in his belief that monopoly and competition are the twin pillars that sustain the world: but it is no time in the heat of battle, in the very face of danger, with the dying round us in their agony, to weigh motives finely, and discriminate between the ignorant and vicious.

All those against us are against us; to none of average intellect is the way to knowledge closed, and they dare not plead ignorance. There are men who hunger with their eyes, and singing will not see; are we asked for "mercy" to these men? It is not our business to go out of our way to attack them; but if they place themselves in our path they must know what they are to look for.

Upon our side it is not the mere opinions of men that rule, but the irrefutable facts of nature. Each of us in his place fulfilling these laws. The right of man is not to be found if on any plea he fails or swerves aside: he is a traitor to humanity and false to himself. He must go forward, and that against all resistance and over all obstacles, not least among the "convictions," real or figment, of the apostles of plunder and legalized rapine.

"Oh, the happy time, my brethren," says the corner preacher, with upturned and spangled head, "the world all shall meet up; above"—this last in a deep bass. But don't get into the same 'bus or compartment of railway carriage down here below if you happen to be dressed in working gear. Defy the meeting until you get "up above." It's first, second, and third class down here, as the case of Hunt v. Glover has recently shown. It's quite enough for third class to have the pleasure of working to keep first and second, without disturbing the equanimity of Christians like the two "gentlemen" witnesses for the 'bus-conductor by rubbing up against them. Wait till we all meet up above, dear brethren, and twist the eternal harp; but keep your distance down here, or we'll call the guard.

"It is not too much to say that if the poor would eat horse or donkey enormous social dangers that now seem inevitable would disappear." Thus writes the Standard, in commenting upon the "great and happy news" to the persons who, after all, are the class with which we are concerned. The matter is so vitally interesting, viz., that cat's meat is being feasted upon the poor at the price of butcher's meat. Thus at one side we have a school of view, those whose hopes of saving society are based upon the hope of persuading working folk to subsist on horse beans and the outside leaves of cabbages; and on the other we find the organ that represents the class who guzzle and gorge what their hands never earned, and who are ready to find our independent classes in the mere custom of their bread and beer, as a prelude to serious disturbances, in order that their wine-bibbing and feasting shall continue undisturbed.

F. K.

FEUDAL ENGLAND.

(Caused from p. 212.)

The complete feudalism of the fourteenth century fell, as systems always fall, by its own corruption, the result of the necessity of the case, sometimes which indeed had lain asleep during centuries, to wake up into activity long after the events which had created them were forgotten.

The feudal system was naturally one of open war; and the alliances, marriages, and other dealings family with family, made by the kings and potentates, were always leading them into war by giving them legal claims, or at least claims that could be legally pleaded, to the domains of other lords, who took advantage of their being on the spot, of their strength in men or money, or their popularity with the baronage, to give immediate effect to their claims. Such a war was that between Edward I. and Edward III. dressed hands, and such again was the great war which Edward III. entered into with France. You must not suppose that there was anything in this war of a national, far less of a race character. The last series of wars before this, I am now speaking of in which, except at the west, no French feeling was to be felt for much was the Crusades. This French war, I say, was neither national, racial, or tribal; it was the private business of a lord of the manor, concerning what he considered his legal rights of another lord who had, as he thought, usurped them; and this claim his loyal feudatories were bound to take up for him; loyalty to a feudal superior, not patriotism to a country, was the virtue which Edward III.'s. soldiers had to offer. If they had any call to be virtuous in that respect. This war once started was hard to stop, partly because of the success that Edward had, falling as he did on France with the force of a country so much more homogeneous than it; and no doubt it was a war in which the great principle of loyalty and its extent amongst the causes which broke up the feudal system. But the real causes lay much deeper than that. The system was not capable of expansion; it was, in fact, as long as its interests were not disturbed, an army fed by slaves, who could not be properly and closely exploited; its free men proper might do something else in their leisure, and so produce art and literature, but their true business as members of the feudal ruling tribe, that of working for a living.

There was, indeed, a fringe of people between the serf and the free noble who produced the matter of handicraft which were needed for the latter, but deliberately, and as we should now think, wasterfully, and as soon as conditions and traders began to grow into importance and to push themselves, as they could not help doing, into the feudal hierarchy, as they acquired status, so the sickness of the feudal system increased on it, and the shadow of the coming commercialism fell upon it. That any set of people who could claim to be other than the property of free men should not have definite rights differentiated sharply from their fellows was one of the greater ideas of the Middle Ages; therefore, as soon as men came into existence that were not serfs and were not nobles, they had to struggle for status by organizing themselves into associations that should come to be accepted as autocratic, and more than that, as a condition of the great negative freedom was not allowed to any person in those days; if you had not status you did not exist except as an outlaw. This is, briefly speaking, the positive power of the rapacity of the great boroughs of the town corporations and craft guilds to be free, a struggle which, though it was to result in the breaking up of the medieval hierarchy, began by an appearance of strengthening it by adding to its members, and the whole to be the means of adding to the power of the feudal system, for you cannot have a fully free man and have feudalism. About this struggle, and the kind of life which accompanied it, I may have to write another time, and so will not say more about it here. Except that it was by much the most serious that ever the landlord and the class on whom all society rested, the serfs. These at first were men who had no more rights than chattel-slaves had, except that mostly, as part of the stock of the manor, they did not belong to it; they had to have the work of the manor, and to earn their own livelihood off it as they best could. But as the power of production increased, owing to better methods of working, and as the country got to be more settled, their task-work became more productive to them; and that tendency to the definition and differentiation of rights, moreover, was at work for their benefit, and the custom of the manor to give them their services when they were free. From that time they ceased to be pure serfs, and began to tend to wards becoming tenants, at first paying purely and simply service for their holdings, but gradually commuting that service for fines and payments for rent, in short.

Towards the close of the fourteenth century, after the country had been depopulated by the Black Death, and impoverished by the long war, the foundations of these staplers and tenants began to be shaken. The middlemen with which their predecessors had exploited their property, the serfs, and to consider that under the new commercial light which had begun to dawn upon them they could do it much better if they only had their property a little more in hand; but it was too late. Their property had acquired rights, and therewith had not got strange visions into their heads of a time much better than that in which they lived, when even those rights which were granted by the old feudal lords for different purposes, for different causes, in order that their wine-bibbing and feasting shall continue undisturbed.

"Yes, in one thing the modern proletariat has an advantage over the medieval serf, and that advantage is a world in itself. Many a century lay between the serf and successful revolt, and though he tried it many a time and never lost heart, yet the coming change..."
The following advertisement appeared in a London daily this week:

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