

# THE COMMONWEAL

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### CONTENTS.

	PAGE.
A Treacherous Attack—Hubert Bland Strikes his Blow ..	J. BRUCE GLASIER 321
The Slaves of the Stoke-hole .. .. .	R. W. BURNIE 321
Felix Volkhovsky .. .. .	.. .. . 322
Notes .. .. .	D. N. and R. W. B. 323
Three Revolutionary Songs .. .. .	N. 323
Why We do not Vote .. .. .	W. BARKER 324
La Carmagnole (1792) .. .. .	.. .. . 325
Hymn of the Proletariat .. .. .	JOHANN MOST 325
Song of the "Lower" Classes .. .. .	ERNEST JONES 325
The Labour Struggle .. .. .	N. 326
Free Speech in Danger .. .. .	.. .. . 326
Correspondence .. .. .	.. .. . 326
A Plan of Campaign .. .. .	.. .. . 326
Executive Announcements, Lecture Diary, and Notices of Meetings ..	.. .. . 327
Where to get the "Commonweal," New Publications, Advertisements, etc.	.. 328

### A TREACHEROUS ATTACK.

#### HUBERT BLAND STRIKES HIS BLOW.

HUBERT BLAND has struck his first blow, and has dealt it not against the foes, but against the friends, of Socialism. We had always a misgiving that some such untoward occurrence would result from so much waiting and hesitation.

In a letter which appeared recently in the *Sunday Chronicle*, he tells the people of Manchester that the leaders of London Socialism are about to visit their city, and then proceeds to warn them against the faults and follies of modern Socialist agitators. These are chiefly, he says, "bleat," "blether," and "bunkum." Under these headings he accuses them of morbid sympathy with lustful wives who become enamoured of good-looking young lodgers; of sentimental pity for criminals, and hatred of judges and jailers; of general ignorance of economic fact, and with frequent and foolish repetition of the term "*bourgeois*"; of magnifying the strength of Socialism, and using grandiloquent and specious phrases when talking of rights and wrongs of labour. Our Fabian "friend" concludes with a hint that the sensible and virtuous citizens of Manchester should kick the Socialist agitators out of their sacred city.

Of course, Hubert Bland professes that Socialism is very good although Socialists are very bad, and that it is only his exceeding love for Socialism that incites him to urge the Manchester mob to meet our comrades with the points of their clogs!

Had this letter appeared in the *Times* or the *St. James's Gazette* above the signature of Charles Bradlaugh or Professor Tyndall, we would have regarded it merely as an unusually silly and spiteful diatribe of the enemy; but coming from the pen of an avowed Socialist, and appearing in a democratic journal, we can only regard it as one of the meanest and most cowardly tricks that have yet sullied the comradeship of militant Socialism.

The difficulties and dangers of Socialist propaganda in the past have been many, and Hubert Bland is evidently anxious that they shall not be less in the future; and so, to the interruptions and abuse, the brick-bats and horse-ponds of the ignorant and bigoted avowed enemy, he hastens to add the satire and affront, the kicks and the cuffs, of the educated and polite professed friend.

The Socialists who speak in the highways and byeways of our towns and cities are mostly workmen, who have neither been taught fine speaking in universities or fine manners in London drawing-rooms, but they have a nobler ideal of Socialism and a higher perception of morality than anything yet revealed to us in the writings of Hubert Bland. They do not believe in the existing law of marriage, perhaps

because they do not see the ethical beauty that Mr. Bland sees in the licensed prostitution of our marriage system; they do not love judges and jailers, having some perception, that Mr. Bland apparently lacks, of the utter brutality and hypocrisy of their office; and they do sympathise with *criminals* because, unlike Mr. Bland, they do not sympathise with crime.

As for maudlin sympathy with "the married woman who is hindered by Society—that baneful entity—from indulging in her passions without risking her position," and who is compelled "to fill the feeding-bottle while she might be discussing Browning [why not Theosophy?] with some good-looking young men of her feather," we dare assert it to be a characteristic, not of London Socialist clubs, but of the saloons where Fabians and their fashionable literary and dramatic friends most delight to congregate.

If the solicitude which our monitor has for the delicate moral and intellectual susceptibilities of the readers of the *Sunday Chronicle*, and his utter disregard of the common feelings and intelligence of the brave men and women who have through good and evil report made a highway to social freedom in our country, are examples of the higher culture of Fabianism, then let us hope that there are few of his friends who will care to aspire to that "bad eminence" of manners and morals, with him.

It is a "remarkable coincidence" surely, as Mr. Weller the elder might have put it, that while Mr. Bland is crying down the credit of the "leaders of London Socialism" to the people of Manchester, he and the leaders of London Fabianism are meanwhile vigorously pushing their own literary and oratorical wares in that city and district!

Anyhow, let us hope that Mr. Bland does not over-estimate the discrimination of the people of Manchester, and that they may not make the ridiculous blunder at any time of mistaking a Fabian for Socialist, and meting out the treatment to him that Mr. Bland would reserve exclusively for the poor, despised, apostles of liberty, equality, and fraternity, who lack the culture and the priggishness of this new public censor of Socialist morals and education.

J. BRUCE GLASIER.

### THE SLAVES OF THE STOKE-HOLE.

In the vast *Inferno*—wide as the world itself—in which Labour writhes and toils, there are (as in that old hell of the mediæval poet) varying circles of intensifying torture. Surely almost in the lowest of them all are placed the wretched men who work as "firemen" aboard ocean-going steamships. This is the tale of their lives, as told, not by some Socialist or Anarchist, but by the sober bourgeois pen of a black-coated, tall-hatted, highly respectable middle-class doctor.

First, what is the toil required of him? He must labour in the intense heat of the furnaces. "The exhaustion due to the exposure to the fire is most painful, and breaks down the strongest constitutions. Six or seven years' constant work as a fireman on board a steamer seems sufficient to ruin the health of a strong man. . . . Sometimes a man may go down to the stoke-hole in sound health, and yet in an hour or two is so overcome that he is unable to climb on deck again. Straps have then to be fastened about his body, and he is hauled up with a rope. The men often remark that four hours down seem a longer time than twelve hours up. . . . When there is a strong breeze blowing, a good draught is created, which keeps the stoke-hole cool. But by the time the next watch comes in, the wind perhaps has changed, the stoke-hole becomes oppressively hot, and the number of revolutions falls off. Then the engineer manifests all the symptoms of bad temper. He abuses the firemen; and to avoid reprimand they seek by extra effort to compensate the effects resulting from the unfavourable direction of the wind. Such extra strain in such unhealthy

heat is naturally injurious. The heat at times is so great that the tools burn and the steps of the iron ladder leading to the deck are too hot to be held with the bare hand." Out of this burning Gehenna (which yet has its variations of temperature, amounting sometimes to 35° Fahr.) the men have often to come up to the mayhap cold and rain-swept deck. "Sometimes they come up simply to breathe for a moment a little fresh air, or else they have to carry ashes and throw them into the shoot, or they have to fetch water."

Scorching heat, alternated with cold, is not the only demon with its clutch upon the poor stoke-hole slave. In consequence of the constrained position in which he works he suffers from excruciating cramp. "The muscles so contract as to stand out like thick ropes. The men roar with pain till their mates lay them down and by the exercise of friction restore the contorted muscles to their normal condition. It is only the firemen who suffer from such cramps; sailors are exempt, though travelling by the same ship. Firemen, when attacked by cramp, cannot eat; they cannot retain food, but drink constantly and lose weight very rapidly."

Nominally, this torture, miscalled work, only lasts for four hours in every twelve (these four hours, be it remembered, meaning three times as long in the upper air). In fact, the men are constantly bent under their tasks for a much longer period. "There are ashes and clinkers to be cleared away after the watch is over, and this takes up some considerable time. More serious than that objection is the fact that firemen are often ill. There are never any extra hands on board, and therefore, when one fireman is ill, two other firemen have to work for six hours instead of four in every twelve. This makes twelve hours per day of exposure to the fierce heat of the stoke-hole. With the sailors it is possible to work the ship even when there is a hand or two short; to keep up the fire for the engines the full complement of firemen and trimmers must be there—not one can be spared. It is a terrible misfortune for the firemen if any among them fall ill. There is then every chance of illness increasing in a ratio that might be compared to compound interest. Thus, if one man is ill, two men have to work six hours instead of four. Overcome by this stress, they also may fall ill; then four men have to work extra time. If three men are ill, then six men are affected."

Such is the daily work of a fireman. What provision is there made for him when he comes off duty? Let us see. "When the fireman comes off duty he goes to his cabin and removes the clothes that are black with coal-dust and soot and saturated with perspiration. These foul-smelling clothes have to dry in the 72 cubic feet of space allotted to him, and naturally contribute very materially to pollute the atmosphere of the cabin. A sooty sort of grease, formed by the mixture of perspiration, smoke, and coal-dust, is daubed on all sides of the cabin, and the firemen become so repulsive in their appearance that, in many ships, precautions are taken to prevent the passengers seeing them." The good, cleanly, well-clothed bourgeois passenger must not, forsooth, be offended by sight of the poor drudge whose hellish toil is carrying him across the ocean. The 72 cubic feet of air-space are never properly ventilated, and the air is often rendered still more foul by paints and mineral oils stored in lockers on either side of the narrow gangway leading to the fore-castle. Convicts in prison enjoy 370 cubic feet of well-ventilated space. Very frequently, to reach their quarters, the sailors and firemen "have to pass through a very small hatch and descend by a ladder to a depth of ten or more feet into the lower decks of the ship. If an accident or collision occurs and something falls over the hatch, this aperture is so small that the sailors or firemen below are unable to get out. Many lives have been lost in this manner. The men below might have saved their lives and perhaps the ship also, if the hatch had been wider and not so easily blocked by debris." At night the sailors and firemen lie "sweltering in the heat of the overcrowded, badly-ventilated cabin." So close are they together that one man's head lies against his neighbour's feet, without any partition. At meal-time food is literally thrown to the men in huge pieces. The recipients make a rush for it and hack and cut it "in a semi-savage manner."

The result of this terrible existence is, says the calm medical witness from whom we are quoting, to "occasion great nervous excitement and irritability. Men who by nature are not quarrelsome, end by losing their tempers; disputes and even fights ensue." The system would be bad enough even were all the men competent and able-bodied; but unfortunately incompetent hands (usually, we may presume, black-legs) "are smuggled on board at the last moment. When the firemen see with whom they have to sail, they sometimes refuse to start with the ship. Then legal complications arise." This is a pleasant euphemism for prison with hard labour. "Those who cannot afford to abandon the ship at the last moment—and these are generally the married men—have to bear throughout the voyage the brunt of the work. The incompetent hands fall ill, and those who are healthy become invalided because they have more than their share of work to do."

The summing-up of the whole matter is that, as we have seen, after six or seven years, the fireman ceases to be able to work at his trade. He can do no more hard work, and "goes," says our medico, "to swell the great army of the unemployed who loiter about the docks in search of some light, if ill-paid task." Alas! in this instance our medico is not "up to date" in his information. Under the régime of Burns, Tillett, McCarthy, and the rest of them, there is no room at the docks for the "loafer and the tramp" of ruined physique. They may go to the workhouse or the prison for aught our "labour leaders" care.

Once more, we are quoting from no madcap Communist, but from the "Report on Sanitation at Sea" of the *Lancet* "Special Sanitary Commission." The *Lancet* is a paper published at sevenpence, and

unlikely to come in the way of the worker. Therefore it is that we have reproduced so much of its Report. The editor of the medical journal, in a soft-spoken leader, observes, apparently with astonishment: "Ship building and ship management seem to have been conducted solely for the one purpose of ensuring the commercial success of the enterprise taken in hand. Little or no thought has been given to the risk of life attendant on such ventures." Exactly so, oh respectable editor! Here, as elsewhere, what cares the idle profit-grinding capitalist, in his comfortable mansion, "replete" (as the advertisement in its vile jargon doubtless said) "with every modern convenience," for the poor stoke-hole slave who helps to pile up riches for him? All he cares for is that his soft and cushioned life should not be disturbed by complaints from poor damned Lazarus in his furnace, that he should neither see him nor hear of him. Medical officers of ships who report upon these matters are quickly told that their services can be dispensed with. Even the Board of Trade, it seems, has suggested that the ship's surgeon should report whether the ventilation on board ship be sufficient, but Dr. Leet, of Liverpool, has publicly stated that when he acted in that capacity he received written instructions from his owners to do nothing of the kind. No Board of Trade regulations, no parliamentary enactments, so long as commercialism continues, can sensibly improve the condition of workers at sea any more than that of workers on land. For them, as for others, the "only thing that will do" is the Social Revolution. As our editor, in his mild way, has truly said, the "one purpose" of our present system is "the commercial success of the enterprise taken in hand," and the lives of "common" labouring men—their happiness or misery—are matters of small concern indeed to the lazy thieves who make to themselves what they conceive to be an earthly paradise from their torment. Of these, by the way, our dear friend Norwood is one. Free Communists are not vindictive; they do not, like the middle classes to-day, love to torture and "punish" criminals; but we should be less than human did we not wish for the Chairman of the Joint-Committee just one week of the stoke-hole. Probably one week would suffice to dispose of him for ever.

In a later issue of the *Lancet*, a certain "Arthur Moss, M.B." (let us by all means note his name), opines that firemen are themselves largely to blame for their early deaths. It seems, according to Dr. Moss, that they often suffer from diseases which result from dissipation. This, being interpreted, means that some of them, during their brief holidays ashore, seek in reckless bestial debauchery forgetfulness for a little of the hell from which they come and the black future before them. Probably if Arthur Moss, M.B., were a thrall of the stoke-hole, even he (model of morality as he doubtless is) might also give way to such ignoble pleasures as came his way. Possibly he, as well as Norwood, would (to adapt the famous saying of the old Scotch judge) be "nane the waur" for a good roasting at the furnace. R. W. BURNIE.

### FELIX VOLKHOVSKY.

OUR contemporary, *Free Russia*, which is very good this month, has the following article on our brave comrade Felix Volkhovsky, who has had the good fortune to escape from the horrors of Siberian exile:

We are very happy to be able to announce to our friends the news of the safe arrival in England of one of the most hard-tried champions of Russian freedom. Felix Volkhovsky, the same of whom Mr. George Kennan spoke in such high terms in his article upon the Tomsk exiles, is with us, having succeeded in escaping from Siberia. A total of seven years solitary confinement in the Fortress and other prisons of European Russia, and eleven years exile in Siberia: such was the reward of our friend's services. We do not propose to give his biography. We will only say that these eighteen years of suffering were inflicted upon him because he was known to hold certain opinions unfavourable to the present Russian régime, and suspected of spreading these views among workmen and educated people. He could not possibly be implicated in terrorism or the like, because nobody thought of such things when he was first arrested. With his health to a great extent wasted, but with his energy and talents unimpaired and fresh, he resolved to escape, with the deliberate purpose of devoting himself to forwarding the Russian cause in foreign countries. He succeeded in eluding the vigilance of the Siberian authorities, and after many adventures, which he will tell us, we hope, some day, he reached Canada through the Pacific, having travelled right across Siberia. His little daughter was left behind, as it would have been madness to take her with him. The fear that the child might be laid hold of by the Russian Government, as was the case with the children of several political offenders, imposed upon Volkhovsky the necessity of keeping himself as quiet as possible, concealing his identity under the name of Felix Brant. But now, after a year of anxieties which it is easier to imagine than to describe, the child arrived in London and joined her father, so that there is no longer any need of concealment on his part.

Though Felix Volkhovsky stayed in Canada only about eight months, he succeeded in laying in that country the foundation of a pro-Russian movement. He wrote upon the Russian question in various periodicals: the *Toronto Globe*, the *World*, the *Woodstock College Monthly*, and other Canadian papers. Three months after his arrival he was able, thanks to his exceptional linguistic capacities, to appear as a lecturer.

Though small in number, these lectures awakened a deep interest in the Russian cause, and a number of the most prominent and influential Canadian citizens offered to form a committee similar to the English and Philadelphia. Amongst them are Sir Daniel Wilson, president of the Toronto University, Professor Rev. Dr. William Clarke, of Trinity College, Dr. Daniel Clarke, of the Asylum, Rev. Dr. Dewart, of the *Christian Guardian*, Rev. John Burton, Dr. Geikie, and Dr. Aikins.

In July last Volkhovsky reached London, where he will settle permanently. The Russian cause here has made in his person an invaluable acquisition. This man, who is himself a living indictment against Russian despotism, comes straight from the land of exile and suffering. His experiences are those which few men have had, because very few could outlive what he has outlived, and we know of no one who would deliver such a message as his with more impressiveness.

## NOTES.

It must be now evident to all that the policy of coercion is about to be tried in England as well as in Ireland. At Leeds, Southampton, and Beckton the Government have shown a determination to crush the labour movement by force; and at the same time the Revolutionary Socialists are attacked by the police for exercising the right of free speech in places where public meetings have been held for years. A large section of the workers have asked the Government to shorten their hours of labour. The Government replies by attempting to crush their combinations by main force. After all, this is all that might be reasonably expected from any government.

We have witnessed a strange sight during the last few days. Eight hundred men specially selected from regiments that are known to be untouched by the discontent which prevails in the army are ordered out and are provided with ball-cartridge. For what? To put down riot and disorder? No, to terrorise men who are suspected of desiring to exercise the most elementary right of labour—*i.e.*, to leave their work if they are dissatisfied with the conditions under which they labour.

The Government are not content with threats to shoot rebellious workmen down like dogs, but they even offer—taking a leaf out of the book of the worst despots on the Continent—to find soldiers to act as “blacklegs.” It is to be hoped that if this is done in future these gallant men will strike against such “employment.” The Revolutionary Socialists at least will do their utmost to persuade them to do so.

In face of the attack that is now being made on “free speech” and “free combination,” men of all sections of advanced thought should prepare to act together. Whatever may be our differences of opinion, we must close up our ranks in front of the common enemy. Above all, we must commence a vigorous propaganda among soldiers, we must spread the spirit of discontent and revolt which is already smouldering among them. The new unions should not neglect this work, or else their movement may be crushed, not by the wealth of the capitalists, but by the bullets and bayonets of the army.

We rejoice, however, in one fact. The present Government is proving conclusively that it is hopeless to expect anything from them. And we hope that they will soon drive the workmen into the only method of action which will really improve their position—a general strike in every trade and industry. D. N.

I do not suppose that many readers of the *Commonweal* concern themselves with the proceedings of a congregation of sky-pilots and their friends known as the “Church Congress.” It is, however, possibly worth while to note occasionally the abject ignorance—made all the more conspicuous by bumptious and insolent pretence of knowledge—of some “doctors of divinity” and “right reverend prelates” who boss this show. These persons would not hesitate to repudiate in strong language the presumption of a working-man who, discoursing upon Socialism as one having authority, should show himself absolutely uninformed of its fundamental doctrines. This, however, is precisely what Bishop Moorhouse of Manchester, despite his university education, has been doing.

This wonderful “successor of the apostles,” in what the *Pall Mall Gazette* characteristically calls a “very striking sermon” addressed to the Congressional wisecracks, declared that “some forms of Socialism prescribed the worship of gold as a god!” This will be news to those who are looking for the time “when no slave of gold abideth ’twixt the breadth of sea and sea.” Moorhouse went on to say that “men were not born equal, and all State decrees for the equal payment of labour would end in discord and the same heart-breaking failure as attended all Louis Blanc’s State workshops.”

It would seem, then, that this foolish prelate is under the impression (a) that Socialists contend that all men are born equal; (b) that Louis Blanc was responsible for the plan or the management of the National Workshops which were organised by the bourgeois Government of February as a sop to Cerberus and with the preconceived determination that they should fail; (c) that a “State decree for the equal payment of labour” is advocated by any school of Socialists. The first two misstatements look very like deliberate misrepresentations. The last is of course equally inaccurate, since it does not describe the orthodox Collectivist programme and has no application to Communists like ourselves, who adopt the famous formula of that very Louis Blanc of whom Moorhouse ignorantly prates: “From each according to his capacity; to each according to his needs.”

It is fair, perhaps, to add that at a subsequent discussion on Socialism the Bishop of Durham managed to speak on the subject with some sympathy and without betraying crass ignorance. Of course he deprecated revolution and violence. The “Rev” would naturally not be very acceptable to a prelate who receives £7,000 a-year for his shepherding, and about whom still cling the traditions of his predecessors’ mediæval principedom. Judge Thomas Hughes (a survival of the Kingsley and Maurice period) discoursed concerning “co-operation” (falsely so-called) and “thrift”! How truly intelligent the “educated and cultured” middle classes are, and how infinitely wiser than the poor workman!

The egregious General Booth is a gospel-grinder of another colour; but his grasp of the social question is as feeble as that of his Anglican rivals. Our “excellent friend” Bombardos-Booth has been entertaining us for months past with various puffs preliminary of the new departure about to be taken by the “Army” he commands. The *Daily Chronicle*, the *Star*, the *Pall Mall Gazette* and other Radical capitalist journals have vied with each other as to who should most advertise the schemes of the pious General. Bombardos has now, with his usual flourish of trumpets, published his precious plan for what he has the audacity to style a “social revolution.” It turns out only to be a rehash of the old familiar nostrums—shelters tempered by hymns, the “workhouse test” in a new form, emigration (!), and, above all, of course, implicit obedience to Bombardos. Shut your eyes, you vicious, wicked unemployed, and see what good Bombardos-Booth will send you. R. W. B.

## THREE REVOLUTIONARY SONGS.

THE three songs published in the *Commonweal* this week have a common character. They are songs of the poor alike in France, Germany, or England. In all you hear a cry of despair, but of an awakened despair, that knows where the evil is, and is determined to find a remedy. The three songs are characteristic of the nations to which they belong. In the “Carmagnole” desperation is mingled with gay cynicism that laughs at all things in heaven or earth; the people feel that they have power in their hands, and as they dance lightly through the streets, even their laughter menaces the tyrants of the earth. But with all this cynicism there is vision of a brighter world of peace and happiness. “The Song of the Lower Classes” and “The Hymn of the Proletariat” are curiously alike. In both you hear the bitter wail of the poor, and in both there is the stern determination to end their misery by the strength of their right arms; but there is no laughter in their songs, the people suffer too much to laugh, and the hope of the future seems farther off than it does to the Parisian populace.

A few words with regard to “La Carmagnole,” the most revolutionary song that the French Revolution produced. Like everything revolutionary, it has had a wreath of strong adjectives showered upon it by middle-class journalists and historians. To these it is even more objectionable than even the terrible “*Ca ira*” of 1793, the chorus of which was as follows: “Ah! ça ira, ça ira, ça ira! Les aristocrates a la lanterne! Ah! ça ira, ça ira, ça ira! A la lanterne, on les pendera!” (Ah! it will go, it will go, it will go! The aristocrats to the lamp-post! Ah! it will go, it will go, it will go! Up to the lamp-post we will hang them!) It is but fair to remember that at that time the people had been driven mad by hunger, and been made desperate by continual Royalist plots to overthrow the Revolution by a merciless slaughter of the poor.

But to return to the “Carmagnole.” Little is known of the origin of the song, the author is unknown, though the tune had been probably popular as a country dance on the sunny plains of Provence for many generations. The tune is supposed to have been brought to Paris by the Marseillaise, the six hundred men who knew how to die, along with the famous song to which they have given this name; but even this is doubtful. It is, therefore, a true song of the people; author and musician are both among the great unknown. One thing is quite certain, it became popular soon after the capture of the Tuileries on the famous 10th of August. It was at first merely a topical song, laughing at King, Queen, and Court, and rejoicing in the popular victory. The chorus, “Dansons la Carmagnole! Vive la son du canon!” (Let us dance the Carmagnole! Hurrah for the sound of the cannon!) is a reference to the insurrectionary cannon that battered down the walls of the Tuileries. The song became so popular that at every victory of the Republican armies and every Revolutionary outbreak a new version was made. The version, of which we give a translation, probably came from the Hébertists, the Revolutionary Socialists of the French Revolution. It is, therefore, the most interesting to all those who are doing their best to sweep away the tyranny and robbery of the ruling classes, and to bring back the golden age of peace, happiness, truth, and justice for the oppressed peoples of the earth. N.

## To the Memory of the Sentimental Radical.

Our vivacious contemporary, the *Scots Observer*, prints the following entertaining “Epitaph on the Modern Sentimental Radical.” It has the merit of being true, which is more than can be said of some epitaphs:

Moved by their Sorrows, He was ever ready  
to Relieve the Poor  
Out of the Rates:  
Zealous in the Public Weal, He Sacrificed  
For the Public Benefit  
His Neighbour’s Land:  
Generous to a Fault,  
He gladly expended  
Any Sum, however large,  
Which brought Him a steady Ten Per Cent.:  
Eminently gifted with a Tender Heart,  
A Sympathetic Nature, and a Strict Sense of Duty,  
He dropped a Tear in every Good Cause,  
and  
Subscribed Largely  
to  
His own Monument.



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

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

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

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

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TO CORRESPONDENTS.

WILL Branch Secretaries please write Reports and Orders for Literature on separate pieces of paper.

TO CONTRIBUTORS.—Please do not send us copies of other peoples work as original matter. The verses entitled "Damnation" we find are copied in a clumsy manner from a Freethought leaflet. We owe apologies to our readers for having given it space.—Eds.

Periodicals received during the week ending Wednesday, October 8.

ENGLAND Belfast Weekly Star Fredom Justice The Journeyman Labour Tribune Railway Review Seafaring Unity Worker's Friend New South WALES Sydney—Bulletin Truth Australian Star Daily Telegraph Evening News Labour Defence Journal QUEENSLAND Brisbane—Boomerang INDIA Bankipore—Behar Herald UNITED STATES New York—Freiheit Twentieth Century Volkszeitung Bakers' Journal	NEW YORK—Truthseeker Volne Listy Freie Arbeiter Stimme Boston—Woman's Journal Chicago—Rights of Labour Verbote Detroit—Der Arme Teufel Philadelph.—Knights of Labour Paterson Labour Standard S.F.—Coast Seamen's Journal Valley Falls (Kan.)—Lucifer FRANCE Paris—Bourse du Travail Le Parti ouvrier Le Proletariat L'Information Parisienne Charleville—L'Emancipation Lyon—L'Action Sociale Lille—Le Cri du Travailleur Rouen—Le Salariat HOLLAND Hague—Recht voor Allen SWITZERLAND Arbeiterstimme ITALY Milan—Il Fascio Operaio	BELGIUM Antwerp—De Werker Ghent—Vooruit SPAIN Madrid—El Socialista Madrid—La Anarquista Barcelona—El Productor Barcelona—La Tramontana GERMANY Berlin—Volks Tribune AUSTRIA Brunn—Arbeiterstimme Trieste—Confeder. Operaio HUNGARY Arbeiter-Weekon-Chronik SWEDEN Malmo—Arbetet WEST INDIES Cuba—El Productor CAPE COLONY Cape Town—Argus Cape Times ARGENTINE REPUBLIC Buenos Ayres—Vorwarts
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WHY WE DO NOT VOTE.

This question has been so often answered and the reasons given so abundant, that to those who have thought the matter out it seems altogether superfluous to answer it. Nevertheless, as there still exist men who, while styling themselves Revolutionary Socialists (?), are going to establish by vote a Progressive Government (by the way, an impossibility), I therefore think it is a necessity to answer once again this question.

Now, whatever benefits may accrue to those who own land, etc., by a change of government, it is self-evident that the propertyless class can obtain nothing. As Parsons says, An economic slave cannot in any country obtain political liberty. The science of politics is law-making. The right to vote implies the right to make laws, consequently the right to govern. Now, as a propertyless man has no right to live, inasmuch as the laws under which he is born denies him access to the means of life, it is absurd to tell him that he can make laws to govern those who own his means of life, and consequently himself also. In whatever country he happens to be born he is a trespasser according to the law. Imagine a man who cannot control either the price of his day's labour or his productions voting! The only capital he possesses is the power to labour, which he must sell to those who own his means of life or starve. What is Law? What is Government? These two words embrace all the villainies that has ever been imposed on the human race. Morality never did or can

exist without liberty. You may tie a man's hands and thus make virtue a necessity, but you leave his moral nature untouched. He who invades another's rights commits a crime, thus every law-maker is a criminal, and as to law, as Burke says, "Its every form is bad." With Bakounine, we deny either its necessity or morality, for under government and civilisation (?) precisely the same state of things obtains now as would in a savage state without government or civilisation, for the weak and defenceless are robbed by those stronger than themselves, either physically, mentally, or financially. By law they hold our common birthright in the land. Money, first introduced and used to exchange equivalent values, has had its true function destroyed by Acts of Parliament, thus giving a few banking swindlers the power to fix the purchasing power of what was once a medium of exchange.

What is Liberty? Briefly stated, it is an equality of conditions or reciprocal rights; unequal liberty is tyranny such as now exists, and were it not for this fact that some have undue privileges government would be superfluous, as it is only necessary in a community of slaves on the one hand and tyrants on the other. Ask any sane man if he is willing to concede the same right to another as he himself enjoys, and he will immediately answer "Yes." He will also tell you that he has no wish to violate the rights of any man. Propose then to abolish governments, and he will at once tell you that you must have laws to restrain not himself but the other fellow. Past and present laws have so hardened mankind, that even a majority of our so-called reformers are tyrants at heart. But, says modern morality, man is so imperfect that you need laws to restrain him. They forget that that fact alone supplies the strongest reason why he should not be allowed to impose his imperfection on others.

Now that Social Democratic mob rule, or H. Spencer's coming slavery, is likely to be the next, and let us hope the last, wave of political swindledom that will afflict us, it behoves us to redouble our efforts to spread the light.

With regard to majority-rule, I would not say with Carlyle that the majority will always be fools, but it is plain that for a time yet the workers will not be over-educated. First, then, where votes are counted and not compared, intelligence would count for nothing. Secondly, any fool would be eligible for office if he obtained a majority of votes. Murder and robbery would be as right then as now if the majority said so. Reading a leaflet issued by the S.D.F., entitled, "What is the use of a Vote?" I came across this sentence, "Remember, never for a moment forget this eternal truth, Equality in the ballot-box is a mere juggle when there is inequality of social conditions all round!" "Amen!" said I. A few lines below I read, "What is the use of the suffrage? It has but one use, to enable the workers to take peaceful possession of the power of the State, and to use said power for social purposes." It goes on to say that the people must instruct their delegates to proclaim only that land, etc., belong to the people, and that, therefore, private property in these things must cease.

Now, as possession under the law is equivalent to ownership, do these men imagine that a proclamation will be sufficient? and will the present owners hand it over without a struggle? Having asked a question of a Mr. Jones, an S.D.F. advocate, as to the honesty of politicians, he told me and the people that all politicians were thieves, but, said he, "You must set a thief to catch a thief!" Now what guarantee have we that these said thieves, like all their predecessors, would not if they go into power do just the same? Surely the replacing one gang of thieves (as they would be by labour pence) by another will not improve the condition of the people. The capitalist might then boast with Vanderbilt, "That delegates could be bought cheaper than votes!" These men in their madness (or are they joking?) assert in their leaflet that they are economic slaves, which is true. Nevertheless, they declare in a few lines below that they are going to use their economic slavery to obtain political freedom. The lessons that America, France, Germany, and other countries afford, has been thrown away on them, or has the sophistry of the rotten Republicanism of Reynolds thrown them off their base. Let us hope before committing themselves to this most detestable policy of reaction, they will study the question a little deeper, and learn with us that we must gain the unconditional right to the resources of life before true freedom is even possible.

In conclusion, it has been said that hero-worship has ever been the curse of the world, and I fear that John Burns, whatever good work he may have done in the past, according to the tendency of his recent speeches will soon rank with Bradlaugh, Broadhurst, and Co., as being the most reactionary enemy of human emancipation. As for us, as Fielden says, "We must hew to the line, let the chips fall where they will. Better far to stand alone in an honest fight for principle than join a multitude of sycophants." W. BARKER.

NOTICE.

Next Week will begin a Series of Articles, entitled

"REVOLUTIONARY WARFARE."

BY D. J. NICOLL.

Branches and Newsagents are requested to order early, as we expect an large demand.

LA CARMAGNOLE.

1792.

O what is it the peo - ple cry, O what is it

the peo - ple cry?..... They ask for all men

li - ber - ty, They ask for all men li - ber -

ty. The pa - lace we will burn, The

pri - son a - ver - turn, Give peace to low - ly

homes, Vi - ve le son, vi - ve le son; Give

peace to low - ly homes, Vi - ve le son, du ca -

non. Dan - - sons la Car - ma -

gnole. Vi - ve le son, vi - ve le son; Dan - -

sons la Car - ma - gnole— Vi - ve le son du ca - non.

O what is it the people cry?  
They ask for all equality.  
The poor no more shall be  
In slavish misery.  
The idle rich shall flee;  
Vive le son, &c.

O what is it the people need?  
They ask for bread and iron and lead;  
The iron to win our pay,  
The lead our foes to slay,  
The bread our friends to feed;  
Vive le son, &c.

O what is it the people cry?  
Away with pious priests that lie!  
Christ to the stable go;  
The Virgin lieth low;  
Their God to hell may fly!  
Vive le son, &c.

O let the peoples all agree  
To live in love and liberty!  
Are we not fools to fight  
To please the rich man's spite?  
Let's feast right merrily;  
Vive le son, &c.

See Descriptive Article on p. 323.

HYMN OF THE PROLETARIAT.

Air: "Zu Mantua en Banden."

Who hammers brass and stone?  
Who raiseth from the mine?  
Who weaveth cloth and silk?  
Who tilleth wheat and vine?  
Who worketh for the rich to feed,  
Yet live themselves in sorest need?—  
It is the men who toil, the Proletariat.

Who strives from earliest morn?  
Who toils till latest night?  
Who brings to others wealth,  
Ease, luxury, and might?  
Who turns alone the world's great wheel,  
Yet has no right in commonweal?—  
It is the men who toil, the Proletariat.

Who is from aye a slave  
To all the tyrant brood?  
Who oft for them must fight?  
Oft sacrifice his blood?—  
O folk! hast thou not yet perceived,  
'Tis thou that ever art deceived!  
Awake, ye men who labour! Up, Proletariat!

Together join your powers!  
And swear to banner red!  
For freedom boldly fight!  
So win ye better bread!  
Then quicken ye the despot's fall!  
Bring peace unto the nations all!  
To battle, ye who labour! Up, Proletariat!

In your hands lie the means!  
Work but with unity!  
Hold ye but firm together  
Then ye will soon be free.  
With quick-march forward to the fight,  
Though scorn the foe in grape-shot might!  
Then win, ye men who labour! Win, Proletariat!

JOHANN MOST.

SONG OF THE "LOWER" CLASSES.

We plough and sow—we're so very, very low,  
That we delve in the dirty clay,  
'Till we bless the plain with the golden grain,  
And the vale with the fragrant hay.  
Our place we know—we're so very, very low,  
'Tis down at the landlord's feet:  
We're not too low the grain to sow,  
But too low the bread to eat:  
We're not too low the grain to sow,  
But too low the bread to eat.

Down, down we go—we're so very, very low,  
To the hell of the deep-sunk mines:  
But we gather the proudest gems that glow  
When the crown of a despot shines:  
And when'er he lacks, upon our backs  
Fresh loads he deigns to lay:  
We're far too low to vote the tax,  
But not too low to pay:  
We're far too low to vote the tax,  
But not too low to pay.

We're low, we're low—mere rabble, we know:  
But at our plastic power  
The mould at the lordling's feet will grow  
Into a palace, and church, and tower.  
Then prostrate fall in the rich man's hall,  
And cringe at the rich man's door:  
We're not too low to build the wall,  
But too low to tread the floor:  
We're not too low to build the wall,  
But too low to tread the floor.

We're low, we're low—we're very, very low:  
Yet from our fingers glide  
The silken flow, and the robes that glow  
Round the limbs of the sons of pride.  
And what we get, and what we give,  
We know, and we know our share:  
We're not too low the cloth to weave,  
But too low the cloth to wear:  
We're not too low the cloth to weave,  
But too low the cloth to wear.

We're low, we're low—we're very, very low;  
And yet when the trumpets ring,  
The thrust of a poor man's arm will go  
Through the heart of the proudest king.  
We're low, we're low—our place we know,  
We're only the rank and file:  
We're not too low to kill the foe,  
But too low to touch the spoil:  
We're not too low to kill the foe,  
But too low to touch the spoil.

ERNEST JONES.

## THE LABOUR STRUGGLE.

### The Dockers' Congress.

It must be confessed that the published reports of the Dockers' Congress are very dull; there was, in fact, an air of gloom about the whole proceedings. The leaders have lost hope, and appear to already anticipate defeat. There was a good deal too much talk about "arbitration" and "conciliation" in the speeches of the various leaders. Do they not know very well that their capitalist opponents will only look upon this as a sign of weakness? These gentlemen know very well that if the union was strong the leaders would talk in another fashion, and it only encourages the capitalists in their determination to go for the dockers and other new unions at the first opportunity. The outlook, we admit, is not a cheerful one, but it will not be improved by letting the world see you are losing heart already. Why not face the masters boldly, and tell them you will fight to the bitter end, and that if they attack one of the new unions the others will strike also? A little of the spirit of the men of the Commune—"We will burn Paris to the ground sooner than surrender"—would be more worthy of the leaders of the New Unionism.

Meanwhile, there is not much talk of conciliation about the masters—"smashing the unions" is more in their style. According to a *Times* correspondent, who seems to know, the "Free Labour Association" at Southampton is going on swimmingly, and the masters are going to start Blackleg Supply Associations all over the shop. It is strange to see the Social Democratic idea of a Labour Bureau utilised by the scheming capitalist as a means of hurling back the workers into their old misery. Matters have not been improved at Southampton by the weakness of the London executive. The local branch is in revolt against them. But surely a body that is meek and humble to the employers and high-handed and autocratic to the rank and file of the organisation cannot expect anything else. A little less severity towards their own men, and a little more boldness in dealing with the capitalists, is what is wanted. It is worth noting that the dockers of Southampton, judging by their attitude at the Congress, appear to share our comrade Kitz's opinion of Mr. McCarthy. Mr. McCarthy has decidedly left "a bad impression" behind him.

### Pious Sweating.

Here is a black-list published by the London Society of Compositors of religious and temperance newspapers printed at rat houses. Well-wishers to the cause of the working people are asked not to purchase these "scabby" publications.

Alliance News	Lamp
Banner of Israel	Literary Churchman
British Weekly	Primitive Methodist
Catholic Times	Protestant Standard
Children's Corner	Record
Christian Age	Refreshment News
Christian Herald	Rock
Christian Union	Signal and Gospel Union
Ecclesiastical Gazette	Gazette
Free Methodist	Sunday Words
Good Tidings	Temperance Caterer
Inquirer	Temperance Chronicle
Jewish Chronicle	Weekly Herald
Jewish World	Weekly Register
Joyful News	Word and Work

It is surely strange that the salvation of men's souls should be so closely bound up with the starvation of their bodies. Sweating and piety seem to go together nowadays.

### The Scotch Iron-workers.

The masters are taking the offensive everywhere. All the furnaces in the Scotch black country around Glasgow were put out on Sunday, so that the Scotch black country at night is nowhere lit up with fires except at Wishaw and Carron, the owners of which are not in the masters' combination, because they manufacture iron for their own private purposes and not for sale in the market. The workers abide firmly by the demand for time and a half for Sunday labour, or for the stoppage of work on that day. The masters, on the other hand, declare that they have been making iron for a number of months at a loss, and that they are not disposed to put their furnaces into blast again except on a reduction of 10 per cent. on the wages of the past twelve months.

The depression in trade is already beginning to be felt, and all the masters will seize upon the first chance of attacking the unions and forcing down wages. Reductions of 10 per cent. will soon be the order of the day everywhere.

### FREE SPEECH IN DANGER.

It is evident that the London police are beginning an organised attack upon the right of public meeting. We have to report three cases of police interference with Socialist meetings last Sunday. At Union Street comrade Burnie was ordered to go away while speaking by a pompous peeler, but refused. He was then allowed to continue the meeting in peace. At Streatham, in the evening, Mrs. Lahr's meeting was surrounded by a force of twenty policemen. She was ordered to "get down," and replied by defying the police to arrest her. This the police would probably have done, had not the crowd assumed such a threatening attitude that the police thought it best to leave her alone. Our comrades at Liverpool Street on Sunday were also informed by an inspector that no meetings could be allowed there. We replied that if the Christians were allowed to hold their meeting we should hold ours. However, Mr. Woffendale's choir didn't turn up, and it was evident that they were acting in agreement with the police. We then marched away to Ossulton Street, where, in conjunction with the S.D.F., a big indignation meeting was held, which caused so much alarm among the police of the neighbourhood that some thirty of them, including two inspectors and four sergeants, turned out to crush any attempt at riot and insurrection. A resolution was passed condemning the action of the police in suppressing Free Speech and Free Combination. Mrs. Blundell, Nicoll, an East-end comrade, and two comrades of the S.D.F. were the speakers. The choir sang several revolutionary songs, to the great enjoyment of the assembled bobbies. It may be mentioned that while the police were carefully guarding our meeting, a little boy was being brutally knocked about down by St. Pancras Station by some ruffian; the pavement was covered with the child's blood. But the police were too busy looking after the Socialists to trouble about such a trifle as this. We hear on good authority that orders have been issued from Scotland Yard for a general suppression of all Socialist meetings.

## CORRESPONDENCE.

### THE UNEMPLOYED AND SOCIALISTS.—A DENIAL.

J. J. Chapman, General Secretary of Street-masons, Paviers, Stone-dressers, and Hammermens Amalgamated Union, writes: In *Lloyds News-paper*, of the 28th of September, there is a paragraph on the above subject, and as it is hurtful to my reputation and to the unions to which I have dealings (Social Democratic Federation, Socialist League, etc.), will you kindly insert this and clear the stigma which it has brought upon me at my work. It is reported that Mr. Chapman was in Hyde Park on Sunday, Sept. 21st, and when he attempted to speak was received with groaning and hooting. That when he sat down the next speaker said Mr. Chapman was a fraud, and was attempting to make money out of the poor of London. (Applause.) It was a Socialist dodge to smash windows. He advised them not to have anything to do with Mr. Chapman or any other Socialist. Cries were raised for Mr. Chapman to reply, but he had left the meeting. The red flag was torn in pieces and the pole broken; a resolution was carried condemning the Socialist agitators.

This is a deliberate falsehood; Socialists are not as described here. This is the work of someone who is an enemy of the Cause of the workers. I was at home the whole of that day seeing to the welfare of my home, family, etc., which had been neglected so long for the Cause of Humanity. If this letter is not inserted, the above statement will do me a great injury.

### A PLAN OF CAMPAIGN.

Our Leeds comrades have been carrying on an active propaganda lately both in the open-air and in the capitalist press. Our comrade Samuels in a local paper thus explains and defends the revolutionary plan of campaign:

"We would have the people organised so powerfully in unions and federations, internationally, as to be able to resist payment of rent, interest, profit, and taxes, to any individual, company, or clique. We must of necessity put out of all consideration any immediate results to ourselves and others from such preaching and action. Just the same as the Irish, and other peoples from time to time in the world's history, who have felt that 'he who would be free, himself must strike the blow.' We take advantage of all strikes, lock-outs, and disputes between the classes and the masses, masters and 'hands,' not shrinking from using any means, unconstitutional and terrorist, agreeing with Jeremy Bentham that 'only by making the ruling few uneasy can the oppressed obtain a particle of relief,' and for the time being give all the help necessary to win such struggles for the people, but unceasingly and uncompromisingly preach the inevitableness of a crisis, the power of the general strike, and the necessity for preparation for the social revolution. We seek, find, and use all the help we can gather from history, science, economics, and even theology, for the purpose of showing the people the causes and effects of civilisation, Christianity, arts, sciences, and invention, and how the evolution of capitalism itself is towards that end that we see and preach.

"The philosophy of this kind of education and agitation is that earnest propagandists are not corrupted, misled, or bought, as so many 'leaders' have been; and the immense power that an 'anti-political' movement is credited with or exerts, has and will cause more fear in the ranks of statesmen, politicians, and reformers, and will bring out all the 'known and tried leaders of the people,' and their pet schemes, and consequently more and quicker Reform Acts and palliatives, which will doubtless be eagerly taken and used by the people in their struggles with monopoly and greed, until the time when there are enough brave and intelligent men competent to take over the land and all the industrial capital of the country, and leave the people free to manage their own affairs in whatever way they may think fit and best. How the people will or ought in the future to work and live is a matter for them to discuss.

"It is neither necessary nor wise to know, care, or prophesy for the time when 'labour shall be free,' for if the intelligence and determination is there to grapple with the economic evolution and cause the social transformation, there will assuredly be sufficient for the task of giving, or rather allowing the children of the earth full scope in the grand air of liberty and equality, for the development of fraternity, love, and happiness, which is the ideal of true Socialism and Socialists. This is the text we preach from three times every Sunday in the open air."

### For the 'Commonweal.'

A Course of Special Lectures and Concert and Ball for the above purpose (under the management of the 'Commonweal' Branch of S.L.) will be given at the Club Autonomie, 6, Windmill Street, Tottenham Court Road, W., as under:

**Monday, October 13th,** at 8.30 p.m.—D. J. NICOLL (S.L.), on "The Glorious Reformation; or, How the English People were Evicted, Robbed, and Murdered by the Ruling Classes." 'Commonweal' Choir. Admission free.

**Monday, October 20th,** at 8 p.m.—WILLIAM MORRIS (S.L.), on "Art for the People." This Lecture will be delivered at the Atheneum Hall, 73, Tottenham Court Road, W. Admission by Ticket, Sixpence. For full particulars, see large bills. Tickets can be had from Wm. Blundell, 'Commonweal' Branch Secretary, or F. Kitz, S.L. Secretary, 24, Great Queen St., Lincoln's Inn Fields, W.C.; and of all Branch Secretaries.

**Monday, November 3rd.**—A Concert and Ball. Full particulars of this will be duly announced in *Weal*.

Any further information will be gladly supplied by 'Commonweal' Branch Secretary, 24, Great Queen Street, W.C.

### Something Wrong.

And yet there must be something wrong. A full-formed Horse will, in any market, bring from twenty to as high as two hundred pounds; such is his worth to the world. A full-formed Man is not only worth nothing to the world, but the world could afford him a round sum would he simply engage to go and hang himself. Nevertheless, which of the two was the more cunningly devised article, even as an Engine? Good Heavens! A white European Man, standing on his two Legs, with his two five-fingered Hands at his shackle-bones, and miraculous Head on his shoulders, is worth, I should say, from fifty to a hundred Horses!—*Carlyle*: 'Sartor Resartus.'

The second international congress of diamond polishers and cutters of Europe and America will be held at Charleville, near Mezières (Ardennes), France, on the 1st, 2nd, and 3rd of November, 1890. The chief associations of Holland, Germany, France, etc., will be represented. For all information address M. Samuel Vuillet, secretary of Syndicat des Ouvriers Diamantaires de St. Claude, 5 rue Lacuzon, Juro, France.

# THE SOCIALIST LEAGUE.

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

The Offices of the Socialist League will be open for the sale of *Commonweal* and all other Socialist publications from 8.30 a.m. to 9 p.m. every day except Sunday. The Secretary will be in attendance from 10 a.m. to 9 p.m. daily.

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

(Branch Secretaries will please send with remittances for Capitations the number of their membership.)

**Propaganda Fund.**—Dominoes, 61.

## "COMMONWEAL" GUARANTEE FUND.

	£	s.	d.		£	s.	d.
R. (7 weeks)	0	3	6	J. S. S.	0	1	0
North London (2 weeks)	0	8	0	B. W.	0	0	6
H. R.	0	1	0				
R. F. H.	0	5	0				
N.	0	0	6	Total	0	19	6

## REPORTS.

**'COMMONWEAL' BRANCH.**—Good meetings have been held at the Hoxton and Union Street stations, and several new members made; at the latter station last Sunday we collected 2s. 0½d. The branch choir have worked hard at our meetings in pushing literature as well as singing. The first lecture of the course arranged by this branch came off last Monday, October 6th, at the Autonomie Club, 6, Windmill Street, W., when G. Bernard Shaw lectured on "Ferdinand Lassalle." Our branch choir opened the proceedings with revolutionary songs. The audience were deeply interested in Shaw's lecture. Good and spirited discussion followed, which turned mainly on "physical force" and "the woman question." We collected 11s. 9½d., and another song by the choir finished a very pleasant evening.—W. B.

**SOUTH SIDE BRANCH.**—Three meetings were held on Sunday. Short Street in the morning meeting addressed by R. Harding and Miss Lupton; R. Harding gave admirable address on "Politics and the Democracy"; received with enthusiasm by a large audience; 1s. 3d. collected. Afternoon, meeting on Streatham Common; speakers, Smith and Miss Lupton; good audience, mostly well-dressed people, who at first jeered at red flag and Socialist doctrines, but afterwards became respectful and attentive. Battersea Park Road in the evening meeting addressed by Miss Lupton, assisted by comrade Buteux; good-humoured and lively audience. The following questions were put by some of the audience: "Do you believe a universal strike is possible?" and "Don't you think that if we got rid of Conservatives and Liberals, and had a nice 'Labour Parliament' (composed of members of the S.D.F.), we should do very well?" They were answered to the satisfaction of those present; 27 *Weal's* sold.—E. L.

**ABERDEEN.**—At the Sunday night indoor meeting, Kropotkin's "Law and Authority" was read and discussed. At the Monday night business meeting we decided to still further increase our open-air propaganda. An open-air meeting was held at Woodside on Friday night, at which comrades W. Cooper and Rennie spoke; another meeting was held at Tory on Saturday afternoon, and on Saturday night the usual meeting was held on Castle Street, when Duncan, Rennie, and Leatham spoke to a large crowd. A large number of pamphlets continue to be sold at all our open-air meetings.—C.

**GLASGOW.**—The bad weather here has greatly interfered with our meetings. We have, however, held our Paisley Road Toll meeting every Sunday evening—a meeting that is still growing in popularity—quite a number of the workers on the Clyde travelling many miles to attend it. Glasier has been our only speaker, except last Sunday, when comrade Haddow of the Steel Worker's Union spoke at the Toll to one of the largest meetings we have yet had, Haddow's vigorous exposition of the Labour question and advocacy of Socialism having a telling effect. We collected for the Australian strike on Sunday, Sept. 20th, 4s. 11d.; Sept. 27th, 4s. 10½d.; and last Sunday, 5s. 4d. Last Sunday forenoon, Bradlaugh was vigorously heckled in the Waterloo Hall by Socialists and trades unionists, quite the half of his audience being against him.

**LEEDS.**—Our success continues. We had good meetings at all three stations on Sunday, addressed by Allworthy, Cores, Sollit, and Samuels. Four quires of *Commonweal* and one of *Freedom* were sold; 9s. 6d. was collected. Next Sunday we expect to have the assistance of comrade Sketchley from Hull, and the week following Andrew Hall from Sheffield. We are making arrangements for a vigorous winter campaign, *à la* Fabian, in imitation of the example set by our comrades of Bradford; and we venture to recommend this method of propaganda to comrades everywhere. We are having a circular printed, giving a list of lectures and lectures and other information, which will be sent to all Tory, Liberal, and other clubs and societies in Leeds and district. On Sunday evening a united meeting of Leeds Socialists was held at the International Club, Templar Street, at which a committee was appointed to make preparations for a great Chicago Martyrs Commemoration Meeting in a large hall in the town.—G. C.

**SCOTTISH SOCIALIST FEDERATION—EDINBURGH.**—Our winter campaign has begun well. A large audience gathered to hear "Socialism Defined and Defended" by comrade McDonald, of the London Fabian Society. It was a capital lecture, and was much appreciated by everyone. After the lecture, questions were asked and well replied to. A good discussion followed, in which McKenzie and Purdie of the Trades' Council, comrades Gilray, Caddow, Davidson, and Campbell took part. Mrs. Parker, of Dundee, who was on her way home from a sojourn in California, was present, and described a co-operative colony she had visited.—At Leith a crowded meeting was held in Henderson Street Hall. Comrade Hamilton discoursed on "The Spirit of the Age"—a lecture which was full of hard knocks, of which the capitalist and the British working-man got each their due share.—At both meetings good collections were made, and literature sold well.—W. D. T.

**SOUTH SIDE BRANCH.**—Comrades who either have joined or are willing to join above Branch are requested to communicate immediately with Miss E. Lupton, 59 Selhurst Road, S.E., secretary *pro tem*.

**TURNHAM GREEN.**—A lecture will be delivered by J. Turner on "True and False Co-operation," at the "George IV.," Turnham Green, on Friday, Oct. 10, at 8 o'clock.

**FABIAN SOCIETY.**—A course of lectures on "COMMON OBJECTIONS TO SOCIALISM" will be given at Bloomsbury Hall, Hart Street, New Oxford Street, W.C., Friday, October 17, at 8 o'clock.—*III. That Socialism is contrary to Science.* "As interfering with Natural Selection," Grant Allan; "As certain to cause a ruinous increase of population," Annie Besant.

**SCOTTISH SOCIALIST FEDERATION.—EDINBURGH.**—Labour Hall, 50 South Bridge. Business meeting, Fridays at 8 p.m. Lecture, Sundays at 6.30. LEITH—Henderson Street Hall, Sundays, at 6.30. Particulars in *Evening News*, Sat.

# LECTURE DIARY.

LONDON.

**Battersea.**—All communications to E. Buteux, 45, Inwith Street, Battersea Park Road.  
**Commonweal Branch.**—24 Great Queen Street, Holborn, W.C. Tuesdays, Singing Practice. Thursdays, Business meeting. Saturdays, Social Gathering. Sunday, October 12, at 8.30 p.m., A. Tarn, "The Case for Anarchy."  
**East London.**—H. McKenzie, 10 Victoria Dwellings, Clerkenwell Road, E.C.  
**Hammersmith.**—Kelmescott House, Upper Mall, W. Lecture every Sunday at 8. French Class conducted by Mlle. Desroches on Friday evenings at 7.30.  
**North Kensington.**—Clarendon Coffee Palace, Clarendon Road. Meets every Wednesday at 8 p.m. Band practice every Friday at 8 p.m. On Sunday, October 12, at 7.30, a lecture.  
**North London.**—6 Windmill Street, Tottenham Court Road. Meets every Wednesday evening at 8 o'clock.  
**South Side Branch.**—E. Lupton, 59 Selhurst Road, S.E., secretary *pro tem*.  
**Whitechapel and St. Georges-in-the-East.**—Branch meetings at International Club, 40 Berner Street, Commercial Road. J. Turner, organising secretary.

PROVINCES.

**Aberdeen.**—Organiser, J. Leatham, 7 Jamaica Street. Branch meets in Odd-fellows' Small Hall, Crooked Lane, on Sunday evenings at 6.30. Singing practice, etc., Mondays at 8 p.m.  
**Glasgow.**—Members are invited to meet on Thursday and Sunday evenings, at 8 o'clock, in the Secretary's house, 250 Crown Street, S.S. All communications to be sent to that address.  
**Halifax.**—Socialists meet every Sunday at 6.30 p.m. at Helliwell's Temperance Hotel, Northgate.  
**Hull.**—Club Liberty, 1 Beets Court, Blanket Row.  
**Leeds.**—Socialist League Club, 1 Clarendon Buildings and Front Row. Open every evening. Business meeting Saturdays at 8.—International Educational Club, Templar Street. Open every evening. Discussion class every Friday at 8; lectures every Saturday at 4. All kinds of Socialist literature on tables and for sale.  
**Leicester.**—Room No. 7, Co-operative Hall, High Street. Branch meeting on Thursday at 8 p.m.  
**Manchester.**—Socialist League Club, 60 Grovesnor Street, All Saints. Open every evening. Branch weekly meeting on Tuesdays at 8.  
**Nottingham.**—Socialist Club, Woodland Place, Upper Parliament Street. Club contribution, 1d. per week; Dancing every Wednesday, 8 till 10.30—fee 3d.  
**Norwich.**—Members' meeting held every Tuesday at 8.30.  
**Oxford.**—Temperance Hall, 25½ Pembroke Street. First Friday in every month, at 8.30 p.m.  
**Sheffield.**—Socialist Club, 63 Blonk Street. French Class, Tuesday at 8.30. Discussion Class, Wednesday at 8.30. Open-air meetings are held as follows:—Sunday: Monolith, Fargate, at 11.30; Newhall Road, Attercliffe, at 11.30; Pump, Westbar, at 8; Heeley, Maresbrook Park, at 7.30; Monolith, Fargate, at 6.30; Rotherham, College Yard, at 3.15. Wednesday: Nursery Street, Wicker, at 8. Thursday: Bramall Lane, at 8; Eckington, at 6.30. Friday: Duke Street, Park, at 8. Saturday: Woodhouse, at 7.  
**Walsall.**—Socialist Club, 18 Goodall Street, Walsall. Meetings every night.  
**Yarmouth.**—Socialist League Club, 56 Row, Market Place. Open every evening. Business Meeting, Tuesday at 8. Singing Practice, Wednesday at 8.30. Discussion Class, Thursday at 8.30. Elocution Class, Friday at 8.30.

## OPEN-AIR PROPAGANDA.

SATURDAY 11.

8 ..... Euston Road—Ossulston Street ..... Nicoll and Cantwell  
 8 ..... Mile-end Waste ..... Mrs. Lahr and Kitz

SUNDAY 12.

11 ..... Commercial Road—Union Street ..... The Branch  
 11 ..... Latimer Road Station ..... North Kensington Branch  
 11.30 ..... Hammersmith Bridge ..... Hammersmith Branch  
 11.30 ..... Hoxton Church ..... Burnie  
 11.30 ..... New Cut—Short Street ..... Miss Lupton and Buckeridge  
 11.30 ..... Regent's Park ..... Nicoll  
 3.30 ..... Hyde Park—Marble Arch ..... Mordhurst and Cantwell  
 3.30 ..... Victoria Park ..... Commonweal Branch  
 3.30 ..... Streatham Common ..... Smith and Miss Lupton  
 6 ..... Streatham—Fountain ..... Mrs. Lahr  
 7 ..... Hammersmith Bridge ..... Hammersmith Branch  
 7 ..... Wormwood Scrubs ..... North Kensington Branch  
 7.30 ..... Croydon—Crownhill ..... Miss Lupton  
 8 ..... Kings Cross—Liverpool Street ..... The Branch  
 8 ..... Mile-end Waste ..... The Branch  
 8 ..... South Norwood ..... Green  
 8 ..... Walham Green—back of Church ..... Hammersmith Branch

WEDNESDAY 15.

7.30 ..... New Cut—Short Street ..... Miss Lupton

FRIDAY 17.

8.15 ..... Hoxton Church ..... Kitz

PROVINCES.

**Aberdeen.**—Saturday: Castle Street, at 7.30 p.m.  
**Glasgow.**—Sunday: Jail Square at 2 o'clock; Paisley Road at 5 o'clock. Friday: Bridgeton Cross, at 8.15.  
**Leeds.**—Sunday: Hunslet Moor, at 11 a.m.; Woodhouse Moor, at 3 p.m.; Vicar's Croft, at 6 p.m.  
**Leicester.**—Sunday: Russell Square, at 10.45 a.m.; Market Place, at 6.15 p.m.; Humberstone Gate, at 8 p.m. Monday: Belgrave, at 8. Tuesday: Sanvey Gate, at 8. Wednesday: Braunstone Gate, at 8. Friday: Infirmary Square, at 3. Saturday: "Cross," Belgrave Gate, at 8.  
**Liverpool.**—Landing Stage, Sundays at 11.30 a.m. and 3 p.m.  
**Manchester.**—Saturday: Middleton market ground, at 7 p.m. Sunday: Philips Park Gates, at 11; Stevenson Square, at 3. Monday: Market Street, Blackley, at 8.  
**Nottingham.**—Sunday: Sneinton Market, at 11 a.m.; Great Market, at 7 p.m.  
**Norwich.**—Saturday: Haymarket, at 8. Sunday: Market Place at 11, 3, and 7.30.  
**Yarmouth.**—Saturday: Church Plain Trees, at 8 p.m. Sunday: Priory Plain, at 11; Bradwell, at 11.30; London Boat Landing Stage, at 3; Colman's Granary Quay, at 7. Monday: Belton, at 8 p.m.

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