they have managed, after a deal of standing on alternate feet, to take a position apparently not (to their thinking) too dangerous to constitutionalism.

Meantime, after all the Tory Government is not going to die tamely; they have plucked up heart to pass the Lords' amendments to the Land Liberation, and produced a second National Liberal party, which they hope may get them off the foot; probably because they perceive that their Chamberlain friends are of no value to them, and that they must play their last card of attempting to drive the Irish people into violent action, which might turn the right of the Liberal party against Home Rule again. Fortunately they are probably too late once more; the mind of the ordinary person not pledged to the cause of reaction is not to be used to the idea of Home Rule, and any outbreak on the part of the Irish that is not systematic will be looked on as a mere incident in the struggle.

Some measure of Home Rule is certain; and that, while we Socialists may be sure that it will not be long in power, and that we, who are now a professionally popular government in power, which face to face with the real question of the day—whether labour is to be free or the slave of monopoly—will not be disposed to deal with that question, it and the parliament which has produced it are and must be essentially the guardians of that very monopoly.

IS LIPSKI’S CONFESSIO CONFUNDENS?

So Lipski has confessed and all is right, “he has been brought to a frame of mind that has enabled him to make the reparation,” says the Daily News. Bourgeois justice and the Home Secretary are triumphantly vindicated. Thus, doubtless, thought the “respectable” world on Monday morning.

There is nothing to be surprised at in Lipski’s confession. Indeed, it was just what was to be expected; those who have never believed in his guilt have no need to do so now, the evidence is entirely against such a hypothesis; but that under the circumstances the world should be given to have him hanged for the “justice of his sentence,” was absolutely essential to the stability of the government, of the system of capital punishment, and to the credit of our judicial machinery generally. What goes on within the walls of a prison is known only to those in the swim of the bureaucratic traffic, and we do not pretend to decide dogmatically with respect to the origin of the document. We need only call the reader’s attention to the fact that the bureaucrat is by the necessities of his profession a charitable person; the value of official declarations is proverbial.

Who knows what kind of osjerhy or even threats might not have been employed, since the occasion was so urgent and so much was at stake?

In connection with this it is well to remember that the witches who were burnt in the seventeenth century almost always confessed their guilt, and “admitted the justice of their sentence”—or were said to have done so—must not be taken at their word. Lipski, who came from Russia Poland, remembering that in his own country a confession of guilt is necessary before a condemned criminal can be executed, and that there torture is admitted to be used on occasion to extract such a confession, might easily have supposed that the thing might happen here, and seeing his case was hopeless and that he had to die, submitted to what he might think was a general formula for the sake of his life.

Anyhow the document bears upon it the stamp of ungentleness. Lipski says that he had not begun to search for money before Miriam awoke and alarmed him. Does it seem likely that a man not being a workman, who had no regular body which deliberately refused to have anything to do with the great economic question, and repudiates any connection with even trade unionism and politics had better call itself a “slave club” and drop such a title as the “Ploughman’s International Union.”—J. L. M.

The Scotch Ploughmen.—Some hopes were entertained that the Scotch Ploughmen’s Union would develop into a thoroughly labour-organised union. But at the last annual conference one of the officials stated that the union was strictly a benefit society, and not in the least way connected with trade union or political purposes. It is certainly a pity that a body of workmen, who might make a great power in the labour movement, bearing themselves with a mere benefit society. If they were not minutely trivially excluded, and what with this great social problem that confronts the working class, they need not expect that their flourishing financial condition will interest anyone but themselves. A workman’s religion is a very small body which deliberately refuses to have anything to do with the great economic question, and repudiates any connection with even trade unionism and politics had better call itself a “slave club” and drop such a title as the “Ploughman’s International Union.”—J. L. M.