

pend on the good or ill manners of certain other citizens who demand his release, and not on his own conduct. Really, is the *Daily News* then to be made responsible for Lord Salisbury's Coercion Act? or are we to be made responsible for the Monday morning fatuities of the *Daily News*? Here is solidarity with a vengeance!

WILLIAM MORRIS.

WOODEN LEGS.

WE have had our Bank Holiday; the clerk is back to his bank or shop stool, the factory hand and seamstress to their machines, the hodmen and labourers all over our happy islands to their general drudgery. They think, perhaps, of the advantages of the single day's festivity, of cheap trains and omnibuses to carry them into towns, or out of them, into such country as is left.

The other day I was in the drinking bar of a village near to the Canadian Backwoods. There was sitting there a sturdy-looking man with his back leaning against one end of a bench; he had a rough cloth lying across his knees, and all that I could see of his legs as they lay extended along the bench, was that they were very short and ended in wooden stumps. I began to express sympathy for the calamity from which he had suffered. "Calamity is a strong word," said he, "I hardly think they were worth so much." I admired the bravery with which he looked on his loss, and asked him how it had happened. "Why," said he, "I had been working all alone at clearing a place out in the forest, and at sunset just as I was about to leave work a tree toppled over, and one of its branches catching me unawares knocked me down and the trunk fell across one of my legs." "How horrible!" said I. "Horrible is a strong word," said he, "I was not so bad off as that, for I had my axe with me. So seeing there was no chance of help in that out of the way place and at that time of night, I just chopped off the leg that was held fast by the tree-trunk." "Brave, bold man!" said I. "Bold is a strong word," said he, "it did not need much of that, but only a straight chop with the axe." I sat in amazement, but said nothing. "I got up," he continued, "and tried to walk, but found it awkward work with one short and one long leg. So I just put the long one across a log, and my axe soon made it as short as the other. I got on famously after that. It shows what an advantage it is always to have your axe by you." I grasped his hand and cried, "Heroic man! Scaevola was nothing to you; he put one hand into the fire, but you smile at the sacrifice of both legs." He stared and said, "Well, captain, I don't know what you are at with your bold men, and the fellow who burnt his hand, but if chopping through a bit of stick is thought so much of in your country I shall stop here." Slightly abashed, I said, "What an advantage to have wooden legs for trees to fall across!" "Ah!" said he, "they told me what an advantage it was to me that my legs and not my head were in the way of the cannon-ball at Gettysburg. I don't think much of that, but I'd rather have my natural feet to stand on, and to help me out of the way of danger."

The advantages which we now enjoy seem to be of the wooden leg kind. The Sewer Railway, and the other stuffy means of locomotion in and about London, are an advantage perhaps in so widespread a desert; but it would be better that our towns should only be so large that we might easily get from end to end of them on our own legs.

The labourer is said to be now in a more advantageous position. He can ease himself by means of the "free breakfast table" and of the free trade supply of margarine for butter. If, however, he had his own natural powers of mind to help him, instead of the artificial substitute of prejudice and custom, whereby he is caught under the heavy hand of the master, he would be still better off. His reason would tell him that free interchange between all peoples should be an instrument to increase the general good, and not merely a weapon to cut one class free from the oppression of another.

The most wooden-legged of our advantages is our system of instruction, and in particular of technical instruction. The barbarian as he makes a drinking-bowl, a sword, or a temple, puts his fancy into his work, and may be young in heart when grey in head. The Christian child has the thirty-nine articles of usury, ten per cent. profits, and national envy rubbed into his very marrow at a College or a Board School. Under this influence he grows old before he is a boy, and is in a fit state to receive technical knowledge, to learn the art of making things in such a way as to get the better of the foreigner. Well, if the freshness of the heart and mind is to be crushed under the war of competition, it is an advantage of a kind to be instructed in the use of the weapons. But that is the very degradation of education; this should give us an instrument, not of war against our fellows, but to make a clearing in the dense thicket of ignorance and sectarian jealousies.

C. J. F.

PROGRESS?—In addressing the British Medical Association, Sir Thomas Crawford argued that in spite of the boasted improvements in sanitary arrangements, there is an unmistakable deterioration in the physique of the "lower" class. The evidence adduced seems to fully bear out this view. From 1860 to 1864 32,324 men wishing to join the army, were examined by the army surgeons and out of this number the rejections were 371.67 per 1000. From 1882 to 1886 132,583 men were similarly examined, and the proportion of rejections had risen to 415.8 per 1000. Sir Thomas maintained this was good proof that during the last twenty-five years the general physical vigour of the people had very much fallen. A peculiar eye disease due to vitiated atmosphere resulting from overcrowding is very common although quite preventible. The recruits drawn from the towns gave the largest number of rejections.—J. L. M.

FEUDAL ENGLAND.

THE Norman Conquest found a certain kind of feudality in existence in England; a feudality which was developed from the customs of the tribes with little or no admixture of Roman law; and also even before the Conquest, this country was slowly beginning to be mixed up with the affairs of the Continent of Europe, and that not only with the kindred nations of Scandinavia, but with the Romanised countries also. But the Conquest of Duke William did introduce the complete or Romanised Feudal system into the country; and it also connected it by strong bonds to the Romanised countries, but thereby laid the first foundations of national feeling in England. The English felt their kinship with the Norsemen or the Danes, and did not feel their conquests when they had become complete, and consequently mere immediate violence had disappeared from them; their feeling was tribal rather than national; but they could have no sense of co-nationality with the varied populations of the provinces which mere dynastical events had strung together into the dominion, the manor, one may say, of the foreign princes of Normandy and Anjou; and as the kings who ruled them gradually got pushed out of their French possessions, England became conscious of her separate nationality, though still only in a fashion, as the manor of an *English* lord.

It is beyond the scope of this article to give anything like a connected story, even of the slightest, of the course of events between the conquest of Duke William and the fully developed mediæval period of the 14th century, which is the England that I have before my eyes as Mediæval. That period of the 14th century united the developments of the elements which had been stirring in Europe since the final fall of the Roman Empire, and England shared in the general feeling and spirit of the age, although from its position the course of its history, and to a certain extent the lives of its people was different. It is to this period, therefore, that I wish in the long run to call your attention, and I will only say so much about the earlier period as may be necessary to explain how the people of England got into the position in which they were found by the statute of labourers enacted by Edward III., and the Peasant's Rebellion in the time of his grandson and successor Richard II.

Undoubtedly, then, the Norman Conquest made a complete break in the continuity of the history of England. When the Londoners after the Battle of Hastings accepted Duke William for their king, no doubt they thought of him as being much in the same position that the newly slain Harold had been; or at any rate such a king as Knut the Dane, who had also conquered England; and probably William himself thought no otherwise, but the event was quite different, for on the one hand not only was he a man of great character, able, masterful, and a great soldier in the modern sense of the word, but he had at his back his wealthy dukedom of Normandy, which he had himself reduced to obedience and organised; and, on the other hand, England lay before him, unorganised, yet stubbornly rebellious to him; its very disorganisation and want of a centre making it more difficult to deal with by merely over-running it with an army levied for that purpose, and backed by a body of house-carles or guards, which would have been the method of a Scandinavian or native king in dealing with his rebellious subjects. Duke William's necessities and instincts combined led him into a very different course of action, which determined the future destiny of the country. What he did was to quarter upon England an army of feudal vassals drawn from his obedient dukedom, and to hand over to them the lordship of the land of England in return for their military service to him, the suzerain of them all. Thenceforward, it was under the rule of these foreign landlords that the people of England had to develop.

The development of the country as a Teutonic people was checked and turned aside by this event. Duke William brought, in fact, his Normandy into England, which was thereby changed from a Teutonic people (theod) with the old tribal customary law still in use among them, into a province of Romanised Feudal Europe, a piece of France in short; and though in time she did grow into another England again, she missed for ever in her language, her literature, and her laws, the chance of developing into a great homogeneous Teutonic people infused usefully with a mixture of Celtic blood.

However, this step which Duke William was forced to take, further influenced the future of the country by creating the great order of the baronage, and the history of the early period of England is pretty much that of the struggle of the king with the baronage and the church. For William fixed the type of the successful English mediæval king, of whom Henry II. and Edward I. were also notable examples. It was, in fact, with him that the struggle towards monarchical bureaucracy began, which was checked by the barons, who extorted Magna Charta from King John, and afterwards by the revolt headed by Simon de Montfort in Henry III.'s reign; was carried on vigorously by Edward I., and finally successfully finished by Henry VII. after the long faction-fight of the Wars of the Roses, had weakened the feudal lords so much that they could no longer assert themselves against the monarchy.

As to the contest between the Crown and the Church, two things are to be noted: first, that at least in the earlier period the Church was on the popular side. Thomas Beckett was canonised, it is true, formally and by regular decree; but his memory was held so dear by the people that he would probably have been canonised informally by them if the holy seat at Rome had refused to do so. The second thing to be noted about the dispute is this, that it was no contest of principle. According to the mediæval theory of life and religion, the

Church and the State were one: separate manifestations of the Kingdom of God upon earth which was part of the Kingdom of God in heaven; the king was an officer of that realm and a liegeman of God. The doctor of laws and the doctor of physic partook in a degree of the priestly character. On the other hand the Church was not withdrawn from the everyday life of men; the division into a worldly and spiritual life neither of which had much to do with the other, was a creation of the protestantism of the Reformation, and had no place in the practice at least of the mediæval Church, which we cannot too carefully remember is little more represented by modern Catholicism than by modern Protestantism. The contest, therefore, between the Crown and the Church was a mere bickering between two bodies, without any essential antagonism between them as to how far the administration of either reached: neither dreamed of subordinating one to the other, far less of extinguishing one by the other.

The history of the Crusades, by the way, illustrates very emphatically this position of the Church in the Middle Ages. The foundation of that strange feudal kingdom of Jerusalem, whose king had precedence in virtue of his place as lord of the centre of Christianity over all other kings and princes; the orders of men-at-arms vowed to poverty and chastity, like the Templars and Knights of St. John; and above all the unquestioning sense of duty that urged men of all classes and kinds into the holy war, show how strongly the idea of God's kingdom on the earth had taken hold of all men's minds in the early Middle Ages. As to the result of the Crusades, they certainly had their influence on the solidification of Europe and the great feudal system, at the head of which, in theory at least, were the Pope and the Kaiser. Doubtless, also, the intercourse with the East gave Europe an opportunity of sharing in the mechanical civilisation of the peoples originally dominated by the Arabs, and infused by the art of Byzantium and Persia, not without some tincture of the cultivation of the later classical period.

The stir and movement also of the Crusades, and the necessities in which they involved the princes and their barons, furthered the upward movement of the classes that lay below the feudal vassals, great and little; the principal opportunity for which movement, however, in England, was given by the continuous struggle between the Crown and the Church and Baronage.

The early Norman kings, even immediately after the death of the Conqueror, found themselves involved in this struggle, and were forced to avail themselves of the help of what had now become the inferior tribe—the native English, to wit. Henry I., an able and ambitious man, understood this so clearly that he made a distinct bid for the favour of the inferior tribe by marrying an English princess; and it was by means of the help of his English subjects that he conquered his Norman subjects, and the field of Tenchebray, which put the coping-stone on his success, was felt by the English people as an English victory over the oppressing tribe with which Duke William had overwhelmed the English people. It was during this king's reign and under these influences that the trading and industrial classes began to rise somewhat. The merchant guilds (of which subject of guilds more hereafter) were now in their period of greatest power, and had hardly begun, as they did later, to develop into the corporations of the towns; but the towns themselves were beginning to gain their freedom and to become an important element in the society of the time, as little by little they asserted themselves against the arbitrary rule of the feudal lords, lay or ecclesiastical: for as to the latter, it must be remembered that the Church included in herself the orders or classes into which lay society was divided, and while by its lower clergy of the parishes and (afterwards) by the friars it touched the people, its upper clergy were simply feudal lords; and as the religious fervour of the "cultivated clergy," which was marked enough in the earlier period of the Middle Ages (in Anselm, for example), faded out, they became more and more mere landlords, although from the conditions of their landlordism, living as they did on their land and amidst of their tenants, less oppressive than the lay landlords.

WILLIAM MORRIS.

(To be continued.)

We cannot help thinking that there is something wanting in the moral make-up of a Reformer who is less anxious that the right shall triumph, than that his share in the winning of a victory shall be duly recognised.—*Canada Labor Reformer*.

The Midland strike has collapsed. The last hope of the men was extinguished when the shareholders declared their approbation of the conduct of the directors. It was clear that the Chairman knew he had the whip hand when he politely told the memorialising members of Parliament who addressed his board, with a view to a settlement of the dispute through mediation or further conference, to mind their own business. The strike, which was doomed from the first by the men's want of courage and of union, may be useful in reading the men a severe lesson in the necessity for organisation and extended union. It is not yet apparent why the company seized the height of the excursion season to drive their engine-men to revolt—unless it was to demonstrate both to their servants and to the public how easily they can afford to be autocratic. The mere money loss it will take them a generation or two to recoup from the saving effected by the new arrangement. But the moral injustice of requiring the men to hold themselves at the call of the company from week's end to week's end, and yet paying them only by the piece as they happen to be employed—that the company will not get over at all; it will stand recorded against them for ever. The moral support that the men have received from those engaged on other railways, as well as from the public sense of fairness, may yet prove effective in ways that the Midland does not now think it necessary to include in its calculations. Moral principles live long, and they have shrewd ways of avenging their violation.—*Weekly Dispatch*.

"AWKWARD FOR THE COO."

STEPHENSON, before the Board, questioned by a noble lord:—
"But suppose a cow should stray in the locomotive's way?"
answered with a twinkling eye, chuckled, too, with humour sly;
"Yes," said he, "that's very true, 'twill be awkward for the coo."

Pompous dull capitalist,
see the moral be not missed;
resolute and undismay'd
forward goes the New Crusade,
seeks instead of care and strife
fellowship and joy of life.
Awkward it will be for you
if you choose to play the "coo."

C. W. BRACKETT.

ON THE IRISH EVICTIONS.

As when a haunting sense of personal shame
Broods, a grim night-hag, on a sleeper's soul,
Who sees and hears, yet vainly would control
Some monstrous deed enacted in his name,
Albeit he loathes it—till with heart aflame
He bursts the hideous bondage of his sleep;
So feel we now, who sit at home and weep
At this dark blot on our fair England's fame.
Shall they who for their outraged homes have fought,
As Englishmen would fight, ay, nobly and well,
Be flung like felons into prison-cell?
Shall these curst deeds month after month be wrought
By English hands? Speak, England! Let us break
The spell of this foul dream. Arise, awake!

H. S. S.

An Open Letter.—To Scab Carpenters and Renegades from a Boss.

BELOVED SCABS,—I am glad to know you are with us, i.e., that you favour the combination of your employers. We are organised for the purpose of saving men like you from yourselves. We will protect you from the tyranny of the trades' unions. We will restore you your ten-hour day as soon as we can crush out (and with your aid we will soon accomplish our object) those societies which are continually clamouring for what they foolishly call working-men's rights. We are glad that you know your rights as freemen. These labour organisations would deprive you of your individual liberty, to choose for yourselves. What right have these organisations to compel you to pay dues to support walking delegates in idleness? We are pleased to know that you have taken a stand against such extortions. We are with you all the time. There is no telling to what condition we all may be reduced if this labour agitation is kept up. If it is not sat down upon, capital will build no more houses, and then we'd all be in a nice box, wouldn't we? We learn with much satisfaction that quite a number of carpenters have been suspended for non-payment of dues: Sensible men are they! We are gratified to know that in Baltimore, at least, there is no such thing as moral sympathy among the building trades. Why should the painters on a job quit work because the tin-roofers on the building are scabs? To do so has a tendency to strengthen organised labour upon the whole, and that is what you and I don't want. If you are willing to work for starvation wages, who shall attempt to prevent you? Your skill and labour is your own, and you should be let alone, too. We will reduce wages as soon as we have broken up these labour organisations, that want to put a price on labour. They should be content to take what we offer. The time is coming, if you scabs do your duty to us and yourselves, when there will be perfect harmony in the building trades, no strikes then, you know. You may all work then on the go-as-you-please plan, every one for himself, as it were. No one will be called a "scab" when we all get there. And we will get there if you will persuade those organised fellows that the Knights of Labour and trade unions are no good. The good old days of piece-work, long hours, and low wages will then have been restored, and strikes, lock-outs, and all that sort of rubbish be heard of no more. To the suspended members of the carpenters' organisations, I would say that we are ready to reduce wages and go back to the ten-hour system as soon as you are able to burst up those nonsensical labour societies. You can aid us, if you will, and you are certainly pursuing the right course in refusing to pay your dues and pronouncing the organisation N.G. Keep up the good work, scabs and renegades, for we are with you—until you have succeeded in wiping out the last vestige of an organisation in your trade, and then—you will be able to take care of yourselves.—*Baltimore Free Press*.

Now and then we see some smart twaddler talking about the community of interest which there is between Capital and Labour, and nine times in ten he don't know there is any difference between the assisting of labour by capital, and the plundering of labour by capitalists.—*Canada Labor Reformer*.

The Socialists have been accused of "warring against the family." But you, comrades, should know that all well-conducted families are governed on communistic principles. Each member is expected to work according to his or her ability, and each receives from the household stock according to his or her needs. Therefore it is not we who oppose the family arrangement, but our calumniators and antagonists. We wish to extend the family arrangement, not to destroy it. So much for one of the everlasting lies.—*RADICAL JACK in Chicago Labor Enquirer*.