

M. Wilson over the "decoration scandal." When may we hope to see the same kind of jobbery exposed here? And, when it is exposed, to hear an English magistrate or judge say to a prince or duke or that kind of person, that his offence was aggravated by his high position, and that therefore he must undergo a heavy punishment, where a less illustrious person might have got off with much less.

"They do these things better in Germany," might well be the cry of any ordinary patriotic Briton on reading that the Duke of Cambridge had smashed up the Wimbledon Volunteer Rifle-meeting, in order to heighten the rent on some of "his" land that lies behind the butts. The *Star* well contrasts this kind of jew-broker business with the behaviour of German generals, men of the same blood as the Umbrella Duke. "Imagine Moltke dealing a serious blow at his beloved *Landwehr* merely for the sake of obtaining a large rent for his estates!"

Can there be a plainer example of the spirit of our present system than this weakening of a national defence for the profit of an individual? The earl of Wemyss is not only a prominent Individualist, but also one of the chief originators, if not the chief, of the National Rifle Association. What has he to say in the matter?

Of course the "beastly flunkies" re-elected the Royal Grabber as their president, even after the kicking he had bestowed upon them!

A few numbers back in this column I spoke of King Ja Ja and his appeal to English justice. The whole affair has duly taken the course I predicted. He was promised protection, and has been deposed; guaranteed a fair trial on the spot, and hurried hundreds of miles away from it; allowed to call no witnesses, and sentenced on the bare word of his accusers. He is only another poor "protégé" of England who has found her honour to be that of a gambling hell, and her tender mercy that of a tiger. S.

THE RICH FOOL.

"The ground of a certain rich man brought forth plentifully. . . . And he said, . . . I will pull down my barns and build greater, and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool."

In these ungodly days, when the howl of Radical "Reformers" against the Church and her ministers seems growing louder, all manner of Socialists, not to mention well-meaning but misguided men like John Ruskin, are never tired of showing that the political economy which the Christian sects of to-day practice is wholly at variance with the precepts of the religion which they profess; when the poor seem to be forsaking their divinely appointed shepherds, and joining the angry throng of agitators whose syren voice is leading them astray,—in such depressing times surely a word of encouragement to those two despised sects of Ministers of Religion and Professors of Political Economy will not be thrown away.

Let them, then, take heart of grace; for, after all, the centuries have not been wholly wasted,—something has been achieved; and thanks mainly to their energy, no man now is in danger (wherever else he may fail) of incurring, as this man in the parable did, the awful contempt of the Most High, and being called "Thou Fool" by Him, who is so jealous of the use of those dreadful words as to threaten any mortal who ventures to speak them with being "in danger of Hell fire."

For what rich man to-day, whose ground (note in passing how by these words divine sanction is given to private property in land) brings forth plentifully, would be so foolish as to think to store his crops, and to rejoice his soul, like any common labourer, on the mere bread and potatoes which would most likely form the product of his estates? And who, to gain this foolish end, would be so entirely devoid of common sense as actually to waste what ready money he had in pulling down his barns to build greater, in order that he might (ah, wretched folly!) live on his principal? No! thank Heaven, our Land-owners, and wealthy people generally, have learnt the lesson, and are become wise; they would "realise" their crops, let their barns to a tenant, and, after purchasing machinery for the future cultivation of their ground, invest the remainder of their money in some Limited Liability Co., or let it out in some other way, so that it might at the same time yield them a good interest and be quite secure from thieves breaking in to steal. And for purposes of making merry, have they not rich and dainty viands, and champagne, and every conceivable luxury? which indulgence (as Sir Henry Knight knows well) is entered to their credit as "charity," since it all makes work for the unemployed. Trouble me not with suggestions that perhaps there were no unemployed for this rich fool to find work for: to-day, when we have labour-saving machinery, there must and always will be poor who desire employment; and it is in dispensing charity to them that modern wealthy men find that ease for their souls which the rich fool of old vainly expected to find in eating and drinking. Therefore our Philanthropists lay up treasure in heaven by nobly sacrificing all that they do not require themselves to charitable purposes,—National Vigilance Societies, Hospitals, Missions, Soup Kitchens, and what not; and in confirmation of the divine saying "Give and it shall be given unto you," we see that for every pound they give away in charity, they receive an hundred-fold from the proper investment of that wealth which the rich fool of the parable stupidly thought to store up till he had consumed it.

Will the vile agitators, who trade on the necessities of the poor, remind me of that other Rich Man, who, although he allowed Lazarus to lie at his gate and eat the waste from his table, yet was consigned to Hell and eternal torments? or of him who was advised to "sell all that he had and give to the poor"? Do they tell me that "ye cannot serve God and Mammon," and bring up against the practice of investing money for interest the command to "lend to him of whom ye hope to receive nothing again," with all the passages pretending to be condemnatory of Interest in the Old Testament? Or will they ask what I have to say to that action of the early Christians, who, having land, sold it and laid the money at the feet of the apostles (the predecessors of our present spiritual Lords) and they had all things in common?

A certain Negro preacher, teaching his flock how at the creation God made Adam and Eve of clay, and leaned them up against a fence to dry, when interrupted by some sceptic with the question "Who made dat fence?" replied with crushing force, "Bredren, such questions as dese are enough to overturn any system of theology."

To these my carping critics I condescend no other answer than that of the negro minister. Inconsistencies and human failings of course our clergy and economists have—as what mortal has not?—but to them belongs the honour and spiritual satisfaction (glory they do not seek) of having taught the rich to "labour not for the gold that perisheth," since it is so much more easily acquired by Interest than by Labour; whilst at the same time they have impressed upon the poor the duty of being contented in that state of life unto which it has pleased God to call them.

Therefore let the Ministers of Religion and Political Economists labour on in harmony together, comforting themselves with the reflection that though they be despised and ridiculed by this wicked world, "that which is highly esteemed among men is abomination in the sight of God."

GEORGE STURT.

CHATTEL SLAVERY v. WAGE SLAVERY.

In the Brazilian Empire there are 1,300,000 slaves, and their estimated value is about 436 dols. per head. A movement is on foot in Brazil to abolish slavery, and strange to say the leaders of the movement are the wealthy landowners. It has been found, by the experience of the Southern planters, that the wages system gives cheaper labour than chattel slavery did, and the Brazilians are profiting by the experience. When the Brazilian landowner has acquired a slave, to preserve his property he has to feed, clothe, and care for it, whether it is at work or not, or whether he can sell the product of his slave's labour at a profit or not. Modern industrialism has found a better method of slave-owning than this: it borrows the public slaves whenever it can make money out of them, and the day it finds the loan unprofitable it discharges them and sends them back to the public or to Old Scratch, which is about the same thing. The system is beautifully ingenious, and infinitely superior to the old system. Prior to the burst up of the Roman Empire all government and all social life was founded on slavery, and it is only within very recent periods that the old plan of chattel slavery has been superseded by wage slavery. Let us give just a minute or two to the subject. A chattel slave in Brazil is worth from 400 dols. to 700 dols., and he must be fed, clothed, and cared for whether or not he is at work. A wage slave in the States gets 365 dols. a-year, in England 300 dols., in Ireland 125 dols., and in India 20 dols. These are the ascertained average wages. According to the life assurance tables a healthy young man of twenty will on the average live about forty years. His average wage is, as we have seen, in the States 365 dols. a-year; this latter sum multiplied by forty therefore gives the market price of a man's life. This is 14,600 dols. There is nothing fanciful about this. It is plain matter-of-fact. For less than 15,000 dols. one may have the products of a life of labour for one's use or wasting—one can go into the market and buy just as many lives as one pleases at that price. When the clever arrangement of Protection enables a sugar refiner to make a profit of 30,000 dols. a week, it gives him the power of eating up the entire lives of 104 wage slaves every year. Is not the system an admirable one? Is not wage slavery, except to the wage-slave, a vast improvement on chattel slavery, and is it not easy to understand why the slave owners of Brazil are anxious to abolish chattel slavery and replace it with the wage-slavery of modern industrialism? There is only one disturbing circumstance in the arrangement—there is such a thing as a love of justice in the hearts of many people, and these demand a day of reckoning. About a hundred years ago one of those days of reckoning came in France. It was unpleasant while the reckoning was proceeding. Another such day is very near in America, when the wage-slaves will remonstrate with dynamite and protest with the torch. They have got the idea into their heads that they are entitled to what they earn, and that those who do not work should not be allowed to eat. They propose to reverse the present position, and become themselves the masters. They don't know exactly how to set about the business, but they will eventually try some rough and coarse plan, which may produce the required result or it may not. There is a hoarse sullen roar which can already distinctly be heard in this the office of Advanced Thought, and that roar increases in strength and volume from day to day. The wage-slave of the immediate future will demand something more than mere subsistence, and if he doesn't get it there will just be the most tremendous shindy the world has ever witnessed. We have warned the world in good time. If the world does not take the warning and act upon it, so much the worse for the world. If the world is wise it will accept our warning, and should it wish to consult us specially, our representative can be found any evening at the rink.—*The Bobcaygeou Independent*.

A FELLOW EXILE OF LEDRU-ROLLIN.—M. Octave Dupont, the friend and fellow exile of Ledru-Rollin, died on Friday 24th ult., while playing billiards at a Paris club. He was seventy-seven years of age. He took part in the Socialist rising of 1849, fled to England, and was sentenced by default to hard labour for life. He was for nearly twenty years professor of French in a military college in England. He retired on a pension, and on the fall of the Empire returned to Paris, and was for a time a municipal councillor.

INTERNATIONAL NOTES.

FRANCE.

The Marxist organ of our French Socialist comrades, *Le Socialiste*, has been obliged to stop its publication, owing to lack of financial support. Comrades Jules Guesde, Paul Lafargue, and Gabriel Deville, who have been very active in propagating the Communist doctrines of Marx and Engels, will no doubt find ere long the means of continuing their work in a new paper.

Our French colleague, *La Révolte*, has commenced in this week's literary supplement of its valuable organ the translation of comrade William Morris's striking Socialist interlude, 'The Tables Turned.' It will certainly incite some of our French comrades to make use of the theatre as a means of Socialist propaganda. We may add that the first instalment of this French translation is in every way an admirable one.

ITALY.

During the first week of April a new paper will be started at Mantua, entitled *L'amico del Popolo* (the People's Friend). It is to be a weekly Socialist organ for the defence and propagation of the ideas and doctrines put forward by the Italian working-men's party.

The unemployed of Rome are at the present time in a great state of excitement. They have asked for work, and instead of work Signor Crispi has sent the military to the spot, in order to settle the starvation question in the usual shameful way. Several people have been seriously injured and a great number of arrests have been made.

GERMANY.

The trial of the so-called Central Committee of the Socialist Party at Berlin has come to an end. Comrades Férkel, Apelt, Jahn, Schmidt, Wilschke, and Seelig have got three months, Scholz and Neumann two months' imprisonment, and several others have been dismissed. From the whole dreadful secret conspiracy there remains nothing; it was all police humbug, and the magistrates, for once, did not dare take on account the rather clumsy means and ways used by the interesting employés of his Excellency M. von Puttkammer.

Our readers are aware that at the St. Gallen Conference of the German Social-Democratic party it was decided to convene an International Socialist Congress to be held at London during the present year. But it so happened that about the same time the English Trades' Union Congress at Swansea also resolved to summon an international conference. The committee appointed by the St. Gallen Conference and the Parliamentary Committee of the trades unions thereupon entered into correspondence, in order to make it possible that only one general international congress should be organised. These negotiations have completely failed, and the St. Gallen committee, composed of all the deputies at the German Reichstag, have now decided to convene an international congress for the year 1889. In the next issue of this paper I shall give a complete translation of the circular issued by that committee, stating at some length the reasons for the failure of the said negotiations.

BELGIUM.

After the pardon which has been granted a fortnight ago to the ex-clerical M.P. of Brussels, Vandersmissen, sentenced to fifteen years' hard labour for the murder of his wife, it would have become an everlasting shame for the reactionary Belgian government to detain any longer in prison the victims of the strikes of March 1886. Last week Xavier Schmidt, sentenced to twenty years' hard labour for a crime which not he, but society, had committed, was released from jail. However, it is not a full amnesty which has been granted him, but only a provisory release for illness' sake. Nevertheless it is certain that our Belgian comrades won't rest until this has been changed to a definite one. It is said that in a few days, Oscar Falleur, who was also sentenced to twenty years' hard labour, will be set free. We earnestly hope and believe that all the other victims of the capitalistic exploitation, and the Belgian prisons are full of them, will no longer be detained, but one and all of them are equally innocent of the "crimes" for which they have been unjustly condemned. And our young and courageous comrade Jahn, is he not to be released too? Our Belgian friends would only do their duty by working for him as they have done for the victims of the March strikes.

The ironworkers of Sous-le-Bois (Aversnes district) have struck, asking 5 per cent. augmentation on their wages. The strikers are now 600 in number, but it is said that a general strike is imminent, and then there will be about 4000 men out of work. At the Providence works, at Haumont, 1100 workers are also on strike, and it is rumoured that several other thousands are likely to join in the struggle. The outlook in the whole district seems a very dark one.

Our readers will remember the quarrel which some time ago arose between the Belgian and the English fishermen at Ostend. The question was one of lawful exploitation of the poor fishermen by the rich boat-owners, and it was at once settled by the intervention of the military, who shot dead five workers, wounded a couple of dozen others, and finally imprisoned a good many of the hungry men. Sixty-nine of these have now been sentenced to various terms of imprisonment, amounting to fifty months, and fines to three thousand francs! The brutal force and the brutal justice are the two regulators and settlers of all social questions in our well-organised society! Proletariate of all countries, unite! and then, but then only, victory will become yours!

V. D.

EDINBURGH PLUMBERS.—At a meeting held in Edinburgh a local council was appointed to act in unison with the London Plumbers' Company, with the view of bringing about a national system of registration of plumbers.

On the whole, therefore, we honestly think that a committee of the thieftous denizens of Pentonville would be more likely to form an intelligent opinion regarding the cause and cure of the sweating system than the Select Committee of Inquiry which the Tory Government have consented to appoint.—*Reynolds*.

Every man is a consumer, and ought to be a producer. He fails to make his place good in the world unless he not only pays his debt, but also adds something to the common wealth.—*Emerson*.

Liberty, I am told is a divine thing. Liberty, when it becomes the "Liberty to die of starvation," is not so divine.—*Carlyle*.

EASY LESSONS.

[ELLEN MARY DOWNING. Reprinted from the *United Irishman*, April 22, 1848.]

"SPECIAL PLEADING."

The very subtlest eloquence
That injured men can show,
Is the pathos of a pikehead,
And the logic of a blow.
Hopes built upon fine talking
Are like castles built on sand;
But the pleadings of cold iron
Not a tyrant can withstand!

"SERMONS IN STONES."

An ancient poet singeth
Of a sermon in a stone,
And Frenchmen thought it good enough
For preaching to a throne.
So piled they up the barricades
With ready will and hand;
For the preaching of a barricade
A king can understand!

"MUSIC."

Now, citizens and countrymen,
'Tis time for us to learn
Aristocrats are kindest
When democrats are stern.
They talk us down and walk us down,
Who cringe to their command;
But the yell of our defiance
Not a coronet can stand!

In The Great Metropolis.

[ARTHUR HUGH CLOUGH, D. 1861.]

Each for himself is still the rule;
We learn it when we go to school—
The devil take the hindmost, O!

And when the schoolboys grow to men
In life they learn it o'er again—
The devil takes the hindmost, O!

For in the church, and at the bar,
On 'Change, at court, where'er they are,
The devil takes the hindmost, O!

Husband for husband, wife for wife,
Are careful that in married life
The devil takes the hindmost, O!

From youth to age, whate'er the game,
The unvarying practice is the same,
The devil takes the hindmost, O!

And after death, we do not know,
But scarce can doubt, where'er we go,
The devil takes the hindmost, O!

Ti rol de rol, ti rol de ro,
The devil take the hindmost, O!

"DERANGEMENT OF EPITAPHS."—A few days ago, says the *Pall Mall Gazette* on the 3rd, some verses were quoted in this paper from Mr. Lewis Morris's "Silver Wedding Ode" in *Murray's Magazine*, and Mr. Morris was referred to as "first favourite for the Laureateship," not of course *de jure*, but *de facto*, as this is the second occasion on which Lord Tennyson's duties have been devolved upon Mr. Morris. The *St. Stephen's Review* makes this delicious reference to the matter: "How the lucubrations of a Socialist poet will be received at Marlborough House and Windsor I have yet to learn." Such is fame! But perhaps the *St. Stephen's Review* thought that two blunders make a right, and thus tried to make amends to Mr. William Morris for the reference to him the other day in another Tory journal—the *St James's Gazette*—as "Mr. Morice, the author of the 'Earthward Paradise.'"

IRISH EVICTION STATISTICS.—A parliamentary paper was issued on the 27th Feb., showing the number of tenants and sub-tenants evicted in Ireland during the quarter ended September 30, 1887, and the number readmitted as tenants or as caretakers on the day the decree was executed. The total number evicted was 4,033; readmitted as tenants or sub-tenants, 52; as caretakers, 2,330. For the various provinces the numbers are—Ulster, evicted, 538; readmitted as tenants or sub-tenants, 7; caretakers, 377. Leinster, evicted, 596; readmitted as tenants or sub-tenants, 17; caretakers, 213. Connaught, evicted, 1,006; readmitted as caretakers, 632. Munster, evicted, 1,893; readmitted as tenants or sub-tenants, 34; caretakers, 1,108. A return of evictions from agricultural holdings in Ireland during the same quarter for causes other than those included in the foregoing table, which were for non-payment of rent, non-title, or breach of covenant, shows that 162 persons were evicted, of whom 27 were readmitted as caretakers.—*Pall Mall Gazette*.