NOTES ON NEWS.

The Mid-Lanark election has resulted in a great Whig triumph, which was expected; but doubt largely contributed to the Whig majority; henceforth it will be clear to the British Labour Party that the Irish leaders are simply using the democracy in this island for their own political purposes, and—there cannot fail in consequence to be much soreness among the said leaders among the British workers.

We Socialists however appeal earnestly to the workers of Mid-Lanark and others who have suffered by these servile tactics, to take a noble revenge on the leaders, by looking to the Irish people themselves, and being all the more the intent on freeing them not only from the tyranny of foreign centralisation, but also from the new tyranny that has arisen with them when they are victorious in the matter of Home Rule: If indeed they ever will get Home Rule until they acknowledge the full force of the class struggle and the identity of the interests of the workers over the world. The day by day when there is a need in Dublin the struggle of the Irish people for freedom will have to be begun again, and it is just because we Socialists want to see the real struggle for freedom begin, that we will do all we can to push on this preliminary stage of Home Rule.

Home Rule by all means; but not as an instrument for the exploitation of the Irish capitalist tenant; nor as an instrument for the establishment of more factories, for the creation of a fresh Irish proletarian to be robbed of the benefit of national capital—Our Home Rule means Home Rule for the Irish people, that is to say equality for the Irish people.

A word or two to our own Socialist friends on this unpleasant Mid-Lanark business. They have entered on this electioneering struggle with a people at their back not yet educated into a knowledge of the reasons for the wrongs which they suffer, or the remedies for them, and at the same time they have been defeated. Is it too late for them to change their tactics and make up their minds to educate the people in the principles of Socialism before asking them to return Socialists to Parliament? I think Socialists sometimes forget what a great distance there is between them and the more discontented Radicals who must form the mass of the voters they have any chance of winning over. The Socialist can no more forget his Socialism than he can remove the facts of science when once he learns. So that while he continually sees before him at least the first real Socialist measures, his Radical friend sees nothing but the preliminary steps to those measures, and is, in consequence, an easy prey to the false promises of the base-tongued Whig and the dashing Tory Democrat.

Of one thing I am sure, that if propaganda by electioneering is practised by any body of Socialists they will have no time for any other means of propaganda; they must begin at once and think of nothing else but getting Socialists into Parliament. The direct education of the people in the principles of Socialism must be the task of other Socialists, and they do not trouble themselves about Parliament; and unless there is such a body of Socialists our parliamentary friends will find their task an impossible one.

The Pope has formally banned the Plan of Campaign and boycotting. This is good news indeed, and it is to be hoped that the Irish bishops will find themselves compelled to follow suit: it will be better news still when the parish priests declare against the people. The two courses of a reactionary religion and the natural sentiments of the people have been forced upon Ireland have been a heavy drawback on the necessities and aspirations of the Irish people.

It seems that charity is somewhat at a discount at present; there has been a great falling off lately; the Jubilee last year was bad for it, and so on, and so on; and means of course that the rich and well-to-do are determined not to lack their luxuries and comforts for our happy pens. In short the more charity is wanted the less of it is to be had. In the long run this will be found out to be the case with all palliatives of a system not reformed. They cannot be applied just at the time when they are needed.

W. M.
THE BLASTED FURRINNES. (Concluded from p. 121.)

It is an almost laughable proposition to suggest that a system which is based upon competition should be protected in some particular instance from competition, and is moreover a fine argument upon the constitution of the land of Juvenal. As I write I have before me a work, 'Problems of a Great City,' written I should say, after long preparation, to save the skins of the "classes" by the before-mentioned Arnold White; and as a desperate defendant once saved his case by simply asking the judge to "look, only look" at the plaintiff's witnesses, so I will ask the readers to study the book of the pseudo working-man's friend. After deploying the fecundity of the "lower orders," especially criminals, he hangers for the surgical operation which shall effectually sterilize those whom he elects to judge " unfit." In eastern countries this matter could be discussed with greater ease, for in England there is a fear of the discussion of details that would otherwise be desirable; but a Parliamentary vote to meet the cost of shutting up for life confirmed criminals, cannot bring a blush to the cheek.

This scheme of life-long sequestration is hideously cruel. Society is to hide away its victims, in penal establishments where the bodily torture of the past is replaced by slow refined cruelty which presents us with the pitiful spectacle of a starvation, which is not that of food, but of freedom, the criminal of the lower class is slated by Society. Born into evil surroundings and a system under which it is impossible for all to be honest, he is punished by Society for the crime which Society has itself created.

A consensus of opinion could be quoted, even Arnold White against himself; to show that the lower class criminal is a product of the hour, for which the higher criminals, on whose behalf Arnold White holds a brief, are responsible.

In dealing with the question of the unemployed he says, "Fed and clothed, the unemployed is a force that is as wholesome as the wind we cannot stop, and as necessary as is the wind..." The Socialist holds the same concerning the criminal. Spread the people over the land, clear your cities and towns of the alms and squats, erect the labourer from being a wage-slave into a member of a Co-operative Commonwealth, and your paltering rubbish about sequestration and castration will read as nonsense. Crime is purely relative. At present the evictors of Glennbeigh and depilaters of Skye claim the right to murder daily thousands more.

Percussion a Social Revolution may soon clear the atmosphere, and change the aspect of affairs. A different jury would then be installed before which the land robbers and disciples of wholesaler expa-

theatricism and the practitioners of crime are to be assigned, and what they would be "fit" for would constitute, I think, one of the most difficult 'Problems of a Great City.'

The fact that it were written before the institution of the House of Lord's Committee anent the swindling and foreign spurer business, and therefore this quotation from page 9 is instructive: "Religion has become a thing of words and buildings. Religion endowed so that the carriage of the cross is oftentimes the means to win high place and high comfort, has converted the Narrow Way into a path to the House of Lords as well as to the Place of a murder. Were Christ, in direction and design, to return to London (sic), how long would remain aloof from an attack on the 'Problems of a Great City' " and may I as a Socialist be allowed to conjecture what he would say to Arnold White and his book, wherein cast about the lives of the land will daily increase in force and vigour."

The answer is: Speaking with sympathy for the sterilization, segregation, and expatriation of the unfortunate victims of land-robbers and capitalists. On page 204, he says a great impulse would be given to the expatriation of the unfit if the idle man were allowed to die unutilized in the street, and consequently cannot get employment is an eminently humane utterance; and he further quotes the Old Bood, "If a man will not work neither shall he eat," as if the poor idle men were to be driven from the oft-mentioned Christ were to return and visit the House of Lords, he would go on a totally different errand for which Arnold White

"were his house to be used to drive the thieves from the Temple, he would apply the sculp-

It be remembered that the petty depredators, by accentuating social misery, lay the seeds of social revolt and jeopardise the greater swathers. They are like the clumsy burglar whose noisy movements endanger the gang; and hence the land-thieves will adjudicate upon the ease of the labour-thief, and if necessary cast him over as a Jonah. It is impossible to separate the claims of individual freedom: there are depleting the fields of these islands of population, and seeking to expatriate them to South Africa. They desire to colonise the lands of the settled savage with the aid of a purely political principle, and conduct, truly, for those who cry out against foreign immigration here! Read in this light, their eulogies of those Christian extirpators of blackmen, Warren, Gordon, and Stanley, as their patron saints, are intol-

In this criticism I have shown that the enemy of the foreign immi-

grant is not consequently the friend of the native poor. If by pen-

This foreign, ofttimes painted himself, simply takes advantage of the social conditions as he finds them. The system which is nothing if not international, and her soldiers forcing her goods to the point of the hayonet into fresh markets, England's outcry against foreign competition is absurd. If she had sought the happiness of her people instead of the world's peace, and instead of strange lands, she would not now be afflicted with the same inconvenience which beset Rome before its downfall.

F. Kitz.

REVOLUTIONARY CALENDAR. WEEK ENDING MAY 12, 1888.


9 Mon. 1716. Septennial Bills passed.

13 Tues. 1873. J. S. Mill died.


Death of Thoreau.—Henry David Thoreau, or Thoemson of Walden, author of "Walden, a week on the Concord and Merrimack Rivers." This man, lecturer, poet, philosopher, naturalist, land surveyor, pen-making, whitewasher; and his works, all Bohemian, and his friends, are as wholesome as the wind, as eminently worthy of study by Socialists. In the study it seems exceedingly easy to meet with that magic spirit which propels these men of great authorship, the perfection of Socialism and perfect Individualism. Henry David Thoreau was a Essexian in his "The Hymn to Captain John Picket", who was born in Washington, N. J., who about 1773, left the Channel Island and sailed for New England. It was in the village of Concord, Mass., about twenty miles north-west from Boston. The man Thoreau hated was a Essexian, and a Essexian. The name of the Essexian, which is described to the district alehouse by all who have described it to be one of the best representatives of old-time history preserved by the Essexians. Essex and Essexians are as wholesome as the wind.

His father, who had once possessed a small estate, was sar-

a living in penitentiary, a life of penitentiary, for many days. The home of the Thoreau's was well known to Abolitionists and fugitive slaves, a sure sign that both mother and father were of no common stamp, for to be the friend of the Thoreau's was to be a friend to the Essexian, and to be a friend to the Essexian was to be a friend to the Essexian. The Essexian, in all his favourite studies — about the age of twenty he collected for Agasti the naturalist. He had his first lecture when only seventeen. He had many years of studies devoted to anthophoria, his immense was too busy to provide for the wants even of one of such serious panemiconose and simplicity of living as the Essexian. He was married to a piece of poetry like to the Essexian as seven or eight years I maintained myself solely by the labour of my hands, and I found that by working about six weeks in a year I could meet all the expenses of living. The