



"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!"

Communications invited on Social Questions. They should be written on one side of the paper, addressed to the Editors, 13 Farringdon Rd., E.C., and accompanied by the name and address of the writer, not necessarily for publication.

As all articles are signed, no special significance attaches to them because of their position in these pages. None to be taken as more than in a general manner expressing the views of the League as a body, except it be so explicitly declared by the Editors.

Rejected MSS. only returned if a stamped directed envelope is forwarded with them.

Subscriptions.—For Europe and United States, including postage, per year, 6s. six months, 3s.; three months, 1s. 6d.

Business communications to be addressed to Manager of the COMMONWEAL, 13 Farringdon Road, E.C. Remittances in Postal Orders or halfpenny stamps.

Periodicals received during the week ending Wednesday June 22.

ENGLAND			
Justice	Herald	BELGIUM	
Jus	Denver (Col.) Labor Enquirer	Brussels—L'Avant-Garde	
Londoner Arbeiter-Zeitung	Fort Worth (Tex.)—South West	Liege—L'Avenir	
Norwich—Daylight	Hammond (N.J.) Credit Foncier	HOLLAND	
Practical Socialist	Paterson (N.J.) Labor Standard	Hague—Recht voor Allen	
INDIA			
Bankipore—Behar Herald	Milwaukee (Wis.)—Volksblatt	Madrid—El Socialista	
UNITED STATES			
New York—Freiheit	New Haven (Conn.)—Workmen's Advocate	Cadiz—El Socialismo	
Der Sozialist	San Francisco (Cal.) The People	PORTUGAL	
Volkszeitung	FRANCE	Lisbon—O Protesto Operario	
John Swinton's Paper	Paris—Cri du Peuple (daily)	ROUMANIA	
Boston—Woman's Journal	Le Socialiste	Jassy—Lupta	
Chicago (Ill.)—Vorboten	Le Revolte	GREECE	
Labor Enquirer	Guise—Le Devoir	Athens—Ardin	
	Lille—Le Travailleur		
	ITALY		
	Milan—Il Fascio Operaio		

AN OLD SUPERSTITION—A NEW DISGRACE.

As was said last week, the contempt with which all Socialists necessarily look on the idiotic court ceremony of the week has prevented anything more than a mere hint being given in the *Commonweal* about the Jubilee. And besides this, Socialists feel of course that the mere abolition of the monarchy would help them little if it only gave place to a middle-class republic; such an one, for example, as that which butchered so many thousands of citizens at Paris in 1871 and now in 1887 grown respectable and liberal, still blocks the way to all progress in France, and holds out a hand to the corruption of society there. Nevertheless, now the monstrous stupidity is on us (for I am necessarily writing before the event), one's indignation swells pretty much to the bursting-point, and I really must take advantage of my position to relieve my feelings, even at the expense of being considered somewhat old-fashioned. And we must not after all forget what the hideous, revolting, and vulgar tomfoolery in question really means nowadays, or how truly its hideousness and vulgarity of upholstery symbolises the innate spirit which has forced the skinny twaddle on a nation that is in the habit of boasting (how vainly!) of its practicality. Such a ceremony would once have meant something very different to what it does now. Time was when the central figure in the procession from palace to Abbey would have been a man or woman whose personality would have been felt, though acting according to the ethics and maxims of feudality. The central figure in the procession would at the worst have been also in the centre of the feudal warriors gathered for the battle, and not seldom in the centre of the enemy's host. The administration of affairs, the balancing of the various claims of the groups of the feudal hierarchy, the assertion of the due rights of the great manor (scarcely yet a country)—all these would have been the duties of the central figure of a great royal procession; and no monarch of England, not even the worst of the Angevines or the most faineant of the Plantagenets could altogether neglect such duties; they had to do the deeds of men and women, however faulty or perverse, and not the deeds of a gilt gibbie-stick; they were each of them a part of the public, and an active part too.

All that is as dead as King Harold now. The nucleus of that grievous mass of flunkeyism which has been a disgrace even to disgraceful

London (although the coolness with which her duties are neglected is from time to time noticed by the public and the press) is on the whole considered as a satisfactory representative of what she does represent; so satisfactory that we are called upon to take part in a set of antics in her honour compared with which a corrobbery of Australian black-fellows is a decent and dignified performance.

What is it then that this central figure does represent? Not the feudal hierarchy, dead centuries ago; not the queer pedantic divine-right-of-kings, whose struggle with the bourgeois divine-right of parliamentary majority played such an important part in developing the supremacy of that bourgeoisie. No, it does not represent these extinct superstitions, but, superstition as it is itself, it represents commercial realities rather: to wit, jobbery official and commercial, and its foundation the Privilege of Capital, set on a background of the due performance of the conventional domestic duties; in short, the representation of the anti-social spirit in its fulness is what is required of it.

That is the reason why the career of the present representative is, in spite of those few grumblings aforesaid, so eminently satisfactory. It has been the life of a respectable official who has always been careful to give the minimum of work for the maximum of pay, to keep the public well at arm's length, and to abstain from any fantastic act of generosity, which might have been taken as a precedent in the future. All this has been expected of it and it has performed it in a way which has duly earned the shouts of the holiday-makers, the upholsterers, fire-work makers, gasfitters and others who may gain some temporary advantage from the Royal (but shabby) Jubilee Circus, as well as the deeper-seated applause of those whose be-all and end-all is the continuance of respectable robbery. For us Revolutionists it is clear that the gibbie-stick line of conduct is better than one with some show of human interest in it would have been; so that we have nothing to complain of. The more reaction is stripped of sentiment the better for us.

One word before this loathsome subject of the Jubilee is consigned to its due dust-heap. Fifty years ago the country was yet in the throes of that unorganised but formidable insurrection which followed on the industrial revolution, and the reckless greed of those benefitted by it—the capitalists, to wit. That insurrection was damped down by the commercial successes which so much increased the numbers and power of the definitely middle classes, so that twenty-five years ago a survivor of the discontent of 1837 might well have thought that all was over. But unbridled competition has forced the pace more than any one could have guessed it would; fifty years is gone, and once more we have "discontent" amongst us, if not wider spread than before, yet at least deeper seated, and with no apparent staving-off remedy before it except Mr. Chamberlain's feeble attempts at peasant-proprietorship. And even this vulgar Royal Upholstery procession, trumpery as it is, may deepen the discontent a little, when the newspapers are once more empty of it, and when people wake up, as on the morrow of a disgraceful orgie, to find dull trade all the duller for it, and have to face according to their position the wearisome struggle for riches, for place, for respectability, for decent livelihood, for bare subsistence, in the teeth of growing competition in a society now at last showing its rottenness openly.

WILLIAM MORRIS.

The labour movement is a world wide movement. It is limited neither by oceans, races, nor creeds. It is not one organisation, or two or ten; it is a combination of all organisations, Knights of Labour and Trades' Unionists who are seeking the economic emancipation of the wage-slave. The man whose view of the labour movement is limited by any one organisation is a victim of prejudice, ignorance, and intolerance. The amelioration in the condition of all men will be brought about not by overbearing insolence on the part of one side or the other, not by bullying or tall talk, not by the isolated action of any organisation be it ever so powerful, but by the combined strength, wisdom, and fraternal efforts of all organisations of wage labourers throughout this country and throughout the world of modern industry.—*Paterson (N.J.) Labour Standard.*

TOADYING TO ROYALTY.—At a meeting of the American Section of the Socialist Labour Party of America, of Providence, R. I., held Sunday evening, June 5, the following resolution was unanimously adopted:—"Whereas, The celebration of the anniversary of the coronation of Queen Victoria is to be held June 21 in this country, we, the American Section of the Socialist Labour Party of America, hereby declare that, Whereas, The idea of upholding or otherwise celebrating the anniversary of any monarch is repugnant to any and all liberty-loving people, especially to citizens of a republic like ours; and, Whereas, The worship of a figurehead who receives an income of estate and salary combined of 15,000 dols. per day, while subjects and citizens of Great Britain and Ireland are suffering from the want of the mere necessities of life; and also the sending out of beggars to solicit money from the working people for the benefit of royalty, which is nothing but a name for a method of keeping people in wage-slavery and poverty, are wrong; therefore be it, Resolved, That the Providence Section of the Socialist Labour Party of America hereby condemn the action of toadies to English royalty and English capital as an insult to all free people."