

# THE COMMONWEAL

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WEEKLY; ONE PENNY.

## NOTES ON PASSING EVENTS.

ONE of the modest aims of the Socialist movement is to smash up the British Empire. This is already being brought about by the action of those who are trying to bolster it up. Indeed the very fact that it needs to be nursed and propped up with exhibitions, schemes of Imperial Federation, and a periodic loosening of the Jingo spirit is good proof that the forces of disintegration are at least powerful enough to alarm those who are commercially interested in its maintenance.

The Australian colonies, especially New South Wales, are in a ferment of discontent. Ever since they became colonies they have been used as the moral dust-bins of Britain. First we sent our criminals there, and then our paupers, and now we send our unemployed. For many years past the colonial governments have been promoting immigration, in spite of the already overstocked condition of the labour market.

This gives an apt illustration of middle-class rascality. Thousands of people are sent out to a life even more wretched than that they leave at "home." The cant about the "mother country" looks sickly, indeed, when one remembers that thousands of these people are duped every year to serve the convenience of speculators and government officials. If a colonial government wants to borrow money its credit depends upon the flow of immigrants; this being taken as an indication of briskness of trade. The capitalists in the colonies are only too glad to have a few thousand unemployed in the streets as a means of keeping down the wages of those in work; whilst the upper-class of this country can see the unemployed army, especially in London, growing dangerously large.

At Bow Street Police Court, on Monday, a ticket-of-leave man asked the magistrate to cancel his ticket as he could not find work and was treated everywhere with derision and contempt because he had been a convict. He had been eleven months in the workhouse and would prefer to go to prison—from which the unemployed may gather the useful lesson that if they become criminals they will be much better treated than if they simply ask relief. This is how the present system manufactures a criminal class. Let a man take a step in the wrong direction and at once the "law," with society at its heels, does all it can to push him further in the same way.

Mr. Chamberlain has practically gone into obscurity, but now and again his ugly head shows itself. Mr. Parnell's Tenant Relief Bill he calls "a dishonest piece of party tactics;" the National movement is "a vile conspiracy" which "relies on outrage and assassination to promote its ends." This is fine talk from the once extreme Radical, who so warmly denounced the wrongs of Ireland, and who was so willing to denounce any kind of wrongs if it secured him popularity and paved his road to power.

Mr. Chamberlain has even got so far as to love the landlord. He does not "anticipate that there will be unfair recourse to evictions during the coming winter." What a transformation has taken place in this gentleman's estimate of the propertied class during the past twelve months! When he was in the running for a Radical premiership he was demanding "ransom" from those whom he can now rely upon as merciful. Now that his ambition is balked the spleen foams up and the most scurrilous language is hurled at the men who upset his dirty little plots.

Mr. Chamberlain must also rail against the Irish Members of Parliament as "well paid patriots" who make a "profitable business of their agitation. The Irish members are simply paid by their fellow-countrymen for their services, and this cannot very reasonably be objected to by one who is in favour of "payment of members." And again, who pays Mr. Chamberlain's expenses? His fortune was got from the people by the usual capitalist method of stealing. Mr. Chamberlain is not honestly earning his living by blackguarding his neighbours.

Either Mr. Chamberlain was foolish in his ideas a year ago or he is dishonest in his actions now. His virulent abuse of the Parnellites proves nothing against them—proves nothing at all, in fact, but the extent of his own backsliding.

Mr. Thomas Burt writes to the *Pall Mall Gazette* in praise of his friend Mr. John Burnett, retiring secretary of the Amalgamated Engineers. Two working-men, calling each other "gentlemen," and scratching each other's back, is hardly very edifying. Mr. Burnett has done one of the worst things a leader of the working-class could do in accepting a Government post, and the trades' unions will find this out when they begin to see a few more men using their organisations as stepping-stones to Government jobs.

The coming winter promises badly for the unemployed, and also, of course, for the peace of mind of the middle class. From all parts of the country comes news of trade disputes, strikes, lock-outs, etc. In London, tens of thousands are out of work; and the seats in parks, public squares, and the Embankment are covered with the victims of capitalism, who can find no better sleeping place. Within a few yards of the Houses of Parliament the ruins of a building serves as a sleeping place for about five hundred people. What a splendid result of the great industrial system?  
J. L. MAHON.

## THE UNLEARNED LESSON.

THE crystallised idea of an age, or the conservative element in any established society, always pursues the same course, uses the same methods of self-preservation, and arrives at last at the same end. It never learns anything, never anticipates or fears the final fall, never recognises the new spirit which is to be its executioner, when it appears. It reads history blindly, and is peculiarly and invariably endowed with the belief that, whatever systems *have been* uprooted and swept out of the way of progress, *it* is sure and steadfast, indestructible and perfect; or, if not absolutely perfect, containing within itself the capabilities of such improvements as are necessary to fill all the requirements of mankind.

Conservatism in religion, science, or politics, in all ages and in all countries, is haughty, self-righteous, intolerant. It abominates innovations, and punishes originality of thought with most rigid severity. As it grows and hardens with time, it becomes more and more sure of its wisdom and the permanency of the institutions it upholds, and consequently more intolerant, and more cruel towards new, presumptuous and "dangerous" ideas. While a system is at its grandest; while it is apparently most successful and most powerful; while it pursues all innovators with most merciless persecution, the new system is being born, is being made ready for the vacant place of the old. It may struggle—it may use its last and greatest powers in crushing and throttling the new, but it *must* succumb at last.

And this is the lesson that no nation of any age has ever yet learned.

Whenever the tremor which the coming new order sends through society is felt, society ever and always proceeds to quiet and crush out the disturbing element by relentless, un pitying brute force. Society never remembers that every great truth has come up through, and in spite of, the utmost cruelty, the very strongest repressive efforts of the crystallised error it was destined to overthrow. In spite of our boasted civilisation, our exalted enlightenment, and the remarkably good opinion we have of ourselves in general, we still in the present, as we have in the past, cry out at the first promulgation of the *new* thought which denies the righteousness of the *established* thought, "Crush the heresy! Kill the heretic! Crucify him! Crucify him!"

The Church believed it performed a holy duty when it burned the body of the infidel to save his soul for all eternity.

It racked its victims for the glory of God, and to secure its own power on earth at the same time. Yet, rationalism sprang up, flourished, spread over the world, and advanced steadily from one vantage-ground to another, in spite of faggot, rack, and knife.

The masters of the situation, during the feudal system, did not imagine it would ever change, or that there could be a better one. The barons fought each other, capriciously killed their own serfs, swept out of the way any who questioned their rights, and lived merrily, secure in the thought, "Things always have been thus and always will be."

But when the system had lived its day, and served its purpose in the evolution of the race, it gave way to the next best system humanity seemed ready for.

Human slavery, from the earliest records to the American civil war, has been as deeply rooted in the organisation of human society as

religion itself. Once it was scarcely possible to imagine a state of society in which slaves did not exist. Plato's ideal republic contained slaves. Swift's exalted and virtuous Houyhnhnms owned servants to wait upon them. In all ages the greatest crime a slave could commit, was to try to gain his freedom, and was always punished with scourges, chains, or death. Even when the time was fairly ripe for the overthrow of this old and cherished institution, the few brave souls who dared foretell the coming day, were mobbed, insulted, persecuted, even killed. John Brown was hung in 1859 for trying to free a few miserable and desperate slaves; yet, in less than twenty years from that time, in all the civilised world no human being could be legally owned as the "property" of another.

"The divine right of kings," was for ages as impregnable a position as is now the "sacred rights of property" in land and the means of life. A king could load his subjects with wretchedness and woe, or sweep them off the face of the earth altogether; but he was infallible, and "traitors" and "rebels" were hung, quartered, tortured, or otherwise ignominiously and cruelly treated. To-day few rulers sit on their thrones without at least a pretence of constitutional government, while the theory of equality is almost congealed into respectability.

Russia has tried thirty years of blood, iron chains, and Siberia, to crush out Nihilism; yet Nihilism never was so general, so vigorous, so dangerous to the established order as it is to-day.

Germany began a general warfare against Socialism and Socialists some time ago, incarcerating, suppressing, and executing, wherever a suggestion of the great new idea was expressed. In the face of this policy, sixty-four Socialists are in their parliament, and "Socialism is honey-combing the Empire splendidly," as J. R. Buchanon puts it.

England endeavours to check the tide of heresy against her time-honoured aristocratic institutions with the tyranny of soldiery and police, innumerable arrests, fines, dungeons, etc., in vain; after every arrest a new man takes the place, and the grand work goes on.

One hundred years ago, in America, a set of people had learned enough from history to know that repression was not the proper way to deal with new ideas. They made a constitution which gave everybody a right to discuss their theories no matter how wild and visionary they might seem to conservatives, fully assured that only the best thoughts would live. They even provided a way to change governments without necessarily committing a crime.

But these wise men died presently and bequeathed to their children the constitution and the belief that they were free. This became a tradition in time, till it was considered sacrilegious to hint that we might be a little freer, and that freedom was a thing that would not keep without much watchfulness and constant endeavours.

Freedom in America has become a gilded shrine at which it is disrespectful not to worship, and blinded devotees do not know that the shrine is empty. The delusion also disables them from seeing the real chains they wear.

The people are poor, hungry, homeless, and idle, while willing to work, yet it is intensely unpatriotic to recognise the fact. A howl of rage goes up from the whole conservative class, from the billionaire created by the system, to the lowest dupe and tool of a pigmy capitalist, when men point out the wrongs perpetrated under the sanction of the "Stars and Stripes."

The upper classes hug with keener delight the old cherished institutions, their "vested rights," privileges, property in the means of life, etc., as time goes on. They goad the ignorant masses into a frenzy when brave men denounce their wholesale robbery. They howl, and get their dupes to howl, over the "attacks on law and order," until an observer might think the whole public had gone raving mad, and nothing would satisfy them but the blood of every Socialist in the country. Unmindful of the logic of history, they resort to the old, old, tyrants' method—the crushing-out process. The soldier's bayonet, the policeman's club, the spy, the prison, the sweat-box, the scaffold are brought into requisition in this "free" country, as eagerly as they ever were in any despotism of Europe. "Socialism must be crushed out! Anarchism must never show its head in America again!" the boasting tools of capitalism shriek out day after day.

With the czars, popes, and tyrants of the world, they cry: "We kill heretics! How dare you defy us, when we have the power to annihilate you?" and so crying, think the dangerous thought is vanquished. They have decided to hang seven Anarchists so that "there shall never be any more anarchy in America!" and received for that decision the congratulations of tyrants, kings, aristocrats, and millionaires; but not one from a true, brave lover of humanity.

They fain would kill a thought by killing the men who express that thought. Vain, useless dreaming! The souls of those seven noble and devoted men soar high above the fear of death. Their prison doors preach the gospel of perfect human freedom louder than words, and if their scaffolds ever fall, from that day Capitalism is doomed.

LIZZIE M. SWANK.

The advantages which freedom brings are only shown by length of time; and it is always easy to mistake the cause in which they originate. The advantages of equality are instantaneous, and they may constantly be traced from their source. "Political liberty bestows exalted pleasures, from time to time, upon a certain number of citizens. Equality every day confers a number of small enjoyments upon every man. The charms of equality are every instant felt, and are within the reach of all; the noblest hearts are not insensible to them, and the most vulgar souls exult in them. The passion which equality engenders must, therefore, be at once strong and general. Men cannot enjoy political liberty unpurchased by some sacrifices, and they never obtain it without great exertions. But the pleasures of equality are self-proffered; each of the petty incidents of life seem to occasion them, and in order to taste them nothing is required but to live.—*De Tocqueville.*

## THE MERCENARY CHARACTER OF THE CLERGY.

### III.

WE have seen something of the sordid selfishness of the clergy. How in every age, when possible, they used the power and authority of the State to enforce their ever-increasing demands. Yet the clergy have never been content with what the law gave them. Claiming to be above the State, supreme above the law, in the early ages they claimed and obtained exemption from the jurisdiction of the civil power, despoiling it while using it to enforce their obnoxious claims, to support their monstrous pretensions. But while grasping all that the law enabled them to extort in the shape of tithes or other offerings, they never failed to invoke the wrath of heaven against those who questioned their pretensions, or who scrupled to meet their demands. Having seen some of the means by which they secured the power to plunder the community according to law, let us also look at the means by which they secured the so-called free-will offerings of the faithful.

In the earliest ages of the Christian era we meet with the most lofty pretensions on the part of the clergy. They claimed to be the especial favourites of heaven, the ministers of heaven, the vicegerants of Deity. In time these claims were recognised and enforced by the authority of the civil power. Their right to rob the cultivator of the tenth of the result of his labour was enforced by the law in obedience to the will of the Most High. Not to surrender to the priest the tenth of your produce was to incur the vengeance of heaven; not to pay tithes not only involved punishment here but all the horrors of purgatory. To stimulate the payment of tithes all manner of stories were invented, all kinds of frauds committed. Among the most noted stories is the Miracle of St. Austin, which is as follows: "St. Austin coming to a certain place called Comiton to preach, the priest of the place made complaint against the lord of the manor for detaining his tithes. For which thing Austin excommunicated him; and saying mass at the altar, forbade excommunicated persons to be present thereat. Presently a dead corpse, buried one hundred and seventy years before, arose out of his grave and stood afar off during the celebrating of holy mass. Austin asked what he was. He said he was a man that during his lifetime would never pay tithe to the priest, and dying, went to hell for the crime. Austin raised the dead priest, who affirmed that that man would never pay his tithe. Austin sent the life-dead corpse to his grave again, saying he had suffered long in hell, that is in purgatory. The lord of the manor, seeing all this, was much terrified, and fell at Austin's feet confessing his fault, and became a due payer of tithe all his lifetime."—*Anglicæ Historia Aurea.* Such were the stories told in the middle ages to edify the faithful and terrify the sceptical. Again, take the charter of King Stephen: "I, Stephen, by the grace of God, King of England, touched by the love of God, and for the salvation of my soul, and of my father's soul, and of my mother's soul, and of my ancestors, kings, do give unto God, and the Church of St. Peter's, of Eye, and to the monks there serving God, that they may have all their profits, quiet and free from all exactions, in land, tithes, Churches, possessions," etc., etc. Now, I would ask any one whether the payment of tithes to-day could be enforced on any such claim?

But it will be said that the above were the teachings of the Church of the dark ages, and not of the enlightened Protestant Church of England. It may be, however, that we shall find that the Church of England has put forth doctrines as revolting as those of the Church of Rome. The only philosophy the priest has ever known may be summed up in a few words: "Believe as I tell you, feel as I direct you, honour me and pay me well, then all will be well, but if you refuse to do these things, you are sure to go to hell." Turn to Hooker, one of the great lights of the Reformation: "Honour the Lord out of thy substance, and of the chiefest of all thy revenue; so shall thy barns be filled with plenty, and with new wine; the fat of the press shall overflow. . . . If thou hast anything in all thy possessions of more value than another, to what use shouldst thou convert it rather than this?" That is, give it to the priest. Did space permit, I might give some other curious passages from the same work (Eccl. Pol. VII.) of Hooker, also from the writings of the pious Bishop Taylor, but I must give the following from a work largely circulated in the middle of the present century by the Society for Promoting Christian Knowledge. The following language is put into the mouth of a pious farmer: "Now I am setting forth God's portion [the tenth of his produce], and as it were, offering to Him the fruits of my increase; and truly it would be an ungrateful thing in me to deny Him a tenth part from whom I receive the whole. But why do I talk of denying Him? It is in truth robbing him to withhold but the least part of this which the piety of our ancestors hath dedicated to Him. Alas! it is which I never had a right to; and when I set forth the tithe, I give Him that which never was mine. . . . Were it left to myself to set apart what portion I should think fit for the maintenance of God's ministers, I should take care that he by whom I receive spiritual things should want nothing of my temporal!" (*The Husbandman's Manual.*)

Now, we would ask, Are not these teachings of the Reformed Church of England, and in the middle of the nineteenth century, as degrading, as revolting to reason and common sense, as were the teachings of the Church of the Middle Ages? Is it not monstrous that such language should be published as coming from the mouth of an English farmer? Truly priestcraft is ever the same, whatever the age or whatever the clime.

But one would naturally suppose that the clergy, so earnest in their

exhorting the laity to perform their duties, to meet all their obligations towards their spiritual advisers, would be equally careful in the performance of their duties, equally prompt in the discharge of their obligations. At least we should naturally suppose that among the clergy themselves there would be mutual love, mutual confidence, and a strict adherence to every moral obligation. Yet the reverse of this is the case. The following facts will show that though there may be honour among thieves, there is none among the priests of the Church of England.

Up to the time of the Reformation what are known as First Fruits and Tenths were paid to the Pope. That is, the whole of the first year's income of each incumbency, and the tenth part of the income each subsequent year of the incumbency. At the Reformation these sources of income were claimed by Henry VIII. as head of the new Church. They were held by the Crown till the reign of Queen Anne, when she gave them up to form a fund for augmenting poor livings, of which a large number still exist. Now, taking the income of the Church at only £5,000,000 per annum, and taking the average duration of each incumbency at fifteen years, there should be paid as first fruits each year the sum of £333,333, and as tenths the sum of £500,000, making £833,333 annually. These sums ought to be paid to the Governors of Queen Anne's Bounty. But what is the sum actually paid in? From the returns issued yearly we find that in 1850 it was £15,124 15s. 7d.; in 1855, £14,192 1s. 4d.; in 1873, £15,527 8s. 1d.; in 1877, £15,128 12s. 7d.; in 1878, £15,785 14s. 8d.; in 1880, £15,321; and in 1883, £15,635 16s. 7d., being as first fruits £5612 13s. 9d., and as tenths £10,023 2s. 10d. Look how this matter stands. Taking the income of the Church at only £5,000,000 a-year, though we shall prove it to be much more, there ought to be paid in annually £833,333. But in 1883 the clergy retained in their own hands not less than £817,697 3s. 5d. Every penny of that sum belonged to the Governors of Queen Anne's Bounty for the augmentation of poor livings. And this is how the rich clergy rob their poorer brothers. Here is robbery on a grand scale, plunder to an extent that would annually send into penal servitude thousands of the working-classes. Where can a body of men be found, in any country, or among any class in Society, who first plunder the people and then rob their poorer brethren, as do the clergy of the Church of England?

But let us give a few samples just to illustrate the manner in which this system of robbery is carried out. Taking the Diocesan Calendars for 1877, and for Lancashire alone, we find the following:

Rectory or Vicarage.	Present Value of Living.	Paid as First Fruits.	Paid as Tenths.	Tenths as should be Paid.
	£	£ s. d.	£ s. d.	£
Liverpool (R) ...	2000	3 13 3	0 7 4	200
Prescot (V) ...	1200	24 0 9	2 8 1	120
Prestwick (R) ...	1500	46 4 8	4 12 5½	150
Rochdale (V) ...	4000	11 4 8	1 2 5½	400
Standish (R) ...	2000	45 16 8	4 11 8	200
Warrington (R) ...	1436	40 0 0	4 0 0	143
Wigan (R) ...	1500	80 13 4	8 1 4	150
Winwich (R) ...	5000	102 9 8	10 4 11½	250

Can anything be more villainous than such a state of things? What moral influence can such a Church possess? Look at this Church in what way we will, its deeds are base, its character black.

But we are often told that whatever may be the defects of the Church, it is nevertheless the Church of the poor, the friend of the oppressed. No. The Church was royal and aristocratic in its origin; it is royal and aristocratic in its character; and it is royal and aristocratic in all its tendencies. It lives on the ignorance and credulity of the people; it breathes an atmosphere of corruption, and feeds on the plunder of the toiling millions.

But we will give two or three evidences of its love for the poor. In the year 1833, and on Oct. 17, the Rev. Frances Lunday, of Lockington, Yorkshire, with an income returned at £532, summoned the following farm labourers for personal tithes:

Farm Labourer.	Yearly Wage.	Clerical Claim.	Remarks.
	£ s. d.	£ s. d.	
Jeremiah Dodworth ...	13 0 0	4 4	Imprisoned 3 months.
Wm. Hall ...	10 10 0	3 6	Paid.
H. Blakeley ...	15 0 0	5 0	"
H. Moment ...	9 0 0	3 0	"
W. Forster ...	8 0 0	2 8	"
Geo. Fenley ...	6 6 0	2 0	"
7 others, average wages	13 12 0	4 7	"

On the 6th of August, 1834, the Rev. J. C. Hay, of Middleton, Yorkshire, who returned his income at £917, summoned the following parties for Easter offerings:

	Claim.	Costs.	
	£ s. d.	£ s. d.	
Robert Swallowell ...	0 0 5	0 10 0	Paid.
John Pearson, senr. ...	0 0 5	0 10 0	"
John Pearson, jun. ...	0 0 5	0 10 0	Goods sold for the amount.

And yet these white-throated hypocrites have the unblushing impudence to tell us that they are the friends of the people. Let us give one more instance of their love of the poor, one more proof of the grasping selfishness of the clergy. The following facts will speak for themselves, from the returns of 1847:

Income.	1842.		1847.		Decrease.
	£	s. d.	£	s. d.	
Canterbury	230	0 0	186	2 6	43 17 6
Peterboro'	2	13 4	2	13 4	
Chester	131	8 4	114	16 0	16 12 4
Ely	104	1 8	40	19 0	63 2 8

Income.	1842.		1847.		Increase.
	£	s. d.	£	s. d.	
Canterbury	782	0 0	9,830	0 0	9,048 0 0
Peterboro'	100	0 0	1,100	0 0	1,000 0 0
Chester	220	0 0	1,067	0 0	849 0 0
Ely	280	0 0	6,118	0 0	5,838 0 0

Returns like the above need no comment, they speak for themselves. To see the incomes of the grammar schools decreasing while the incomes of the cathedral bodies increases so enormously, leaves but one conclusion possible. We must remember, too, that although at the Reformation the clergy grasped the whole of the tithes, it was not till the present century they made any effort for the education of the people. Charity schools were commenced in 1678 by a few benevolent persons. Sunday schools were begun in 1781 by R. Raikes and a dissenting minister, at Gloucester, and the late Robt. Owen, the Socialist, established infant schools in 1819-20.

We have said that the Church is an aristocratic institution. We now give the proof:

RETURN OF PATRONAGE, 1875.			
Living in the gift of the Crown	...	...	126
" " " Prince of Wales	...	...	20
" " " Lord Chancellor	...	...	645
" " " Bishops	...	...	3,427
" " " Universities	...	...	775
" " " Cathedrals	...	...	
" " " Ecl. Commissioners	...	...	2,203
" " " Aristocracy	...	...	8,222

Truly this Church of England is not the Church of the poor. The unblushing manner by which it robs the people under every conceivable pretext, the shameless manner in which by its lofty pretensions it gulls the unthinking, while it plunders the whole community, is so outrageous, that in no other country would its crimes or its pretensions be tolerated for a single day. And let us hope that even in this England of ours, notwithstanding its thoughtless crowds of to-day, that the time is not far distant when this Church will meet with its due reward; when it will no longer deceive the faithful, and no longer live on the plunder of the people.

J. SKETCHLEY.

(To be continued).

“CHRISTIAN” SOCIALISM.

The correspondence published in our last week's issue should, we think, fairly open the eyes of the most charitable of our comrades to the utterly bogus and anti-Socialistic nature of Christian Socialism (so-called). That persons should have the effrontery to style themselves anything-Socialists, who believe the highest ideal of the relation between the sexes to be the chaining of two human beings together for life irrespective of their inclinations, fairly takes one's breath away. Fortunately, the doctrine of Socialism is clear enough on this point. It is well known that Socialists all the world over, irrespective of shade, are as determined to make an end of the present infamous hypocrisy in social relations, and the hollow convention which breeds it, as they are of the economic rottenness which is its mainstay. Mr. Marson has the right, of course, to hold what views he likes, but in the name of our Cause we protest against his sullying the word Socialism with such views. We have always insisted that Christian Socialism was a quadrangular circle. We could have no more distinct evidence of the truth of this than the proposition of the editor of the *Christian Socialist*, and some of the lesser lights who write in his columns, to retain our present Individualistic sexual relations while they profess to desire Socialistic economic relations. As for the cant of "purity" we hear so much of, it is but the exhalation of a hopelessly corrupt Society. Dickens says when a man tells you he doesn't care for money, you may be sure he wants some of yours; and in the same way, when a community goes in for "purity" we may be very certain there's something "fishy" about it somewhere.

FREE TRADE IN HYDROPHOBIA.

The utter selfishness of the middle and upper classes is being signalled in a small way by the manner in which they are fuming and frothing at having to keep their canine pets in order. In London, there is a "voice heard, lamentation and weeping and great mourning," sporting men and flash female novelists refusing to be comforted because their dogs are now deprived of the liberty of taking a bite out of the leg of every stray wayfarer. The efforts of these advocates of *laissez faire*, and free-trade in hydrophobia, to bamboozle the public by crack-brained hypotheses on the question at issue is amusing. It is well known that the larger number of persons attacked are the children of the poor, who are compelled to go to school unattended, and who have no place but the streets to play in. Little does the fashionable dog-lover care what happens to these as against the comfort of the brute upon whom he or she lavishes so much tenderness. About the only useful function of our police is the suppression of the obnoxious dog in our streets. We would warn the irate dog-keepers that if the present protection were withdrawn they might find "fathers of families" braving the terrors of the law, and taking constitutionals with pockets full of arsenicated dog-biscuit, with the result that many a "valuable animal" would be discovered by its owner lying "stiff and stark in the cold moonshine." Better, surely, the muzzle, than such a consummation!

E. BELFORD BAX.



"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.

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

Rejected MSS. can only be returned if a stamped directed envelope is forwarded with them.

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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.

E. T.—In our answer to you last week, re Adam Smith's work, "8 vols." was a misprint for "3 vols." The edition can be got second-hand.

ENQUIRER.—Dr. Aveling, although a member of the Socialist League, is not its official representative in America.

Periodicals received during the week ending Wednesday October 6.

<b>ENGLAND</b> Bristol Mercury Club and Institute Journal Church Reformer Freethinker Justice Leicester Co-operative Record Norwich—Daylight Our Corner Personal Rights Journal Practical Socialist The Socialist	<b>Boston—Woman's Journal</b> Denver (Col.) Labor Inquirer Cincinnati (O.) Unionist Toledo (O.)—Industrial News San Francisco (Cal.)—Truth Washington (D. C.)—National View New Haven (Conn.)—Workmen's Advocate Springfield (Ill.)—Voice of Labor Chicago (Ill.)—Vorbote Herald Tribune Times Salem (Oreg.) Advance-Thought Portland (Oreg.) Avant-Courier Paterson (N. J.) Labor Standard Milwaukee (Wis.)—Volksblatt	<b>BELGIUM</b> Brussels—Le Chante-Clair En Avant Liege—L'Avenir Antwerp—De Werker <b>SWITZERLAND</b> Zurich—Sozial Demokrat Geneva—Bulletin Continental <b>SPAIN</b> Madrid—El Socialista Cadiz—El Socialismo Barcelona—La Tronada Barcelona—La Justicia Humana Acracia <b>PORTUGAL</b> Lisbon—O Protesto Operario Villafranca de Xira—O Campino <b>AUSTRIA</b> Brunn—Volksfreund <b>HUNGARY</b> Arbeiter-Wochen-Chronik <b>ROMANIA</b> Bucharest—Pruncul Roman Jassy—Lupta <b>NORWAY</b> Kristiania—Social-Democraten <b>SWEDEN</b> Stockholm—Social-Demokraten
<b>INDIA</b> Madras—People's Friend Allahabad—People's Budget Bombay—Times of India Voice of India	<b>FRANCE</b> Paris—Cri du Peuple (daily) Le Socialiste Le Revolte Guise—Le Devoir Lille—Le Travailleur <b>HOLLAND</b> Hague—Recht voor Allen	
<b>CANADA</b> Toronto—Labor Reformer <b>NEW SOUTH WALES.</b> Sydney—Bulletin <b>UNITED STATES</b> New York—Volkszeitung Freiheit Truthseeker Der Socialist John Swinton's Paper Dramatic Times		

RECEIVED.—"A Theory of Life"—"Commercial Cannibalism"—Correspondence.

### THE FREE SPEECH FIGHT.

On Friday October 1st, at the Clerkenwell Sessions, T. Wardle was brought up for trial before a jury for causing an obstruction in Harrow Road. Commissioner Kerr, who presided, is an amiable unconventional old gentleman, with a broad Scotch accent. He has a solemn kindly manner towards criminals—a dry humour in his arguments with counsel. He acted all throughout in a fairly good spirit. Mr. Mead, who prosecuted for the Crown is, personally, a most disagreeable character, with an emotionless style, an insipid face, and a perky, snarling manner. He opened the case by stating that he would prove a practical obstruction although this was unnecessary, as a technical obstruction was enough to justify the prosecution. The police evidence was rather confused, while one of the two "independent" witnesses flatly contradicted all the others. The police swore that there was fifteen or twenty people at the beginning of the meeting; Mr. Sheriff, one of the "independent" witnesses, swore that there was about 300. A few more diverting inaccuracies of this kind occurred, but they are not worth going over. A doctor swore that he could not get out of his house for the crowd, although the crowd only numbered 300 at the highest estimate, and the meeting was held nearly a hundred yards from his house. In fact it was plain that the two "independent" witnesses were simply bigoted quarrelsome people with petty vexatious complaints.

The defence proved plainly enough that there was no practical obstruction. On the narrowest side of the space round the meeting there was room for three vehicles to pass abreast. As a matter of fact no vehicle driver made the least complaint about being impeded in driving past the meeting. The spot is a very wide one and little traffic passes through it, and to block it up would require a crowd of at least

six or seven thousand people. 3000 people could meet there easily without giving any obstruction to the ordinary traffic.

The examination of the witnesses was a tedious and uninteresting affair, but it was plain from all of them that no real inconvenience had been caused. These points were dwelt upon by Wardle in his closing speech, and it was shown beyond doubt that 300 people could not possibly obstruct such a large thoroughfare.

Then came Mr. Mead's summing-up for the Crown. He maintained that as technical obstruction was admitted there was an end of the defence altogether. His speech consisted for the most part of nasty petulant sneering at the defendant, and virulent abuse of his witnesses. The witnesses for the defence were the "accomplices" of the defendant and their testimony untrustworthy. The witnesses for the prosecution, however, were "respectable" and decent tax-paying citizens. All street meetings were illegal; and, said Mr. Mead, "If the police show partiality in singling out particular bodies for prosecution that is a matter not for the Court but for the public to settle."

In summing up Commissioner Kerr left the jury no choice but to convict the accused. The collection of a few people at a street corner was obstruction. He pointed out that cases of half a dozen betting men gathering in the streets were frequently brought before the Courts. But in these cases it is evident that the police use the laws against obstruction to put down betting, and it is for this reason that they get the sympathy of the public. In referring to the point raised by the defendant that Socialists only were prosecuted while religious preachers were left unmolested, Commissioner Kerr said: "No one has a right to obstruct the highways in any fashion. If the police fail to put down religious meetings they fail to do their duty."

The jury at once returned a verdict of guilty. Mr. Mead then rose and raked up the defendant's previous convictions, pointing out the persistency with which the Socialists had defied the law, and on these grounds pressed for a heavy sentence. The sentence passed on Williams and Mainwaring was quoted as a suggestion for a sentence on Wardle. This, however, the Judge coolly ignored, and after a fatherly and buttery little speech to the defendant, ordered him to enter into a pledge of £50 in his own recognisances to come up for sentence when called upon.

This is the most peculiar sentence yet passed in the whole of the Free Speech fight. While Mainwaring had to pay a fine of £20 (or have his home broken up and sold off), and find £100 sureties that he would keep the peace for twelve months: while Williams is in jail because he would not or could not find the same sureties, and will come out with a twenty pounds fine hanging over him, Wardle is allowed practically to go scot free—for he will not be sentenced at all unless he repeats the offence. There are two explanations of this sentence: first, that Kerr, being an independent judge, was lenient out of sympathy with the defence, but this does not harmonise very well with the way in which he laid down the law to the jury; secondly, that the leniency is only apparent in order to divert public sympathy from the Socialists, and that the sentence, if ultimately passed, will be severe enough; this seems the most likely explanation, as Wardle is practically shut-up and the police show no signs of stopping their interference.

On Saturday last a meeting was again held at Harrow Road, when J. L. Mahon, acting from the instructions of the North London Branch of the Socialist League, addressed the crowd. There was about three hundred people present, and they all seemed in sympathy with the object of the meeting. The police interfered a few minutes after the speaker started, and asked for his name and address, which was readily given. The speaker on being interfered with asked if any one had to complain of obstruction of the road or pavement and was met with loud cries of "No, no." The meeting then proceeded in the usual way.

There was, afterwards, a meeting of club delegates at the Bruno Club, St. Ervans Road, Westbourne Park. The delegates, having viewed the ground while the meeting was going on, unanimously passed resolutions protesting against the police interference, denying that there was any obstruction, and calling upon Radicals to take up the matter.

If Mahon is prosecuted a demonstration will be held and other means taken to fight out the question. An adjourned summons against Henderson is to come up on Thursday, October 7th. The meetings at Salisbury Street, Marylebone, have again been interfered with, and the speakers' names and addresses taken.  
J. L. MAHON.

1,800 people commit suicide in England every year. The total for Europe is over 21,000 a-year. And yet there are some people who maintain that this is the best of all possible worlds.

MORE BENEVOLENCE.—Sarah Milsom, the respectable looking woman who was charged at Lambeth Police-court lately with attempting suicide, driven to desperation at the sight of her starving children, has with her husband and family been comfortably provided for by some good-natured person. They are to be transported to Canada to swell the crowd of the unemployed in that flourishing colony. They can there be comfortably frozen to death, which I suppose will be preferable to slow starvation here. Is the "benefactor" some far-seeing parish official, who wishes to save the ratepayers the cost of providing a grave for these unfortunates within their own country? But people like this must be got rid of; hard-working men and women are apt to prove dangerous when they find themselves dying of hunger through no fault of their own! The tradesman's shop is in danger, for the number of the unemployed is increasing, and these men are desperate with hunger and with hatred of the idle classes, who by their greed for gain and by their unscrupulous dishonesty, have driven the workmen into a corner, from which there is no escape save by the overthrow of the robbers of labour in every civilised country in the world.—D. J. N.

## SOCIALISM IN MANCHESTER.

EVEN here Socialism is taking good root: in the very heart of commercialism, where capital rules unchecked by any remaining customs of old feudal days. There are many reasons for Manchester being an unlikely place for our work; in the first place the commercial element is so very strong, with the unhealthy desire for a life of gambling which it induces. The prizes to be had in Lancashire have been both more numerous and of greater value than in most places. More workers have risen to be large capitalists, and this considerable number of men risen from the ranks gives greater appearance of probability to the fallacy that because one has risen all can. Until recently wages have been on the whole fairly high in Lancashire; take with this the possibility there is or was for a family to get a good income by most of its members, women as well as men, girls as well as lads, all going to work in the mills, and we see that the condition of the workers here has not been so bad as elsewhere; all this has helped to foster the usual county conceit until it has grown perhaps rather immoderate; at any rate it will take some time to convince the people that the system which has built up the Lancashire prosperity cannot maintain it, but has already over-reached itself and commenced to show signs of approaching destruction.

In spite of all this Socialism is steadily gaining ground, as the visit of our comrade Morris last week fully proves. He gave two lectures here. The first under the auspices of the Ancoats Recreation Committee, on "The Origin of Decorative Art," was delivered to an audience of nearly 1000 people. Our comrade was received with great enthusiasm, and as will readily be imagined, Socialism was not left out but underlay all the argument of the lecture. The audience eagerly bought the *Commonweal* and various pamphlets, which were sold outside, our comrades getting rid of all they had with them. The second lecture was given for the Manchester Branch of the Socialist League in the Ardwick Temperance Hall; there was a good attendance to hear of "Socialism," which was the title of the lecture. It was a thorough working-class audience, and they took up the points of the lecture in a way which showed that they could appreciate it. There were some questions asked, and a little opposition from some individualists. The chief objection made by one of them was a personal attack on Morris as an employer of labour, which showed perhaps an equal ignorance of Socialism and individualism, for surely there could be little liberty if each was not allowed to reconcile his life with his theory without interference from others.

Comrade Morris also spent an evening with our members at the club-room, when we had a good chat about our work and how to forward it.

It may be useful to other branches to know how easy it is to have a small club-room, so I will give some details of ours. We find it most useful as a meeting-place for members and enquirers, in fact as a general home for Socialism, and I strongly urge all branches to get some such home. One of our comrades took a house with a decent sized front room, in the district where we had been holding open-air meetings, for which he pays 5s. a-week rent. The front room was furnished for a club-room by our society. We got a couple of forms with backs and a couple of deal tables made, which cost about 30s.; these, with about half a dozen chairs, make up the furniture. We have a few games, such as draughts, cards, &c., and sell herb beer and pop. The society pay 2s. a week for rent of room, cleaning, &c. There is a small lending library of books relating to our subject, which is of much use as an educational agent. It is open every evening from six, and on Saturday afternoons.

We have now a good number of members and sympathisers scattered about the town, besides our local members who chiefly use the club. There can no longer be any doubt that Socialism is making its way steadily here, and will continue to do so whether our organisation flourishes or not. A branch of the S.D.F. is doing good work in Salford and the Salford end of Manchester, and a Radical club in Hulme, of which one of our comrades is secretary, forms a good centre of thought and discussion for that district. Then there is the County Forum in Market Street, where we are always made welcome to hold any meetings, and where one or two Socialists may almost always be found. On the whole I think we must consider we are making good progress, though it is not at all likely that Manchester will play a very leading part in the Socialist agitation for some time to come.

RAYMOND UNWIN.

In 1879 there were 3,789 people died of starvation in Ireland. In England there are over 300 people die every year from the same cause. The number is really much higher, as a large number of suicides are due to extreme want.

BLIND LEADERS.—"Low prices have rendered large sales possible, and in that way the greatest good for the greatest number has been secured by providing the largest possible amount of employment." This is not the utterance of a representative of the so-called "stupid party," but is taken from that enlightened moulder of Radical opinion, the *Echo*. It would be ludicrous were it not tragic, this futile stupidity which fails to recognise that increased severity of toil is in itself an evil, and when unaccompanied by material benefit is a direct loss to the workers in all ways. "The true friend of the working-man, at a time like the present, is not he who urges him to necessitate the employment of more men by doing less work than he does now, for the same wages, but he who advises him to spare no effort to increase his efficiency and skill, so that he may produce more and better work." A "true friend" indeed to the worker is the man who advises him not to attempt the lessening of his labor, or the raising of his wages, but the still further piling up a surplus-value for the capitalist!—S.

1789.

"On the grass," patricians said,  
"Let the mob their hunger stay.  
Nobler animals are fed  
On the husks, the beans, the hay.

"Not for low-born slaves like these  
Spits are turning, wines aglow;  
Not for them our warmth and ease—  
Born to ignorance and woe.

"Not for them secured content—  
Freedom from anxiety  
Ne'er for *canaille* was meant,—  
Only for the rich and free.

"Let us eat, and drink, and sleep;  
For the mob, alive or dead,  
Why complain they?—grass is cheap.  
Give them grass!" patricians said.

Then the mob rose in its wrath,  
Flinging grey tradition down—  
Swept resistless from its path  
Church and palace, cowl and crown.

1889.

Hark! the tramp of toilers' feet;  
Hoarse, fierce voices cleave the air;  
Flaunted redcaps rule the street—  
Who can tell them what to spare?

So the people triumphed then;  
But, the day of vengeance past,  
Once again on suffering men  
Ancient chains were quickly cast

Five score years have rolled away;  
Still we toil with shackled limb.  
Thankless service wears us grey,  
Wearied eyes are waxing dim.

Prey to Capital's grim scheme,  
Backs are bent and bodies worn.  
Still 'mid darkest night we dream  
Of the fast approaching morn.

And a faint streak in the skies  
Gladdens those who see aright;  
Soon the full sun-burst will rise,  
Flooding all the world with light!

GEORGE GILBERTSON.

## A HARVEST SONG.

THE grey bulk of the granaries uploom against the sky;  
The harvest moon has dwindled; they have housed the corn and rye.  
And now the idle reapers lounge against the bolted doors:  
Without are hungry harvesters; within, enchanted stores.

Lo! they had bread while they were out a-toiling in the sun;  
Now they are strolling beggars, for the harvest work is done.  
They are the gods of husbandry—they gather in the sheaves;  
But when the Autumn strips the wood, they're drifting with the leaves.

They plow and sow and gather in the glory of the corn;  
They know the noon—they know the pitiless rains before the morn:  
They know the sweep of furrowed fields that darken in the gloom—  
A little while their hope on earth; then evermore their tomb.

CHARLES EDWIN MARKHAM.]

## LITERARY NOTICES.

*English Law and Politics*, by A. T. Carr (Crew, Birmingham). This pamphlet consists of a small joke and a rigmorole of references to works on statutes and law. The author thinks that no man is fit to be a "citizen" until he understands law, and any man who studied law as the author directs stands little chance of living to be a citizen or anything else. It is difficult to see how this pamphlet can be useful to any sane mortal.—J. L. M.

*The Preliminary Programme of the Clifton and Bristol Christian Socialists* is a string of moral platitudes, which in themselves are quite unobjectionable. But it is difficult to see what good can be done by the empty reiteration of precepts, unless something is done to alter the conditions of life so that morality can be made possible. The Socialism itself is of a shallow kind, the Communist formula being followed by provisions for the bequeathal of property, while recompense is to be "determined by personal merit." The masses are not to be roused against the upper class, nor even to outvote them. This, after all is, though ridiculous, only consistent. Those who stickle for moral force are never clear as to its meaning. Now we do know what it means. "Petitions and resolutions" are its weapons by which the present system is to be destroyed, and by such means they "dare to hope" that "the intelligent, tender-hearted, and conscientious members of the privileged classes" will be brought to the ways of righteousness. This body is truly remarkable for its humble aims and daring hopes.—J. L. M.

*Lectures in England* (1d. each), by Rev. Henry Ward Beecher. The two lectures before us, "The Reign of the Common People" and the "Wastes of Society," show smartness of expression but shallowness and inconsistency of thought. The preacher's aim seems to have been to gain popular approval, and at the same time to avoid displeasing the upper class. Perhaps there is no greater genius than Mr. Beecher at trimming and facing both ways. What a splendid statesman or shopkeeper the man would have made! Were Mr. Beecher in Russia he would be a Nihilist. This boast is getting rather common. Its valour is of a kind akin to that of the editor, who in his chair can, of course, always fight a battle much better than the general on the field. If Mr. Beecher feels very hot on the subject he can go to Russia, or practise in his own country, where it is just about as much needed.—J. L. M.

*Social Wealth*, by J. K. Ingalls (Social Science Publishing Co., 33, Clinton Place, New York. 1 dol., cloth). This is an ably written indictment of orthodox political economy and commercial morality. It traces the rise and growth of capitalism, and surveys the whole field of social economy. While not quite up to our "standard of advancement," the author has yet rendered signal service to our cause by his book. He says: "Civilism, thus far, has hardly done more than to refine and render more subtle the subjection of labour to lordly will. From conquests with bludgeons, swords, and spears, as in the earlier ages, it has inaugurated a war of cunning and fraud, whose weapons are technical terms, shrewd devices, class legislation, and forms of law recognising no rights as supreme but those of property and 'the law of the market.'"—S.

*The Wrongs of Man and their Origin* (1d.), by T. Garbutt (Hartley, Attercliffe), is a vigorous and well reasoned attack on private property and the inequality of conditions resulting from it. "Under the present state of things," says the author, "the working-classes, no matter what may be their intelligence, or their morality, or their industry, or their political power, are, by the very constitution of Society and their position in it, doomed and damned to irremediable slavery so long as those conditions shall exist."—J. L. M.

## CORRESPONDENCE.

## VEGETARIANISM.

After some research I have found a copy of the circular of the "Vegetarian Capitalists," who are denounced by Mr. H. Davis. It is neither more nor less than an announcement of a vegetarian restaurant. That Mr. Davis will there find clean, wholesome food at a lower price than would be supplied to him at an ordinary restaurant he does not deny, and it seems but a poor return for an offer of better and cheaper meals to denounce the system which alone makes such a change possible.

Fear is expressed lest a cheaper system of food should be followed by a general reduction of wages. If such a fear were valid all improvement of condition would be impossible. The common sense of the problem is that each should expend his money, whether little or much, to the best advantage, and if the vegetarian system of diet offers him more strength for his money, he will certainly be foolish not to take it. After nearly twenty years' experience I can recommend it.

It is well that we should seek points of contact with those who differ from us. I agree entirely with Mr. Davis in his desire to raise the standard of comfort, but this depends on many other considerations than the cost of food. "Your physical wants are few," says Shelley, "whilst those of your mind and heart cannot be numbered or described from their multitude and complication." Our vegetarian system, whilst it secures health and strength, costs less than flesh diet, and therefore leaves a greater margin for intellectual pleasures. The money saved from the butcher may be turned into music, or poetry, or art. It can hardly be more than a matter of indifference to Capital, whether the reward of labour goes to the bank, the butcher, or the bookseller.

May I ask too, that those who are striving according to their several lights to do good, should give a generous recognition of each others aims, even when there is a difference of judgment as to methods. The Vegetarian Society works for no class interest, and its leaders, according to the measure of their light, have been striving to forward what they regard as an eminently useful work. To this propaganda they have given freely of time, thought, and money, in the hope of benefiting mankind. It is not in their power to add to the earnings of the wage-paid classes, but it is in their power to show them how to obtain food at a smaller cost. Is not this equivalent to a rise in wages?

Finally, will you allow me to ask your readers to judge for themselves on the question of vegetarianism after a candid examination of its claims? To help them in forming a judgment I shall be glad to forward some papers to any who may care to write for them.—Yours faithfully,  
66, Murray Street, Higher Broughton, Manchester, Sept. 21, 1886. WILLIAM E. A. AXON.

NOTE.—With the reply by H. Davis, which will be printed next week, this controversy must definitely close.—Eds.

Reply to R. E. F. WILLIS (Liverpool), *Commonweal*, Sept. 18th.—(1) "Report of the International Trades' Union Congress, held at Paris from August 23rd to 28th, 1886, by Adolphe Smith, interpreter to the Congress" (1½d.) can be obtained from Foulger and Co., 14, Paternoster Row, London, E.C. (2) Socialist Romance: "Virgin Soil," by Ivan Turgénieff, is a Nihilist romance, translated from the French version by T. S. Perry. It is published by Ward, Lock and Co., at 2s. Do not know publisher of French version.

## INSTRUCTIVE ITEMS.

The number of paupers relieved in the metropolitan district in the fourth week of August was 86,263, or 1 in 35 of the whole population. This is an increase of 1.025 over the corresponding week of last year, and of 1.624 over 1883.

There are 112,000 insane people in the United Kingdom. Of these 85,000 or 76 per cent. are paupers. In Europe there are over half a million insane. Most of them we can be sure have been driven mad by the cruel pressure of life in our modern social system.

The amount of wealth in the United Kingdom is estimated at about £9,000,000,000. The number of families, reckoning five persons to each family, is 7,000,000. The total wealth, therefore, if divided amongst the community would give to each family over £1000, enough capital one would think to enable them all to produce everything they require.

The Hon. L. Agar Ellis writes from 19, Wilton Street, to the *Pall Mall Gazette*, complaining of the attempt that is being made to reduce Irish rents. Then he goes on to say that unless someone comes to the help of the Irish landlords, he as one of them will be unable to pay the rent of his fine house in Wilton Street as the price of champagne is so high. Of course, Mr. Honourable Agar Ellis cannot go without his champagne, even if his Irish tenants have to starve in order to buy it for him. Really the impudence of some of these honourable gentlemen is amazing.—U.

A new Turkish loan of £500,000 has just been issued to be secured on the sheep tax revenue, and bearing interest at the rate of ten per cent. This means that the producers of Turkey are to pay to the exploiters of various countries an additional sum of £50,000 yearly, in order that another exploiter, the Sultan, may have a few more luxuries and may import a few more maidens into his harem.—U.

When the "unemployed" stretching out their long-unused arms demand work that they may live, politicians and economists only reply: "There are too many workers, there is too great a demand for work; that is the cause of the universal distress." Absurd! Is not work the source of all wealth? Does not the worker, in toiling, produce not only his wage, that is his means of subsistence, but also the profits of the idle capitalist, that is, his means of subsistence, and those of his lackeys, and all living at his expense? It is not true that labour is too plentiful, but the products of labour are too much so. To do away with all these social troubles, it is simply necessary to distribute all labour-products among the unemployed. Prosperity will then reappear, for the worker will produce again the goods that he needs for his consumption, and will go on producing according to his wants.—*Le Socialiste*.

The extent to which machinery displaces the workman well appears from the last report of the United States' Labour Commission. In the manufac-

ture of agricultural implements 600 workers with machinery do as much work as 2145 without machines, that is 3½ workmen produced formerly only as much as one does now. In the manufacture of small fire-arms 1 man replaces 44 to 49 formerly; in tile-making, 1 against 1.11; in carriage-building 1 against 3.5; besom-making, 1 against 3 to 4; shoemaking, 1 against 5; tailoring, 1 against 6 to 9; carpet-making (spinning), 1 against 75 to 100, (weaving), 1 against 10, etc.—*Recht voor Allen*.

It is impossible to reform prisons, they must be abolished. It is not by prisons that the number of crimes in Society will be reduced, for they have always been and will always be a nursery of vices and a source of new crimes. And when the Revolution brings down her knife upon the corrupt institutions bequeathed to us by centuries of oppression, she will be wanting in duty if she does not open the doors of all prisons and blow up their walls—disastrous spectators of so much suffering and human stupidity.—*Le Revolte*.

*First Boy*: "My father has forbidden me to play with you because you are the son of a shoemaker." *Second Boy*: "But you are also a shoemaker's son. Doesn't your father make shoes?" *F. B.*: "My father is a manufacturer of shoes and not a cobbler. They manufacture at my father's place more than 200 pairs of shoes a day, while your father only makes one." *S. B.*: "Then your father is 200 times more a shoemaker than mine; and if it is disgraceful to be a shoemaker, your father is 200 times worse than mine, and I refuse to play with you." Shoemakers and other workmen ought to imitate this street-boy, and refuse to play at politics with the bourgeois who despise them, and who speak equality to avoid acting it.—*Le Socialiste*.

In *Social Wealth*, Ingalls notes that one of the first, if not the very first, of economists who were prominent in the public life of America fifty years ago—John C. Calhoun—was a slaveholder who religiously believed slavery to be not only right, but the only safe relation between "capital and labour." He foresaw, and correctly foretold, that the abolition of slavery would lead directly to the conflict between labour and capital as we now see it. In 1835, under his teachings, the Charleston Baptist Association, in its report, said it "did not consider that the holy scriptures had made the fact of slavery a question of morals at all. The question is one purely of political economy, viz.: Whether the operatives of a country shall be bought and sold, and themselves become property as in South Carolina, or whether they shall be hirelings, and their labour only become property."—S.

"A GROSS INJUSTICE."—Events are continually being recorded in the public press which strikingly confirm our allegations as to the tendencies of the present system. The instance given in the following letter, which appeared recently in the *Daily Chronicle*, is a typical one:—

"In a large costume manufacturer's in the City, it is the rule of the proprietors to stop one and a half day's wages in default of every day's absence. This does not only apply to the voluntary absence of workers, through illness, etc., but if the hands are stopped through scarcity of work, this outrageous deduction is still made; thus a girl who goes up to the City on a Monday morning to find there is no work for her, not only loses the day's money, but is also robbed of half a day's payment for which she has worked honestly and hard. This is one of the many barbarous oppressions to which these 12-hour toilers are subjected, and many a girl when really in an unfit state, drags herself to her machine for fear of having her scanty six days' wages reduced to four and a-half by her unscrupulous employer. For the truth of the above I can vouch.—F. G. T."

## INTERNATIONAL SOCIALIST AND LABOUR NOTES.

## AMERICA.

A curious method was employed at South Chicago to prevent the working of the factories where the men had struck. The hands had been replaced by new-comers, but when the goods were going to be removed, the wives and families of former employes assembled with sticks and switches in their hands around the terminus of the railroad tracks and opposite the entrance of the nail works. When the engines came up the women and children grouped themselves on the track in front of the freight waggons to the number of some 2000, and prevented them from approaching. A large force of policemen tried to clear the track, but it was impossible. Great excitement prevailed, and all attempts to move the cars proved futile.

NEW YORK.—The meeting which was addressed by Liebknecht, Aveling, and Eleanor Marx-Aveling, on Sunday, September 19, was attended by fully 25,000 people, and was held in Brommer's Union Park. The whole went off without the least disturbance, although a large body of police were present, and did their best to create disorder. The three speakers addressed a letter to the papers, saying that they had never in Europe witnessed such wanton interference with any gathering. The meeting is said to have been the largest of the kind ever held in New York.

## FRANCE.

ADMINISTRATION OF PUBLIC RELIEF.—A woman with a baby in her arms presents herself at one of the bureaux of public relief in Paris. She has just come from a refuge, where she has stayed for the three days allowed by rule, and she now asks for a little help so as not to be obliged to steal or beg, "since either of these means of living would bring me to jail." "Go to the Hotel-Dieu, they will give you a meal there." "But the child?" "That's got nothing to do with them; they'll give you a meal for you to eat on the spot." "Can't they give me an equivalent in money, then at least I can get something for the child?" "Impossible!" Who can be astonished after that at the increase of double suicides—mother and child?—*Cri du Peuple*.

PARISIAN POLICE.—A citizen returning from his work towards two o'clock in the morning is passing along the boulevard de Belleville, when suddenly he is shouted at to "move on." The citizen replies that the boulevard is free to every one. Thereupon three police-agents arrive on the scene, arrest him, and conduct him to the police-station. Once there, he is not released until nine o'clock the next night, having passed the whole day without food.—*Cri du Peuple*.

A small child, its mother's back being turned, was inconsiderate enough to empty the contents of a phial down its throat, in that spirit of enquiry which is one of childhood's peculiar charms. The contents being of a deleterious and poisonous nature, the mother hastened with the child to a chemist, and had an antidote administered. On coming out of the shop she was seized upon by a police-agent who accused her of trying to poison her child. On

her protestation the man pursued his little joke by handling her roughly and taking them both off to a police-station, whence they were only released in the evening.

The police seem to object very sorely to being expostulated with in the "pursuit of their duty," and indeed behave like a shrewish housewife with her "Don't answer me, you naughty boy!" To "answer" an official personage is indeed something bold and impious.

Two turners in metal being out of work lately, found an opportunity of hiring themselves at the omnibus-depot at Grenelle, for the work of changing horses and so forth. They worked the whole of one day, and in the evening were dismissed and told not to come the next day. They accordingly asked for the wage due, but did not receive it, the reason given being that the first day counted as an apprenticeship and was not paid for. So apprenticeship is requisite for the work of putting to and taking out horses, sweeping yards and so forth, from four in the morning till nine at night! We should like to know who profits by the 3 fr. due for this long days work, which the workers are cheated of in this way!—*Cri du Peuple*.

The following was seen posted up on the porter's gate of one Tissier, a skin dyer: "Notice.—The workmen are informed that any letters which they may cause to be addressed to them at M. Tissier's will be torn up and thrown away." Surely, M. Tissier, surely there was some more courteous, some less entirely brutal manner of making your quite legitimate rule known to Messieurs les ouvriers, free workers in a free and glorious Republic!

CALAIS.—Last week was a busy one with the revolutionists of Calais. One night they organised a successful public meeting of the unemployed of that town, which meeting was enlivened by the turning out with some little disturbance of a police spy, who was observed at his darksome work of note-taking (though I do not quite see why not he as well as any other citizen at a public meeting). The next day a demonstration of about a thousand people was held before the Town Hall. The proceedings throughout were peaceable, the police having had orders not to put in an appearance to any great extent.

MONTCEAU-LES-MINES.—Some weeks back a workman at the mines was discovered in an attempt to carry off a small piece of plank, and was dismissed in consequence. Last week he went back to beg to be taken on again, being 46 years old and having a large family. They utterly refused him all chance of work, and in his despair the poor man literally "went and hanged himself on the next tree." This was rash, for he forgot to dispatch his family along with himself.

AMPLEPUIS.—Subscriptions have been opened to help the weavers here still on strike; the Union of French weavers have already sent them some money.

#### BELGIUM.

LIÈGE.—A manifestation in favour of universal suffrage was held last week at Sainte-Walburge, where speeches were made beside the monument of the fighters of 1830 and wreaths in their memory laid on the same. More than 10,000 workers of the neighbourhood were assembled, and the procession to Sainte-Walburge of such well-disciplined numbers was very impressive. The burgomaster of Liège had forbidden the organisers of the demonstration to display the red flag, offering them the tricolour and the banner of Liège instead, which the malcontents regarding as a sorry substitute, refused.

At the Court of Enquiry at Verviers, M. D'Andrimont thought to give a proof of his philanthropy in recommending the workers to better their miserable condition by the consumption of *rice*. A Homeric laugh was the only reply to this strange proposition, and certainly it was but deserved. . . . It is the general conviction that the Enquiry is a huge farce, of which the most comical side is the imperturbable gravity of those forming the Commission. . . . M. D'Andrimont confirms in the most decisive way this conviction. Workers come to complain of their employers who cheat them of their modest wage, of the machines that every day cut and crush human flesh, and of many other injuries which make the mildest clench their fists. What answer does this gentleman find? "Eat rice, it is nourishing and cheap; with a handful of rice one can make broth for a whole family." That is it—eat rice and shut your mouths!—*L'Avenir*.

Among all the abuses which the Commission of Enquiry has brought to light, the one which has most roused public indignation is the payment of wages in kind—the truck system—established in connection with the factories, the goods sold to the workers at these shops being from 30 to 50 per cent. dearer than elsewhere. This abuse is by no means of recent date. . . . In 1843, a Commission was nominated similar to this present one, and like this of to-day, it opened a widely-spread enquiry. Five years later, 1848, it made a report among other matters on the abuse in question; sixteen years later, 1859, a Minister presented a Scheme for a Law, and—the scheme was shelved. Thus, in 43 years' time we may expect to see formed a new Commission of Enquiry, a new Report on the Enquiry, a Minister with a fair-written parchment. . . . If, indeed, between this time and that, the Belgian folk have not decided once for all to do their business for themselves.—*L'Avenir*.

#### GERMANY.

The Socialists have spread broadcast in the German army a "Marching Song for the Soldiers," which has evidently had some effect, for a reward of £50 has been offered to any one who will denounce the author or disseminators of the song.

A circular has been issued in Germany saying that it has become known to the Ministry that the Socialist leaders have advised all their comrades who are in the army to conduct themselves well, so that they may become sub-officers and in this way form a corps which in case of a revolutionary outbreak can get the soldiers on their side. The circular goes on to command the governors of the provinces, to whom it is addressed, to make enquiries about all men who are to be promoted, and if they are Socialists, to debar them from all promotion.

"The justices at Gera have sentenced a Socialist speaker to six weeks' imprisonment for saying of the police officers who broke up his meeting by force, 'God forgive them, for they know not what they do.' One consequence of this will be that now no one will apply Bible texts to the police."—*Volksfreund*.

#### AUSTRIA.

The *Volksfreund* of Brunn is curious and somewhat tantalising reading. About every second article runs as follows: "In this place stood the article, 'The Solution of the Social Question' [or whatever it happens to be], which has been confiscated by the Government." One is reminded of Heine's sly hit at the German censorship, from whose paternal attentions he had suffered considerably. In one of his books he wrote a chapter headed "The German Censors," consisting wholly of dashes representing the excisions of the censorship, with just one word in the centre of the page, which word was "Asses."—U.

## THE SOCIALIST LEAGUE.

OFFICES: 13 FARRINGTON ROAD, E.C.

#### Notices to Members.

*Reading Room.*—Open from 10 a.m. to 9 p.m.

*Library.*—The librarians, May Morris and W. Chambers, attend on Mondays and Fridays from 7 to 9 p.m.

Adjourned General Meeting of London members will be held at Farringdon Hall on Monday October 11, at 9 p.m., to discuss tactics to be pursued during coming winter.

#### Executive.

At their usual weekly meeting on Monday October 4, the Council formally approved the incorporation of the Bingley, Ipswich, and Mitcham Branches.

#### General Meeting.

On the motion of Lane it was resolved: "That it be an instruction to Branch secretaries to send notices of lectures to *Reynolds*, *Dispatch*, etc."

#### Branch Subscriptions Paid.

Mile-end, to June 30. Birmingham, Bradford, Clerkenwell, Dublin, Hackney, Leeds, Merton Abbey, North London, Norwich, to August 31. Bloomsbury, Croydon, Hammersmith, Hoxton (Labour Emancipation League), Manchester, Marylebone, to September 30. Oxford, to Dec. 31.

#### 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, October 1st, Faulkner lectured on "Law and War." The address was most interesting, and a good discussion followed. One new member was enrolled.—W. A. C.

CLERKENWELL.—On Wednesday, September 29, W. C. Wade addressed a fair audience on "Faith, Hope, and Charity;" good discussion; Propaganda Fund, 1s. 4d. Successful open-air meetings have been held during the week. On Sunday, October 3, C. J. Faulkner lectured on "Man v. State"; the hall was well filled. Good discussion and satisfactory reply. The meeting closed with a song. Collected for Defence Fund, 5s. 9d. Sale of *Commonweal* increasing. The secretary requests those members of this Branch who are in arrears, to pay subscriptions up to date as speedily as possible.—W. B.

CROYDON.—Last Sunday evening, the Rev. Stewart D. Headlam lectured to a most enthusiastic audience on "The Sins which Cause Poverty." The room was crowded, the people outnumbering the chairs. Two comrades from the Mitcham Branch kindly paid us a friendly visit. The lecturer explained clearly the economic conditions of this capitalist Society, and advocated its complete abolition. The working of the iron law of wages and the delusion of Malthusianism were also pointed out. In the course of his remarks, the lecturer referred in terms of high praise to the Nihilist women in Russia. The solution of the social question, he said, was to be found in Land Nationalisation. Several prominent Radicals and some Socialists spoke in the vigorous debate which followed the lecture. Very good sale of literature and good collection.—A. T., asst.-sec.

MERTON.—In conjunction with the members of the Mitcham Branch, we held a large meeting upon Mitcham Fair Green, addressed by comrades Morris and Kitz. The chief topic was "Education," and an explanation of the Socialist position in regard to it, not the meagre so-called education of to-day given to the workers, but the highest culture the nation is capable of to be given freely to all, and this to be possible must be accomplished by a revolution in economical surroundings. We have secured a club-room at Mitcham.—F. Kitz, sec.

MILE-END.—On Saturday, comrades Chambers and Graham addressed a good meeting on the Waste. On Sunday, comrade Davis addressed a fair meeting, which was very sympathetic throughout. Good sale of *Commonweal*.—M. Wess.

NORTH LONDON.—Arnold, Henderson, and Mahon spoke to a good audience at Ossulton Street, on Tuesday. Mahon addressed a large crowd at Harrow Road on Saturday. His name and address were taken. The police tried their best to raise a disturbance, but, apart from two or three boys paid to make a noise, the meeting was orderly and attentive. At Regent's Park a very good meeting was addressed by Nicoll and Mahon on Sunday morning. Sale of *Commonweal* still improving.—F. H., sec.

EDINBURGH.—On Sunday afternoon, in the Meadows, comrade McMillan addressed a large meeting. The meeting had been convened for the purpose of protesting against police interference with the right of free speech in places commonly used for such a purpose. Special point was given to the remarks of McMillan, from the fact that on the previous Monday a Socialist speaker had been arrested in Parliament Square. McCulloch, S.D.F., followed with a telling Socialist address.—J. G.

GLASGOW.—A week of good campaigning. On Monday evening, October 27th, we held an open-air meeting at Parkhead Cross. There was a large audience, despite the disagreeable weather, and the speeches of comrades Downie and Glasier were received with marked approval. On Wednesday evening, comrades McLean and Glasier addressed by invitation a large meeting of miners, held in the Miner's Hall, Baillieston. The speeches of our comrades were greeted with the utmost enthusiasm by the meeting, and they had to promise to arrange another visit at an early date. On Friday evening, comrades Greer, McMillan, and Glasier addressed a good meeting at Govan Cross. On Saturday evening, a most successful open-air meeting was held at the New Cross, Hamilton. Comrades Downie, Kennedy, and Glasier spoke, and four dozen *Commonweals* and a large quantity of literature were sold. At the close of meeting a number of friends gave in their names with the view of a Branch of the League being formed. Arrangements have been made to organise a Branch at once. On Sunday at 11.30, an open-air meeting was held on the Green, where several hundred people were present, the speakers being Downie and Glasier. In the afternoon on the Green, a large audience was addressed by comrades Warrington and Greer, where *Commonweal* sold well. In the evening in our rooms, James M. Brown gave a most interesting lecture on "Rousseau." The room was quite full to the above meetings. Comrade Rae, on Sunday afternoon, addressed a meeting of the Irish National League on "Competition," where Socialist teaching was exceedingly well received; while comrade Glasier at the same time addressed the Coatbridge Branch of the National League on "Patriotism and Poverty."—J. B. G.

**HULL.**—On Tuesday, September 28th, comrade Shekell read Wm. Morris's lecture on "Socialism" to a small but earnest audience. A brief discussion followed.—E. T.

**IPSWICH.**—On Sunday, we held two meetings near the Ship Launch Inn, and they were the best attended yet. We sold four quires of *Commonweals* at the morning meeting, so we had none for the afternoon, at which there must have been 800 present, so we no doubt lost several shillings in that direction. H. Bailey addressed both meetings. Our Branch is prospering very well; thirteen joined last Tuesday.—H. B.

**LEEDS.**—On Sunday morning, we held our usual open-air meeting on Hunslet Moor. Comrade Maguire addressed a very attentive audience on the "Distribution of Wealth." After the meeting, five came forward and gave in their names. In the evening, comrade Maguire delivered a lecture at the Royal Oak Hotel, Shipley, on "The Breakdown of the Present System." Several of our Bradford and Bingley comrades took part in the discussion that followed. Sale of literature for the day was 30 *Commonweals* and 20 pamphlets.—F. C., sec.

**MANCHESTER.**—A good open-air meeting was held on Sunday morning, when comrade Parkinson gave an eloquent address. Papers sold fairly well.—R. U.

**NORWICH.**—We held our usual meetings on St. Mary's Plain on Sunday at 11, and in the Market Place at 3. This meeting numbered about 800, and was very enthusiastic. Mowbray lectured in Branch rooms to an overcrowded audience on "Christian v. Socialist Morality." We had a splendid meeting at St. Faith's on Sunday morning; all papers sold. We also held a meeting at Drayton, which was a great success. We are taking rooms at Drayton, Horsford, and at St. Faith's. Our sale of literature during last fortnight has been, last week, 11s. 8d.; this week, 14s. 10d., so that comrade Sparring's addresses have helped us a great deal. Membership is steadily increasing.—C. W. M.

**SHEFFIELD SOCIALISTS.**—On Tuesday night, September 28th, we had a fair audience (about 300, chiefly working-men) in the Lower Albert Hall, to hear William Morris on "Socialism: the End and the Means." The lecture was received with enthusiasm, and there was not so much opposition as might have been wished. Several names were given in for membership, and a good deal of literature sold.—E. C.

**OLDHAM.**—Comrade J. Waddington, of Manchester, addressed a crowded audience last Sunday evening at the Greaves Arms, on "Trades' Unionism," advocating the adoption of new lines from the Socialist's standpoint. The audience paid great attention to the new principles advocated by the lecturer. There was plenty of opposition in the discussion at the close of the address, which was warmly replied to by the lecturer, in which he pointed out the advantages to be gained by the adoption of Socialist methods.—J. W.

#### Free Education.

The Metropolitan Radical Federation held a demonstration on Sunday last in Trafalgar Square in favour of refusing to pay school rates, and to protest against the inquisitorial policy of the London School Board. William Morris spoke from No. 1 platform, and urged the Socialist view of education. The Socialist League also held a meeting of their own, which was addressed by Mahon, Barker, Rochatti, Chambers, Wardle, Nicoll, and Henderson, the line of their arguments being that Socialists are in full sympathy with real and thorough education for the people: that education to-day is not what it ought to be, but a mere training to fit the people as tools for the capitalists; and that the struggle for education must be made part of the great struggle for a complete change in the conditions of life. The following resolution was carried amid loud cheers: "That in the opinion of this meeting, the fight for education must be made part of the great struggle for a revolutionary change in the social conditions of life and the abolition of class distinction." The meeting was one of the largest and most enthusiastic held in the Square.—J. L. M.

#### Police Interference with Freedom of Speech in Edinburgh.

It was hardly to be expected that the police here would be long contented to remain behind their London brethren as regards a due idea of their office. Truly we live in an age of competition. No sooner did the police in London add to their multifarious duties that of judge of the orthodoxy of a lecturer's political economy, than those here follow suit. Having a lurking sense, I daresay, that this new duty they have elected to perform is one of supererogation, they usually try to make out that they are performing another, viz., clearing the thoroughfare. But how interfering with one speaker in a place which is no thoroughfare, and leaving another unmolested, can be clearing the thoroughfare, is more than I can determine. On Monday evening last week in Parliament Square, comrade Robertson, while delivering a lecture in which he was showing in a somewhat vivid manner the injustice of our present society, was, at the instigation of a religious lecturer, interfered with by the police. At first the police seeing, I daresay, that they lacked sympathisers, beat off. Soon, however, they came back reinforced. As they could furnish no satisfactory reason why he was not to be allowed to speak, the lecturer declined to desist. They immediately marched him off to the police office. There, as there were too many to witness that Robertson was but exercising a public right, it was found that the police had no case. The witnesses had, however, in answer to the question, "What is an obstructive meeting?" this most extraordinary answer: "A meeting at which booing or expressions of dissent occur." The witnesses had too, given them, by way of justification of the action of the police, this information, "They did it in London."

## LECTURE DIARY.

### London Branches.

- Bloomsbury.**—Communist Club, 49 Tottenham Street, W. Friday October 8, at 8.30 p.m. D. Nicoll will open the discussion. Members are earnestly requested to come in time for Business Meeting, which will be held at 8 p.m.
- Clerkenwell.**—Hall of the Socialist League, 13 Farringdon Road, E.C. Sunday October 10, at 7.30 p.m. W. A. Chambers, "Socialism Explained and Defended." Wednesday 13. H. A. Barker, "The Whole Truth and Nothing but the Truth."
- Croydon.**—Royal County House, West Croydon Station Yard. Sunday at 7.30 p.m. R. A. Beckett, "Happiness."
- Hackney.**—Kenton Coffee House, Kenton Road, Well Street.
- Hammersmith.**—KelmScott House, Upper Mall, W. Sunday October 10. George Bernard Shaw, at 8 p.m., "Competition."
- A CONCERT will be given by T. Wardle on Saturday October 16, at 8 p.m., at KelmScott House. Proceeds to go to Defence Fund. Programmes 6d. each.
- Hoxton (L. E. L.).**—Exchange Coffee House, Pitfield Street, opposite Hoxton Church, N. Sunday Oct. 10. W. C. Wade—a Lecture.
- Merton.**—11 Merton Terrace, High Street. Club Room open every evening. Committee meets every Thursday.
- North London.**—Business Meeting at 32 Camden Road, Fridays at 8 p.m. On Friday, October 15, William Morris will lecture at the Milton Hall at 8 p.m. Subject—"Socialism: the End and the Means."

### Country Branches.

- Bingley.**—Coffee Tavern. Tuesdays, at 7.30 p.m.
- 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.
- Dublin.**—102 Capel Street.
- Edinburgh (Scottish Section).**—4 Park Street. Meets every Thursday 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 9th, open-air meeting will be held at Motherwell at 6 p.m.; and at Hamilton at 8.15 p.m.—On Sunday comrade Greer will address a meeting of Townhead Branch of the Irish National League at 3 p.m. At 4.30 an open-air meeting will be held on the Green. H. M. Hyndman addresses meetings in the Albion Halls at 11.30 and at 6.30. No meeting, therefore, will be held in our Rooms at 6.30.
- Hull.**—Sunday October 10, Business Meeting at Communist Club, Blanket Row, at 3 p.m. Tuesday 12th, at 8 p.m., Public Meeting at Foresters' Hall, Charlotte Street: E. Teesdale, "Socialism and Social Reforms."
- Ipswich.**—"George Inn," Woodhouse Street. Tuesdays at 8. Oct. 12. Comrade Andrews, "The Land Question."
- 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.
- 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. 9.	Hyde Park (Marble Arch)	4	J. Lane	Clerkenwell.
	Harrow Road ("P. of Wales")	8	T. E. Wardle	N. London.
	Mile-end Waste	8	D. J. Nicoll	Mile-end.
S. 10.	Canning Town (Beckton Rd.)	11.30	H. A. Barker	Clerkenwell.
	Marylebone—corner of Salis-	11.30	F. Henderson	Marylebone.
	bury St. and Church St.			
	Hackney—Well Street	11.30	H. Charles	Hackney.
	Hammersmith—Beadon Rd.	11.30	The Branch	Hammersmith.
	Hoxton Ch.—Pitfield Street	11.30	H. Davis	Hoxton.
	Mile-end Waste	11.30	Westwood	Mile-end.
	Mitcham Fair Green	11.30	F. Kitz	Merton.
	Regent's Park	11.30	D. J. Nicoll	N. London.
	St. Pancras Arches	11.30	W. A. Chambers	Bloomsbury.
	Walham Green, opposite Station	11.30	The Branch	Hammersmith.
	Hyde Park (near Marble Arch)	3	T. E. Wardle	Marylebone.
	Victoria Park	3.30	Somerville	Hackney.
	Clerkenwell Green	7	W. A. Chambers	Clerkenwell.
Tu. 12.	Euston Road—Ossulton St.	7	T. E. Wardle	N. London.
	Mile-end Waste	8	H. Graham	Mile-end.
	Soho—Broad Street	7.30	W. Chambers	Bloomsbury.
W. 13.	London Fields—Broadway,	8.30	J. Lane	Hackney.
	opposite "Sir Walter Scott"			
Th. 14.	Hoxton Ch.—Pitfield Street	8	H. Graham	Hoxton.
	Hyde Park (Marble Arch)	7	T. E. Wardle	Bloomsbury.

#### PROVINCES.

- Ipswich.**—Ship Launch, Sundays at 11 a.m. and 3.30 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.

UNITED SOCIALIST SOCIETIES OF LONDON.—To Socialists and Friends of the Cause of Labour. A Theatre Concert and Ball will be held at the Communist Working-men's Club, 49, Tottenham Street, W., on the 10th of October, in aid of the convicted Socialists of Chicago. To commence at 8 p.m. Programme 6d.

NORTH CAMBERWELL RADICAL CLUB.—Sunday October 10, at 8.30. Debate on Socialism between M. J. Lyons (Liberty and Property Defence League), and J. L. Mahon (Socialist League).

SOUTH-WEST HAM RADICAL ASSOCIATION, Congregational Schools, Swanscombe Street, Barking Road.—Wednesday October 13, at 8 p.m. W. Morris, a Lecture.

CHRISTIAN SOCIALIST SOCIETY, Industrial Hall, Clark's Buildings, Broad Street, Bloomsbury.—Wednesday 13th. C. Fitzgerald, "Am I my Brother's Keeper?"

RICHMOND SUNDAY AFTERNOON SOCIETY, Liberal Association's Room, ground floor, Grosvenor Buildings, Railway Station.—Oct. 31, at 3.30, Edward Snelling, "Socialism."

#### FREE SPEECH DEFENCE FUND.

S. Roberts (per Thomas E. Wardle), £2; Clerkenwell Branch, 10s. 2½d.; North London Branch, 6s. 3d.; on account of Concert, 3s. 6d. Total received to date, £25 19s. 9d. Expended for fines, etc., £26, 8s. 6d. Deficit, 8s. 9d.

H. W., Treasurer, Oct. 6.

#### "COMMONWEAL" PRINTING FUND.

Received during the week: Hammersmith (weekly) 10s.; Bloomsbury (weekly) 5s.; M. M., 1s.; T. B. (two weeks) 1s.

#### THE

## PRACTICAL SOCIALIST.

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

EDITED BY THOMAS BOLAS.

MONTHLY, ONE PENNY.

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