If John Poorman lives in a district where some out-door relief is given, he is questioned minutely as to his circumstances. Unless he is really destitute—that is, has sold or pawned everything except his clothing, which is really destitute—he is told to apply for indoor relief. Possibly John Poorman resolves to stay out a little longer, refuses to answer, and goes on tramp to see if anything will turn him. Any way you may go, and see two long processions on the road between Preston and Blackburn, mostly of these tramps. They believe to themselves the tramp don't need the money and the tramp of Preston and Blackburn, other from Preston to Blackburn, to seek work where no work is, because it would profit the workers only. The inevitable result of such a pilgrimage is, sooner or later the tramp and vagrant finds himself without the pence needed to pay for a night's lodging. If he knows the law—and the law supposes every Englishman to enjoy its protection—the tramp knows the law supposes every Englishman to enjoy its protection, the case of sleeping in his barn, under a haystack or hedge-row, or in a field or on a common—in which he might be thought to have some common-right—is imprisonment as a vagrant. The tramp is down at the tramp's barn, or else the nearest workhouse. On arrival there he finds that the old notion that an English worker sins when he moves out of his parish is still lively. The tramp is the black sheep. The Poor Law especially detests and the Local Boards seek to root out. In 1881 the average number of this class was 5973, and Parliament passed the following brief Bill in the hope of extinguishing him:

"A Section five of the Pooper Inmates Discharge and Regulation Act, 1874, is hereby repealed. The act shall not be entitled to discharge himself from a casual ward before nine o'clock in the morning of the second day following his admission, nor before twelve o'clock noon of the same day. The act shall be entitled to discharge himself before nine o'clock in the morning of the fourth day after his admission, and he may at any time during that interval leave the workhouse under the authority of any officer of the workhouse, including the police constable, to the house of the union, and be required to remain in such workhouse for the remainder of the period of his detention. Provided that in computing the number of days during which a casual pauper may be detained under this section Sunday shall not be included."

The effect of this Act has been to reduce the number of vagrants in 1884 to 4,096. Thus, if John Poorman goes in on Saturday night he is a prisoner until the next clock on Tuesday morning. His dietary is worse than that given to the vest criminal; and, often he is required to do his work in solitary confinement. Satisfied with three days' imprisonment, John Poorman returns to his parish, again applies to the relieving officer, and accepts an invitation to see the Guardians. As soon as he enjoys this high honour, he discovers that they are mis-named Guardians of the Poor, and that their proper title is Guardians of the Poor. The Poor Law Boards adopt various rules as to outdoor relief. When given it amounts to from 3s. to 3s. per week mostly given in that, is in bread—often of poor quality and shoddy—sometimes given open to the same suspicion I am now referring to no union or person in particular, but have in the complaints often reported in various newspapers. I have collected some of these, but have no space to quote them. The whole tendency of the act is the crushing of the tramp, Board is towards the abolition of outdoor relief, the ideal of Sydney Smith and other promoters of the new poor law. This is fully shown by the fact that in 1874 number of outdoor paupers was 5,739, falling in 1884 to 553,066, while the number of indoor paupers, which in 1874 was 143,702, rose in 1884 to 108,846. These figures show the real cause of the alleged diminution of pauperism to be the increased severity of the law, and the reduction of the rates. Any poor law man given on page 151 of Our National Drink Bill, deserves attention: "In 1871, a change took place in the system of giving relief. Orders were sent from the Central Board in London to apply more rigorously the Government Act, than ever before. Orders were sent to all the local boards, and in some cases, to send the paupers, both in the house and out of it, to apply the stone-breaking and other tests. The Poor Law inspectors visited Boards of Guardians to press these points upon them. County Conferences were held to ensure united action. I am not here writing off the book, for I was myself a Poor-law Guardian in Bury for the ten years from 1870 to 1880, and witnessed the whole of the proceedings, and on more than one occasion I felt constrained to protest against the misapplication of money for the maintenance of the poor. The Local Government Board, in its Annual Report for 1884-5, on page 17 says: 'This decrease is what is due to the law in the case of able-bodied paupers. In the case of receiving outdoor relief, the mean number of indoor paupers who were adult and able-bodied being larger in 1884 than in 1874."

Wm. Sharman.

(The to be continued.)

THE COMMONWEAL

January 8, 1887.

S E L F - H E L P .

(Anon. Translated by J. L. Jovis.)

"Here, Common Folk, a bone! Catch! Hold it tight, and gnaw and worry it with all your might.

In the third place, I'll credit, me, "This is the last bone you shall have.""

So cries a certain rascal knave to you;
Then straight make answer, "This thing I will do:
I'll gnaw—fnr you and for all this I am young:
But you yourself, bound, shall be the bone."

"I'll help myself from you; but I'll tear
From off your face the mask of lies you wear,
And keep the thing for ever for a sake.
With whips and sculls and angry words of woe,"

And next I'll hurl upon the rubbish-heap
The cradle that has bullied me long to sleep;
And warming to my work when I've begun,
I'll help myself in far more ways than one.

"For when I've set your tyranny aside,
I'll seek that monstrous monument of pride,
That makes the soul of free-born man its slave,
The high-throned Church, thought of thousands-year-old grave"

"One word is strong to lay its ramparts low,
Like trump that cracked the walls of Jericho:
Yes, Knowledge all its wonders shall contend,
And work new wonders by overthrowing them."

In righteous wrath with my resolute hand,
I grasp that stone to its thousand-year-old
And shake and snap it with a giant's strength,
Whose thousand-year-old bonds are loosed at length.

And 'Hallelujah!' with a dawning din
I shout, as from my shrine I would arise:
In while through the crash a voice of jubilee
Cries, 'Reason, prursed ages, long is free.'"

"The cross is made my weapon; from the shrine
I have the light of the Old Testament: On
Now since nigh nineteenth centuries of pain
Is he that hangs there first made glad again."

"A surer sign of victory I bear,
A banister—no, 'tis written there:
Peace is the weapon that inon shall conquer:
Yes, Revolution's self is nought but peace.

The earth is rocken and shaked; marching come Freedom's battalions to the truck of drum,
And burst the barriers of our petty bond,
Break down all evil, and build up all good."

The plough, that chain that bound me to my lord,
I'll forge afresh into a two-edged sword:
The means my master's craft has used to bring
To crush me down shall yet venge my wrong."

On march the hosts with Freedom's flag unfurled,
Like storm, from pest that purifies the world;
Break Pest, and my master's purpose is the same,
To make the toads, to the Toad, Town;
Pluck off and trample on the tyrant's crown.

The earth rejoices in the rising sun,
A gladened world gives thanks for freedom won;
Oppressors, you who lie in their prison of pain,
'Self-help' with ringing cheers we all will greet,

The party of Labour is not an outburst of passion; it is the result deep causes, working by and through social evolution.

Edward Atkinson, the economist of slope and slope, very much afflicted by the waste of food in cooking. We are a great deal more affected by the waste of life in production and want of justice in distribution.

England is vigorously prosecuting the work of building railroads in India. As usual, her enterprise is inspired by the highest considerations of philanthropy, and expected to prevent the recurrence of famine among the Hindoos. But it may, incidentally, enable Great Britain to obtain from the East all the wealth she needs at lower prices than she is now paying. If the East is the future of India, and India the future of the railways, as Ireland is occasionally doing, while philanthropic John Bull eats her potatoes.—(The (N. Y.) Leader.)

Ssloans Index.—The following extract is from an Essay of Montaigne (b. 1533), translated by Florio, chap. 20. Montaigne is writing about the North American Indians:—"Three of that nation, ignorant how dear the knowledge of our commonwealth will be and bear, and what treasure, and what secret store, and how their reuse shall proceed from this commerce, were at owner of the time to stake a thousand pounds on a man who talked with them a great while. They were shewed our fashions, our pompe, and the forme of a faire citie; afterwards, some demanded their advice, and would needs know what was the name of noteworthie, and had there been observed among us; they answered three things, the last of which I have forgotten, and am very sure for it; the other two I yet remember. They said: '(First) they have it by the hand, so many of them, strong and arm’d as it were about the king’s person, would submit themselves to obey a heartless child, and that we did not rather choose one amongst them to command the rest. Secondly, they had perceived there were men amongst us full-gorged with all sorts of commoditie, and others which, hung-trussed and bare with needle and povertie, begg’d at their gates and found it strange these men so needful could endure such an injustice, and that they not took the others by the throat, or set fire on the house of others."

The Pall Mall Gazette has been sending to Madame de Novikoff to ask whether it is true that she is to be of the race of the great line of Russian nobility the Dumas. She is one of the Russians who have been driven out of his senses by that very human but not very dignified passion, terror. Everybody outside the Pall Mall supposes Madame de Novikoff to be a Russian political agent. The Pall Mall’s preceding, therefore, is: "Can Madame de Novikoff be a Russian political agent. The Pall Mall succeeding, therefore, is: "If Madame de Novikoff be a Russian political agent. The Pall Mall proceeding, therefore, is: "Can Madame de Novikoff be a Russian political agent. The Pall Mall succeeding, therefore, is: "If Madame de Novikoff be a Russian political agent. The Pall Mall proceeding, therefore, is: "Can Madame de Novikoff be a Russian political agent.

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