mile-end, to June 30. Dublin, Hammersmith, North London, to July 31. Birmingham, Bloomsbury, Bradford, Clerkenwell, Hackney, Leeds, Merton Abbey, Norwich, to August 31. Manchester, Hoxton (Labour Emancipation League), Marylebone, Oxford, to September 30. Branches not mentioned here have not paid to date, and some are months in arrears. This laxity on the part of Branches is one of the greatest hindrances to the propaganda of the League.—PH. W., Sept. 14.

BRANCH REPORTS.

(Reports and Notices should be addressed to the printer, and to insure insertion in the current issue must reach the office not later than 10 a.m. on Tuesday.)

BLOOMSBURY.—On Friday, September 10th, at 49, Tottenham Street, W., we held our first sociable chat. P. Webb opened the discussion on "Foreigners in English Socialism." A good debate followed. We trust that many of our people will come next Friday to hear Spurling on "Palliative Measures," that we may make the next meeting as successful as the last.—W. A. C.

CLERKENWELL.—Our usual Wednesday and Sunday evening indoor meetings were held, addressed by Barker and Charles. A large meeting was also held on Clerkenwell Green. Literature has sold well during the week. Collected for Propaganda Fund, 2s. 7d. The secretary requests those comrades who can play string or wind instruments to communicate with him at 13, Farringdon Road, with a view to forming a band.—W. B.

CROYDON.—Last Sunday, we held a capital open-air meeting at the Cross Roads, Canterbury Road, when H. A. Barker delivered a stirring address on "Socialist Morality," in which he criticised adversely the current bourgeois morality. The

audience was very attentive and sympathetic.—In the evening he lectured at the Royal County House to a well-filled room on "The Poor's House," and pictured the wretched hovels into which the poor are herded in the East End. There was a discussion at the close of the meeting, to which the lecturer replied. Collection good; sale of literature fair.—A. T., ast. sec.

MARYLEBONE.—On Sunday morning, comrades Arnold, Henderson, and Burcham addressed a large meeting at the corner of Salisbury Street.—In the afternoon Arnold, Burcham, and Wardle addressed a good audience in Hyde Park at a new spot, but the meeting was not so successful as it would have been owing to the commotion caused by an individual near us, and was drawn to a close rather early. Burcham and Arnold afterwards addressed another meeting, which was being carried on by Home Rulers. We have decided to meet in the Park not later than three o'clock for the future.—H. G. A., sec.

MERTON.—Last Sunday, we held a large and enthusiastic meeting upon Mitcham Fair Green, addressed by F. Kitz and H. Sparling. The latter gave an able exposition of our principles, and held the increasing crowd together to the close of the meeting, whilst he described the various political dodges resorted to to bamboozle the people. 39 *Commonweals* and 18 pamphlets sold. We are taking steps to form the Mitcham Branch, afterwards we shall turn our attention to Streatham.—F. Kitz, sec.

NORTH LONDON.—A large meeting was held at Ossulton Street on Tuesday evening by Nicoll and Henderson. Opposition was offered by a Colonial, who advised emigration, but he was effectively replied to by a working-man, who knew from experience in his own family what emigration means to the worker.—On Saturday evening a successful meeting was held at Harrow Road by Nicoll and Henderson. Comrade Wardle closed the meeting, and told the audience that he had just received a summons for speaking there a fortnight ago.—At Regent's Park, on Sunday morning, Cantwell, Charles, Nicoll, and Chambers spoke; 7s. 9d. collected for the Defence Fund. Comrades are asked to come to Harrow Road on Saturday.—F. H., sec.

BRADFORD.—On Saturday and Sunday, September 11th and 12th, we had comrade R. Unwin, from Manchester, in our midst. We succeeded in holding an open-air meeting on Sunday morning opposite the Midland Station. Comrade Boothroyd acted as chairman, and read "Why are the many Poor?" which attracted a crowd of working-men to the spot. Comrade Unwin then addressed the meeting in a very able speech, in which he pointed out the causes of our present miserable state of things and the Socialist remedy. The audience listened attentively, but no opposition was offered. We distributed a good number of leaflets and back numbers of *Commonweal*, and also sold a small amount of literature.—C. H.

GLASGOW.—On Friday evening, September 10th, an open-air meeting was held at Govan Cross. Despite the unfavourable weather there was a fair audience of working-men, who listened to comrades Greer and Glasier with earnest attention.—On Sunday afternoon, comrade Glasier addressed a meeting of the Young Ireland Society, on "Patriotism and Poverty," where the principles of Socialism were received with warm approval.—On Sunday evening in our Rooms, comrade Glasier lectured on "Mr. Bradlaugh's Recent Criticism of Socialism;" a discussion followed, in which Mavor, Maxwell, Warrington, Kennedy, and Bernstein joined. Our meeting at Parkhead, on Monday, had to be postponed on account of the weather.—J. B. G.

HULL.—On September 6th, J. L. Mahon lectured on "Trades' Unionism and Socialism." Notice of this lecture had been sent to each delegate to the Trades Congress, along with a copy of Binning's pamphlet, but the counter attractions of festive gatherings, Peace meetings, etc., prevailed, and only a limited number of delegates attended. There was a good and enthusiastic audience, however. C. L. Biggins (delegate) took the chair. G. Marks (a London delegate), Maltman-Barry, and Derlin took part in the discussion.—On Sunday the 12th, a business meeting was held, and amongst other things it was arranged to have a series of meetings for discussion, amongst the members only, of different subjects, with a view to bringing out our speakers and preparing ourselves generally.—E. T.

MANCHESTER.—The weather was not in favour of open-air work on Sunday, nevertheless, a meeting was held on the Brick Croft, Ashton Old Road, which was addressed by comrades Prince and Cadle. Papers sold well, considering the numbers present.—R. U.

NORWICH.—Last Monday evening, comrade Mowbray lectured at the Offices on "Socialism," to a good audience.—On Thursday, at 8 p.m., a good meeting was held at the Green Hill.—On Sunday, September 12, two very good meetings were held in the City, on St. Mary's Plain at 11 a.m., and in the Market Place at three o'clock, both meetings being well attended and the audiences very much interested. 60 *Commonweals* were sold.—In addition to the above meetings in the City, six of our comrades went to the village of St. Faith's, and held a meeting on the Green at 3.30. Some little opposition was shown, but was satisfactorily replied to by comrades Barker and Houghton, the latter giving some important figures in connection with the ever increasing powers of machinery, and the increasing poverty side by side with the increasing wealth already held by the over-gorged classes.—T. M., joint sec.

BRIGHOUSE AND DISTRICT RADICAL ASSOCIATION.—On Sunday afternoon, comrade Unwin, from Manchester, lectured to this Society on "Early Communism and what it teaches." In the evening the subject was "Socialism and Happiness," in which the lecturer sought to show that Socialism was the only way to put happiness within the reach of all; some good discussion was called out by the evening lecture, and considerable interest in the subject was shown.

LECTURE DIARY.

London Branches.

- Bloomsbury.**—Communist Club, 49 Tottenham Street, W. Friday September 17, at 8 p.m. H. H. Sparling on "Fallacious Measures." A business meeting will be held half an hour before the lecture; members are earnestly requested to attend.
- Clerkenwell.**—Hall of the Socialist League, 13 Farringdon Road, E.C. Sunday September 19, at 7.30 p.m. A Lecture. Wednesday 22, at 8.30. G. Bernard Shaw, "Why we don't act up to our Principles."
- Croydon.**—Royal County House, West Croydon Station Yard. Sunday at 7.30 p.m. W. A. Chambers on "Tory, Whig, and Radical."
- Hackney.**—Kenton Coffee House, Kenton Road, Well Street, every alternate Tuesday at 9, for the enrolment of members and other business.
- Hammersmith.**—26, Upper Mall, W. Sunday September 19, at 8 p.m. W. B. Robertson, "Over-Production and Over-Population."
- Hoxton (L. E. L.).**—Exchange Coffee House, Pitfield Street, opposite Hoxton Church, N. Sunday at 7.45 p.m.
- Merton.**—11 Merton Terrace, High Street. Sundays and Wednesdays at 8 p.m.
- North London.**—32 Camden Road. Meeting every Friday at 8 p.m.

Country Branches.

- Birmingham.**—Carr's Lane Coffee House. Every Monday evening, at 8.
- Bradford.**—Scott's Temperance Hotel, East Parade, Leeds Road. Meets every Wednesday at 8 p.m.
- Edinburgh (Scottish Section).**—4 Park Street. Meets every Friday at 8 p.m.
- Glasgow.**—Reading-room of the Branch, 84 John Street, open from 10 a.m. till 10 p.m. every day. On Saturday afternoon, September 18, open-air meeting at Rutherglen Cross at 5 o'clock.—On Sunday, at 4.30 p.m., open-air meeting on the Green.—On Sunday evening, at 7, in our Rooms, lecture on "The

Currency Question," by James Mavor.—On Monday evening, at 7.30, open-air meeting at Parkhead Cross.—On Friday evening, 24th, meeting at Govan Cross at 7.30.

Hull.—Sunday September 19, at 2.30 p.m., members' meeting at the Communist Club, Blanket Row; J. L. Mahon will speak on "The Study of Political Economy."—Tuesday Sept. 21, at 8 p.m., public meeting at the Foresters' Hall, Charlotte Street. Wm. Morris's lecture on "The Aims of Socialism" will be read and discussed.

Leicester.—Radical Club, Vine Street. Tuesdays, at 8 p.m.
Manchester.—145 Grey Mare Lane, Bradford, Manchester. Club and Reading Room open every evening. Business meeting every Thursday at 8 p.m. On Monday evening, September 27, William Morris will lecture in the Ardwick Temperance Hall, Pin Mill Brow, Ashton Old Road. All our members are urged to muster on Saturday evening, September 25, to meet comrade Morris in our club room.

Norwich.—No. 6 St. Benedict St. Lecture and discussion every Sunday and Monday at 8 p.m. Reading-room open every day from 8.30 a.m. to 10 p.m.

Oldham.—Mrs. Wrigley's Coffee Tavern, 9, Old Market Place. Wednesdays, 7.30.
Oxford.—Temperance Hall, 25½ Pembroke Street.

Open-air Propaganda for the Week.

LONDON.

Date.	Station.	Time.	Speaker.	Branch.
Sat. 18.	Harrow Road ("P. of Wales")	8	D. J. Nicoll	N. London.
	Hyde Park (Marble Arch)	7	H. A. Barker	Clerkenwell.
S. 19.	Croydon—Cross Roads,	11.30	W. Chambers	Croydon.
	Canterbury Road			
	Marylebone—corner of Salis-	11.30	T. E. Wardle	Marylebone.
	bury St. and Church St.			
	Hackney—Well Street	11.30	H. A. Barker	Hackney.
	Hammersmith—Beadon Rd.	11.30	The Branch	Hammersmith.
	Hoxton Ch.—Pitfield Street	11.30	J. Lane	Hoxton.
	Mile-end Waste	11.30	F. Henderson	Mile-end.
	Mitcham Fair Green	11.30	Mainwaring	Merton.
	Regent's Park	11.30	The Branch	N. London.
	St. Pancras Arches	11.30	Somerville	Bloomsbury.
	Walham Green, opposite Station	11.30	The Branch	Hammersmith.
	Hyde Park (near Marble Arch)	3	W. Chambers	Marylebone.
	Victoria Park	3.30	J. Lane	Hackney.
	Clerkenwell Green	7	R. A. Beckett	Clerkenwell.
Tu. 21.	Euston Road—Ossulton St.	7	T. E. Wardle	N. London.
	Mile-end Waste	8	The Branch	Mile-end.
	Soho—Broad Street	7.30	W. A. Chambers	Bloomsbury.
W. 22.	London Fields—Broadway,	8.30	F. Henderson	Hackney.
	opposite "Sir Walter Scott"			
Th. 23.	Hoxton Ch.—Pitfield Street	8	W. A. Chambers	Hoxton.
	Mile-end Waste	8.30	D. J. Nicoll	Mile-end.
	Hyde Park (Marble Arch)	7	W. H. Utley	Bloomsbury.

PROVINCES.

Bradford.—Corner of Godwin St. and Sunbridge Road, every Sunday, at 6 p.m.
Leeds.—Hunslet Moor, 11 a.m.; Vicar's Croft, 7 p.m., Sundays.

Manchester.—Corner of Gorton Lane and Ashton Old Road, Sundays at 11 a.m.; Gorton Brook, every Sunday afternoon, at 2.45.

Norwich.—St. Mary's Plain, 11 a.m.; Market Place, 3 p.m.—Sundays.

Oldham.—Curzon Ground. Sundays, afternoon and evening.

FREE SPEECH DEFENCE FUND.

Already acknowledged	£17 3 11	North London Branch, col-	
Merton Abbey Branch	0 2 6	lected Sept. 12	£0 7 8½
Marylebone Branch	1 10 0	Sympathiser, Sept. 5	0 0 5
" Hyde Park, Aug. 21	0 8 2½		
" " Sept. 4	0 1 1½		
			£19 13 10½
			F. H. W., Treasurer, Sept. 14.

Remember the Benefit Concert in Farringdon Hall To-night (Saturday) at 7.45.

"COMMONWEAL" PRINTING FUND.

In response to an Appeal for Special Donations to a Fund being raised for the support of this Paper, the Treasurer has received the following sums since the beginning of August this year:

Anonymous	£0 8 0	Collected by W. Morris	£0 10 0
Hammersmith Branch (weekly contribution 10s.)	2 10 0	C. Bicknell	2 0 0
Miss J. Morris	1 0 0	Collected by Ph. W.	0 10 0
W. O., Oxford	0 10 0	Walter Crane	1 0 0
Hoxton Branch	0 2 6		£8 10 6
			Ph. W., Sept. 14.

THE VIERZON STRIKE.

We, the English Socialists, as a token of solidarity with our French comrades, open herewith a subscription on behalf of their wives and children. All amounts sent to the Secretary of the League will be forwarded to *Le Cri du Peuple*.

Wm. Morris, 5s. May Morris, 5s. H. H. Sparling, 1s. Webb, 6d. Fersenheim 1s. Charles, 3s.—15s. 6d.

THE COMMUNISTISCHER ARBEITER BILDUNGS VEREIN (1st Section), London, passed unanimously, at their meeting on Saturday last, September 11th, two resolutions expressing full confidence in Victor Dave and repudiating the charges made against him in the *Anarchist* and in a recent pamphlet.

THE

PRACTICAL SOCIALIST.

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

EDITED BY THOMAS BOLAS.

MONTHLY, ONE PENNY.

W. REEVES, 185 FLEET STREET.

SOCIALISTS should read BRONTERRE O'BRIEN'S great work—"THE RISE, PROGRESS, AND PHASES OF HUMAN SLAVERY: How it came into the World, and how it shall be made to go out." 145 pp., demy 8vo, cloth lettered. Published, 1885, at 3s. 6d.; now offered post-free, 1s. 3d.—Geo. STANBING, 8 Finsbury Street, E.C.