NOTES ON NEWS.

Mr. PARNELL's speech at theEighty Club has some interest for us, although that by no means lies in the long statement of his dealings with Ireland or his regular or 'Tory' or 'Gaelic' weekly; That is a matter which either Lord Carnarvon or all the Government's friends to Mr. Parnell when they thought the support of the Irish parliamentary party worth buying; since they now think they can do it without him. Does anybody really suppose that the Tory party could be likely to turn Home Rulers without compulsion of some sort. The real interest in Wtlekey, the speech hangs on the fact that having tried the Tories and found that nothing could be done in that direction, he was able to have recourse to the Liberals, whom he had been wrong in becoming converts to. He certainly was cleverly played, since the same stone killed both birds; tried the Tories and found them wanting, and drove the Liberals to support the Tory party on pain of having to endure an apparently perpetual Tory majority.

And now Mr. Parnell has to pay the price for this great parliamentary success, for this alliance with the Tory party; the 180 years or so ago were the coercionist, because they were the party in power, the rulers in England. What is the price which he has to pay? In the fewest words, he has to engage himself, by his doings during the Whig party's time, in doing the same thing as he did in the present case, and to pay the penalty for it.

The Coercion Act is just as constitutional as the parliament which passed it; and parliament will be always ready if necessary at twenty-four hours' notice to pass any other addition to the "Constitution" which will have the effect of keeping people down when they become conscious that they are wronged, as we are only too glad to think that the Irish people is conscious. Let it keep that consciousness till no man in Ireland is wronged, and then it may use Mr. Parnell and not let him use it. But if does less than this it will have changed its tyrant but not its tyranny.

A defence-scarce on again—and the defenders all by the ears. Lord Salisbury losing his temper and flying out at Lord Welsey. The Telegraph with posters out calculated to make timid people take a ticket for the north, and inquisitive ones rush to Dover with the largest telescopes procured. What will come of it all? Well, a job or two, or a job or twenty—that most certainly is probably absolutely nothing else. Luckily it is not possible to make the English think as much as the German one. Let us be glad of that at least, that its power as a reactionary instrument is limited by our natural tendency to muddle and job.

W. M.

By Baron Huddleston's decision it now appears that the law of libel—that precious safeguard of private character—may be violated with impunity by railway companies, who, if they have obtained a conviction of an employee of travelling without a ticket, may proceed deliberately to inflict injury and annoyance on a man by posting up his name in every station on their line, and this even though the conviction is subsequenly proved to have been unfounded. Now the Commonwealth, or any newspaper, may publish a single statement calculated to injure a man's reputation in the whole country, and have this action lie against it for libel. A more glaring injustice, therefore, it is impossible to imagine. But we have at least this remedy. Although the modern joint-stock company is the supreme concern of the bourgeois law, we untringly proclaim our contempt for this law and for the spurious morality on which it is based, and we can show our sympathy to the utmost of our power with the unfortunate victims of these racially prosecutions; in other words, of the despotism of bloodless, soulless Capital in its most brutal form.

At a recent general conference of the Methodist body, when the subject of "foreign missions" was being discussed, the support of the members of classes for them was openly invoked on the ground that the "gospel" was the best pioneer. As one of the speakers admirably expressed it, "Commerce follows the Cross." We are glad we can agree at least in one point with the distinguished body in question—"shoody" goods certainly do follow the "shoody" creed which is their ideal expression. We are sometimes indulgently supposed that Christianity is not hostile to Socialism; however this may be, it seems by its own confession it is very friendly to Capitalism.

The deference for law-'n'-order shown by the promoters of the Saturday afternoon "conversation meetings" in Trafalgar Square has not prevented the police from getting up a few cases of imaginary offences. Although the experiment may be useful in forcing upon observers the absurdity of the whole affair, it would be idle to hope for anything more from it. If Londoners want the right of public meeting they must use it. Craven submission to a dictator to begin with, and then shouts of triumph because a partial evasion of his decree does not bring down the bludgeon on their heads, does not look as if they did care much for the "right" they so loudly talk of.

For connecting Christ with Trafalgar Square, our comrade Stewart Headlam has just been punished. He prosecuted the Record for libelling his language in the Square, and Baron Huddleston gave the case and had been nowhere; or as soon as that spirit of revolution dies out in Ireland, Home Rule will become a mere piece of political pedantry.

To tell men that it is "their duty to suffer any thing and to dare any thing within the law" is sheer nonsense. Only those can suffer from the criminal law who disobey it. That sounds perhaps like a law-and-order maxim; but what it means is that there is always law enough in a society founded on wrong to make everybody a criminal who does not sit down quietly under his wrongs: or to put it in another way, no one either in Ireland or England can be a good citizen and a law-abiding person.

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Meanwhile, the Poll Tax is still behind, and cannot quite come over to the truth; talks of the anti-Chinese prejudices of the colonists, deliques in half-felted for the like here.

A little while ago it will be remembered that two girls were imprisoned with hard labour, because they were poor enough to be compelled to sleep in the open-air and resented the tortures of the nude. The last of the brute labour has to suffer the wage-workers and the women, to suffer the accidents that were suffered out that it was given to enable the prison chaplain to exert his saving influence. But Cunningham's Graham kept on with his questions, and now the hard labour is remitted, though the poor devils who have been working their scores of years for the benefit of old women, and the poor, and that is not this. Such a beautiful relationship in these days, as the prison much more healthy and comfortable than the "homes" of millions.

SOCIALISM IN A PALACE.

The Commonwealth of 28th April contained comrade Manly's experience of a Socialist at a Primelee League banquet. This week we have to chronicle a more startling incident—that of Socialism being preached in a palace. The scene took place at the palatial residence of Lieut.-Colonel Thorneycroft, Tettenhall Towers, near Wolverhampton, upon the occasion of the gathering of the Tettenhall Branch of the Primelee League in his private theatre. The theatre itself, to fully describe, would require the artistic abilities of our comrade William Morris. We therefore content ourselves with saying that its walls were gilded with statues of the most beautiful specimens of oak carvings, together with relics of bygone times in the shape of old armour and trophies of the chase. Added to this the massive building itself, together with its darkened, falling, as the audience composed of every phase of society from the aristocratic idler up to the hard-handed artisan, rendered the scene at once clashing and unique. The object of the gathering was to discuss the question of the improvement of the ballot for the benefit of working classes. The intentions of the gallant colonel were evidently the purport, for he had invited some twenty or thirty different leading men among the leaders of the working classes to take part in the discussion. Great praise is due to him for so bold a step. Among others who attended and took part were Mr. R. Juggins, agent for the trades' unions of Durlaston and district; Mr. Homer, Cradley Heath Chainmakers' Trade; Mr. Cocking, of the Wolverhampton Compositors' Society; and William Haydn Sanders, as delegate of the Walsall Branch of the Socialist League. It is almost needless to say that the comrade chairman, J. E. D., the centre of Fair Trade men's views on the opinion of a prohibitive tax on all manufactured or partly manufactured goods imported into this country is nearly all that is required to give six days' work a week to the working classes, with a couple of hours' daily toll in thrown in by the children, in order to help keep the family. This is the blessing they derive from the application of Fair Trade, and this it was that the meeting was asked to assist in bringing about. To the great surprise of all, Mr. Juggins gave his personal support to the proposition, although in his speech he clearly admitted that the gunlock-makers and nut-bolt founders, and also the chainmakers, were working sixty hours per week for wages varying from 4s. to 5s. per week, although enforced to work double time, which was all the more extraordinary, as he had before been so prominent an opponent of the twelve-hour day. The proposition was met by an equally remarkable, and in manner of speech, but there were no foreign objects and text not too true, and family a living, and yet were too idle and drunken to do so. It never seemed to dawn on this "heaven-sent leader" that the present system breeds these wasters, and that so long as it is retained wasters there ever must be. It is noteworthy however that the rich idlers present denounced any of their class for living luxurious and licentious lives, and we hope this will be a lesson for even Mr. Heathecate's future conduct. Mr. Heathecate concluded by inveighing against overtime and advocating the eight hours system. Comrade Sanders was then called upon, and, in a vigorous, eloquent, and able speech, in which he demolished all ideas of ever improving the condition of the working classes, said that the life of the poorest man in England would not be brought about by simply demolishing the House of Lords, the throne, or the church, free education, free sale of land, and such like policies, but that the change that was taking place in other countries and had failed, for workers of America, Germany, and other countries, the other hand, the government of the capitalist, as here. The evil did not lie in over-time, nor was the remuneration for work, but the lot of the working class, the result of the competition of millions, and the workers are not too much already, and the idea imagined by Colonel Thorneycroft, that working men wanted six days' work a week, was entirely wrong. They wanted less work, more leisure, and the full fruits of their industry. The working men built splendid houses and palaces for the rich, and miserable huts and shums for themselves. They made beautiful clothes for the rich, and shoddy clothes for themselves. There is the only way to put an end to the working class, the result of the competition of millions, and the workers are not too much already, and the idea imagined by Colonel Thorneycroft, that working men wanted six days' work a week, was entirely wrong. They wanted less work, more leisure, and the full fruits of their industry. The working men built splendid houses and palaces for the rich, and miserable huts and shums for themselves. They made beautiful clothes for the rich, and shoddy clothes for themselves. These was the most familiar, and known, on the other nature, which was mysterious and relatively unknown. In nature itself grew a further distinction between its highest objects now culminated and transformed into a common motive power which acted on them from behind, which was conceived of as manlike in character, but above mankind in knowledge and power, and no longer a part of the things themselves, but without them, and moving and concluding them.

SOCIALISM FROM THE ROOT UP.

CHAPTER XXIII (concluded)—SOCIALISM TRIUMPHANT.

It remains to say something on the religious and ethical basis of which the life of the Communal Society may be called an expression, although from another aspect the religion may be said to have been essentially of that life; the two together forming an harmonious whole.

The word religion is still used for workmen, connected with supernatural beliefs, and consequently the use of the word has been attacked as unjustifiable where this element is absent. But, as we shall proceed to show in a few words, this is rather accessory to the essential.

In the instance religion had for its object the continuance and glory of the kinship—Society; whether as clan, tribe, or people, ancestor worship forming the leading feature in its early phases. That in such an epoch religion should have been connected with what we now call superstition is inevitable, since at that time no distinction was drawn between the human and any other form of existence, and the only connection between man and the immortal was the considerations of naturalists and intelligent.

Consequently, with the development of material civilisation from the domination of these things and the generalisation to that which has been termed the resulting reflection amongst the upper class. As a consequence of this a process of reflection arose among this class which distinguished man as a conscious, from the rest of the things in the world: the conception of things: on the one hand was man, which was familiar and known, on the other nature, which was mysterious and relatively unknown. In nature itself grew a further distinction between its highest objects now culminated and transformed into a common motive power which acted on them from behind, which was conceived of as manlike in character, but above mankind in knowledge and power, and no longer a part of the things themselves, but without them, and moving and concluding them.