

THE COMMONWEAL

The Official Journal of the Socialist League.

VOL. 2.—No. 42.

SATURDAY, OCTOBER 30, 1886.

WEEKLY; ONE PENNY.

NOTES ON PASSING EVENTS.

THE democratic side of the new Tory Democracy will be severely tried by the new development of the land-war in Ireland, of which the "battle" of Clonakilty was a dramatic incident. Whether the plan of campaign given in *United Ireland* be carried out or not, we may be at least sure that the resistance to rent will take some definite and organised shape. Under these circumstances the Government will doubtless find the Closure a necessity to them, and Lord Randolph Churchill may well bid a high price for it, and Tories and Whigs of all shades must put up with it.

Or is his lordship really going further on the democratic path? If so here is an opportunity for him. Let him bid the Home Secretary to release the lately imprisoned crofters, and administer a good, snub to the judge for his vindictive and cruel sentence; some of us might be shaken in our views of him then, and suppose him capable of something else than the most barefaced chicanery.

"The quality of mercy is not strained," says Shakespeare, apparently thinking of the jelly-bag. But on this occasion the judge must have strained it very fine indeed, since the jury recommended the convicts to mercy, and the judge admitted that those who had the lighter sentence were little more than lookers-on. Perhaps taught by this judicial champion of common-sense, they will remember a familiar proverb next time, and do something more than look on.

According to the story given of an incident in the Czar's life those who are engaged in defending him run almost as great a risk from his Majesty's hand as those who are plotting his death. This story, though it has been denied, may be true in spite of that, but true or not, it was clearly not thought an impossibility; and even that fact gives us a curious indication of the joys of a tyrant's life, still more curiously emphasised by Mr. Ralston's apology, that it was a true story of the late Czar.

The war cloud meanwhile seems to be gathering and darkening. It may well be that with Russia in such a condition the Czar may think it the best chance of prolonging his dastard's life to stir up Russian Jingoism to the utmost, and that the risk, fearful though it is, must be borne. Whatever may happen, the advance of Socialism is not likely to be retarded. Nay, it is difficult to conceive but that a war must inflict a terrible wound, and probably a fatal one, on one or other of the great reactionary powers. Nevertheless, from the point of view which is presented to us English Socialists, a war is to be deprecated for other reasons than the natural human horror at causeless slaughter and misery. It is rather the miseries of bourgeois peace than those of war which will force on the workers perception of the fact that our commercial system is rotting into a chaos which, but for the steady advance of Socialism, would mean a return to a savagery a thousand-fold worse than that from which mankind has slowly and painfully emerged.

For if Europe were to be at war again many worthy persons would point out that all our misfortunes were due to it, and that peace obtained once more all would be well again. Moreover, the pleasurable excitement of reading every morning stirring news of the hopes and fears of the contest, while we sat safe at home, would arouse our latent Jingoism, and would take people's attention off the really important social matters which they are now forced to consider, and the pressing nature of which is now educating the people surely if slowly.

But that is not all, nor the most important side of the matter. It is a frightful thing to have to say, but a true one, that a war would at first benefit those of the workers who were not immediately concerned in it: it would "give employment" by destroying before they were used some of the commodities made by the workers, not for their own livelihood, but as counters for "making money." The miseries of war would not really be felt till peace came again, the sham peace of our class society, bringing with it once more lack of employment, over-production, over-population, and the rest of it, till men at last, unable to bear the consequences of their own folly any longer, would rise in a body and accept the social revolution, thrusting aside the turnip-lantern bogey of fear so sedulously held up to them by interested fools, scoundrels, and cowards. When they do that they will find no

tremendous difficulty in making what they want for their own use, and using it.

But all that they might come to without the intervention of war and slaughter, and probably the sooner, since, as aforesaid, they will feel the pinch more speedily, and see the only remedy more clearly.

Meanwhile, it is a favourite amusement with the middle-classes to try to prove to the workers that they do not suffer, or that if they do, yet things are getting better in spite of the depression of trade. Lord Derby (who, though an earl, is mentally as complete a specimen of the bourgeois as could be wished) is the latest player in this game. He professes, however, that he is perplexed at the figures that show that our prosperity is increasing while our trade-profits are falling off. It might be suggested to him as a solution of his "perplexity" that the ever-increasing productivity of labour, or, if you please, the increasing cheapness in the processes of manufacture, is telling more and more in favour of the "haves" and against the "have-nots"; that the tendency is for the middle-class, now that it has embraced the aristocracy and made them all traders, to extend downwards, and so to widen the basis of class-robbery or property; so that at first sight Lord Derby has some reason to be reassured as to the stability of the Robber Association, miscalled Society, which it is his sole business to uphold.

Nevertheless, this very process of the extension of the class to which his lordship (mentally) belongs, tends also to consolidate the genuine working-class by levelling them; and his lordship increases his perplexity, it may be said in passing, by confusing some of the working with the middle-class. But the great difficulty is now arising for the middle-class, which would increase Lord Derby's perplexity if he could turn his attention to it. The middle-class exists only as an employing class, and their success in cheapening the processes of labour is making it difficult for them to employ their—slaves. And unless they can get over that difficulty the days of class-robbery of our modern sham Society are numbered. Nor can they get over it; because competition will force them to go on cheapening manufacture in the teeth of an ever-increasing "reserve army of labour," which will at last (and surely before long) be forced to employ itself—and where will the middle-class and its economical earls be then?

Will Lord Derby explain a thing, which one would think might perplex many people? Optimist economists are apt to show with great glee the advantages of our present working population in the cheapness of living, on account of the low price of necessities and small luxuries; but the very same persons are no less gleeful, and deduce the same lesson of the general rise in the comfort of the people when they are able to show that the prices of commodities are rising. Lord Randolph Churchill, for instance, clearly felt that he was on safe ground at last when he encouraged the Kentish lunatics (beg pardon, Tories) with the good news of the rise in pepper and quicksilver; and a writer in the *Daily News* gets really quite jolly (there is no other word) in recounting the fact that Cheshire cheese is rising beyond all manner of doubt. What does it all mean? Is it good that prices should rise, or that they should fall, or that they should both rise and fall? Here is perplexity for you, surely worthy of Colney Hatch—or Kent!

The Lord Mayor's Show is to change its character somewhat this year; there will be the usual sheriffs' and aldermen's carriages, and the usual company banners, and the usual circus show, and no doubt the usual amount of spectators, or perhaps more; but in addition there is to be a show, organised by the Social Democratic Federation, of the unemployed of London, which is likely to be a curious part of the pageant. Whatever differences of opinion there may be about the general tactics of the Federation as to this matter of the unemployed (and I for one do not agree with them), the demonstration will no doubt show the dominant classes the "difficulty" above mentioned in an impressive manner. Indeed, the mere announcement of the intention to organise the procession has set the whole of bourgeoisdom in a twitter, and has drawn from its press various oburgatory articles which betoken a bad conscience at least; the general tone of them, stripped of their verbiage is really "Can't you let it alone?" The bourgeois is hard to convince that what is on the whole a pleasant world to him is not as good for those whose misery makes his ease; and his peevish anger at any one trying to lift a corner of the curtain for him knows no bounds, unless it is done in a merely dramatic manner, with no hint at ulterior consequences.

Colonel Fraser's letter to the Council of the Federation is not a satisfactory piece; it seems at least possible to read between its lines a threat of letting loose the indifferent rough on the procession. Anyhow, since it is clear that the Federation will do their utmost to make the demonstration go off in an orderly manner, there will be no difficulty in the way of the police ensuring that result if they are in earnest in wanting to do so.

Meantime, the commercial classes are so nervous about the affair, that one gentleman has written to the *Daily News* proposing to withdraw the show this year, which a leader-writer in the same paper, with a strange appreciation of the value of words, calls a *bold* proposal. The truth is that the war of Commerce is getting so fierce, and so many people suffer from it, that the rich and well-to-do must expect to have their follies and pleasures interfered with by the necessities of those sufferers, just as they would be in a time of mere open war, and once more it is a good thing to reach their feelings through the tough hide of use and wont, by any means that will do so without doing damage to the Cause in other ways.

WILLIAM MORRIS.

SOCIALISM FROM THE ROOT UP.

CHAPTER XIII.

THE UTOPISTS: OWEN, SAINT SIMON, AND FOURIER.

It is now necessary for us to turn for a while from the political progress of Socialism, to note the school of thinkers who preceded the birth of modern scientific or revolutionary Socialism. These men thought it possible to regenerate Society by laying before it its shortcomings, follies, and injustice, and by teaching through precept and example certain schemes of reconstruction built up from the aspirations and insight of the teachers themselves. They had not learned to recognise the sequence of events which *forces* social changes on mankind whether they are conscious of its force or not, but believed that their schemes would win their way to general adoption by men's perception of their inherent reasonableness. They hoped to convert people to Socialism, to accepting it consciously and formally, by showing them the contrast between the confusion and misery of existing civilisation, and the order and happiness of the world which they foresaw.

From the elaborate and detailed schemes of future Society which they built up they have been called the Utopists; the representatives of the different phases of their school are three most remarkable men, born within a few years of each other, whose aspirations and insight have done a very great deal to further the progress of Socialism, in spite of the incompleteness of their views.

Robert Owen was born at Newtown, Montgomeryshire, in 1771, of a lower middle-class family; he became a successful manufacturer through his own industry and quick-wittedness in the beginning of the rise of the Great Machine Industries, when "manufacturing" was advancing "by leaps and bounds." He was a born philanthropist in the better sense of the word, and from the first showed in all matters unbounded generosity and magnanimity. In the year 1800, when he was not yet thirty, he became the manager of the New Lanark Mills, and set to work on his first great experiment, which was briefly the conversion of a miserable, stupid, and vicious set of people into a happy, industrious, and orderly community, acting on the theory that man is the creature of his surroundings, and that by diligent attention to the development of his nature he can be brought to perfection. In this experiment he was entirely successful, but it was not in him to stop there, as the plain words he said of his success showed clearly enough: "Yet these men were my slaves."¹ He took part in all kinds of projects of a philanthropical nature, still founding all his action on his theory of the perfectibility of man by the amelioration of his surroundings, and became the first great champion of co-operation, although he did not suppose, as the co-operators of the present day do, that anything short of universal co-operation would solve the social question. In 1815, he pressed a meeting of Glasgow manufacturers to petition Parliament to shorten the hours of labour in the cotton mills, and the change which he experienced from the approbation of the governing classes to their reprobation, may well date from that proceeding of his, as a bourgeois biographer of his hints. But he still kept his position of a popular philanthropist, even after his declaration in favour of co-operation, until he at last cut himself off from respectability by openly attacking Society through its received religions (August 21, 1816), from which date onward he was scouted by all that "Society," of which he was now the declared enemy. But he was in no wise daunted. In 1823, he proposed Communistic villages as a remedy for the distress in Ireland; he established, in 1832, an exchange in Gray's Inn Road, in which labour was equitably exchanged against labour; and in 1825 he bought New Harmony from a community already established there (the Rappites), and made his great experiment in living in common; and late in life he published his 'Book of the New Moral World,' which contains the exposition of his doctrine.

It will be thus seen that he was unwearied in practical experiments. His shortcoming was the necessary one of the utopist, a total disregard of the political side of progress; he failed to see that his experiments, useful as they were from that point of view, could never develop out of the experimental stage as long as the governors of

Society forcibly uphold the so-called "rights of property," and he ignored the antagonism of classes necessarily existing under this system, and which in the long run must bring about the Socialism which he, the most generous and best of men, spent his whole life in attempting to realise. He died in 1858.

Saint Simon was born of a noble family at Paris in 1760. He acquired and ran through a fortune, deliberately experimenting in the various forms of "life" from extravagance to abject poverty. There was in him none of that tendency to practical experiment in quasi-Socialistic schemes which characterised Robert Owen. His philosophy was mingled with a mysticism which had a tendency to increase, a tendency to form a new religion rather than to realise a new condition of life, and which was carried into the absurdities of a kind of worship by his immediate followers, more or less imitated by the Positivists of our own day, whose founder, Auguste Comte, was his most cherished disciple. His Socialism was of a vague kind, and admitted the existence of classes of talent as expressed by the motto of Saint Simonism, "From each according to his capacity, to each according to his deeds." In spite, however, of the tendency to mysticism, he showed singular flashes of insight in matters historical and economic, and intellectually was certainly ahead of Robert Owen. He may be said to have set himself the task of learning all life by whatever means and at whatever expense, in order to devote himself to the new religion, "whose great aim is the swiftest possible amelioration of the moral and physical condition of the poorest and most numerous class."

Frederick Engels well says of him: "As early as his 'Letters from Geneva,' Saint Simon laid down that all men ought to work, and that the Reign of Terror had been the reign of the non-possessing masses. To face the fact in 1802 that the French Revolution was a struggle between the noblesse, the bourgeoisie, and the non-possessing classes was a discovery of genius. In 1816 he asserted that politics were but the science of production, and predicted their absorption by economy. The knowledge that economic conditions serve as the base of political institutions only shows itself here in the germ; nevertheless, this proposition contains clearly the conversion of the political government of men into an administration of things and a direction of the process of production; that is to say, the abolition of the State, of which such a noise has since been made."

Internationalism also was clearly enunciated by Saint Simon. We quote Engels again: "With an equal superiority over the views of his contemporaries, he declared in 1814, immediately after the entry of the allies into Paris, and again in 1815 during the war of the hundred days, that the sole guarantee of the peace and prosperous development of Europe, was an alliance between France and England, and of those two countries with Germany. Certainly it needed a courage by no means common to preach to the French of 1815 alliance with the victors at Waterloo."

It is worth noting that one of the schemes of the Saint Simonians, which was most ridiculed at the time, was the cutting of the Isthmuses of Suez and Panama, and that M. de Lesseps was a Saint Simonian.

Saint Simon died in great poverty in 1825, with words of hope for the future of the party on his lips.

Charles Fourier was born in 1772 at Lyons; his father was a draper. He lost his property in the Revolution, and afterwards went into business as a broker. Amidst his dealings with Society, he was early struck by the shortcomings and injustices of individualism and competition. In his first book, 'The Theory of the Four Movements,' he elaborates the proposition that human nature is perfectible through the free play of the appetites and passions, and asserts that misery and vice spring from the restraints imposed by Society. His criticism of modern Society is most valuable as anticipating that of scientific Socialism; unlike his contemporaries he has an insight into the historical growth of Society: "He divides it into four periods of development, Savagery, Barbarism, Patriarchalism, and Civilisation, meaning by the latter the Bourgeois Civilisation."¹ His saying, "In civilisation poverty is born even of superabundance," may well be noted in these days, and compared with Robert Owen's in 1816, "Our best customer, the war, is dead."

As a basis of the reconstruction of Society, Fourier advocated Industrial Co-operation; but here his Utopianism led him to the trap of formulating dogmatically an electorate scheme of life in all its details, a scheme which could never be carried out, however good the principle on which it was based might be. His scheme arranges for phalanxteries as the unit of co-operation, in which all life and all industry, agricultural and other, should be carried on, and all details are carried out by him most minutely, the number of each phalanxtery being settled at 1600 souls. His most valuable idea was the possibility and necessity of apportioning due labour to each capacity, and thereby assuring that it should be always pleasurable, and his dictum that children, who generally like making dirt-pies and getting into a mess, should do the dirty work of the community, may at least be looked on as an illustration of this idea, though laid down as a formal law. His system was not one of pure equality, but admitted distinctions between rich and (comparatively) poor; and advocated a fantastic division of wealth between labour, capital, and talent. The abolition of marriage was a tenet of his doctrine.

In 1812, Fourier's mother died and left him some property, and he retired into the country to write his 'Treatise on the Association of Domesticity and Agriculture.' Afterwards he came to Paris again, became a clerk in an American firm, and wrote in 1830 his 'New In-

¹ Yet in 1806, when owing to the rise in cotton he could not continue manufacturing, he stopped the mills and paid his people their full wages till he could go on again in four months' time, a proceeding which cost him £7000.

¹ Frederick Engels in 'Socialisme Utopique,' and 'Socialisme Scientifique,' as also the quotations above.

ustrial World.' It is lamentable to have to relate that in 1831 he wrote attacking both Owen and St. Simon as charlatans, in spite of the curious points of resemblance he had to either of them. He died in 1837, but not till he had founded a school, of which Victor Considerans, author of the 'Destinée Sociale,' was the most distinguished member. The Fourierists started a paper in 1832, which expired in two years, but was revived in 1836, and finally suppressed by Government in 1850. A scheme for realising the Phalanxtery experimentally was set on foot in 1832 by a deputy of France, but it failed for lack of funds; so that of the three great Utopists, Owen was the only one who had the fortune, good or bad as it may be considered, of seeing his schemes tried by experience. Cabet, indeed, a revolutionist of '48, founded a community in America under the name of Icaria, which was (and is, for it still exists) more nearly an approach to genuine Communism than any of the other communities which have owed their origin to Utopian Socialism. Of these communities there remains a word to be said as a warning to those who are young in Socialism. Although as experiments in association something may be learned from them, their conditions of life have no claim to the title of Communism, which most unluckily has often been applied to them. Communism can never be realised till the present system of Society has been destroyed by the workers taking hold of the political power. When that happens it will mean that Communism is on the point of absorbing and transmuting Civilisation.

E. BELFORD BAX AND WILLIAM MORRIS.

MACHINERY AND MOONSHINE.

ONE of the platitudists-in-ordinary of the *Daily News* has, in the issue of that paper for 19th inst., solved finally, to his own satisfaction, the whole question of the way in which machinery affects labour. Dealing with a paper read at the Iron and Steel Institute, this juvenile misleader says: "Diminished cost of production naturally affects the labour market in a direct fashion. This much is matter of commonplace observation. But few persons may be prepared to learn that a single lace-making machine, as stated by Dr. Percy, does away with the services of 2000 women. This is, in itself, a startling fact. No less so is the statement that wood-planing, which formerly cost 13s. per square foot, is now accomplished at the rate of 2d. or 3d. The cost of manufacture of gold chains has sunk from 30s. to 3s. 6d. A gross of steel pens may now be had for fourpence, while the former cost was seven pounds sterling. These are facts startling enough in connection with the relations between hand and machine labour." When people begin to discover things like these, where will they end? Mr. Lucy must look after his enterprising subordinate!

But that there exist compensating conditions of course goes without saying. The cheaply-produced article is in the first place as a rule superior to the old hand-made product." This is either downright lunacy or deliberate lying. Steel-pen making, and wood-planing of certain kinds may be better done by machinery, but nothing less than ignorance or madness can excuse the statement if extended to the manufacture of lace or gold chains or anything of the kind. "A greater demand is also created for the articles thus thrown in quantity into the market. Extended demand means increased supply, and the labour dissipated by the machine is gathered up anew for work in fresh channels." Any benefit to the labourers? or opposite? "Machinery does not really produce a stagnation in the labour market beyond that which is of temporary character. The balance of trade soon adjusts the relations between the machine and the workman." At the cost of how much needless suffering inflicted upon the productive classes? And are machines "temporary?" And, in the end, who gains? "Every great factory to-day is a protest against the doctrine that machinery destroys trade, or that improved methods of manufacture imply ruin to those whose labour for a time is supplanted."

Machinery has, in itself, no tendency to "destroy trade," but, held and used by individuals for their own benefit, it has a tendency to lessen the number of labourers required, to lower the wages of those that remain, and to degrade them from workmen to machine-tenders. There can no evil come of the use of machinery in a free community labouring for its own good, but where used as an instrument for the exploitation of labour it is powerful for evil and fruitful of misery. Despite the hired lying of venal apologists there are no "compensating advantages" worthy of mention.

H. HALLIDAY SPARLING.

Emma Andrews, well known to police-court reporters, was charged at Westminster with being drunk and disorderly. The wretched woman, who looked more pinched and haggard than ever—her clothes in rags—had only come out of prison the day before. She said, "I am starved; I live in prison and in the streets. You come to be in prison month after month, without anything but a little bread and water, and see what you'd be like." The good-hearted magistrate gave her another month! She had been convicted thirty-six times before, all for trifling offences. The law makes outcasts and criminals and then punishes them. Emma Andrews has no home but the streets and the prison; and will have no other till the parish provides her with a coffin and a grave. And this is a civilised country—a nation whose middle-class heart overflows with Christian kindness and charity, or say with humbug and hypocrisy!

D. N.

THE LORD OF BURLEIGH.

(FROM THE POINT OF VIEW OF HIS DISAPPOINTED RIVAL.)

(Continued from p. 235.)

But you want to be told my tale, and to get you away and go
On the road that your own fate leads you, and straight to forget my woe.
And the dismal sound of my sighs, and the sight of my woe-begone face,
And to leave this chill churchyard, and pass to a pleasanter place.
Well, listen again yet awhile; I will tell you, as best I may,
How the bloom of our life was blighted and snatched by the fates away.

It was early as yet in the summer, but spring had been dusty and dry.
The earth was parched and athirst, and cloudless the broad blue sky;
Our hay was housed already—what little there was to get—
Some six weeks sooner than usual; for springs are windy and wet,
As a rule, in our upland meadows; the distance was dim with haze;
A spark unstamped would have set our whole hill-side in a blaze,
So dry was the heather and furze and the long grass grown to seed,
For all green things were withered, and scarcely a single weed
Was left for the sheep to nibble that was not as dry as a stick,
And the blade that grew in the field was as brown as the hay in the rick.

And still the days grew hotter when June had in drought gone by,
And had left the crops to cope with the ardours of fierce July.
Folk said that in town they suffered a nigh unendurable heat,
And that each rich lord had gone to the cool of his country seat;
While as for the toiling poor, why, the poor must always sweat,
And a few drops less or more make no great matter; and yet
'Twas pity to think of them then—all night in the poisonous gloom
Of the hell they have for home, their single cellar-room,
All day in the crowded workshop with never a breath of air,
And never a pause or a lull in the din and the toil and the glare,
Till again the gas re-lighted sent each like a beast to his den,
For surely such slaves as these are liker to beasts than men.
And we wished that we two had been rich, for we fain would have helped
them, and fain

By the spell that is wrought with gold would have lightened the load of their
pain.

And we spoke with scorn and contempt of the rich and the great who fix
From the squalid sight of the toilers who pile their wealth so high.
And again we longed to be wealthy, if only that we might save
Some few of the children at least from the great town's living haze,
For the death-rate there was doubled, men said, because of the heat,
And we knew that a child must be dying in each foul pestilent street,
Who might have been saved by the gold, as our hearts grew hot to think,
That the rich could do nought but squander in folly and vice and drink.

'Twas thus we talked as we went in the long hot afternoon
To the meadows behind the wood-land, and still to the self-same tune
We spoke, and in all were agreed, for our hearts were as one in twain,
As hand in hand we went through the meadows athirst for rain—
For the rain that would not come; and we found that the beasts had strayed
In search, mayhap, for water or shelter of cool green shade,
For water was scarce for the herd, though none from the drought had harm,
So careful and kind was my Annie to each live thing on the farm,
And we filled the tank with buckets we drew from the deep dug well,
And wondering went in search of the herd, nor at all could we tell
How it was they had strayed, nor whither, for Annie had fastened the gate
With her own neat hands in the morning; but now was her anger great
To find it wide thrown open, the bolt-bar broken in two,
And the cord cut clean asunder by one too dull to undo,
Too rude to respect the knot that her fingers had carefully tied.

And vainly at first for the culprit we looked, till at last we espied,
Stretched out full length on the grass and watching the clouds go by,
A man who seemed by his looks some ten years older than I;
At his ease in the shade of a tree he was lazily lolling there
In an idle careless way with an indolent insolent air,
Vacant and lordly, and yet with a kind of delicate grace,
And a look of command in the lines of his aristocratic face.
A broad flat book lay near, and some artists' tools in his hand,
And surely an artist ne'er need look for a lovelier land,
How far soe'er o'er the world in an alien clime he may roam,
Than the whole sweet length of the valley that Annie and I called home.
And surely he might not have found, where'er in the world he had spied,
A lovelier maiden's face than hers who stood at my side.

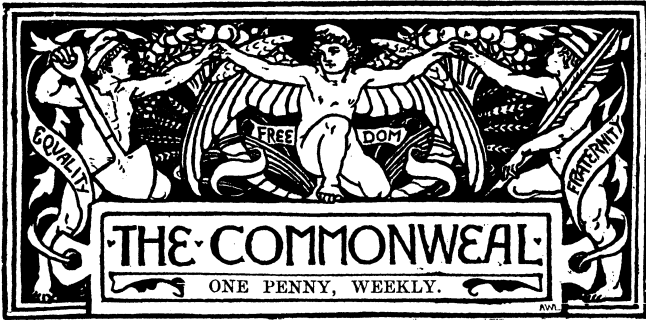
But as yet he had made no sketch: he had found him a shady seat,
And there he lounged at his length, nigh faint with the fervent heat.
For he looked like one who so deeply had drunk of the pleasures of life
That little of vigour was left him to cope with the strain of its strife;
Whose energies all had ebbed in folly's vain pursuit,
Till its wine was little but lees in place of the grape's rich fruit.
And Annie would fain have gone by; but I, like a fool, must ask
If he knew whose field he was in; and roundly I took him to task
For cutting the cord of the gate, and for leaving it open wide,
Till all this cattle were lost, astray on the wild hill-side.
For more and more it provoked me to see him lounging there,
With his calm, supercilious, careless, graceful, negligent air,
While we looked forward to spending the rest of the summer day
In trying to find the cattle his folly had sent astray.

Well, I was a fool for my pains, as I knew ere long to my cost,
And yet it was hard to be patient, when there were the cattle lost;
And I knew that the flies and the heat might make them wander for miles,
For out on the open common were no more gates and stiles
To keep them at all in bounds; and for aught that we could know,
They might be gone for good, while the man who had let them go
From mere sheer idle mischief, lay lounging there at our feet,
And fanning his face with a fern because of the flies and the heat.

(To be continued.)

J. L. JOYNS.

The capitalist motto is "Help yourselves," the Socialist, "Help one another."



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

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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.

Periodicals received during the week ending Wednesday October 27.

ENGLAND Justice Norwich—Daylight Worker's Friend The Present Day Freethinker	INDIA Allahabad—People's Budget Bombay Gazette	CANADA Toronto—Labor Reformer	UNITED STATES New York—Volkzeitung Freiheit Truthseeker Der Sozialist John Swinton's Paper Spread the Light Boston—Woman's Journal Denver (Col.) Labor Inquirer Cincinnati (O.) Unionist Toledo (O.) Industrial News Springfield (Ill.)—Voice of Labor	New Haven (Conn.)—Workmen's Advocate Chicago (Ill.)—Yorbote Herald Tribune Paterson (N. J.) Labor Standard Salem (Oreg.) Advance-Thought Portland (Oreg.) Avant-Courier Milwaukee (Wis.)—Volkblatt	FRANCE Paris—Cri du Peuple (daily) Le Socialiste Le Revolte La Revue Socialiste Guise—Le Devoir Lille—Le Travailleur	HOLLAND Hague—Recht voor Allen	BEELGIUM Brussels—Le Chante-Clair En Avant Liege—L'Avenir Antwerp—De Werker	SWITZERLAND Zurich—Sozial Demokrat Geneva—Bulletin Continental	ITALY Milan—Il Fascio Operaio	SPAIN Madrid—El Socialista Cadiz—El Socialismo Barcelona—La Justicia Humana El Grito del Pueblo	PORTUGAL Lisbon—O Protesto Operario Voz do Operario Villafranca de Xira—O Campino	AUSTRIA Arbeiterstimme	ROMANIA Bucharest—Pruncul Roman Jassy—Lupta	NORWAY Kristiania—Social-Democraten	SWEDEN Stockholm—Social-Demokraten
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RECEIVED.—"Copyright and Piracy"—"What are the Principles of the Primrose League?"

NOTES.

There is an interesting correspondence on "Lady Companions" in the *Daily News*. The sort of treatment these unfortunates have to put up with from the "refined and cultured" women of the upper middle class is well described in a letter that appeared in last Friday's issue. The letter runs as follows:—

"Although the lines have fallen to me in pleasant places, I know many who are just working themselves into early graves under the title of 'Lady Companion.' One, a young girl, brought up in ease and luxury (not idleness), over whose home poverty has thrown its mantle, rather than be a burden on those she loves is striving to do her little to help herself. She rises early and goes to bed late, her hands and head ever busy with the thousand-and-one duties heaped upon her by the *Christian* lady who, in return, pays her the noble sum of £14 per annum. When her feet are allowed to rest, the needle is thrust into her hand; and this is every day alike, and the time to write a few hurried lines to the loved ones at home has to be stolen from the hours she should be in bed. If at any time she asks for an hour for a quiet walk, etc., she cannot be spared. Only a few years ago this girl was the pride of her brothers and the light and brightness of her home. It won't take many years of such grinding to crush out all the brightness and make life, even to the most hopeful, only a burden."

After reading this one is not surprised to see in the police columns of the same paper that "a young woman, who gave the name of Annie Hill, and described herself as a nursery governess, was charged before Mr. D'Eyncourt at Westminster Police-court, with attempting suicide. She had left her place (possibly to escape from similar slavery), could get no work, and being in great distress, homeless, and starving, had only tasted a piece of bread that day. She had taken poison, preferring death to a worse fate." Is it not time to end a system where even the well-to-do cannot feel certain that their daughters may not find themselves in the same position as this poor girl? Let us join together, rich and poor, to wipe out this infamous system, and make an end of the misery of mankind.

I notice also in this correspondence that Miss Emily Faithful recommends emigration as a panacea for the ills that afflict "Lady Com-

panions." They become domestic servants in the Colonies. Yes, to be exposed to slavish drudgery of boarding-house, and to the brutal insults of the young ruffians who inhabit the delectable mansions, and then to be thrown on the streets to a worse fate directly the next shipload of young girls arrives. The best advice to young girls about to emigrate can be given in one word, "Don't!" D. N.

Commenting on a case at the Marlborough Street Police Court, the Magistrate said it was a monstrous thing that no due provision was made for unfortunate and helpless waif and stray children, in order to enable them to become respectable members of society. Would it not be cheaper in the long run to so amend our system of society that it produce no waifs and strays to be thus "reclaimed?"

At an anti-tithe meeting at Tunbridge a Mr. Bolton said that "the compensation would be paid by the landowners, and the growers would get relief from the burden." But the landowners do not produce the wealth they possess, it is paid to them as rent, and is part of the product of labour, and the tithe or compensation is therefore just as much paid by the labourers as though it had never passed into the landlord's hands.

A good deal of hifaluting sentiment is being laid thick upon the Marquis of Bute because he has consented to a "readjustment of the rent" and is paying the expenses of a survey to that end. However rent be "readjusted," until it be adjusted out of existence, it must remain a tribute wrung from labour in return for being allowed to live, and must be accounted an absolute loss to labour, no equivalent being rendered.

The late Lord Aylesbury owned about 66,000 acres of land, 40,000 in Wiltshire and nearly 16,000 in Yorkshire. Will any one pretend that this man on any count was worth so much to the community at large as to balance the enormous tribute his control of such an extent of territory enabled him to wrest from those rightfully entitled to enjoy it?

An east-end Radical club has recorded its opinion of the great benefit likely to result from the opening of the "people's palace" on Sundays. Upon reflection they may awake to the fact that, were the wealth produced in a community fully under the control of the whole community and not "cornered" by a class, it would be easy to have true "people's palaces" all over the place, and not have to wait for Sunday to enjoy them either. S.

In the Norwich local parliament the following amendment to the address in reply to the queen's speech will be proposed by some Socialists: "That we humbly call your Majesty's attention to the existence in your realm of a class of men called capitalists, landlords, merchants, financiers, and divers other names, who get rich by cheating the working-men, and who disturb the peace and bring misery to your Majesty's subjects. We entreat your Majesty to stop these men's evil and dishonest ways, and make them earn their living by their own labour."

So much for "home affairs." Now for the "foreign policy" of Socialist patriotism:

"That we humbly call your Majesty's attention to the fact that the 'empire' is simply a contrivance for helping the traders to swindle the people; that the so-called 'mother country' only tries to drain all the wealth it can from the colonies and India and sends them our unemployed and paupers in return. And we entreat your Majesty for the good of your people to smash up the empire, so that each country may mind its own business and look to the interests of its own people."

This may be the right sort of parliamentary action, but our comrades are hardly likely to become famous as practical legislators. But this may not be their ambition. A "practical legislator" being one who has a genius for doing nothing in a pompous manner, preventing everybody else from doing anything, and sagely prophesying the end of the world when an attack is made on the slightest abuse. J. L. M.

THE DELIGHTS OF LAZINESS.

WITHIN, a comfortable fire glows cheerily upon a pretty room; without, one sees between stone mullions of a quaint old window the shrubs and bushes of a well-kept garden; beyond, upon the right, are laden fruit-trees, and grey roofs and gables upon the left. Steep trees etched sharply upon the blue sky close in all round the peaceful place. From the river comes the rippling plash of a distant weir, mingled with dreamy rural noises, that to a Londoner only relieve and emphasise the prevailing quiet.

Amid such surroundings it is that there is borne in upon one the delight there is in laziness, when one is able to loosen the joints of one's whole being, body and mind, and lie supine. In the sense of utter rest, the release from strain, there is something wholly beyond the ken of those who have not laboured, but there is something also fully as distinct from the sodden exhaustion which follows continuous monotonous toil. Not least among the terrible deprivations that are inflicted upon the labouring-folk by the system under which we live is the loss of most part of their leisure and the ability to enjoy the infinitesimal fragment that remains.

It is oftentimes flung as a reproach at the working-class that they are "lazy." Many other things beside, but always lazy. Most part of their poverty is attributable to their incurable laziness, say the orthodox, and the balance is accounted for by their shiftlessness and impro-

vidence, which again grow out of laziness. People who speak thus are usually those who have an interest in belying labour, and they buttress their alleged belief by reference to the ancient dictum that man is a lazy animal, and many other sayings that are convincing testimony to those determined to be convinced. Man is a lazy animal, we know; most of the progress he has made is quite clearly attributable to his incessant effort to shift his work on to the shoulders of Mother Nature and her children, the forces of the universe. Throughout the long battle which man has waged for his subsistence against the blind opposing powers of the earth, as he has advanced in the scale of being it has been by mastering power after power of external nature and subduing them to his service; winning thereby leisure for meditation upon the facts of his experience, and their assimilation and use in his further life. As the time grew that he could spend as he would, in which exertion was unimpeded but by his own abounding energy, man's knowledge and his love of life grew swiftly side-by-side, science and art swept onward to heights of discovery and application that bade fair to place man where he had ranked his gods. But hitherto the sweet fruits of leisure have been destroyed ere they ripened by the destructive influence of its unfair division. Society has consisted, still consists, and will consist until the social revolution has completely developed itself, of a class whose lives are all leisure, and a class in whose lives there is none. The one satiated with idleness from which all pleasure has been taken by the lack of foregoing labour; the other degraded and brutalised by neverending toil, unlightened by leisure, unrefreshed by rest. The one emaciate, emasculate, filling its futile time with vain restlessness and growth of luxury; the other bruised and beaten out of human semblance, rendered incapable of aught but the coarser delights of an animal existence. Thus has society grown again and again a hollow shell of false culture and diseased art, behind which were masked the forces and vices of a real barbarism that at length destroyed the rotten structure and cleared the ground for laborious rebuilding.

To-day, the so-called laziness of the labour-class is, consciously sometimes, but oftener not, a revulsion from uninteresting toil unanimated by hope. Dimly recognising that what they do is for another's benefit; that what they produce is not their own; that, labour as they will, they are dependent upon another for the leave to live, it is small wonder that they perform their compulsory task with scant interest in its ultimate result. Who can blame the thrall, grinding ceaselessly, knowing full well that the grain is not his nor large share of the meal, if his muscle relax and effort cease? The lash may goad his energies awhile, but it hastens revolt!

Time and again have the oppressed arisen, and wrecked the society that held them captive, only to be enslaved anew after another manner. Now we are once more calling upon our fellows to combine for the achievement of their freedom. Let the slaves unite! this time for a sure and certain overthrow of human bondage. This time we must utterly destroy all that has hitherto enabled a class to usurp the leisure of a community, leaving the labour of it to slaves, bought bodily or piecemeal.

We, Socialists, who claim for all men the right to live and the right to labour, do not forget the equally important right to enjoy the fruits of their labour. When all men labour, all men will have leisure. Not only will each man's necessary share of labour be less but it will be for his own benefit, he will be free to accomplish it how and when he likes, to linger over it and make it a labour of love, he will bring to it recuperated powers, and a mind enabled in his resting-time to wander at will in the fields of knowledge and assimilate all helpful facts. Only a leisured man can be in any true sense of the word an educated or complete man. Universal education is infallibly a delusion until all men have time to think; no cramming of facts and figures will educate; learning is useless unless men have leisure to meditate upon and understand that which they see and hear.

Until leisure is no longer the exclusive appanage of a class, until it is not only the fortunate worker who can at unfrequent intervals release himself from labour and enjoy the sweetness of physical calm amid pleasant surroundings—in other words, until the social revolution has been accomplished, the lives of those who labour must be wellnigh joyless, devoid of beauty or repose, untouched by culture and unglorified by art. But the revolution advances, and Freedom calls to them that are weary and heavy laden, not least among the boons she proffers being that she will give them Rest! H. HALLIDAY SPARLING.

CAMBRIDGE.—At the Cambridge Quarter Sessions, Henry Shedd, 42, was brought up to be dealt with the other day as an incorrigible rogue, he having refused work offered him at three shillings per day, and consequently gone into the workhouse. The Recorder, Mr. Bulwer, Q.C., sentenced him to one month's hard labour and twelve strokes with the "cat," remarking that he was like some vagabonds in London who imposed on the sympathetic as the "unemployed." Is it a crime in this country for a man to refuse to enter into a contract which he considers unfair to himself? Had he accepted the offer, he would very likely have been directly injuring other men who may be receiving higher wages for the same class of work. And having refused to do this mean thing, Henry Shedd applies to the workhouse for relief from starvation—that relief being his right as an Englishman. Where in all this is the crime that justifies the application of a punishment reserved almost exclusively for garroters and the most brutal of wife-beaters? A pretty pass the "free" labourers of England are coming to if they are to be forced to sell their labour at the price fixed by any thievish lawyer who may have the power to order the punishment of the "cat" as an alternative. It would be interesting to know what is the minimum wage allowed by Mr. Bulwer, Q.C., who charges for his services probably as much for every ten minutes of his time, as he would compel a more useful member of the community to toil a long day for.—T. B.

THE KERNEL OF SOCIALISM: A WORD OF WARNING.

It is impossible for any progressive movement not to suffer misrepresentation. Take the Protestant Reformation; its leaders were robbers, they were fit only for the stake; their aims too were the subversion of authority. For the early Free-traders epithets sufficiently opprobrious could not be found. Even Christ himself, after all the vials of wrathful authority had been poured out on him, and after suffering every kind of misrepresentation and calumny, was slaughtered by official ruffians because he dared to take up the cause of the poor and the oppressed.

Socialism is not—indeed it cannot be—exempted from the misrepresentation and persecution common to every righteous cause. We call it a righteous cause for the reason that, as we shall see by-and-by, its aim is to restore to the disinherited what they have been robbed of, and the way that it is to accomplish this aim is by unmasking the frauds that under high-sounding phrases, backed by brute force, are practised upon the people of every land. Even if we did not know anything about Socialism itself, we should still be inclined to think it a righteous cause from the mere fact that it is called by such hard names in the world. Did not Jesus himself say: "Blessed are you when all men speak ill of you?"

We have just spoken of the method whereby Socialism is to accomplish a grander and greater restitutive act than history knows anything about. Now, when one comes to think of it, everything that is rightly called a reform is really an act of restitution. What, for instance, are these things called Reform Acts in English history but a restoring of certain privileges to classes that other classes, being able to command more brute force, took from them? The reader may be inclined to ask here, How can the extension of the franchise be an act of restitution, seeing that the classes to whom it has been successively extended never possessed it at all? To restore anything it must have been first possessed certainly, and as the right of voting was never possessed by the classes on whom the Reform Acts conferred it, that right could not have been restored to them by these Acts. True—but it is not the right of voting that these classes struggled for, it is the power that is implied in this right, and previous to their receiving this power they had not a whisper in the management of affairs that were as much theirs as anybody's else. What had been taken from them was the management of their own affairs; this these Reform Acts are an endeavour to return.

Let us refer again to the repeal of the Corn Laws, the greatest reform of the century. It was purely a restitutive act. Under the operation of the Corn Laws, from the people of this country a tax was taken which went into the pockets of landlords. This money was by Free-trade allowed to remain in the pockets of the people; in other words, it was restored to the people. Then there is that religious agitation that we have already mentioned, viz.: the Protestant Reformation. When we come to strip it of all its accessories, of all its trappings and all its mystic adornments, we find only a question of £ s. d. remaining. What the devil did the peasants of Bohemia or anywhere else care about freedom of thinking? Their thinking never—at any rate seldom—went beyond their own little homesteads. Anyway, whether it did or not matters not; what set them and the rest of the world aflame was the discovery that the Pope had no right to demand and to make them pay money. To resist the Pope's demands, they had of course to combine; for the Pope had all the power. This combining cost them just as much, perhaps more than they had been obliged to pay the Pope. That, however, is usually the case when people begin to fight—law-suits instituted for the recovery of a few pence, to wit, often costing thousands of pounds.

These rambling remarks about reforms are put forward here to enable us to answer the question as to the accomplishing of the aims of Socialism by force. Take the Protestant Reformation again. There was a great deal of blood shed over that. But whose fault was it? If the Papal authorities had been wise, they would have said to the people: "You have found us out, you have got the best of the argument, it is quite true that we can in no way help you to save your souls, it is quite true that we have been only pretending this with a view to getting money from you so that we might live all the more comfortably, and now that you have found out the trick, it is quite useless for us to hope to extort anything more from you." Instead of adopting this sensible course, however, the authorities set themselves to thrust down the necks of the people a lie. Of course the people revolted, and of course the people succeeded.

Now let us take Socialism. The industrial classes have found that it is quite unnecessary for them to give of the fruit of their toil to certain other classes. They have found out the trick whereby the greater share of the produce of their labour is taken from them. He is a poor conjuror that thinks of deceiving his audience once his methods are discovered: is he going to intimidate them into astonishment at his performance by any amount of force? Certainly not. Now why will the authorities persist in trying to force the people to believe in a trick that has been found out? It is absolutely impossible; they can never succeed; the secret is known to too many.

What the authorities ought to do and those that have been taking money from the workers of the world is to say to the people: "You are quite right, all these things that we have taken hold of are yours, we see it is perfectly useless for us to try this game any longer, you are just as clever now as we ourselves are. We must, therefore, come to

some new arrangement. We and our families have as much right to live as you and your families have; besides there is plenty and more than plenty for us all." Now that would be the way for one set of men to address another set of men, and there would then be some hope of settling things amicably. Men, however—real honest, truthful, outspoken men—are scarce, especially scarce amongst the governing classes, so there is little hope of such many proceedings as those indicated. Let those in authority take warning. "A man," says Carlyle, "can have himself shot with cheerfulness; but it needs first that he see clearly for what. Show him the divine face of Justice, then the diabolic monster which is eclipsing that; he will fly at the throat of such monster, never so monstrous, and need no bidding to do it. Woolwich grapeshot will sweep clear all streets, blast into invisibility so many thousand men; but if your Woolwich grapeshot be but eclipsing Divine Justice, and the God's radiance itself gleam recognisable athwart such grapeshot—then, yes then is the time come for fighting and attacking. All artillery parks have become weak, and are about to dissipate: in the God's thunder, their poor thunder slackens, ceases; finding that it is, in all senses of the term, a *brute* one!"

If then there be a resort to force in the struggle for the aims of Socialism, it will not be the fault of those that see "the divine face of Justice," it will be the fault of "the diabolic monster" that seeks to eclipse that face, that seeks to perpetuate a lie, that seeks to keep nations in bondage and poverty. Socialism is of all things the gospel of peace; of course no refined idea can appear so to addle-headed authorities.

Really they must be addle-headed these rulers of ours; for after all Socialism aims at realising one of their own doctrines. Even Sir Charles Warren practices it amongst his men; for did he not the other day reward certain men for their industry, and we take it that their rewards were apportioned according to their industry. Now, this is what Socialists want; they want to have industry rewarded, and idleness and frivolity discouraged.

Then as to the allegation that Socialism means the destruction of property. Let us for a moment consider why we have such a thing as property at all. The reason that society puts itself about to insure this or that man in the possession of such and such goods is to encourage industry. This is the recognised theory, the orthodox theory if you like, the theory that would have the support of these heaven-descended patriots called lawyers and statesmen, to differ from whom is expressly forbidden—at any rate it ought to have been forbidden in a commandment all by itself! However, never mind these wiseacres begirt with red-tape, though they are on our side on this point they will never be of any use to us.

To resume our argument then—Why does society have such a thing as property at all? Why should it put itself about to insure any man in the possession of whatever goods he may have got hold of? The only reason that can be given for this, and a very good one it is, as already mentioned, to encourage industry. For instance, I make chairs; suppose that as soon as I have done so a stronger man than myself comes along and takes them from me; I should most certainly come to the conclusion to make no more chairs, because I would derive no benefit from pursuing such a course, and would at once betake myself to procuring whatever I wanted by stealing also. Of course there would very soon be nothing to steal and society would at once collapse. To prevent this collapse, however, and to preserve its own life, society steps forward and says that these chairs are mine, that they are mine because I made them. The reason that such a course of conduct on the part of society preserves its life is because I am thereby encouraged to make more chairs and every other maker of other things is encouraged in the same way. Thus are the members of the community kept supplied with such commodities as are required.

The institution of private property then is maintained, or ought to be maintained, for the sake of encouraging industry and for the sake of nothing else. How far does society practically adhere to this the recognised theory of property? It has departed from it as far as it can. To see that this is so the merest glance round is sufficient; for those that have made everything have got nothing, while those that have made nothing have got everything, and for this reason modern society is in great peril—a very good reason too why it should be in peril. Now Socialists want to remove this peril and they propose to do it in the only way that it can be done, viz., by securing to the workers the results of their toil. They want each man to be rewarded according to his industry, and they want the people that go idle to enjoy the fruits of idleness, viz., nothing at all.

Now can any cause be more righteous than this? Can Socialism be more grossly misrepresented than when the destruction of society is ascribed to it? Why it offers to society the only way of escape from destruction! Moreover can any honest man be anything else than a Socialist? Can any honest man support the present system, which is based upon and maintained by fraud and violence? R.

"Little and often," as the land-grabber said when he moved his fences a foot a week.

"Bear ye one another's burdens," as the capitalist said when he lifted the load of wealth off his workmen.

What is competition as far as the labourer is concerned? It is work put up at auction. An employer wants a man. Three men present themselves. One demands sixty cents a day because he has a wife and children to maintain; another has a wife, but no children, and will take fifty cents. A third, who has neither, is satisfied with forty. What becomes of the other two? Who then is so blind as not to see that under the empire of unlimited competition wages must reach their lowest ebb.—*St. Simon.*

INTERNATIONAL SOCIALIST AND LABOUR NEWS.

BRITAIN.

The wrought nail-makers of Staffordshire and Worcestershire have obtained from the employers an advance in wages of ten per cent. A strike was threatened, but it has been thus averted.—U.

NELSON.—ONE WAY OF REDUCING WAGES.—On Monday, at dinner-time, at a firm in this district, the weavers were surprised at the door being locked until after the engine started. But when all got to work it is stated the reason was soon found out, as the tackler, who it appears had been changing the wheels, so as to make the cloth $\frac{1}{4}$ of a pick per quarter of an inch stronger, had failed to fasten one wheel, and the weavers' attention being called to the wheel being loose, they naturally looked at the wheel, and found that it contained three teeth more than the wheel they had on before dinner. Other weavers did the same, and found theirs had been changed also. It has caused no little comment in the district.—*Cotton Factory Times.*

OLDHAM.—A HARD CASE.—"At a certain mill, one of the minders was recently discharged under peculiar circumstances. It appears the minder in question was a tenant of one of the houses which belonged to the company for some years, and having suffered severely in his family through ill-health, he took it in his head to remove his abode to some more healthy locality. This he did about a fortnight ago. He received a week's notice as the result to quit his employment. This he would not stand, and said he would not work the notice, so the manager said he could give over at once, alleging that he had not turned as much work off as the other minders. It is strange they could not find that out until then, as he had worked for the firm many years. The doctor attending the minder's family had advised him to leave the house a long time before. During the last month of his residence there he had three of his children and his wife down ill at one time."—*Cotton Factory Times.*—It is becoming quite a common thing for men to be discharged because they refuse to live in their employers' cottages. It only shows how much the workers are slaves, that they can be compelled on pain of starvation to live in houses belonging to their masters however unhealthy they may be. But this is not the worst of it. Supposing there comes a dispute between the men and their master, and the men strike, the employer has nothing to do but give them a week's notice and turn them out into the street, where they stand a very poor chance of getting a decent house let to them. In manufacturing villages where accommodation is limited, this puts the men quite at the mercy of the employers, as was seen at the strike of miners at Denaby Main Colliery some little time ago, when the men had to improvise tents and camp in a field in the worst of weathers. Surely it is time the trades' unions learnt that they can never get justice for the workers while they simply go on giggling for a bit here and a bit there. Let them make up their minds to strike at the root of the evil, and do away with the opposition of interest between the employers and employed altogether.—E. U.

IRELAND.—The Clanricarde estate, on which the battle between landlords and tenants seems likely to be fought out to the bitter end, is situated in county Galway in the West of Ireland. The estate consists principally of mountain heather land, and whatever parts of it are tilled have been reclaimed by the tenants. Lord Clanricarde never resides on his estate, but he draws from Galway alone more than £20,000 per annum. The Land Commissioners have already made reductions of from 40 to 50 per cent. on several of his farms. In November last, 216 tenants occupying mountain land applied for a reduction of 25 per cent. on the rents then due, accompanying their request by a memorial, showing that through bad seasons it was impossible for them to pay the full amount. No answer was made to this except the substantial one of eviction. Four tenants were evicted, and sixteen others have threats of eviction hanging over their heads. Fifty-six neighbours and sympathisers who garrisoned the houses and resisted the police and emergency men, are now awaiting trial in Galway gaol. All the tenants have bound themselves to pay no rent until the evicted ones are allowed to return to their holdings. Lord Clanricarde refuses to make any concession, and a pitched battle will probably be the result. It is noticeable that 100 police and 200 soldiers were employed to evict the four tenants, at a cost of over £1000 to the State. This shows clearly how the rights of property are only maintained by and at the pleasure of Society, and so soon as it is convinced that these rights are not consonant with the common good, Society will be justified in withdrawing its protection, and these so-called rights will then cease to exist.—U.

DUBLIN.—A few poor Jewish refugees have been trying to support themselves here by supplying the proletariat with goods at 1s. per week. The shopkeeping classes are in arms against them. Placards and letters in the press call for their expulsion bag and baggage, but as the workers say the Jews give them good value and take the money when it can be given, I am afraid the bourgeois must let their rivals alone.—J. M.

The largest brewery in the world is for sale, Tower "Guinness's," it covers forty-two acres; present profits half a million a year; price only six millions. Poor Sir Edward can't stand, the strain it requires to manage the vast concern. He had a hard time of it, having like Sir Boyle Roche's bird, to be in two places at once, viz., in England or the Continent, and now it appears was managing at home at the same time. Well, the Guinness's were the best employers in the world. I fear the company will not be so Liberal as to pensions and sick pay, etc.—J. M.

FRANCE.

More than twenty fresh condemnations have been made against those accused of instigating the disturbances at Vierzon. The terms of imprisonment vary from six months to fifteen days. Féline, editor of the *Cri du Peuple*, is among the number, which also includes several women.

At the sitting of the Municipal Council on the 18th, Citizen Vaillan moved that the following proposition be laid before the Commission of Labour: "The Council deliberates that a sum of 4000 fr. be put at the disposal of the Mayors of Vierzon-ville and Vierzon-village for the relief of the inhabitants of their commune, victims of the stoppage of work of the Société Française, etc."

The Socialists of Paris held a successful meeting in the Salle Rivoli last week, to express their sympathy with the Vierzon strikers and the victims of the Bourges prosecutions. Camélinat took the chair, and among others Guesde, Pyat, Vaillant, Roche, and Susini addressed the meeting amid much applause. Resolutions were passed condemning the action of the police and the government, and commending the attitude maintained throughout at Vierzon.

At the "Creolit Industriel" the salary of the majority of the employés varies from 50 fr. to 100 fr. a month. The regulation hours are from 9 a.m. to 5 p.m., but during eight or nine months of the year they have to work overtime, that is from 8 a.m. to 11 p.m. without increase of pay. Those who take it into their heads to claim an increase are shown to the door "like dogs," as the head of the staff elegantly terms it.—*Cri du Peuple*.

The delegates of the League organised against the Registry Offices have been charged with the duty of presenting a petition to the Chamber insisting on the speedy suppression of the same. They accordingly assembled the other day and marched along to the Palais Bourbon, accompanied by from 200 to 300 comrades, who waited about on the Boulevard Saint-Germain while the ten delegates penetrated the building. Their commission over they marched through the streets, the *cortège* swelling to about a thousand calm and orderly manifestants. On reaching the Porte St. Martin, the calm was disturbed by the uncalled-for interference of the police. In spite of the polite reception previously accorded to the delegates by Sieur Gragnon, the police now barred the way and received the procession with their usual brutality, the result being some resistance and disturbance, and the arrest of several citizens.

The late events at Vierzon have been this week the subject of a lively discussion in the Chamber, and of a certain show of temper on the part of the Minister of the Interior, which is magnified by some of the papers into a short-lived Ministerial Crisis. Several Socialist Deputies took part in the debate, and spoke clearly and to the point. Basly made an energetic, straightforward speech, in which he censured the violent conduct of the authorities at Vierzon, and the verdict at Bourges, and struck a note of warning in touching on the rapid and menacing development of the Disinherited class and their future action. He said it was not by putting in prison men who demanded bread and labour that you would arrive at social calm and order. "Not only at Vierzon but throughout the country workers are thrown on the streets because perfected machinery produces twenty times more than manual labour, costing only a centime an hour, while a worker requires from 35c. to 50c. This army of starving men, formed throughout the country of honest men claiming bread and labour, do you not consider this as the presage of a bloody revolution?"

An indignation meeting has been held at Bourges, where those arrested in consequence of the disturbances on October 5th at Vierzon are detained. Jules Guesde made a vigorous speech, and a vote of sympathy with those involved and a protest against the verdict passed on them was unanimously carried by the meeting.

HAVRE.—Among the divers branches of industry of the Havre, few have suffered so much as that of basket-making. Our trade has been languishing for several years, and now we are receiving the last blow, for the goods we are principally employed in making are now manufactured at the prison. If we do not want to lose our work we have to produce at the same price as the prisoners do.

LYONS.—Last week, the first National Congress of Working-men's Syndicates was opened at Lyons, the number of delegates present being about 150. The Commission concerned with discussing the relations between capital and labour unanimously voted the socialisation of production and distribution. A manifesto giving a *resumé* of the work of the Congress, and declaring social-revolutionary principles, was received with acclamation. The "tricolor rag," which had been flaunting it throughout the sittings was exchanged for the "holy red" of the Revolution, which was hailed with thunders of applause by the public.

ITALY.

Trajani, Minister of Justice, has moved by a special bill in Parliament, the pardon of Amilcare Cipriani, condemned to twenty years' imprisonment and twice elected as deputy in Forli a Ravenna.

A Congress of Co-operators was held in Milan from the 10th to the 13th of this month, a congress pompously and noisily announced by those interested in confusing and mystifying the people, and ending up in a wilderness of chilly discontent. Among the crowd of doctors, advocates, deputies, etc., that were assembled to discuss the question according to their lights, the voice of the Labour Party made itself heard with vigorous persistence through the mouth of the Socialist Lazzari, who moved several resolutions bearing on the true aims of co-operation as it should be. The deputies Costa and Moneta and some few others treated the question honestly on its right footing; the rest of the two hundred or so assembled lost themselves in a sea of words, the four days being spent in inconclusive and futile discussion.—*Fascio Operaio*.

The members of the Central Committee of the Italian Labour Party, having fulfilled their eighty days' term of imprisonment in the prison at Milan (although the greater part of them are only liberated upon sufferance), they have again taken to the field with zeal unabated, and brought out a new number of their organ, the *Fascio Operaio*, and all goes merrily along—till next time. All success to our fellow-workers!—M. M.

International Union of Glass-Bottle Makers and the Socialist League.

On Tuesday evening the 19th inst. the members of the Socialist League gave a supper to the International Union of Glass-Bottle Makers, who have recently held their first congress in the Hall of the League—Bax (Socialist League) was in the chair. He welcomed them in the name of the League. Mahon proposed "Success to the International Union of Glass-Bottle Makers." Graham, in answer, said, they had tried first a local then a national union, but it had failed. They now attempted an international one, and he believed it would succeed. He related how they once went out on strike against a certain capitalist in Dublin named King, who tried to reduce their wage. King, to force them to submit, brought from Denmark a number of "hands" to take their places. The Danes were, however, all Socialists, and through their international spirit they refused to compete against the Irish workmen. King was therefore defeated; and as he had told these men there was no strike in Dublin they threatened to take proceedings against him for bringing them over under false pretences. Ultimately he had to send them home, the whole affair costing him over £3000. The Irishmen then returned to work on their previous scale of pay. This was one instance which taught the value of an international union of the workers.

Blundell, Nicoll, Webb, and Chambers, of the League, also delivered short addresses in proposing other toasts of a similar nature. Hagan and Bentley spoke in Danish and German in reply. Their speeches were translated by Dave and Charles. We concluded a very enjoyable evening by singing and recitations, and parted after giving three hearty cheers for the Social Revolution.

W. A. CHAMBERS.

THE SOCIALIST LEAGUE.

OFFICES: 13 FARRINGTON ROAD, E.C.

Branch Subscriptions Paid.

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

Executive.

At their usual weekly meeting on Monday night, the Council accepted the Fulham and North Camberwell Branches. Fred Henderson was appointed Lecture Secretary. Instructions were issued to the Strike Committee: to which Charles and Mahon were added.

Instructions to Strike Committee: 1. That the Committee appointed on Sept. 13th, on the Labour Question, be called the Strike Committee, and instructed to meet on Saturday next at 6 o'clock. 2. The instructions to this Committee to be that they are to enquire into all strikes and report to the Council with a view to sending literature and speakers to those places to make propaganda. 3. That they collect notes and statistics on the Labour Question the cost and results of strikes, &c., for the *Commonweal*. 4. They shall also enquire into and keep a record of wages paid in different trades, now and forty years since. 5. That the Committee obtain all possible information on International Labour questions, especially in reference to the capitalists taking advantage of the low standard of living of the workers in one country, to introduce these labourers, to compete against their brother workers of another, and every possible occasion be taken of bringing about the solidarity of the workers the world over, opposed to the universal oppressor, the capitalist. 6. That a Propaganda Strike Fund be opened in the *Commonweal*, and the Committee be empowered to raise money by concerts or otherwise for this purpose.

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.—The usual weekly meeting of this Branch was held at the Communist Club, Tottenham Street, on Friday, October 22, when W. A. Chambers delivered a short address upon the "Way to Help the Cause." He advised members to educate themselves preparatory to teaching others, otherwise they would retard and not advance the cause of Socialism. A good discussion followed. It may be of interest to the members of the Bloomsbury Branch and the League to hear that a comrade of ours named Abel has established two Socialist clubs, one in Stockholm and the other in Christiania.—W. A. C.

CLERKENWELL.—On Wednesday, October 20, H. A. Barker gave a very interesting discourse on "The Whole Truth, and Nothing but the Truth" to a fair audience; a good discussion followed. The usual open-air meetings have been held during the week. On Sunday, October 23rd, J. L. Mahon addressed a good meeting on "The Trades' Congress." He pointed out that leaders of certain trades were "aping their betters," and that such men as Broadhurst, Burt, Burnett, and the other trimmers, should be regarded as obstructionists to the Cause of Labour, that cause being the right of every one to the full result of their work. Fair sale of *Commonweals*. Collected for the Defence Fund, 11d.—W. B., sec.

CROYDON.—Last Sunday, G. B. Shaw gave a most entertaining lecture on "Why we don't Act up to our Principles." He pointed out in an amusing way how impossible it was for any society, rich or poor, to act up to his belief in this individualistic state of Society. However he may try he finds himself baffled at every turn. A long and warm debate followed, upon which the lecturer replied conclusively. Two new members made; good sale of literature and collection.—A. T., sec.

HAMMERSMITH.—Although the readers of the *Commonweal* have not heard much of this Branch lately, nevertheless we have not been idle. The outdoor meetings on Sunday morning at Beadon Road and at Walham Green have been regularly continued, comrades Tarleton and Tochatti being the usual speakers. At the latter place, where the average attendance numbers from two to three hundred, we often get what is so much to be desired, honest and intelligent opposition, and so much interest has been aroused in the neighbourhood, that some of our members residing hereabouts have determined to start a Fulham Branch. Suitable premises have been taken at Walham Green, and on Sunday evening next we hope to commence a course of lectures. Comrade R. McCormack will be pleased to receive the names of Socialists desirous of joining. The outlook at Hammersmith is decidedly encouraging. The Sunday lectures have been generally well attended. Besides lecturers from other Branches, we have received much valuable help from the Fabian Society.—E. W., sec.

HOXTON.—On Thursday evening, a good outdoor meeting was held; Pope, Davis, and Barker spoke. On Sunday morning, Lane addressed a good audience; a lively discussion followed, in which a local magnate and comrade Barker participated; literature sold well. The indoor meeting in the evening was a good one, H. A. Barker lecturing on "The Whole Truth, and Nothing but the Truth." A resolution expressing approval of the action of the Social Democrats, in connection with the unemployed, was passed unanimously.—H. A. B., sec.

MERTON.—On Sunday evening, a joint meeting of the committees of the Merton and Mitcham comrades was held to consider the winter campaign, and to draw up a deed of affiliation together. It was resolved that whilst we join the two Branches, we recommend to the Council to have a general affiliation card issued that will admit to all the Socialist clubs in the country.—F. Kirtz, sec.

MITCHAM.—On Sunday, we held a brief meeting upon Mitcham Fair Green, and afterwards adjourned to the new club-room, where Mahon concluded his address on "The Aims of the Socialist Party." He urged upon his hearers the necessity of joining an organisation like ours, and to raise themselves out of the humdrum slave life at present led by the working-class, to consider themselves as part of a great human brotherhood, and to work to realise true human liberty; also the right to the means of happiness and comfort, and not as now, the mere right to starve. The lecture was loudly applauded by an attentive and numerous audience. Our progress to and from the Fair Green to our premises was attentively watched by a strong contingent of police and detectives, who seemed to apprehend a design upon our part either to steal the Fair Green or to loot the new bastille facing our door; one of the detectives applied his ear to our keyhole and listened to Mahon's speech, whereby we hope he profited much. They strove by an irritatingly offensive demeanour, which only these semi-educated uniformed buccolics know how to assume, to intimidate the working-men from entering our room. Our Mitcham club-room was a dilapidated ruinous shed, which by purely voluntary efforts on the part of our Mitcham and Merton comrades, has been transformed into a comfortable club-room, and we hope that during the coming winter it will be the means of drawing the working-class of the neighbourhood into fraternal union.—F. Kirtz.

BINGLEY.—We had comrade Mitchell from Bradford to give us a lecture on Tuesday evening, on "Principles of Socialism." No opposition. Two of our comrades visited Keighley again on Saturday, and sold some *Commonweals* and pamphlets.—J. W. L., sec.

BRADFORD.—On Sunday, October 24th, comrade S. Mitchell read a paper on "Usury," at the Exchange Hotel, City Road; a lively discussion followed, the audience showing much appreciation and sympathy.—C. H., sec.

GLASGOW.—On Thursday evening, on the invitation of comrade Small, miners' agent, comrades Greer and Adams addressed a meeting of some three hundred miners at Blantyre. The reception accorded to our comrades' exposition of the labour problem was of the heartiest description. On Saturday afternoon an open-air meeting was held on the Glasgow Green, when comrades Warrington, Greer, Downie and Glasier spoke to a large and very sympathetic audience. On Sunday morning the Secularist lecturer, Mr. Levy (the "D" leader writer of the *National Reformer*), lectured on "Freedom v. Socialism" in the Secularist Hall. Those who went there to hear a creed attack on the weak side of Socialism were rudely disappointed, as Mr. Levy in one breath asserted both that Socialism was to be the tyrannical scourge of future generations of humanity (if we had not courage enough to "remain free!") and that its exponents took the liberty of differing on material points so that he could not get a clear notion of what Socialism really meant. He wanted an "authority," and, of course, found that handy in the inevitable Mr. Cairns (Mill no longer holds good with Mr. Levy.) The lecturer recommended as a cure for our undeniable evils: "Individualism," tempered by a little land reform in the style of Mr. Bradlaugh! He defended the profits of the capitalist by defining it (1) Interest on capital; (2) Premium for risk; and (3) Wages for superior performance in the "organisation of labour." In short, the commonest Liberal clap-trap ever heard of. Comrade Hutchison was right indeed in saying that if that was all that could be said against Socialism, there was no danger for us from argument. Comrade Scheu vigorously showed up some of the most glaring fallacies and inconsistencies of the lecturer, and got a good deal of encouragement from the audience who evidently enjoyed the treat of hearing for once a spade called a spade. While Scheu was assailing Levy in the Secularist Hall, comrades Downie, Greer, and Glasier were addressing an open-air meeting of some 200 people at the Green. No one who heard Downie and Greer speak on this occasion could but acknowledge their mastery of Socialist teaching. On the afternoon comrades Greer and Warrington addressed another large open-air meeting on the Green. At seven o'clock in the evening comrade Scheu lectured in the Lesser Albion Hall on "The Socialisms of Owen, Blanqui, and Marx." For the first time we made a charge for admission, viz., 3d. and 6d. Notwithstanding this fact we had a very good audience. Comrade Scheu spoke for nearly two hours with mastery clearness and eloquence, and during that time the entire audience listened with rapt attention. At the conclusion of the lecture a few questions were asked, and Mr. Shaw Maxwell of the Land Restoration League, and Mrs. Neilson, a warm friend of the League, spoke in support of Socialism—the latter earnestly deprecating any resort to violence. Some new members were enrolled, and one of the best propagandist meetings we have yet held then terminated. On the same evening our comrade George McLean, of Cambuslang, addressed a large meeting in the Henry George Institute on the "Social Condition of the People of Jamaica."

HAMILTON.—The first weekly meeting of this Branch was held on Thursday in the British Workman meeting-room, comrade John McMunn, President of the Lanarkshire Miners' Union, in the chair. There was a very good attendance of members. A deputation from the Glasgow Branch of the League, consisting of comrades Warrington, McLean, Muirhead, and Glasier, attended, and advised the members regarding the constitution of the League and matters of organisation. Arrangements were made for a course of weekly lectures, comrade McLean of Cambuslang, giving the first on the following Thursday. The best means of promoting the sale of *Commonweal* in the district was then discussed. The prospects of the new Branch are very hopeful, the promptness with which the members paid their first contributions being of itself a very encouraging sign.—J. B. G.

HULL.—This Branch has taken a house and shop at 11, Princess Street, off Mason Street and Sykes Street, as club-room and depot for literature, which will be opened next week. We intend to make a vigorous attempt to push Socialism here, and hope our London comrades will heartily co-operate as far as possible.—E. T.

MANCHESTER.—A good open-air meeting was held on Sunday morning at our usual station; at the close some lively discussion took place with a man who objected to hear the great leaders of the people, Broadhurst and Co., spoken of as mere political bosses. We have arranged to have lectures in our club-room every Thursday evening. Members will please turn up early, so as to get the business over in time for the discussion.—R. U.

NORWICH.—We held our usual meeting at St. Faith's on Sunday morning, though the weather was very cold; also a very large meeting in the market-place. In the evening C. W. Mowbray lectured to a crowded audience on "The Poor Laws and Socialism." Sale of literature this week amounted to £2s. 10d. which must be doing some good. Our membership is now over 60.—C. W. M.

READING.—William Morris lectured here Monday, October 18th, at the "British Workman" for a Radical debating club, on "The Coming Epoch." The lecture was attentively listened to, and well discussed by a good audience.

LECHLADE.—On Friday, October 22nd, H. H. Sparling lectured here to an attentive audience of about 200. The only opposition was from a clergyman, and consisted of the usual stupid personalities. The audience was with the lecturer throughout.

LECTURE DIARY.

London Branches.

- Bloomsbury.**—Communist Club, 49 Tottenham Street. Friday Oct. 29, at 8 p.m. Comrade Lessner will open the discussion on "Socialistic Tactics."
- Clerkenwell.**—Hall of the Socialist League, 13 Farringdon Road, E.C. Sunday October 31, at 7.30 p.m. A Lecture. Wednesday November 3, at 8.30 p.m. P. Barry, "The Bankruptcy of Labour."
- Croydon.**—Royal County House, West Croydon Station Yard. Sunday at 7.30 p.m. J. L. Mahon, "The late Trades' Congress at Hull."
- Fulham.**—11 Shorolds Road, opposite Liberal Club. Sunday October 31, at 8 p.m. H. H. Sparling, "What we want and how to get it."
- Hackney.**—Kenton Coffee House, Kenton Road, Well Street.
- Hammersmith.**—Kelmescott House, Upper Mall, W. Sunday Oct. 31, at 8 p.m. C. M. Wilson, "The Revolt of the English Worker in the Nineteenth Century."
- Hoxton (L. E. L.).**—Exchange Coffee House, Pitfield Street, opposite Hoxton Church, N. Sunday Oct. 31, at 7.45 p.m. T. Binning, "The Irish Question."
- Merton.**—11 Merton Terrace, High Street. Club Room open every evening. Committee meets every Thursday.
- Mitcham.**—Corner of Merton Lane and Fountain Place. Club Room open every evening from 7.30 till 11.
- North London.**—Business Meeting at 32 Camden Road Fridays at 8 p.m.

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 Rd. Wednesdays, at 8.
- Dublin.**—102 Capel Street, every Tuesday at 8. Lectures and Discussions.
- 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 Sunday open-air meetings on the Green at 11.30 and 4.30. A lecture in favour of Socialism will be delivered by C. F. Jamieson on Sunday morning at 11.30 in the Ram's Horn Assembly Rooms, Ingram Street. On Sunday evening, in our Rooms, James Mavor will lecture on "Political Economy."—On Monday evening open-air meeting at Parkhead

- Cross.**—On Tuesday evening at 8, a full meeting of members requested, to hear financial statement and arrange winter series of lectures.
- Hamilton.**—Branch meets every Thursday evening at 7.30 in the British Workman Meeting Room. On Thursday first comrade John M'Munn will lecture on "What is Socialism?" Discussion after lecture and members enrolled.
- Hull.**—11 Princess Street, off Mason Street and Sykes Street. Reading-room open every night, 7 to 11 o'clock. Lectures on Sundays at 7 p.m. Any one wishing to help towards furnishing the rooms should write to E. Teesdale, 20 Shakspeare Street, or J. Devlin, 11 Princess Street.
- Ipswich.**—"George Inn," Woodhouse Street.
- Leeds.**—New Fleece Inn, Pemberton Street, Dewsbury Road. Thursday Nov. 4, at 8 p.m. T. Maguire, "Socialism and Political Action." 11. Comrade Allworthy, "Socialism: Will it Benefit the People?"
- 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 7.30 p.m. prompt. Lecture with discussion at 8 o'clock.
- 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. Thursdays, at 8.30 p.m.

Open-air Propaganda for the Week.

LONDON.					
Date.	Station.	Time.	Speaker.	Branch.	
Sat. 30.	Hyde Park (Marble Arch)	4	H. H. Sparling	Clerkenwell.	
	Harrow Road ("P. of Wales")	8	The Branch	N. London.	
	Mile-end Waste	8	The Branch	Mile-end.	
S. 31.	Marylebone—corner of Salis-	11.30	D. J. Nicoll	Marylebone.	
	bury St. and Church St.				
	Hackney—"Salmon and Ball"	11.30	Graham and Lane	Hackney.	
	Cambridge Heath Road				
	Hammersmith—Beadon Rd.	11.30	Tochatti	Hammersmith.	
	Hoxton Ch.—Pitfield Street	11.30	H. Davis	Hoxton.	
	Mile-end Waste	11.30	H. A. Barker	Mile-end.	
	Mitcham Fair Green	11.30	F. Kitz	Merton.	
	Regent's Park	11.30	H. Charles	N. London.	
	St. Pancras Arches	11.30	W. A. Chambers	Bloomsbury.	
	Walham Green, opposite Station	11.30	H. H. Sparling	Hammersmith.	
	Hyde Park (near Marble Arch)	3	A. K. Donald	Marylebone.	
	Victoria Park	3.30	H. A. Barker	Hackney.	
	Clerkenwell Green	7	H. Graham	Clerkenwell.	
Tu. 2.	Euston Road—Ossulton St.	7	F. Henderson	N. London.	
	Mile-end Waste	8	The Branch	Mile-end.	
	Soho—Broad Street	8	The Branch	Bloomsbury.	
W. 3.	London Fields—Broadway,	8.30	W. A. Chambers	Hackney.	
	opposite "Sir Walter Scott"				
Th. 4.	Hoxton Ch.—Pitfield Street	8	H. H. Davis	Hoxton.	

PROVINCES.

- Leeds.**—Hunslet Moor, 11 a.m.; Vicar's Croft, 7 p.m., Sundays.
- Manchester.**—Corner of Gorton Lane and Ashton Old Road, Sundays at 11.30.
- Norwich.**—St. Mary's Plain, 11 a.m.; Market Place, 3 p.m.—Sundays
- Oldham.**—Curzon Ground. Sundays, afternoon and evening.

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

"THREE KINGS' TAVERN," Clerkenwell Close.—Sunday October 31. J. D. McGregor, "Speeches in Recess."

CHRISTIAN SOCIALIST SOCIETY, Industrial Hall, Clark's Buildings, Broad Street; Bloomsbury.—Wednesday November 3. T. R. Wright, "Social Perspective: or Appearances and Realities."

LANCASTER.—William Morris will lecture in the Palatine Hall, on Tuesday, November 2, on "Socialism, its Aims and Methods." Friends in the neighbourhood willing to help in any way are asked to communicate with Rev. Z. P. Hall; Lansdowne.

SOCIALISM IN NEWCASTLE.—A Society for the discussion of Socialism has just been formed in Newcastle. All Socialists and others interested in the subject, are invited to join. The secretary is Edward R. Pease, 29, Claremont Road, Newcastle-on-Tyne.

"COMMONWEAL" PRINTING FUND.

Bloomsbury Branch (weekly)	£0 5 0	C. M. Piltner, Sydney, N.S.W.	£0 5 0
Hammersmith Branch (2 weeks)	1 0 0		£1 10 0
		Ph. W., Treasurer, Oct. 26.	

FREE SPEECH DEFENCE FUND.

By Mrs. Mainwaring, collected		Clerkenwell Branch (Oct. 24)	£0 0 11
in Hyde Park	£0 6 3		£1 5 10
North London Branch (Oct. 17 and 24)	0 18 6	Owing	5 19 4
		Deficit	£4 13 6
		Ph. W., Treasurer, Oct. 26.	

A CONCERT will be held at FARRINGTON HALL, 13 FARRINGTON ROAD, E.C., on Saturday Evening, October 30, at Eight o'clock, for the purpose of raising Funds for the HACKNEY SOCIALIST CLUB. Admission by Programme (6s. each), which can be obtained at the Office.

AN EDITOR wanted for a German Newspaper (weekly) based on Socialist Principles to be started in the near future in London. Comrades acknowledging those principles and understanding both languages are requested to communicate at once with A. HOCHMANN, Secretary of the Communistic Working Men's Club, 49 Tottenham Street, W.

THE PRACTICAL SOCIALIST.

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

EDITED BY THOMAS BOLAS.

MONTHLY, ONE PENNY.

W. REEVES, 185 FLEET STREET.