



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.

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Periodicals received during the week ending Wednesday January 2.

ENGLAND	Boston—Woman's Journal	ITALY
Die Autonomie	Liberty	Turin—Nuova Gazzetta Operaia
Justice	Chicago—Knights of Labor	SPAIN
Labour Tribune	Vorbote	Seville—La Solidaridad
London—Freie Presse	Baecker Zeitung	PORTUGAL
Norwich—Daylight	Detroit—Der Arme Teufel	Lisbon—O Protesto Operario
Postal Service Gazette	Fort Worth (Tex)—South West	GERMANY
Railway Review	Milwaukee—National Reformer	Berlin—Volks Tribune
The Miner	San Francisco Arbeiter-Zeitung	AUSTRIA
Revolutionary Review	Valley Falls (Kan.)—Fair Play	Wien—Gleichheit
Worker's Friend	Coast Seamen's Journal	HUNGARY
NEW SOUTH WALES	Port Angeles—Commonwealth	Arbeiter-Weekend-Chronik
Hamilton—Radical	FRANCE	DENMARK
INDIA	Paris—Cri du Peuple (daily)	Social-Demokrat
Bankipore—Behar Herald	Le Parti Ouvrier (daily)	SWEDEN
Madras—People's Friend	Le Proletariat	Malmö—Arbetet
UNITED STATES	Lille—Le Cri du Travailleur	Stockholm, Social-Demokraten
New York—Der Sozialist	St.-Etienne—La Loire Socialiste	NORWAY
Freiheit	L'Union Socialiste	Kristiania—Social-Democraten
Truthseeker	BELGIUM	WEST INDIES
Jewish Volkszeitung	Ghent—Vooruit	Cuba—El Productor
Backer Zeitung	Antwerp—De Werker	MEXICO
Alarm	SWITZERLAND	Sinaloa—Credit-Foncier
Workmen's Advocate	Bulletin Continental	
	Geneva—Przedswit	

NOTES ON NEWS.

A CERTAIN Mr. George W. McCree (who, since he says he has been a Christian worker in London since 1848, must now be an old man) has been writing an optimistic letter to the press, on the subject, "Is London growing better?" which question he answers in the affirmative. He instances the growth of cheap literature; "Every man can now have his newspaper" (mostly lies), "his magazine, and his cheap edition of Shakespeare, Dickens, Burns, and Scott." True, if he has got any surplus after feeding, clothing, and housing himself: but how is the cheapness got? Our friends the compositors, the hack literateurs, the girls in the "doing up" binders, can answer that question partly I think. Dog-fighting is extinct, he says, and pugilism nearly so: yet Jack the Ripper is not extinct, nor the mass of brutality bred from a hideous life of suffering and squalor, of which he is but the blossom.

"For a halfpenny a tired work-girl can get a lift across one of the bridges on a rainy night." Ah, Mr. McCree, how tired is she? Why is she tired? How many nights in the year is she thus tired? What kind of a life does she earn by her hopeless weariness? Does she ever think of this in the course of her lift across the bridges?—and do you and your like? "An aged toiler with his bag of tools can reach home for twopence, often for a penny." O noble boon, O glorious gain! Yet it would be more of a gain if that "aged toiler" had a tolerable home to go to, instead of the dog-hole which serves him as a halting-place between the workshop and the workhouse.

"Clothing, food, fruit, and furniture are cheap." Yes, how blessed cheap, and how damned nasty when they are intended for the consumption of the workers, who have made them, or grown them, and brought them to market! "In hundreds of tidy establishments hot coffee" (Ugh! what stuff it is!) "plumcake, peasoup, good milk, and a

rare vegetarian dinner on easy terms await the hungry man." In these "tidy" establishments I note that dirt and stink are not expressly charged for: and yet they are charged for, since cag-mag is dear for what it is, and the poor man's penn'orths are but scanty ones. It is sickening to think of this commercial dole to the "lower classes" of garbage not fit to be thrown to the dogs: and to think that it has a price at all; that there is anyone, I won't say to buy it, but to eat and drink it, uncompeled.

"Many public-houses have been closed." Yes, but many are open, and are full too, beastly holes as they are, with not a rag of comfort in them; which is worse (to my unphilanthropic mind) than their selling liquor—if it were good: whereas that offered to the poor is just about good enough to poison cats with—if it were strong enough.

"Ragged schools and refuges have almost entirely prevented another generation of criminals." Open Pentonville gates then, and let out everybody but Socialists and rioters, since there are no criminals! As indeed I think there are but few who have not been made by that "vastly improved" London of yours, and polished up fine by Pentonville and its sister hells.

"The increasing sympathy between the rich and the poor, the employer and employed." Of that increasing sympathy, I think I know more than you do, Mr. McCree; and I have seen some curious examples of it, and heard some queer talk on the subject both among the rich, and among the poor; and, judging from all I have heard and seen, it has seemed to me that that "increasing sympathy" was about what was likely to happen betwixt a mass of most miserable slaves, now beginning to discover that they are slaves, on the one hand, and a body of slave-owners, blind and supercilious, but now at last beginning to see a possibility of their losing their slaves. Such sympathy as there can be between two such sets of men is likely to lead not to the continuous cheapening of cag-mag and shoddy for the benefit of the "lower classes," but to experiments in the streets of some new machine guns.

For a word here to those of our readers who belong to the rich classes, the well-off. Some of you prate about the virtues of the working classes, and doubtless they have virtues, in which lie hid the germs of our new society: but unless they are conscious and willing servants of your class, and on the verge of rising into it, they have not got those virtues which you think they have: commercial virtues, to wit, which you call, e.g., honesty, fidelity, and gratitude, but which others might call commercial foresight, servility, and prudent expectation of fresh benefits. No, the "poor," as you call them, are divided into two groups; those who are conscious of discontent against you, and would raise themselves at your expense by abolishing your class; and those who, without being conscious of their wrongs, work you and your wealth for what it is worth.

The first group are the intelligent and really honest among the "poor": the second (poor wretches!) have not intelligence enough to be honest and courageous, and are able to do nothing at present, but get out of you what they can by fawning on, and cheating you, taking your miserably shabby gifts with such "gratitude" as can be imagined. Both these groups are your slaves and therefore your enemies; but whatever you may think, and in spite of all your efforts at stifling the free speech of the first group, it is the second that is the most dangerous to you, for it is by far the most numerous: and when the day comes, as it most surely will, unless you are wise in time, when these poor people can make no more out of you; when your "captainship of industry" is discovered even by yourselves to be a fraud (i.e. when you can no longer live on it) when your charity doles to the poor have to cease, you will be face to face with the once-contented poor, those Englishmen whose patience and good sense you now contrast so proudly with the foolish visionaries of Continental Socialists, but who then will be "contented" no longer; and who will, driven by their ignorance and despair to attack, not your position only, but your persons.

If you could but be wise in time! But can you be? My experience of the last five or six years makes me doubt it. Class prejudice is so obstinate, and so deceptive and insinuating, that in proportion as the movement towards equality grows and becomes more practical amongst the discontented "poor," the hearts of the rich are hardened against that movement. There are many in that class, some of whom I know, who six years ago were flushed with excitement over the rhetorical part (not the would-be economics, of that they knew little and cared less) of Henry George's 'Progress and Poverty,' who are now mere votaries of Law-and-Order. There was no appearance of the two camps being formed then; now there is, and they are being driven into their own camp. And these, mind you, are not mere hypocrites or tyrants at heart, they are simply people who cannot escape from their class. So strong that curse is!

London is better is it? We want more evidence than that of Mr. McCree to prove that. At least it is bigger, and who can really doubt but that with its size its suffering has increased? But if it is bigger, why is it bigger? Because the riches (far be it from me to say the wealth) of the country has increased enormously. Will anyone say that the improvement of London, "vast" as it may be, is at all proportioned to that increase in riches? If he does say so he lies. What has been done then with that increase of riches, which should

have been used for the bettering of London, *i.e.*, for the welfare of those who made it? It has gone the way of all riches, it has been wasted by the rich. We have been laborious, ingenious, and commercially successful—what for? That we might remain unhappy, and sing songs of triumph over the cheapening of cat's-meat for human beings. In a word, we are slaves still, for all our "vast improvement."

Says the *Pall Mall* anent the police outrage of Christmas Eve: "If they (the outrages) are not inquired into and punished promptly and severely, Mr. Monro will pass as Sir C. Warren has passed, for there is nothing more abhorrent to the average citizen than organised outrage by a disciplined force inflicted on law-abiding men exercising their rights of citizenship." I fear that the writer is judging other citizens by himself; very few signs of indignation against these outrages have appeared as yet. The events of the past two years in England and America tend to show that whatever was the case once, the average citizen is now always willing to hound on the police against poor men who are not pleased with their poverty. They expect the police to support law-'n'-order to the utmost, by any means convenient to them at the moment. Mr. Monro has been put in his place to see this done, and for nothing else. I agree that the Christmas Eve job is a test for him; but nothing would surprise me more than his passing that test satisfactorily to honest men and good citizens.

W. M.

REVOLUTIONARY CALENDAR.

FORTNIGHT ENDING JANUARY 12, 1889.

1	Tues.	1651. Charles Stuart the Younger swears on his knees to the Covenant at Scone. 1730. Edmund Burke born. 1774. Thomas Hollis died. 1788. Etienne Cabot born. 1840. John Frost, Chartist, sentenced. 1863. Slaves emancipated in the United States. 1881. L. A. Blanqui died.
2	Wed.	1813. Trials of Luddites at York. 1868. Swearing in of special constables because of Fenian alarms. 1885. Gower Street explosion.
3	Thur.	1642. The five members accused by Charles Stuart the Elder. 1831. Trades-union "outrage." 1838. Trial of Glasgow cotton-spinners for combination. 1852. John Mitchel escapes from Tasmania. 1869. First Congress, at Geneva, of the Romand sections of the International, and founding of <i>L'Egalité</i> , journal of that federation, edited by Bakounine and 8 others.
4	Fri.	1838. Meeting of sympathy with the Canadian rebels. 1846. Food riot at Inverness. 1875. Creation of the <i>Chambre du Travail</i> , federation of all the labour associations at Brussels. 1879. Execution of Moncasi.
5	Sat.	1066. Death of Edward the Confessor. 1477. Raising of the siege of Nancy by the Swiss republicans, and death of Charles the Bold. 1537. Killing of Alexander de Medici, tyrant of Florence. 1755. Damiens' attempt on Louis XV. 1808. Wilhelm Weitling, Communist, born.
6	Sun.	1402. John of Arc born. 1561. Anabaptist rising in London. 1661. Rising of Fifth Monarchy men suppressed. 1794. Trial of Wm. Skirving for sedition. 1872. Socialist Congress at Chemnitz (Saxony); 120 delegates.
7	Mon.	1763. Allan Ramsay died. 1772. Fr. Marie Charles Fourier born. 1793. Trial of James Tytler for sedition. 1850. Revolt in Barham Union Workhouse, near Ipswich. 1866. <i>La Tribune du Peuple</i> becomes the first official organ of the International in Belgium. 1872. Strike of 70,000 colliers and ironworkers in South Wales.
8	Tues.	1642. Galileo died at Florence. 1793. Trial of John Morton, James Anderson, and Malcolm Craig for sedition. 1796. Collet d'Herbois died. 1883. Monster trial at Lyons of the Anarchists, Kropotkin and 57 others.
9	Wed.	1832. Suicide of Colonel Brereton during trial by court-martial at Bristol. 1854. Astor Library, New York, opened. 1871. Bombardment of Paris.
10	Thur.	1645. Archbishop Laud beheaded. 1793. Trial of John Elder and Wm. Stewart for sedition. 1798. Trial of George Meal-maker for sedition. 1870. Victor Noir shot by Pierre Bonaparte. 1880. Trial of the makers of the underground passage towards the Imperial Treasury of the city of Kherston; 9 sentenced (2 to mines). 1885. First number of <i>La Revue Sociale</i> , monthly review edited by P. Argyriades.
11	Fri.	1831. Richard Carlile sentenced for "inflammatory language" in <i>Prompter</i> .
12	Sat.	1746. Heinrich Pestalozzi born. 1793. Aug. Comte born. 1826. Constitution of New Harmony adopted. 1840. Chartist rising at Sheffield. 1848. Rebellion in Sicily. 1870. Victor Noir demonstration at Paris.

Death of Blanqui.—Louis Auguste Blanqui, born at Puget-Théniers, 8 Feb. 1805; died at Paris, 1 Jan. 1881. After having studied at the same time law and medicine, he very soon began his career as a politician and a revolutionist. He entered the *Carbonari* societies, where he became acquainted with the Communist Buonarrotti, one of the most prominent Babouvists. During the eventful year 1827 Blanqui was wounded three times—in April and in May, and Nov. 29, when he had his neck pierced by a bullet. Soon afterwards he was arrested at Nice, and that was his *début* in prison life. 1829 he entered the *Globe*, an influential paper of the time, and July 27, 1830, he took to arms, but the monarchy he helped to pull down having been replaced by another one, he became one of the most ardent members of a secret society, *Société des Amis du Peuple*, and made such a vigorous propaganda that he was arrested July 31, 1831. The 10th of January 1832 he expounded his theories before the jury, stating the necessity of war between the rich and the poor classes, and was sentenced to one year in jail. One of the defenders of the accused of April 1834, he appeared in that capacity in May 1835 before the Court of Peers. Again arrested, on March

13, 1836, he was sentenced in August of that year to two years, 3,000 francs, and police supervision for the affair of the Rue Lourcine—*i.e.*, illegal association and clandestine fabrication of gunpowder. The 12th May 1839 he took up arms again with the members of the *Société des Saisons*. Denounced at the very moment when he was reaching Switzerland, he was arrested October 14, 1839, and sentenced to death by the Court of Peers, January 13, 1840. His sentence having been commuted to one of imprisonment for life, he was transferred to the Mont-St-Michel. There he suffered intensely, both morally and bodily. A report of the doctors, stating his condition of health hopeless, having been sent to the Government, he was pardoned Dec. 4, 1844. Blanqui protested against any measure being taken in his favour, and refused to leave the infirmary. Towards the end of May 1846 the authorities put in a cell next to his an *agent-provocateur*, Houdin, who denounced him as the inspirator of a new secret society, and he was tried, but acquitted, by the tribunal of Blois in April 1847. At last, February 25, 1848, a revolution burst out in Paris, and Blanqui, acclaimed at the Prado Club, was liberated by the will of the people. As soon as he arrived at Paris, he founded the *Central Republican Society*, which played a prominent part in all the events of that eventful year. After the invasion of the Chamber, he was again arrested (May 26). On the 7th of March 1849 he was tried by the High Court at Bourges and sentenced to ten years' imprisonment, which he passed at Doullens, at Belle Isle, and at Corte (Corsica). After his ten years were over, he was administratively, in pursuance of the law of public safety, transported at Mascara (Algeria), where he was detained until the general amnesty of 1859. At Paris, where he went back again, he at once resumed his revolutionary work. On March 10, 1861, he was arrested, and sentenced June 14 to four years for secret conspiracy and publication of forbidden literature. Aug. 27, 1865, he escaped from the hospital Necker, where he was lying ill, and succeeded in reaching Brussels, from which town he continued to direct the organisation and the movements of his political followers and friends. He also often came secretly to Paris, and was there, in fact, on January 12, 1870, when Victor Noir, murdered by Pierre Bonaparte, was buried. If Rochefort had not been there on that day, Blanqui and his friends would have again resorted to an insurrection, but owing to Rochefort's cowardice, he had to wait for another opportunity. August 14, he tried with a few men to plunder the gun-magazines of the fire-brigades of the Boulevard La Villette. Three weeks afterwards, the Third Empire was smashed to pieces at Sedan, and Blanqui began the publication of *La Patrie en Danger*, which has been very rightly considered as a real masterpiece of journalistic power and knowledge. On October 31, 1870, an insurrectional movement caused Blanqui to become a member of a provisory government, but a convention was passed between himself and the members of the so-called "regular" government. Feb. 12, 1871, he wrote, under the title of *Un dernier mot* (a last word), a severe indictment against the men of the 4th September, and left Paris on the same day. On March 10 he was sentenced to death, *in contumaciam*, by a court-martial for the affair of October 31. A few days afterwards he was arrested and transferred to the fortress Taureau, whilst at Paris he was elected a member of the Commune, in the 18th district by 14,953 votes, and in the 20th by 13,859. In September 1872 Thiers ordered him to be confined at Clairvaux, his sentence to death having been changed to one of perpetual detention. In 1878 the revolutionary Socialists of Paris began an agitation in order to obtain the release of the veteran revolutionist and conspirator. They induced their friends, wherever a vacancy occurred, to put down Blanqui's name as their candidate, and after many vain attempts, they succeeded on Feb. 20, 1879, at Bordeaux. The French Chamber of course invalidated the election, but the result of the political agitation was, however, that Blanqui was liberated from jail. An old man of 75 years of age, having suffered one half of his lifetime in prison, very often under dreadful circumstances, which we cannot record here, Blanqui certainly would have deserved some rest; but his indomitable energy would not allow him to stop for one moment in his propaganda work. He organised meetings and delivered speeches at Marseilles, Nice, Bordeaux, St Etienne, Lyons. Nov. 3, 1880, he went to Milano, to honour the combatants fallen at Mentana, and a fortnight afterwards he started at Paris a new paper, *Ni Dieu ni Maître* (Neither god nor master). December 27 he took the chair at the meeting of the Rue Lecourbe, and made his last speech, a glorification of the revolutionary ideas for which he had struggled and suffered all his life through. During that very night he had an apoplectic stroke, and after two days' illness, passed away. An immense crowd, with red flags, made his funeral one of the largest demonstrations that have been witnessed at Paris. A bronze statue of Blanqui, lying dead in his shroud, was erected on his grave in 1885, and is one of the best works of the illustrious Dalou.

Blanqui was a Communist, but he first wanted to become master of the political machinery in order to overthrow the bourgeois régime, by means of a provisional dictatorship he would have edicted, in political and economical matters, a certain number of dispositions which would have by and by led the masses of the people to adopt Communism pure and simple. He laid down his views in the following works: 'Defence of Louis Auguste Blanqui before the Court of Assize,' Paris, 1832, 8vo; 'Reply of Auguste Blanqui,' Paris, 1848 (an eloquent answer to Taschereau's accusations against Blanqui being a denunciator and a mouchard); a collection of articles, signed Suzamel, on morals, monotheism, mixture of faith and science, etc.; 'La Patrie en Danger,' Paris, 1871, 8vo; 'A Political Prisoner in 1871,' Paris; 'Ni Dieu ni Maître,' Paris, 1880; 'La Critique Sociale,' 2 vols. 8vo, published by Granger, Paris, 1885. He also wrote various scientific works; among others, 'Concerning the Causes of Zodiacal Light'; 'Sidereal Eternity,' being an astronomical hypothesis; etc.—V. D.

CORRESPONDENCE.

Miss Joseph (Southview, Clevedon) writes for information "on the question of Socialism, bearing particularly in mind the past history of the subject, its definite aims, present position, and future prospects":

- BENOIT MALON—"Histoire du Socialisme," 5 vols. Derveaux, Paris. 45 frs.
- R. MEYER—"Emancipationskampf des Vierten Standes." 2 vols. Mehring, Berlin. £2.
- LACROIX ET GUYOT—"Histoire des Prolétaires." 1 vol. Derveaux, Paris, 10 frs. (about).

The foregoing are valuable in order named. An exhaustive series of articles on "Socialism from the Root Up," by William Morris and E. Belfort Bax, appeared in this paper some time ago; the numbers containing it can be sent if required. The article "Socialism" in last edition *Encyclopædia Britannica*, and the paper read by Mr. G. Bernard Shaw to the Economic Section of the British Association last year, published in November *Our Corner* (63 Fleet Street, 6d.) may also be read.

- J. G. (Edinbro')—The books you ask for are:
 - W. H. P. CAMPBELL—"The Robbery of the Poor." Modern Press, London. 1884. 8vo.
 - JNO. CARRUTHERS—"Communal and Commercial Economy." Stanford; London, 1883. 8vo. 9s.
- They shall be sent.