to petition the king that the reforms granted to other countries might be conceded to Prussia, one writes: "The assembly was of a highly tumultuous character, and before it dissolved several people were shot by the firing of muskets in the crowd, and in some, after stating that more than one hundred of the people were killed.

"The fighting had scarcely ceased when the king issued a proclamation that his faithful soldiers had only cleared the courtyard at a walking pace, with the French, and that they had gone off of themselves, without, thanks to God, causing any injury."

Of the event of March 18, 1881, there is no need to say much in an English paper, even if it were not Socialist. Englishmen who are not given to see the evils of oppression everywhere out of their own country, were in sympathy, outspoken or silent, with the great and good women and women who, fighting all other failings that failures, took the life of the Czar as a warning—a warning that has, alas! not yet been heeded.

"Greater love hath no man than this, that a man lay down his life for his" cause. I sometimes think there is a love greater still. It is that of the pure high-souled man or woman, a Scheljabow or a Sophie Peroffka, who not only is ready to die, but for the sake of the sacred cause overcomes the horror and loathing that all true human beings have at the taking of another life, be it never so necessary. I am sure that for everyone of our Russian brothers and sisters it has been more easy simply to lay down their own lives than first to take, or try to take, that of the unhappy man who stood in the way with led to freedom. But this necessity, they did try, 

her work they must be done, painful, repulsive, sorrowful as it was to them, counting after this trial and sacrifice the giving of themselves to death as a little thing.

Of the Paris Commune time so miserably misunderstood, so grossly misrepresented, I would rather let the reactionary press speak for, and therefore against, itself. Bearing in mind the fact that during the seventyeight, two hundred and fifty peaceful professional men were hanged by the workers held sway in Paris and showed the world what might be and will be, done for humanity when such organisation is universal, let one always along the Seine a long stream of blood flowing the course of the water. This stream did not cease flowing. (La Liberté, May 30th.)

"Who, he had been but for a few moments, but will remember the square, now the charnel-house, of the Tour St. Jacques. From amidst the dump, recently dug-up soil protruded here and there heads, arms, feet and hands. . . . It was hideous. From this garden arose a sickening smell that in certain places became field. . . . (La Liberté, May 30th.)

"Since this morning (Sunday, 28th) a thick cordon has been formed around the region, with indifference to the doings of the workers who had an orderly time. From this moment to time one sees a crowd of fifteen to twenty persons come forth, consisting of National Guards, civilians, women, children of fifteen to sixteen years old. These individuals are condemned to death. . . . A minute after one hears the volley of the muskets. At the first shot the body fell, and the astonished military of the court-martial that has just been executed." (Journal des Débats, May 30th, 1871)

"Whenever the number of condemned exceeds the number of ten, the firing platoons will be replaced by a mitrailleur." (Paris Journal, June 9).

"We maintain that hanging is too good for these wretches, and if medical science can get some good out of the vivisection of these criminals, it is by no reason why such experiments should not be made." (Naval and Military Gazettes, May 27th).

"Most of them [i.e., the Communards] met death like Arabs after the battle, with indifference to the fire, with hate, without anger, without an insult to their executioners. All the soldiers are unanimous on this point." (Ettole Belky).

"All the women summarily executed died with a laugh of scorn, like martyrs by sacrificing themselves accomplish a great duty." (Gazette, June 13th).

On March 14th, 1888, our greatest teacher, Karl Marx, died. Let us not think of him only as the founder of that scientific Socialism on which the conclusions of his followers are based as accurately as the geometric theorems. But let us also remember that he was an inspiration as well as an instruction. Banished from land after land, hated of governments, to him all the workers turned for guidance and for encouragement. We must not, in our thought of his power as economic thinker, forget his not less power as revolutionary fighter. Of him, being dead, we may say, in the words of old Thomas Fuller, that the people by all the times of all times erect a monument to him—in their hearts."—E. B. A.

REVIEWS AND NOTICES.

Socialist Rhymes. By J, L. JOYER. Modern Press, 18 and 14 Parliament Row—We heartily recommend these rhymes to our readers; the verse is mostly heavily humorous, and even the most serious, which are not purely humorous, adds to the depth of the reader and makes him feel that he is at least a reader of seeing. If we go to John Rawski to find that "A cause which cannot be worth of is not worth following." We have to say that Joyer and Rawski both side the truth, demonstrating that Socialism cannot fall under this condemnation at all events.—W. M.

A Review of European Society. By J. SKRATCHLY, W. Reeves, 185 Fleet Street—argued this his work in four or five books. A bulk of letters, to judge by the number of, is admirable. I must plead guilty to not having read line of it as yet. For it is very difficult to make a judgment of a book that starts by saying that one is interested in the revolutionary movement, simply invaluable. Mr. Skratchley in a great quote of documents, as well as of figures, so that, irrespective of more details, he is very well worth while reading. If with all the abundance of facts, be it after the death of, have had hitherto to put up with the story, or worse, of the fatal and actual terror, we have now to put up with the plagues, with the terror of the rising generation, and not a few of the risen, some of Mr. Skratchley's facts will be startling now. How many even of the young and madness who are interested in the movement in England know the 1844 story of the two Banders betrayed and executed in Austria through the opening of private letters in the Post Office by the infamous in charge, Sir James Graham? How many of them know of the frequent suppressions of the Habesah Corpus Act by the Governments of our free land? For these and many another kind fact, let us turn to this review. The chapter on the Paris Commune is good, although the readers of the International's manifestos on the Civil War in France will not find much matter from the Industrial Socialist of this of the immediate and possible results. From the page to which I refer and the one just afterwards, I have the impression that something weakened here and in the review I am considering by the notes of more detail that is in abeyance the movement scattered amongst them. But this is, after all, only a question of style, and when we are dealing with a work so outspoken and so critical, this, critical, style may be dispensed with. I am sure that this cannot be the fate of Mr. Skratchley's book. It must be placed on the shelf of the earnest every earnest student of Socialism.

State Measures, or the Direct Prevention of Poverty, War and Pestilence, a Doctor of Medicine. E. Truthov, 260 High Holborn.—Anything written by the author of the "Elements of Social Science" is sure to be the work of a scholar and a well-read man. It is full of facts and figures. To assume that I have read all the books and documents that are mentioned would be to attempt to give an accurate picture of the conditions of the world. But with their predecessor, no. This is in the case one quotation suffices to show, which is that "laboring poverty and direct human need can possibly be solved, namely, by means of a statute limiting the size of families, etc." This is a fact and it is not difficult to understand why the struggle is a struggle of the worker. The first of the three lectures in this volume is the one only with which I need deal. It is a reprint of part of the 1878 edition of the author's larger work. With the exception of the Russian war and the revolutions discussed, which are new to me, and with their predecessor, no. This is in the case of quotations which are the only one with which I need deal. The nation wake up on account of the frequent and long months and years of months or years. Multitudes to a man and woman, and Capital's last for such a thing is still the Russian war. I am not in a position to say it is not. When a thing is put away not, as a good in itself, but as the tool of an evil, that such a man can be found which of the alternative evils they think preferable; the Socialist answers that he thinks preferable which cannot regard as evil at all—this, the nationalisation of all means of production, that is, the securing to the worker and the worker only the result of the work of his hand.

A new journal devoted to Socialism has been started in Paris. It is called La Question Sociale, and purports to be a review of Socialistic ideas and the revolution movement in the two worlds. Without distinction of school the different Socialistic doctrines will have their say in this journal. It is to be published in Paris with which our Society swarms. 25 cents (24.) per number, 4 francs (4s 2d.) per the subscription.

The Church Reformer, edited by the most interesting clergyman in England, Stewart Headlam, teaches us. We are not quite clear as to the meaning of the title. "The Church" a kingdom of heaven? We are not clear. The word paper aim at the reform of the Church especially? Or is an affirmative answer in both these questions accurate? In any case, the journal is, like its editor, unanswerable. A socialistic tone is in the journal, this tone is not repellant. The opening sentence of the first article is a denunciation of Mr. Burnard for his "Behind the Scenes" article. "The tene and tenor of this disregardful of the socialistic writer," says Mr. Headlam.

The Manifesto of the Fabian Society. This is a string of propositions, in the main indubitable, for the most part couched in the form of epigram and anathema. These deal with the life of our commercial system, and are based largely on Socialism. It is to be regretted that after stating that "the nationalisation of the land is a policy in itself," there is added, "the common property of the world, the common property of the world, the common property of the world." The humorous spirit of the Fabian has prompted them to insert a passage that the average bourgeois reader, who knows nothing of delicate irony, will certainly not understand: "That these competitive forces working together securely to the public the most satisfactory products, the State should compete with all its might in every department of productive labour." It is the same with the resolutions of the meetings of the Fabian Society. Judging from their manifesto they should be interesting reading.—E. R. A.

LECTURE DIARY: April

1. GLASSBOW BRANCH—C. G. F. Jemison; 12th, T. W. Norton (Edinburgh University Socialist Society), "Christianity and Socialism"; 19th, William Simpson (Land Reform League), "The Case for Land Reform"; 26th, W. Morris (Socialist League), "How We Live, and how we Might Live."

2. MERXTON ABBEY, High Street, Morton.—3rd, F. Kitis; 10th, William Morris; 17th, W. R. Theodore; 24th, J. L. S. (Socialist League). These meetings of the Fabian Society. Judging from their manifesto they should be interesting reading.—E. R. A.

Doreuth Hours (to his master a farmer): "I've got some money in the bank." Farmer: "I'm very glad to hear it." Laborer: "Yes, but in your town, though it's my man's money."