

THE COMMONWEAL

The Official Journal of the Socialist League.

VOL. 2.—No. 46.

SATURDAY, NOVEMBER 27, 1886.

WEEKLY; ONE PENNY.

NOTES ON PASSING EVENTS.

SMALL wonder is it that Tories kick and "statesmen" growl when Randolph Churchill, without even a preliminary "Houpla!" bounds into the ring to perform another wonderful trick-act before a select audience of the City Fathers. The potent, grave, and reverend (!) signiors must have been astounded who called upon him in order to expound the true importance of preserving the coal and wine dues so that the Corporation might be enabled to carry out, with other people's money, the many beneficent projects they have conceived. Whether it be only that he is bidding for the support of the Labour party that is so steadily growing, or that he is genuinely anxious to improve matters generally, one hardly knows, but his quondam supporters and now followers-perforce are rebelling strenuously.

The first plea put forward by the Chancellor of the Exchequer is noteworthy now, when folk are becoming ever more and more willing acceptants of Socialistic teaching. He condemned the coal duties for inasmuch that they were "a tax upon a necessary of life, involving principles that we in this country have long sought to get rid of." If this principle be fully accepted, not only by the Government but by the people, there will be a speedy end of rent, interest, profit, etc., for are not all these merely taxes upon the necessities of life? In what do royalties upon coal-production differ from dues upon coal-distribution?

If it be conceded, too, that people are not justified in the receipt of vast revenue by the fact that they *may* do good with some of it—? Truly a parlous question for those who defend landlords and other monopolists on the score that some of them sometimes endow a hospital or build a school!

It has been "officially denied" that extraordinary precautions were ever contemplated for the safety of London from the Trafalgar Square demonstration; but even if the elaborate strategic disposition of horse, foot, and artillery so confidently predicted by the press during last week was the invention of some active penny-a-liner's brain, it is yet clear, from the ready acceptance the rumour found, that society to-day is fully conscious of the insecure basis upon which it rests.

The demonstration itself was a success—one that the press is hard put to it to explain away. One paper says that the enormous crowd was far too "respectable" to be unemployed; another that it was so disreputable that it showed who the true Socialists were. The *Daily Telegraph* assured its readers that contemptuous disregard of the demonstration was universally shown; while the *Morning Post* was equally certain that the West End was "the scene of panic and alarm."

Advice as to how the affair should be regarded was equally mixed. Most of the "influential organs" were all for ignoring the Socialists altogether; but the strong Tory journals clamoured for the total suppression of public meetings. Neither advice will be followed, we fear. Whichever were adopted would work to our advantage. The one would leave us to work on unchecked; the other would aid us in a thousand ways.

On no two points have any two papers been agreed, either as to the numbers, or character, or conduct, or meaning of the meeting,—and of such is public opinion!

A good "plan of campaign" has been issued to Irish tenants by *United Ireland*—good, that is, so far as the fight in Ireland is at present intended to go, the *reduction* of rent merely. One of the best suggestions made is that "the fullest publicity should be given to evictions, and every effort made to enlist public sympathy." If all ill-used workers would combine to make fully known to one another the evils that they suffer, an organised public opinion would soon be found powerful enough to shatter the stronghold of injustice. The present system is founded on fraud, but is buttressed by prejudice and sustained by ignorance.

At Rahan, near Tullamore, two women died a week or so ago of hunger. They had been evicted and their effects seized for rent. They had been hunted and harried, as thousands have been before and are now, by the greed of their landlord, reduced to destitution, and left to starve. Too proud to seek charity, unable to do some work and pre-

vented from other, they perished, victims of the unnatural system that obtains to-day.

"The fact that seventy families are threatened with eviction on the property of the Hon. Rowland Winn, in the county of Kerry, furnished excellent reason for the holding of another large popular gathering," says *United Ireland*. The fact that the whole of the working-class is liable to, and that a vast part of it is *constantly* threatened with, eviction, is good reason for agitating fiercely for the removal of all bars to a free access for each to all the means of life.

H. HALLIDAY SPARLING.

"Dogs and Democrats." Such is the genial *Mr. Punch's* alliterative combination, in bearing that personage's testimony to Sir Charles Warren's muzzling powers. "Having settled the dogs and democrats"! Surely *Mr. Punch* must better know the meaning of the word "settled" than to imagine his usage of it warranted by the facts of the case. We have no wish simply to tilt a lance against a paper which has brought many a smile to our faces, but would remind those who brew the contents of *Mr. Punch's* bowl that though they may class with the dogs the so-called "democrats," we are pretty certain the latter are not even "muzzled," let alone "settled." A very grave error of taste was committed by the same paper in connection with the trial arising out of the February disturbances; and the letterpress accompanying its cartoon this week shows that it is again ready to enter one-sidedly into an issue of which it knows but little, and in all probability cares less. Three centuries ago a contemptuous phrase was thrust upon a body of men striving to free their country from a foreign oppressor. But "les Gueux" became famous, and will keep their place in heroic history. To-day a chief-commissioner, who with an army of police and military has kept a mob from doing what it never intended to do, is complimented upon settling the "dogs and democrats." Without expressing any concurrence in the tactics of the "democrats" in question, we cannot but claim a share in the appreciation of the compliment of the leading comic paper. We thank thee, O *Punch*, for the words! They may be heard of again; who can tell?
J. T.

THE "OPENING" OF HIGHGATE WOODS.

It is but seldom that the neighbourhood of Highgate is visited by royal or municipal dignitaries; and, indeed, there is no great demand for them, owing to the local market having been considerably over-supplied in past times with the idle rich. These people have until lately looked down from their almost inaccessible heights in undisturbed serenity; but the introduction of a steep-grade tramway up Highgate Hill has brought large numbers of townspeople to this quiet region on Sundays and holidays, where at the summit they can survey the great smoky metropolis below—and a truly saddening sight it is. But Highgate Woods have long been famous with the poorer classes in the North of London for their comparatively wild and uncivilised beauty, and it would undoubtedly have been a shame and an injustice had this spot been destroyed. It may, however, be doubted whether the energy with which certain residents opposed the intention of a large building company to cover the grounds with bricks and mortar was purely philanthropic. At all events, a vast outcry was raised in one way and another, and it was determined by some public-spirited individuals to buy out the speculating builders who were on the eve of quietly completing the purchase of a large portion of the Woods which were in the hands of the Ecclesiastical Commissioners. With regard to this body, it may be said that they were established, at least in theory, for the benefit of the people, and endowed with public lands for religious purposes; yet they do not consider the preservation of fresh air and green woods a religious act at all, but stickle as resolutely as Shylock for their ecclesiastical pound of flesh. A large quantity of this latter was, however, generously supplied by the over-gorged Corporation of London; and who can doubt that when their day of reckoning arrives they will be able to point to this as an instance of their disinterested care for the public welfare?

But the Corporation of London must have something for its money; and it was soon found necessary that the Woods should be formally opened by the retiring Lord Mayor. Whether anybody imagined that the buds would open any quicker next spring because of this civic consecration, I cannot say; but I observed one evening the usually

uninteresting Archway Road resplendent with flag-staves bound round with a profusion of red bunting, preparatory to the Lord Mayor's visit on the morrow. True, the same amount of equally inexpensive material might have sheltered hundreds of poor children from the cold; but this is nothing compared with the necessity of agreeably welcoming the City magnate.

As I have the good fortune to live on the borders of these woods, I had a good opportunity of watching the crowds who assembled from the other side of the fence, thereby incurring the sarcasm of a youthful proletarian who ridiculed, in passing, the idea of paying to take a back seat. It was a damp and miserable day, and an appropriately miserable ceremony. Crowds of people lined the sides of the road and thronged the wood; a number of red-coats with a band, and a further detachment of volunteers, marched past; then a number of firemen, but whether a conflagration was expected or no, did not appear. Probably it was thought necessary to have something sensational to arouse enthusiasm, though, as usual on such occasions, absurdity only was attained. What the Lord Mayor, who arrived in his familiar blue-and-silver carriage, did inside the wood, I have no idea; but I gathered from the remarks of passers-by that the whole ceremony passed off satisfactorily, for which we should be very thankful, not knowing what might have happened had it been otherwise.

At all events, there the woods still are, as before; only now they are surrounded by a hideous white wooden fence guarded with gates and padlocks, and broad paths now to intersect them (covered with the contents of dust-bins, so it is rumoured). At a hastily-convened meeting of local ratepayers (since declared illegal) it was resolved to buy a further portion of the woods for £25,000. Doubtless the woods are a great boon to the public (on Sundays), but the spectacle of people pompously and elaborately giving away what never belonged to them is worth looking at.

REGINALD A. BECKETT.

A DREAM OF JOHN BALL.

(Continued from p. 267.)

So now I heard John Ball; how he lifted up his voice and said:

"Ho, all ye good people! I am a priest of God, and in my day's work it cometh that I should tell you what ye should do, and what ye should forbear doing, and to that end I am come hither; yet first if I myself have wronged any man here, let him say wherein my wrongdoing lieth, that I may ask his pardon and his pity."

A great hum of good-will ran through the crowd as he spoke; then he smiled as in a kind of pride, and again he spoke: "Wherefore did ye take me out of the archbishop's prison but three days ago, when ye lighted the archbishop's house for the candle of Canterbury, but that I might speak to you and pray you: therefore I will not keep silence whether I have done ill or whether I have done well. And herein, good fellows and my very brethren, I would have you to follow me; and if there be such here, as I know full well there be some, and may be a good many, who have been robbers of their neighbours (and who is my neighbour? quoth the rich man), or lechers, or spiteful haters, or talebearers, or fawners on rich men for the hurt of the poor (and that is the worst of all)—Ah, my poor brethren who have gone astray, I say not to you, go home and repent lest you mar our great deeds, but rather come afield and there repent. Many a day have ye been fools, but hearken unto me and I shall make you wise above the wisdom of the earth: and if ye die in your wisdom, as God wot ye well may, since the fields ye wend to bear swords for daisies and spears for bents, then shall ye be, though men call you dead, a part and parcel of the living wisdom of all things, very stones of the pillars that uphold the joyful earth.

"Forsooth, ye have heard it said that ye shall do well in this world that in the world to come ye may live happily for ever: do ye well then, and have your reward both on earth and in heaven; for I say to you that earth and heaven are not two, but one; and this one is that which ye know, and are each one of you a part of, to wit, the Holy Church, and in each one of you dwelleth the life of the church, unless ye slay it. Forsooth, brethren, will ye murder the church any one of you, and go forth a wandering man and lonely even as Cain did who slew his brother? Ah, my brothers, what an evil doom is this to be an outcast from the church, to have none to love you and to speak with you, to be without fellowship! Forsooth, brothers, fellowship is heaven, and lack of fellowship is hell: fellowship is life, and lack of fellowship is death: and the deeds that ye do upon the earth, it is for fellowship's sake that ye do them, and the life that is in it, that shall live on and on for ever and each one of you part of it, while many a man's life upon the earth from the earth shall wane. Therefore, I bid you dwell not in hell but in heaven, or while ye must, upon earth, which is a part of heaven, and forsooth no foul part. Forsooth, he that waketh in hell and feeleth his heart fail him, shall have memory of the merry days of earth, and how that when his heart failed him there he cried on his fellow, were it his wife or his son or his brother or his gossip or his brother sworn in arms, and how that his fellow heard him and came and they mourned together under the sun, till again they laughed together and were but half sorry between them: this shall he think on in hell and cry on his fellow to help him, and shall find that therein is no help because there is no fellowship, but every man for himself. Therefore, I tell you that the proud, spiteous rich man, though he knoweth it not, is in hell already, because he hath no fellow; and he that

hath so hardy a heart that in sorrow he thinketh of fellowship, his sorrow is soon but a story of sorrow—a little change in the life that knows not ill."

He left off for a little; and indeed for some time his voice had fallen, but it was so clear and the summer evening so soft and still, and the silence of the folk so complete, that every word told. His eyes fell down to the crowd as he stopped speaking, since for some little while they had been looking far away into the blue distance of summer; and the kind eyes of the man had a curious sight before him in that crowd, for amongst them were many who by this time were not dry-eyed, and some wept outright in spite of their black beards, while all had that look as though they were ashamed of themselves and did not want others to see how deeply they were moved, after the fashion of their race when they are strongly stirred. I looked at Will Green beside me; his right hand clutched his bow so tight, that the knuckles whitened; he was staring straight before him, and the tears were running out of his eyes and down his big nose as though without his will, for his face was stolid and unmoved all the time, till he caught my eye, and then he screwed up the strangest face, of scowling brow, weeping eyes, and smiling mouth, while he dealt me a sounding thump in the ribs with his left elbow, which, though it would have knocked me down but for the crowd, I took as an esquire does the accolade which makes a knight of him.

But while I pondered all these things, and how men fight and lose the battle, and the thing that they fought for comes about in spite of their defeat, and when it comes turns out not to be what they meant, and other men have to fight for what they meant under another name—while I pondered all this, John Ball began to speak again in the same soft and clear voice with which he had left off.

"Good fellows, it was your fellowship and your kindness that took me out of the archbishop's prison three days ago, though God wot ye had nought to gain by it save outlawry and the gallows; yet lacked I not your fellowship before ye drew near me in the body, and when between me and Canterbury street was yet a stone wall, and the turnkeys and sergeants and bailiffs. For hearken, my friends and helpers; many days ago, while April was yet young, I lay there, and the heart that I had strung up to bear all things because of the fellowship of men and the blessed saints and the angels and those that are and those that are to be, this heart that I had strung up like a strong bow, fell into feebleness, so that I lay there a-longing for the green fields and the white-thorn bushes and the lark singing over the corn, and the talk of good fellows round the ale-house bench, and the babble of the little children, and the team on the road and the beasts afield, and all the life of earth; and I alone all the while, near my foes and afar from my friends, mocked and flouted and starved with cold and hunger; and so weak was my heart that though I longed for all these things, yet I saw them not nor knew them but as names; and I longed so sore to be gone that I chided myself that I had once done well; and I said to myself: 'Forsooth, hadst thou kept thy tongue between thy teeth thou mightest have been something, if it had been but a parson of a town, and comfortable to many a poor man; and then mightest thou have clad here and there the naked back, and filled the empty belly, and holpen many, and men would have spoken well of thee, and of thyself thou hadst thought well; and all this hast thou lost for lack of a word here and there to some great man, and a little winking of the eyes amidst murder and wrong and un-ruth; and now thou art nought and helpless, and the hemp for thee is sown and grown and heckled and spun, and lo, there the rope for thy gallows-tree!—all for nought, for nought.' Forsooth, my friends, thus I thought and sorrowed in my feebleness that I had not been a traitor to the fellowship of the church, for e'en so evil was my foolish imagination. Yet, forsooth, as I fell a-pondering over all the comfort and help that I might have been and that I might have had if I been but a little of a trembling cur to creep and crawl before abbot and bishop and baron and bailiff, came the thought over me of the evil of the world wherewith I, John Ball, the rascal hedge-priest, had fought and striven in the fellowship of the saints in heaven and poor men upon earth. Yea, forsooth, once again I saw as of old, the great treading down the little, and the strong beating down the weak, and cruel men fearing not, and kind men daring not, and wise men caring not; and the saints in heaven forbearing and yet bidding me not to forbear; forsooth, I knew once more that he who doeth well in fellowship, and because of fellowship, shall not fail though he seem to fail to-day, but in days hereafter shall he and his work yet be alive and men be holpen by them to strive again and yet again; and yet indeed even that was little, since, forsooth, to strive was my pleasure and my life. So I became a man once more, and I rose up to my feet and went up and down my prison what I could for my hopples, and into my mouth came words of good cheer even such as we to-day have sung, and stoutly I sang them, even as we now have sung them; and then did I rest me, and once more thought of those pleasant fields where I would be, and all the life of man and beast about them, and I said to myself that I should see them once more before I died, if but once it were. Forsooth, this was strange, that whereas before I longed for them and yet saw them not, now that my longing was slaked my vision was cleared, and I saw them as though the prison walls opened to me and I was out of Canterbury street and amidst the green meadows of April, and therewithal along with me folk that I have known and who are dead, and folk that are living; yea, and all those of the fellowship on earth and in heaven; yea, and all that are here this day. Over long were the tale to tell of them and of the time that is gone. So thenceforward I wore through the days with no such faint heart, until one day the prison opened verily and in the daylight, and there

were ye, my fellows, in the door—your faces glad, your hearts light with hope, and your hands heavy with wrath; and then I saw and understood what was to do. Now, therefore, do ye understand it!”

His voice was changed, and grew louder than loud now as he cast his hands abroad towards that company with those last words of his; and I could feel that all shame and fear was falling from those men, and that mere fiery manhood was shining through their wonted English shamed-faced stubbornness, and that they were moved indeed and saw the road before them. Yet no man spoke, rather the silence of the mentalk deepened, as the sun's rays grew more level and more golden and the swifts wheeled about shriller and louder than before.

Then again John Ball spoke and said: “In good sooth, I deem ye wot no worse than I do what is to do, and first that somewhat we shall do, since it is for him that is lonely or in prison to dream of fellowship, but for him that is of a fellowship to do and not to dream; and next, ye know who is the foeman, and that is the proud man, the oppressor, who scorneth fellowship, and himself is a world to himself and needeth no helper nor helpeth any, but, heeding no law, layeth law on other men because he is rich; and surely every one that is rich is such an one, nor may be other. Forsooth, in the belly of every rich man dwelleth a devil of hell, and when the man would give his goods to the poor, the devil within him gainsayeth it, and saith, ‘Wilt thou then be of the poor, and suffer cold and hunger and mocking as they suffer, then give thou thy goods to them and keep them not.’ And when he would be compassionate, again saith the devil to him, ‘If thou heed these losels and turn on them a face like to their faces and deem of them as men, then shall they scorn thee, and evil shall come of it, and even one day they shall fall on thee to slay thee when they have learned that thou art but as them.’

Ah, woe worth the while! too oft he sayeth, sooth, as the wont of the devil is, that lies may be born of the barren truth; and sooth it is that the poor deemeth the rich to be other than he, and meet to be his master, as though, forsooth, the poor were come of Adam and the rich of him that made Adam, that is God; and thus the poor man oppresseth the poor man, because he feareth the oppressor. Nought such are ye, my brethren; or else why are ye gathered here in harness to bid all bear witness of you that ye are the sons of one man and one mother, begotten of the earth?”

As he said the words there came a stir among the weapons of the throng, and they pressed closer round the cross, yet withheld the shout as yet which seemed gathering in their bosoms.

And again he said: “Forsooth, too many rich men there are in this realm; and yet if there were but one, there would be one too many, for all should be his thralls. Hearken, then, ye men of Kent. For over long belike have I held you with words; but the love of you constrained me, and the joy that a man hath to babble to his friends and his fellows whom he hath not seen for a long season. Now, hearken, I bid you: To the rich men that eat up a realm there cometh a time when they whom they eat up, that is the poor, seem poorer than of wont, and their complaint goeth up louder to the heavens; yet it is no riddle to say that oft at such times the fellowship of the poor is waxing stronger, else would no man have heard his cry. Also at such times is the rich man become fearful, and so waxeth in cruelty, and of that cruelty do people misdeem that it is power and might waxing. Forsooth, ye are stronger than your fathers, because ye are more grieved than they, and ye should have been less grieved than they had ye been horses and swine; and then, forsooth, would ye have been stronger to bear; but ye, ye are not strong to bear, but to do. And wot ye why we are come to you this fair eve of holyday? and wot ye why I have been telling of fellowship to you? Yea, forsooth, I deem ye wot well, that it is for this cause, that ye might bethink you of your fellowship with the men of Essex.”

His last word let loose the shout that had been long on all men's lips, and great and fierce it was as it rang shattering through the quiet upland village. But John Ball held up his hand, and the shout was one and no more.

Then he spoke again: “Men of Kent, I wot well that ye are not so hard bested as those of other shires, by the token of the day when behind the screen of leafy boughs ye met Duke William with bill and bow as he wended Londonward from that woeful field of Sclnac; but I have told of fellowship, and ye have hearkened and understood what the Holy Church is, whereby ye know that ye are fellows of the saints in heaven and the poor men of Essex; and as one day the saints shall call you to the heavenly feast, so now do the poor men call you to the battle. Men of Kent, ye dwell fairly here, and your houses are framed of stout oak beams, and your own lands ye till; unless some accursed lawyer with his false lying sheep skin and forged custom of the Devil's Manor hath stolen it from you; but in Essex slaves they be and villeins, and worse they shall be, and the lords swear that ere a year be over ox and horse shall go free in Essex, and man and woman shall draw the team and the plough; and north away in the east countries dwell men in poor halls of wattled reeds and mud, and the north-east wind from off the fen whistles through them; and poor they be to the letter; and there him whom the lord spareth, the bailiff squeezeth, and him whom the bailiff forgetteth the Easterling Chapman sheareth; yet be these stout men and valiant, and your very brethren. And yet if there be any man here so base as to think that a small matter, let him look to it that if these necks abide under the yoke, Kent shall sweat for it ere it be long; and ye shall lose acre and close and woodland, and be servants in your own houses, and your sons shall be the lord's lads, and your daughters their lemans, and ye shall buy a bold word with many stripes, and an honest deed with a leap from the gallows tree. Bethink ye, too, that ye have no longer to deal with Duke

William, who, if he were a thief and a cruel lord, was yet a prudent man and a wise warrior; but cruel are these, and headstrong, yea, thieves and fools in one—and ye shall lay their heads in the dust.”

A shout would have arisen again, but his eager voice rising higher yet, restrained it as he said: “And how shall it be then when these are gone? What else shall ye lack when ye lack masters? Ye shall not lack for the fields ye have tilled, or the houses ye have built, or the cloth ye have woven; all these shall be yours, and whatso ye will of all that the earth beareth; then shall no man mow the deep grass for another while his own kine lack cow-meat; and he that soweth shall reap, and the reaper shall eat in fellowship the harvest that in fellowship he hath won; and he that buildeth a house shall dwell in it with those that he biddeth of his free will; and the tithe barn shall garner the wheat for all men to eat of when the seasons are untoward and the rain-drift hideth the sheaves in August, and all shall be without money and without price. Faithfully and merrily then shall all men keep the holidays of the Church in peace of body and joy of heart. And man shall help man and the saints in heaven shall be glad, because men no more fear each other; and the churl shall be ashamed, and shall hide his churlishness till it be gone and he be no more a churl; and fellowship shall be established in heaven and on the earth.”

WILLIAM MORRIS.

(To be continued.)

THE IMPRACTICABILITY OF THE PRESS.

SOCIALISTS are frequently encountered with the assertion that their schemes are impracticable. The class of people who make this assertion foolishly suppose that they have a monopoly of practicability and there is none left for Socialists, perhaps it would be instructive to see how much of that quality they really possess. The opinions of this kind of folk are formed, and consequently represented by the daily press, and I will turn to a daily paper to see what it can suggest to cope with the difficulties of our social system.

The *Daily News* of November 3, gives a graphic description of a common lodging-house in Lock's Fields, and the writer depicts in a forcible manner the brutality, wretchedness, and misery of the people who are reduced so low as to have to resort to such lodgings. The writer of the article betook himself to this lodging-house and paid for the best accommodation provided, and lay down in the corner of a large room, on the floor of which “men, women, and children” were passing the night amid the most filthy surroundings, to take notes. He does not appear to have stayed there long; he shortly had to beat a retreat, for a fight took place, and he deemed discretion the better part of valour and fled. In his flight he stumbled into another room where there was no light. However, the moon favoured him, and threw a light into this abode of vice and misery. On the floor of this room he saw “boys and girls from 6 to 16” . . . with “misery, want, and absolute starvation imprinted on nearly all the wizened faces,” taking the rest nature demands.

It is not the business of a descriptive writer on a newspaper staff to suggest remedies for the evils he depicts. He only details what he sees, interspersed occasionally by an exclamation of disgust or otherwise as befits the case. The writer of the article referred to adheres very closely to description, but he asks, “Can such a sight be possible in the year of our Lord, 1886?”

The *Daily News*, in addition to this descriptive article, devotes a leader to it, and to the leader I naturally turn to see what practicable remedies may be suggested for such a barbarous state of things; but there is no suggestion of any kind. It gives vent to a burst or two of disgust, and refers to “good old Hogarth's time, then it was Gin Court, now it is Lock's Fields.” “That is about all the difference,” and goes on. “This note of everlastingness in it is the truly soothing thought.” The language has yet to be invented in which I could express my contempt for the man that could pen such a sentence. Perhaps the exigencies of maintaining a large and increasing circulation demands such an expression.

The closing sentence of the leader is as follows: “One day, perhaps, the true deliverer will come, some man who will know how to make us truly feel for one another, and grow sick and ashamed of most of the vanities of art, science, and literature, as well as of the luxury that at present fills our profitless lives.” So much for the practicability of the *Daily News*. Here is an influential paper dealing with a hideous social sore, and can suggest no remedy, but waits hoping for a man to turn up who will “make us truly feel for one another.” It is a disgrace to the nineteenth century to find in a paper such a farrago of absurdity.

People who are waiting for a man to turn up and put things right will wait in vain, it is too great a task for one man even if he were as strong as Hercules and as rich as Croesus. One man cannot do it; the present system must be altered if civilisation is not to remain a mockery. What will alter it? The only satisfactory answer is Socialism. J. TOOR.

A clergyman of the Established Church, the Vicar of Eastbourne, is much upset by the lack of piety on the part of his wealthy and respectable congregation. He upbraids them bitterly for the smallness of their contributions. Richly dressed ladies, whose arms are covered with bracelets and bangles, put buttons and bright farthings in the Church plate. This only shows how much the piety of the middle-classes is worth. They improve upon Judas, and would dispose of their Saviour at even a cheaper rate if they could get the chance. If it were not “the proper thing” to go to church very few of them would be found there.



"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.

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

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

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TO CORRESPONDENTS.

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

Periodicals received during the week ending Wednesday November 24.

ENGLAND		SWITZERLAND	
Justice	Cleveland (O.)—Carpenter	Zurich—Sozial Demokrat	
Norwich—Daylight	New Haven (Conn.)—Workmen's Advocate	Geneva—Bulletin Continental	
Club and Institute Journal	Paterson (N. J.)—Labor Standard	ITALY	
Freedom	Springfield (Ill.)—Voice of Labor	Milan—Il Fascio Operaio	
Freethinker	Chicago (Ill.)—Vorbote	SPAIN	
INDIA		Madrid—El Socialista	
Calcutta Statesman	Salem (Oreg.)—Advance-Thought	Cadiz—El Socialismo	
Madras—People's Friend	Portland (Oreg.)—Avant-Courier	Barcelona—El Grito del Pueblo	
Alahabad—People's Budget	Milwaukee (Wis.)—Volksblatt	El Angel del Hogar	
Bombay—Times of India	Princeton (Mass.)—Word	La Justicia Humana	
Bombay Gazette	Detroit (Mich.)—Labor Leaf	PORTUGAL	
Indian Spectator	Newfoundland (Pa.)—La Torpille	Lisbon—O Protesto Operario	
Voice of India	FRANCE		Voz do Operario
CANADA		Villafraanca de Xira—O Campino	
Toronto—Labor Reformer	Paris—Cri du Peuple (daily)	AUSTRIA	
Montreal—L'Union Ouvriere	Le Socialiste	Brunn—Volksfreund	
UNITED STATES		HUNGARY	
New York—Volkzeitung	Le Revolte	Arbeiter-Wochen-Chronik	
Freiheit	La Revue Socialiste	ROMANIA	
Truthseeker	Gaize—Le Devoir	Bucharest—Truncul Roman	
Der Socialist	Lille—Le Travailleur	Jassy—Lupta	
John Swinton's Paper	HOLLAND		Revista Sociala
Boston—Woman's Journal	Hague—Recht voor Allen	DENMARK	
Denver (Col.)—Labor Inquirer	BELGIUM		Social-Demokraten
Cincinnati (O.)—Unionist	Brussels—Le Chante-Clair		
Toledo (O.)—Industrial News	En Avant		
	Liege—L'Avenir		
	Antwerp—De Werker		

SPIRITUAL CONSOLATION AND MATERIAL SATISFACTION.

To compensate the worker for the wrongs and hardships he has undergone during life, the generosity of society has decreed that he shall, ere departing for that "undiscovered country from whose bourne no traveller returns," receive spiritual consolation. Though the satisfaction of his material needs have been lacking in this world below, in that above, there being no wants to satisfy, no thought of food, clothing or anything essential to his well-being here will occupy his mind. For his sake let us hope that this is true. But that he may participate of the joys "in the realm beyond the skies," it is necessary for him to prepare himself, or be prepared, that he may fitly dwell therein. This preparatory process is usually accomplished by a particular order of men, and while men are as they are, this dark order will have busy work to do.

Why so much time should be devoted to the consideration of the affairs of the next world, the theologians just alluded to can perhaps best explain. But whatever explanation may be given, it is here maintained that every description of next-worldism should, where it detrimentally affects the welfare of the worker in this life, be most determinedly warred against. Man's material needs, and their satisfaction, are his prime consideration. But despite the truth of this statement, supernaturalists have to much too great an extent distracted his attention from it. Puzzled with the subtle mystery of nature, in his perplexity man has lent ready ear to the crafty sophistry of delusionists. It is not alleged that there is not much in religion that is good and beautiful, but that mud hovels, rotten potatoes, and a promise of better things to come, fail and ought to fail to satisfy the mind and body of man. The self-righteous but most worldly-minded religionist argues in the most interesting manner that it has been so ordained, and is therefore right and moral. It is with this plea, that social inequality is divinely ordained, the privileged class and their hirelings have glossed over their lying thievery. This divine (?) sanctification-of-robbery move on the part of Privilege has completely outwitted the worker.

Hear those poor religious starveling vigorously defending the rights

of monopoly, *i.e.*, the rights of wrong, and talk of his having got "the bread of life"—not the material article, the real and tangible, but the unseen and spiritual. Thus says Privilege to the worker, "You must eat the spiritual bread of life, and I will eat the material." There is nothing, all things considered, extraordinary in Privilege thus attempting to gull the worker; the extraordinary thing is his being gulled and extolling the guller. The guller is a rascal, or something worse perhaps, but what is the gulled? His gullibility says little for his intelligence, much for his ignorance.

That a small section of society, and that non-producing, should exercise such great power over that section which comprises the majority as to compel it to toil almost from the cradle to the grave that it may satisfy the inordinate appetites of the indolent few, and gain for itself but a bare subsistence, is astounding, and can only be accounted for by its slumbering ignorance. But from that sleep there are signs of awakening to-day, and they are to be seen in the interest the worker is beginning to take in his own welfare. As yet, he is timid and mistrustful of his strength, and this is only natural after the generations of mental darkness which have enshrouded him. At last it is dawning upon him that he can never have full and free possession of his natural rights so long as Privilege is permitted to exist, and that its death means his salvation. Privileged indolence can only exist in a society of cowards and slaves, and society will remain as it is just so long as they exist and no longer.

The secret of the success of the privileged class is and has been its concentrated attention to the affairs of this life. It finds its spiritual consolation in the grog-glass, and in the savoury products of the kitchen its material satisfaction. It eats, drinks, and is merry at the worker's expense. Go, ye workers, and do likewise. Cease your slavery to the few; work for yourselves; look to things of this life, the one certainty; satisfy your material needs first, and if you have any spiritual ones, other than liquory, satisfy them afterwards. But don't let words take the place of bread. Be men, and raise yourselves from out of the ignoble position into which you have fallen. Freedom, not slavery, is alone consistent with the rightful dignity of man, and freedom will only be possible when the present system of social inequality has given place to that of equality, wherein privilege, poverty and priestcraft have no existence.

H. A. BARKER.

THE TEN COMMANDMENTS.

AMONGST the articles in the *Pall Mall Gazette* occur some that express sad trouble about the ten commandments. These are always of a peculiar character, so that it is safe to assume that they are written by one person; and that person's function seems to be to repress the excesses of those contributors to the journal who are Socialistic in tendency. It is not the business of the *Commonweal* to criticise literature, so we may leave the style of the above-said contributor alone; but his anxiety as to the fate of the ten commandments in a future state of society, which is shared, doubtless, by many well-to-do people, is a little curious, considering the life they live in the present one; and therefore we may be allowed to ask which of the ten commandments it is he is so anxious about, since it may be assumed that it is not one or more of the theological ones. Should we be hazarding too much if we were to guess that it is the sixth, which is likely to be not much heeded when Imperial Federation is well on foot, and the lives of various niggers stand in the way of its success? Or, indeed, is it ever heeded, seeing how short the life of the workers is, compared with that of the idlers, and considering how manufacturers have to be compelled by fear of fire rather than by fear of ignominy, to take the most ordinary precautions against the accidental death of their men? Or is it the tenth? It is true that coveting a man's goods is only a small part of the process of taking them away from him; and it is so inbred in us under our "Society" of Artificial Famine, that we don't heed that our bourgeois morality is specially constructed to justify us, or a few of us, in keeping our neighbours poorer than they should be in order that we may grow rich through their poverty. Still the commandment is an important one, and worth anxiety. But commercial morality, that of to-day, is an organised system of coveting our neighbour's goods; therefore the writer in question may let his anxiety go by the board on that score, since the commandment is already broken as much as it can be. Nor, surely, need anxiety for the future of the eighth keep him awake at nights; 'tis quite done with now, since not only are many poor devils compelled to steal for a livelihood (and I doubt if the Jewish lawgiver had that in his mind), but that which compels them to do so is the unceasing robbery of the poor by the rich, which is so habitual that it has not only become legal, but is the very bond of our Authoritative sham-Society, the basis of "law and order." It may be said that this is the commonplace of Socialism, and so it is; but if the writer in the *Pall Mall* can give any other explanation of the miseries of our society of rich and poor let him do so, and not shelter himself behind a superstitious regard for an ancient rule of life, which he and his have long ago ceased to practice, but the words of which they use to evade the problems of civilisation, by throwing them in the faces of people even more ignorant than themselves—people who suffer from the misfortune of superstition rather than the crime of cant. To these, who are unhappily ignorant, we Socialists say that in the true society which we are striving to realise, honesty and mutual respect will become so habitual that the very meaning of these commandments will have grown dim to us.

W. M.

THE LONDON CITY COMPANIES.

THAT the London Companies should now exist and possess the vast power they exercise, is one of those strange anomalies which many thinking people cannot understand. Originating in the dark ages, we see them to-day in all the barbaric splendour of their saturnalia. Coming through the long centuries from the ages of Faith, they base their claim to power and influence on their riches and antiquity. In an age in which it is claimed that the institutions of society shall rest on the principle of Right, of equal liberty to each and all in all the relations of life and through all the ramifications of society, the companies claim the supremacy of privileges acquired during the middle ages.

When did these companies originate? The Fishmongers' dates from 1154; the Goldsmiths', 1180; the Merchant Taylors', 1267; the Mercers', 1317; the Grocers', 1345, the Drapers', 1364; the Haberdashers', 1372; and so it goes on. The Skinners' Company have no documentary evidence as to the date of their origin. Originally, and before they obtained their chartered privileges, they were simply bodies of men banded together for mutual protection and support. The actual origin of most of them is really unknown, the dates given above being only the earliest dates found in their records—as, for instance, the records of the Grocers' Company begins, "To the honour of God, the Virgin Mary, St. Anthony, and all saints, the 9th day of May, 1347, a fraternity was founded of the Company of Pepperers, of Saper's Lane, for love and unity to maintain and keep themselves together, of which fraternity are sundry beginners, founders, and donors, to preserve the said fraternity." Considering the conditions on which society existed in those ages—the supremacy of brute force—these fraternities were absolutely necessary for the mutual aid and security of the members and the protection and development of the rising industries. Nor was there anything wrong in those days for those fraternities to invoke the blessing of heaven, or to secure all the imaginary influence and protection that could be procured from imaginary saints. By the charter of 1428, the Grocers' Company was permitted to acquire lands in the city and suburbs of London, and to hold the same to the value of twenty marks per annum, "towards the support as well of the poor men and women of the said commonalty, as of a chaplain to perform divine service." In the charter of the Fishmongers' Company (1433) a like permission is given to hold lands in mortmain "for the sustentation of poor men and women of the said mystery and commonalty." Hallam describes them as "fraternities by voluntary compact to relieve each other in poverty and to protect each other in injury." He also states that two essential characteristics belonged to them—the common banquet and the common purse. The other companies acquired, by charter, the right to obtain and to hold land for similar purposes, and the Goldsmiths' Company had the right to receive donations for the purchase of estates. Such were the origin, the aims and objects, of these guilds or trade corporations.

But however necessary, however useful, however excellent they might be during the middle ages, they are to-day altogether out of harmony with the spirit of the age, and are antagonistic to the present conditions of society. During the middle ages, those corporations, while essential, were grand, though simple, in their organisation. Their aims and objects were lofty, and shone with splendour amid the barbarism which then prevailed; but to-day they are but a relic of that barbarism. They belong to the past. The ages have marched onward and left them far in the rear. Riches, luxury, and corruption have done their work within their ranks. The companies to-day are a disgrace to the community, and an insult to the intelligence of the people.

The wealth of the companies is enormous. In 1880 their annual income was stated at little less than £800,000, and the capital value of their property at nearly £20,000,000. There is no longer "the common banquet and the common purse." From these the commonalty is now excluded. It is no longer the craftsman, but the rich idler, for whom that enormous wealth now exists. It is no longer the poorer brethren, but the city merchant—the millionaire, the banker—these, the gods of our modern civilisation, for whom are the richest dainties and the choicest wines.

Is there no misappropriation of funds—of the riches of these companies? Take the income of the twelve principal companies for 1879-80:—

	Income, 1879-80.	Corporate.	Trust.
Mercers'	£82,758	£47,341	£35,417
Drapers'	78,654	50,141	28,513
Goldsmiths'	54,297	43,505	10,792
Fishmongers'	50,713	46,913	3,800
Clothworkers'	50,458	40,458	10,000
Merchant Taylors'	43,311	31,243	12,068
Grocers'	38,236	37,736	500
Haberdashers'	29,032	9,032	20,000
Skinners'	28,927	18,977	9,950
Ironmongers'	21,647	9,625	12,822
Salters'	21,040	18,892	2,148
Vintners'	10,887	9,365	1,522
	£510,760	£363,228	£147,532

Here we have twelve companies only, with an income of over half-a-million per annum. How many working families would it support? At £1 per week, it would support 10,215 families. Where is English Christianity? Taking the total income at only £750,000, it would

give to each of 15,000 families £1 per week. Fifteen thousand families means seventy-five thousand men, women and children.

If we look at the enormous increase in the value of City property, it is something astounding. Yet in the City there is a war of extermination against the working classes. In the Artisans' Dwelling Act, 1875, the City of London was specially exempt from its operation. There, as in Ireland, workmen's dwellings can be swept away by thousands, and the people driven without mercy outside the City. Taking the census returns for 1851 and 1881, we find at the former period the number of inhabited houses was 14,580, at the latter period only 6493; at the former date the population was 127,869, and in 1881 only 50,526. Here in thirty years you have a decrease of 8087 inhabited houses and 77,343 inhabitants.

But not only do the companies hold immense riches in England, but several of them hold large estates in Ireland.

That god-like creature, James the First of England, had a right royal repugnance to the payment of royal debts. Owing sums of money to several of the companies, and not being disposed to pay them, he determined to settle their accounts with the plunder of the Irish people. James had at court a young favourite of the name of Tristram Beresford, and James sent him over to Ireland to select lands for the companies in payment of his royal debts. Young Beresford was also to take lands in payment of his own services. James thus settled accounts with the following companies:—

The Worshipful Company of Drapers	27,140 acres.
" " Mercers	21,170 "
" " Fishmongers	20,451 "
" " Salters	19,291 "
" " Ironmongers	12,713 "
" " Grocers	11,678 "
" " Clothiers	10,267 "
" " Skinners	5,062 "

Here was royal plunder on a grand scale for the benefit of the London City companies; here was confiscation with a vengeance, for the payment of royal debts; here is an example—a royal precedent—for the toiling millions to think about. And the companies hold that plunder to-day with a rent-roll of from £70,000 to £80,000 per annum.

I have stated that Mr. T. Beresford was to receive lands as payment for his services. He did so, and the following lands are held by the Beresford family:—

The Marquis of Waterford, head of the Beresford family, holds in Waterford County, 40,050 acres; in Londonderry, 36,019 acres; in Wicklow, 26,324 acres, with lands in four other counties, making a total of 109,179 acres; other members of the family, 97,312 acres, making a total of 206,491 acres, and a yearly rental of £120,000.

Here, too, was plunder on a grand scale—plunder by royal command.

It is well the people should know these things; it is well that the people remember them.

To return to the City companies: In 1694 they obtained power to levy a duty of 1s. 1d. per ton on all coal coming within fifteen miles of St. Paul's; and it is calculated that the coal and wine dues amount to not less than £488,000 a year, and all for the benefit of the City companies. Then there is the monopoly of the markets (Smithfield and Billingsgate) kept up entirely for their advantage. We are told that they never spend less than £100,000 a year on eating and drinking—out of an income of from £750,000 to 800,000 per annum. What are the champions of Temperance and Vegetarianism doing? Here is a splendid field for their labours. Taking the expenditure of the Corporation, £2,300,000, we are told that at least fifty per cent. might be saved. The following items are taken from a well-known London weekly of November 6, with regard to a grand dinner given in honour of the return of the Prince of Wales from India:—The total cost is stated at £27,576; cost of refreshments, £5,098; wine, £1,731; upholstery, £4,534; menu cards and ball tickets, £903; badges for the committee, £300; perfumery and hair brushes, £145. Is it not time all this ceased? Is it not time this monstrous extravagance was stopped? Here is waste that would feed thousands—funds, and belonging to the people, that would make tens of thousands happy. Why should it continue, this plunder of the community for the benefit—the aggrandisement of the few?

All wealth is the result of labour combined with the natural elements. All wealth is therefore the result of labour, past and present. To the wealth-producers, then, the wealth of the country belongs. It is theirs by right; it is theirs by the principle of eternal justice. In the hands of the non-producing classes it is plunder. It will be property only when restored to its rightful owners. The property of the country belongs to the people of the country; not to one generation, but to every generation alike. If the people suffer it to remain in the hands of the idlers, the fault is theirs. Their duty to-day is, to educate, to agitate, and to organise; to prepare for the coming struggle between truth and error, purity and corruption, justice and oppression; to prepare for the combat, the final war against triumphant Wrong.

J. SKETCHLEY.

The *Tribune* thinks it absurd to have a party in the interest of Labour. But is it not more absurd to have two parties in the interest of monopolising capital?—*John Swinton's Paper.*

LOUISE MICHEL.—The sponge has been, so to speak, passed over the assize and police sentences on Louise Michel. Every one, except naturally the law officers who prosecuted and summed-up against her, and the judge who sentenced her to a heavy penalty, thinks this act of oblivion on the part of the Minister of Justice, under the circumstances, an act of good sense.—*Daily News.*

"BRING OUT YOUR DEAD!"

"The relapsing or famine fever has shown itself in London."—*Daily News*.

"BRING out your dead!" the Plague's drear cry
Though empty street and silent way,
Stilled London heard of old go by;
That cry is in her streets to-day;
But death smote poor and rich of old;
Men died not then from want of bread;
Not till our times of sunless gold
Starvation cried, "Bring out your dead!"

How hell must grin that *here* men sink
And die like dogs—no—not like dogs;
Our hounds we feed; our dogs we think
As well worth food as hares and hogs;
We worship Christ; we mouth his prayer;
Five hundred millions, so 'tis said,
We save each year; well, heaven may stare
That *here* want cries, "Bring out your dead!"

Oh, something, trust me, is amiss
Where wealth grows richer, want more poor;
Statesmen, you'd better look to this
Or trouble comes, ere long, be sure.
The union or the grave? We choose
Neither. We ask for work and bread;
Woe to the land that dare refuse
To stop that cry, "Bring out your dead!"

W. C. BENNETT.

REVOLUTIONARY RUMBLINGS.

BRITAIN.

The news from Ireland is very cheering. The lying reports that are circulated by the *London Times* regarding the collapse of the National League are intended simply to mislead the English public. The writer knows, and the Government knows, that the League is as powerful as ever, and that the landgrabbers will have to disgorge this winter a very large proportion of their rents, else they will get no rent at all. The "Plan of Campaign" issued by *United Ireland* has been adopted on several estates. It would be a good thing for the English if they took advantage of the principle of solidarity like the Irish. The way that landlords that have made themselves obnoxious, and rascally bailiffmen, are boycotted is extremely refreshing. We are inclined to wonder how long the Liberal party will stick to the Home Rulers. This land question will be the rock on which the coalition will split. Liberal landlords, much as some of them would do for Mr. Gladstone, will be unable long to remain in the company of men like Davitt and O'Brien, who abhor landlords and their ill-gotten gains.

AMERICA.

FALL RIVER, Mass.—There is great rejoicing over the big majority for Robert Howard, our candidate for the State Senate, especially in the Spinners' Union, of which he was Secretary, and the Knights of Labor, of which he is Acting District Master Workman. Howard's majority was 2000 in the city and 1500 in the district.—*John Swinton's Paper*.

PAINTING CHICAGO RED.—The unexpectedly large Labour vote polled here has exasperated the plutocrats and the brass-buttoned czars. The fury of the Citizens' Association, State Attorney Grinnell, the bankers, packers, and Board of Trade would be comical were it not vicious. And the police—oh my! their masters have stepped on a red-hot iron, and they are doing the dancing. To be red in Chicago is death. A damsel dare not blush for fear of being arrested as a "red." A red-headed reporter on the *Tribune* had to dye his hair or lose his job. Barbers are warned by the police to paint the red off their poles. Bonfield has notified the United States Government that the red must be scratched out of its flaunting flag, "or me and Gary" will hang ye. A young woman named Miss —, going home from the paper-box factory, where she makes 60 cents per day, slipped on a banana-peel and fell, when one of Harrison's holy clubbers caught sight of something like red flannel under her skirt and immediately arrested her for an Anarchist. She has been indicted for murder in the first degree, and held without bail to the next term of Gary's Court. She's a gone duck. For any merchant to offer to sell red articles of any kind is high treason, to be shot on sight. All the high-toned babies are born blue in Chicago now. Lord Bulwer, when he saw a baby in England, said, "It is thus, then, that we are born into the world—red, red, very red, blushing for all the follies we are destined to commit." That may have been true then, but now no law-abiding baby, with the love of our Chicago institutions in its heart, would dare to be born red;—if it did, Carter Harrison's police would hang it to a lamp-post.—BERT STEWART in *John Swinton's Paper*.

FRANCE.

PARIS.—At the Municipal Council on Wednesday last, a discussion came up on Longuet's report touching the resolution of Vaillant, that a sum of 4,000 francs should be sent for the relief of the families of the Vierzon strikers. Citizen Longuet spoke at length on the report, giving an account of the "Société," its origin and present condition, and concluded by putting the resolution to the meeting. Citizen Vaillant then reviewed the strike, its causes, and the aggressive attitude of the "Société" towards its workers, finally protesting against the arrest of Baudin, Féline, and Rossignol, throwing all the responsibility of these events on the too-celebrated "Société" to which the Government had acted as accomplice. After some discussion "the order of the day" was voted by 36 votes against 28, so the question of a modest sum being sent out to some families in distress was put aside. It is not much to be wondered at; the insubordinate toilers of the earth must take the consequences of their insubordination, and cannot expect to be helped out of their temporary difficulties with middle-class money.

CAUTION TO WORKERS.—A case came before the Council of *Prud'hommes* of a certain master who owed Dufour, a workman of his, a sum of 120 fr. for work done. For this sum he gave him a note of hand, which the man was imprudent enough to accept. The baker, however, to whom Dufour offered it in payment, refused it, the master not being solvent. The decision

of the *prud'hommes* is the surprise of the story; the judges decide that the workman is paid what is owing him, and dismiss his complaint. This is a perilously illogical proceeding on the part of M. M. les Judges. What, the baker, that man with a concrete mind, refuses to look upon a bit of paper (under the circumstances) as magically-convertible into useful goods, and yet the workman is informed that he must accept it as legal tender, though he may go displaying it before the distrustful eyes of Parisian tradesfolk for a month without a loaf for his stomach or coat for his back being forthcoming in exchange! Friend Dufour will, we hope, trudge home after his futile application to the Council a wiser man, and will brood a bit over his scrap of waste-paper.

ANGER.—The following is an extract from an article in the *Cri du Peuple*, one of an interesting series on "Shops and Manufactories": "Still another step to descend in the scale of low wages. Out-doing all the other mining companies in the iniquitous business of reducing the price of labour, the committee of the Angers slate quarries have established and maintain the mean of 40 sous for the working-day. They have even realised the ideal of large exploiters, housing in barrack or stable their human cattle and paying them in food. The directors have no need to go out of France to recruit; their 'crimps' go to Bretagne, and promising marvels to the naive Bretons carry them off to the quarries. There they live, packed together, talking their dialect, a Breton priest preaching and saying mass for them. 2,300 workers are employed, of which the 'slitters' are paid by the piece per thousand slates slit (which, by a curious piece of arithmetic, consist of 1500). They make from 3 to 4 sous an hour; the miners make from 20 to 23 centimes. They are paid once a month, the third Saturday after the month is past; thus, having done seven weeks' work, the men receive pay for the first four weeks. This dodge obliges them to have recourse to the shops in connection with the establishment, where they live on credit utterly at the mercy of the exploiters. We must not forget to mention a 'centime-fund' got up in aid of those past work, which is kept up by retaining from the wages a centime per franc; it is managed by the directors, and those maintaining it have no control in the matter. The misery and servitude of the mining population in the district is almost inconceivable."

PORQUEROLLES.—M. Navarre has recently submitted to the General Council of the Seine the report of his enquiry into the scandalous treatment of children at Porquerolles, which came to light after a revolt on their part. It is to be hoped that M. and Mme. de Roussen, those atrocious slave-drivers, will receive something near an adequate punishment for their conduct. M. de Roussen, having made his money as Ministerial employé and journalist, bought this island in the Mediterranean, and on his applying to the Director of Public Relief, that worthy body carted off as many waifs and strays of orphans as he chose to take, glorifying the exploitation by the name of the "School of Porquerolles." There is scarcely need to add more to this statement. The island, which was totally uncultivated, now yields vines to good advantage, the clear profit being very great, seeing that the cost of labour was almost nil. "The boys were subjected to incessant labour," says the report, their food consisting of haricots and potatoes. Then we have almost incredible tales of the instruments of torture, of whipping-post, and the "black hole," one boy having been "forgotten" in a cell for three days without food. This wholesale delivering up of destitute children to the kites and vultures of exploitation under colour of charity, paints the Commission of Public Relief in no very choice colours.

GERMANY.

ALTONA.—The eight Socialists arrested in August last have been tried and sentenced as follows. Sass, Heidrich, Rassow, Nnuth, and Jensen were each sentenced to one year's imprisonment for a breach of Paragraph 129 of the penal code and for the distribution of Socialist writings. Another of the accused, named Wede, for a similar offence was sentenced to thirteen months' imprisonment. Stein, the other prisoner, was found guilty of disseminating Socialist papers only, and was condemned to imprisonment for two months.

AUSTRIA.

VIENNA, NOV. 12.—How wise our police authorities are we have too often learned to our sorrow. But the crown of their wisdom is the following event, which took place in Brünn. The political labourer's club "Eintracht" convoked a public meeting, and announced this convocation to the magistrates according to legal directions. The police declared that they would allow the meeting only on condition that the point "Activity of the factory inspectors" should be erased from the order of the day; for only the Board of Trade, and not a public meeting, is competent to consider complaints of this institution. The club insisted on maintaining this point, and the meeting was forbidden—an exploit, or rather a folly, wanting a parallel. We have also a paragraph 13 on a paper called "Constitution," that every man has "the right to express his mind freely by word, letter, image, etc., within legal bounds." Let us see what is meant by "within legal bounds." An issue of the *Volksfreund* explaining how Socialists imagine the transformation of capitalistic production into the Socialistic society, was confiscated, as being "of a nature to debase legitimate ideas of property." Another article calling Austria the Central European China, was also seized, "being calculated to excite hatred and contempt against the Government." And when the ministers job, or obtain bribes from jobbers, as the scoundrel "Baron" Pino did in the infamous Prague-Dux railway affair; when they trade in such a manner that an Italian deputy, the president of the Liberal Centre, called the Reichsrath a "luogo di traffico continuo,"—does all this not excite to hatred and contempt against the Government, and should it not therefore be punished? But our excellent press-law determines that the police have the right to confiscate and the court to decide on the seizure without summing, without condemning the article-writer!

The recently-convoked delegations are very greedy for war; struggle with Russia is their president's cry. Why? Because the Czar oppresses the Bulgarians, because Russia has ever been hostile to any popular strife after freedom? No, not at all. Because an eventual occupation of Bulgaria by the Russian uniformed knout-bearers would lessen or hinder a large market for Austrian wares, and therefore the profit of the capitalists would be in danger. Whence the trouble, whence 120 millions for the army, whence the credit for repeating-guns, all affairs on behalf of the Rothschilds and other disinterested jobbing swindlers defending now "the Austrian interests in the Orient," praised as patriots by the corrupt bourgeois press.—F. S.

SPAIN.

MADRID, NOV. 21.—At a Socialist meeting held here this afternoon a workman delivered a speech, in the course of which he declared that all political parties were the enemies of the working classes, and referred to the oppression suffered by workpeople in several countries. The meeting passed off successfully without any serious opposition.

THE LABOUR STRUGGLE.

Strike Committee of the Socialist League.

Rumour has it that a move is already on foot whose object is to frustrate the "insidious" designs of this Committee. Whether this be true or not, it is quite certain that the circular printed here last week, and which is being extensively circulated, has stirred the minds of the workers, not only in the United Kingdom, but in Europe generally. Communications have been, and are being, received from all parts. The effect already produced is most encouraging, and it behoves all those who have the cause of the worker at heart to do all that in them lies to make the work of the Committee as effective as possible. It is no light task that has been undertaken; but the co-operation of all who are interested in the matter will make it easier and—what is of more importance—effective. All those who are able are asked to take in hand the careful distribution of "Strike" circular, and those who cannot do this are appealed to to assist monetarily, for funds are urgently needed. Communication has been opened up with Wales, in connection with pending quarry strike. It is proposed to send a delegate as soon as arrangements have been completed.—H. A. BARKER, Gen. Sec.

GLASS-BOTTLE MAKERS.

CASTLEFORD, YORKS.—The Chessbrough Company here has dismissed all its employes. Work is only to be resumed on condition that a reduction is consented to of 3s. per man per week, and 1s. reduction on each gross of bottles made in overtime. Against these demands the workers are on strike. The Company does not belong to the Master's Association, but if it could succeed in compelling the reduction, all firms belonging to that Association would follow its example; therefore it is that the workers, feeling that they are fighting the battle of so many others besides themselves, are so determined to resist to the uttermost.

THE MISERABLE CONDITION OF FUSTIAN CUTTERS.

William Ball, secretary of a newly formed association of fustian cutters at Congleton, writes as follows to the *Cotton Factory Times*: "Prices have been gradually falling lower and lower, until it is barely possible to earn a living. We are now cutting velvet, 24 inches wide, 110 yards long, for the miserable price of 7s., while other classes of goods are paid in proportion. I may just say that it takes a cutter seven full days to cut one of these pieces on a short frame, so that you will at once see that we are on the verge of starvation." We are pleased to note that 500 cutters have already been enrolled as members. Any one desirous of further information can apply to the secretary, William Ball, 23 Lion Street, Congleton, who will gladly answer any communications.

COTTON-SPINNERS NOW AND TWENTY YEARS AGO.

The *Cotton Factory Times* shows how the intensification of labour resulting from improved machinery and consequent increase of competition is making the life of the operative cotton-spinner much more intolerable than it was eighteen or twenty years ago. "Formerly the mules were not as large, on an average the work was much better, and the speed considerably slower. In those days he was not driven at a break-neck pace, and he could enjoy his meal hours, and often in the forenoon and afternoon could leave the spinning room to go in the open-air, to enjoy what he used to term his 'outing.' Now he is timed like a clock in all he does, he must be in the mill early in the morning, work almost all the meal hours, and his mules are driven at a rapid pace; and what with quick speeds and inferior mixings, he and his assistants are kept on the trot all day long, and at the end of the week some of the mill overlookers post up a detailed statement of the amount of work produced by each spinner in the mill, and those who have the misfortune to be a little behind what is required to give satisfaction in the office, have red crosses affixed to their names, and are thus exposed to all the hands in the mill. This is a bad practice, and is far worse than slave-driving, and should be resented by the operatives wherever it is put in force. . . . We admit that the principle of competition among mill managers, mule overlookers, and mill directors is responsible for the introduction of the obnoxious practices which are carried out, but a bold front must be put on and a firm stand made to dispense with systems which cannot be maintained except by threats and punishments, for nothing will ever remove the present evils unless the operatives resolve, by the aid of their associations, to strike at those mills where oppressive rules and practices are in operation."

AMERICA.

THE CUBAN CIGARMAKERS' STRIKE.—Intelligence from Cuba states that the long-standing strike among the cigarmakers at Havana and other places in the island has now terminated.

A NEW ORGANISATION OF BOOT AND SHOE CUTTERS.

PHILADELPHIA.—At the Convention of shoe cutters recently held here for the purpose of forming an international organisation, there were representatives from local bodies in New York, Brooklyn, Philadelphia, Chicago, Cincinnati, St. Louis, Lynn, Haverhill, Columbus, and Montreal. Upwards of 5,000 members of the trade were represented by delegates. It was decided to call the newly-formed organisation the "Boot and Shoe Cutters' International Assembly of the United States and Canada." The declaration of objects includes the following: The establishment of a uniform rate of wages; to secure for both sexes equal pay for equal work; to prohibit the employment of children under the age of 14; and to discourage the system of piece-work.

BELGIUM.

GHEENT.—COTTON SPIRIE.—The strike among the hands employed at the cotton mills is spreading. Disturbances are expected and the military have received orders to be in readiness.

LA LOUVIERE.—The strike of the coal-miners of Saro-Longchamp is at an end. The managers have acknowledged the rightfulness of the claims made by their workmen, and promise to lay these claims before the Board of Directors. The official answer, a mere matter of form, will be issued on the 30th inst.

GOHYSART.—The strike continues in the mines of Amercoeur and Bois-Delville. The miners hold secret meetings daily, nothing has yet transpired as to what has passed at these meetings. In Amercoeur there are 12,000, and in Bois-Delville 1600 strikers.

CHARLEROI.—At the Conception Pits the strike is still on. On Wednesday, 17th inst., the strikers met again, and decided that they were willing

to resume work at once, provided that the management guarantees them against a reduction of wages. The coke furnaces in connection with these pits will be compelled to stop working in two or three days, should the strike last so long, unless coal be brought from elsewhere, as the stock on hand is trifling.

GILLY.—Another strike has begun at the pit of Andinoises des Hoillières Unies, against a threatened reduction of 10 per cent. on wages paid; 250 men are out.

JUMET, AMERCOEUR.—The situation here is unchanged, and the workers have resolved to remain out until satisfaction has been rendered them. The whole number on strike in this district is 2,570.

ANTWERP.—The diamond cutters are on strike. Formerly, Amsterdam was the most important market of this industry, but Antwerp has now taken its place, and the diamonds of Antwerp are now principally sought for at the two great diamond-markets of the world, London and Paris. Antwerp has to-day 1800 diamond mills, but in consequence of the crisis during the last three or four years, the wages of the cutters have been reduced to 4fr. per carat instead of 8fr. During the last six weeks new markets have been opened in China and Japan, and have in consequence increased the work in Antwerp without any corresponding increase of pay. A meeting of the cutters was held last week, and demanded an augmentation of their pay of 100 per cent. per carat. Unless this is granted, a general strike will take place. Up to the present several partial strikes have been in progress, the workers who have completed orders refusing to take new ones. Some of the masters have consented to pay 2 frs. more per carat from January 1 next, but the men have decided only to accept the increase if at once paid. If this latter demand be not acceded to, the strike must become general.

SPAIN.

The Spanish workmen are agitating for a general eight-hours' regulation to be universally adopted in all trades and industries of the country. A congress of working man delegates was held lately in Barcelona for the purpose of discussing the question, there being present 58 representatives of the industries of Barcelona and the neighbourhood.

SAN MARTIN DE PROVENSALS.—The *Grito del Pueblo* notes the "complete triumph" of the carpenters on strike in the district in their demand for a nine-hours' working-day instead of ten, also the like "triumph" of the mechanical weavers in a factory where they have "conquered all the obstacles in their way." The masters and directors "understanding at last the interests of the workers . . . have come to an honourable understanding with them." We hope the strikers will not be too easily satisfied or be too sure that their interests are considered by the masters with whom they have come to terms for the time.

THE SOCIALIST LEAGUE.

OFFICES: 13 FARRINGTON ROAD, E.C.

Notices to Members.

Library.—The librarians, May Morris and W. Chambers, attend on Mondays and Fridays from 7 to 9 p.m. A Catalogue has been printed and is now ready, price 2d. Country Branches can have parcels of books sent by paying cost of carriage.

Monthly Meeting.—The monthly meeting of London members will be held on Monday Nov. 29, at 9 p.m. London branch secretaries are specially requested to attend with a statement of the condition of their branches. The secretary of the Ways and Means Committee will give an interesting report of the position of the provincial branches. The secretary of the Strike Committee will also have a report of the work and some future plans of that committee. The *Commonweal* manager will submit report of whole weekly issue.

A Social Reunion of the League will be held in London on Monday, December 27 (Bank Holiday). Suggestions, subscriptions, or offers of help will be gladly received by the Committee appointed to arrange and carry out. Address Re-union Committee, at office of the League.

Notice to Branches.

In future, publications not printed at the Socialist League Office will not be supplied on credit or entered in the Branch accounts with the Central Office. If such publications are ordered direct from and paid direct to the firms which publish them, the parcels may be sent as an enclosure with the weekly parcel from the League Office, and thus save carriage.

Branch Subscriptions Paid.

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

Executive.

At their meeting on 22nd inst. the Council resolved that the ordinary reports of Branches at Council meetings be discontinued and only special matters brought forward. Such reports to be kept for the monthly meeting.

The Meeting in Hyde Park.

The mission of the Socialist League being to educate and organise the workers to take control of their own affairs with a view to the establishment of federated industrial communes as the future form of society, it took occasion of the interest excited last Sunday by the demonstration organised by the S. D. F. to put forward these views at a monster meeting in Hyde Park. The meeting was the largest and most enthusiastic that has ever been held there by the League. When three cheers for the Social Revolution were called for, a shout went up that did the hearts good of those that listened to it. The Liberty and Property Defence League (read Liberty to Plunder League) had emissaries at this and other Socialist meetings, but their efforts to create disturbance were utterly futile.

STRIKE COMMITTEE.

H. C., 2s.; J. L. M., 1s.; T., 1s.; S. M., 6d.—T. BINNING, Treasurer.

FREE SPEECH DEFENCE FUND.

By Concert tickets, 5s.; by Mainwaring (Hyde Park), 7s. Deficit, £3. 0s. 1½d. Ph. W., Treasurer, Nov. 24.

"COMMONWEAL" PRINTING FUND.

Collected by Mainwaring, 7d.; T. B. (weekly), 6d.; Bloomsbury Branch (weekly) 5s.; Hammersmith Branch (two weeks), £1—£1, 6s. 1d.

Ph. W., Treasurer, Nov. 24.

BRANCH REPORTS.

BLOOMSBURY.—On Friday, 19th inst., Mrs. Gostling read an interesting paper on the "Middle-class in Socialism." She argued that it was highly essential that there should be this class in the movement. A good debate followed.—W. A. C.

CLERKENWELL.—On Wednesday, November 17, Dr. Wm. H. von Swartwout lectured on "The Coming Men and Women;" a brisk discussion followed. On Sunday evening, 21st inst., W. Chambers addressed a good audience.—W. B.

CROYDON.—Last Sunday evening, Wm. Morris lectured on "Socialism, the End and the Means." The room was crowded, and seats could not be found for all the audience. There was a debate at the close, in which several Radicals and Socialists took part. The sympathy of the audience took a very practical turn, as was evidenced by the amount of the collection.

FULHAM.—Tochatti and Arnold addressed our usual open-air meeting at Walham Green on Sunday morning. Arnold condemned strongly the traitorous action of our so-called labour representatives. There was no opposition to speak of. Sale of *Commonweals* 79. Collection for Branch expenses 5s. Tarleton lectured on "Why I am a Socialist" at our rooms in the evening; good discussion followed.—F. M'C., sec.

HOXTON.—On Sunday morning a good outdoor meeting was addressed by Pope, Wade, and Barker. In the evening, a large outdoor meeting was held by Barker, Davis, and Allman. The indoor meeting was lectured to by Alexander Donald on "Primitive Communism;" good discussion and sale of literature.

MERTON.—On Sunday evening, at our club room, Lane gave an exposition of the condition of the feudal serf and the modern wage-slave, also the means by which the workers will achieve their emancipation.

MITCHAM.—On Sunday last we opened our room to a very fair attendance. Bull, Gregory, and Harrison carried on a very good discussion; Lane afterwards addressed the audience, and after explaining the principles of the League, asked those present to join and help to strengthen the club. Two new members made.

MILE-END.—Nicoll addressed a good meeting on the "Waste on Sunday morning on 'What is Socialism?'" There was some slight opposition, which was answered by Davis. Two new members made.—H. DAVIS.

NORTH LONDON.—The meeting in Regent's Park on Sunday was addressed by Cantwell and Mainwaring. Some young "gentlemen" endeavoured to create a disturbance, but were quickly silenced by the crowd. Cantwell, Blundell, and Wardle spoke at Harrow Road on Saturday. *Commonweal* sold well.—D. N.

SOUTH LONDON.—Wm. Morris addressed a crowded meeting in the lecture hall of the North Camberwell Radical Club, at which we made four new members, and sold a fair quantity of literature. Friends wishing to join are requested to communicate with J. Sturges, 84, Wells Street, Camberwell.—J. S., sec.

EDINBURGH.—On Thursday, the 18th, Davidson read a paper to a crowded audience on "A Fair Day's Wage for a Fair Day's Work from a Socialist Standpoint." On Monday, the 15th, under the auspices of the Edinburgh Social Enquiry Association, Glasier, from Glasgow, delivered a lecture on "Elements of Socialism in existing Society," and fairly won his audience by the eloquence and high tone of the lecture.

GLASGOW.—On Saturday evening, Warrington and Glasier spoke to a good meeting at the Green. On Sunday morning and afternoon, very successful meetings at the same place were addressed by Glasier and Green respectively. At mid-day, Rae and Glasier spoke to a large and sympathetic meeting in Georges Square. In the evening, P. Kropotkin lectured in the Waterloo Hall, his subject being "Socialism, its growing force and final aim." Some 2000 people paid for admission, and the lecture was received with great enthusiasm. Fuller details next week.

HAMILTON.—McLeary opened a good discussion on "Mining Royalties," at our meeting on Thursday, November 18, in which several members took part. The conclusion came to was that the mere abolition of royalties would be of little benefit to the miners under the present wage system. A small deputation attended from the Glasgow Branch, and McLaren gave a neat address, which met with general approval.

HULL.—On Tuesday, 16th inst., a paper by Teesdale on "Internationalism" was read at the St. Augustine's Y.M.C.A., which evoked considerable discussion. Unfortunately, Teesdale was not present to defend his views. On the 17th inst., Teesdale read a short paper on "Property" at the Park Street Church Mutual Improvement Society, which was followed by a good debate on the general question of Socialism, much anxiety being shown as to the methods to be used for the attainment of our objects.—E. T.

MANCHESTER.—We held a meeting on Sunday, when Prince gave an excellent address, which was received with evident favour by the audience present.

IPSWICH.—On Saturday last, at the Co-operative Hall, F. Henderson lectured on "The Meaning of Socialism;" 6s. 2d. collected. Two large meetings near Ship Launch on Sunday morning and afternoon, 3s. 3d. and 4s. 4d. collected. Good sale of literature. See Lecture Diary.

NORWICH.—We broke new ground in Sprowston, also held our usual meeting at St. Faith's and on St. Mary's Plain. The crowning meetings were held in the Market-place at 3, and opposite the Agricultural Hall at 7, attended by thousands of people. Frank Kitz was the principal speaker, and was listened to with great interest. Our place at night was crowded when Kitz lectured on "Socialistic Experiments." During the day Kitz was assisted by Barker from Lowestoft, and Lawrence of Ipswich. Sold during the day £1 worth of literature.—C. W. M., sec.

LECTURE DIARY.

London Branches.

Bloomsbury.—Communist Club, 49 Tottenham Street. Friday Nov. 26, at 8 p.m. a discussion on Chapter II. of Joyne's Socialist Catechism.

Clerkenwell.—Hall of the Socialist League, 13 Farringdon Road, E.C. Sunday Nov. 28, at 8.30 p.m. A. Donald, "Political Economy." Wednesday Dec. 1, at 8.30, W. Morris, "Socialism: Its Aims and Methods."

Croydon.—Royal County House, West Croydon Station Yard. Sunday Nov. 28, at 7.30 p.m. W. H. Utley, "Land Thieves and Labour Thieves."

Fulham.—338 Fulham Road. Sunday at 8.

Hackney.—Sheep Lane, Broadway, London Fields. Business Meeting every Tuesday at 8.30.—*Concert Account*: Total receipts to date, £1, 19s. 6d.; tickets out (100), £2, 10s.; less expenses, 6s. Those who have not yet settled are requested to do so by end of month.—H. GRAHAM.

Hammersmith.—Kelmcott House, Upper Mall, W. Sunday Nov. 28, at 8 p.m. Sidney Webb, "The Theory of Economic Rent."

Hoxton (L. E. L.).—Exchange Coffee House, Pitfield Street, opposite Hoxton Church, N. Sunday Nov. 28, at 11.30 a.m. Discussion: "What is Principle?" to be opened by H. A. Barker. In the evening there will be a Concert and Tea in aid of Club fund. Tickets 9d. each. Tea at 6, Concert at 8.

Merton.—11 Merton Terrace, High Street. Club Room open every evening. Committee 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.

Country Branches.

Bingley.—Coffee Tavern. Every Monday 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. Sunday at 7.30 p.m.; Thursday at 8 p.m.

Edinburgh (Scottish Section).—4 Park Street. Meets every Thursday at 8 p.m. Free Tron Hall, Monday Nov. 29, Pierre Kropotkin, "Practical Socialism." Tickets 1s., 6d., and 3d., to be had at 4 Park Street, and Givens, 20 Bristo Street. Monday Dec. 6, Leo Melliet, B.A., L.L.B., "The Aims of the French Commune." Tickets as above.

Glasgow.—Reading-room of the Branch, 84 John St., open from 10 a.m. till 10 p.m. daily. On Saturday evening at 6 an open-air meeting will be held at the Green.—On Sunday open-air meetings will be held on the Green at 11.30 and 4.30; and at George's Sq. at 12.30. In the evening, in our Rooms at 7 o'clock, a Lecture will be given.—On Tuesday evening at 8 o'clock the Rev. John Glasse, M.A., Edinburgh, will lecture on "Christian Socialism." Hall will be announced at Sunday meetings and locally advertised.

Hamilton.—Branch meets every Thursday evening at 7.30 in the British Workman Meeting Room. On Thursday first Comrade M'Mann will lecture on "Why are some People Poor?" Discussion invited.

Hull.—11 Princess Street, off Mason Street and Sykes Street. Club Room open 7 to 10 every evening; Sundays 10 am. to 10 p.m. Public Meeting on Sundays at 7 p.m. Nov. 28. "The Manifesto of the Socialist League."

Ipswich.—The Branch has left the George Inn, and have not yet procured fit premises for the club about to be formed. The new address will be ready next week.

Leicester.—Radical Club, Vine St. Tuesdays, at 8.

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.

Oxford.—Temperance Hall, 23½ Pembroke Street. Thursdays, at 8.30 p.m.

Open-air Propaganda for the Week.

Sa. Harrow Road ("P. of Wales") 8 ...H. Graham
 Mile-end Waste 8 ...T. Wardle
S. Hackney—"Salmon and Ball" 11.30...A. Donald
 Hammersmith—Beadon Rd. 11.30...The Branch
 Marylebone—Salisbury St.11.30...Charles, Mahon
 Mile-end Waste11.30...The Branch
 Mitcham Fair Green..... 11.30...H. Sparling
 Regent's Park11.30...D. J. Nicoll
 St. Pancras Arches.....11.30...Lane
 Walham Green, opposite Station 11.30...The Branch
 Hyde Park (near Marble Arch) 3 ...A. Donald
 Clerkenwell Green 7 ...T. Wardle
 Tu. Euston Road—Ossulton St. ... 7 ...T. Wardle
 Mile-end Waste 8 ...Davis
 Soho—Broad Street 8 ...T. Wardle
 W. London Fields—Broadway, 8.30...T. Wardle

PROVINCES.—SUNDAY.

Ipswich.—Old Cattle Market, 11; Ship Launch, 3 p.m.
Leeds.—Hunslet Moor, 11 a.m.; Vicar's Croft, 7 p.m.
Manchester.—Gorton Lane and Ashton Old Road, 11.30.
Norwich.—St. Mary's Plain, 11; Market Place, 3.
Oldham.—Curzon Ground. Afternoon and evening.

Ready this week: *Londoner Arbeiter Zeitung*, a German weekly paper, price 13d. Published by the Communist Workingman's Club, 49 Tottenham Street, W. UPHOLSTERS' TRADE CLUB, George Street, Euston Road.—On Sunday 22nd T. E. Wardle lectured to the above club on "Socialism." The audience was sympathetic, and the club likely to become Socialistic.—C.

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