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STATEMENT OF PRINCIPLES.

THE Socialist League advocates International Revolutionary Socialism. That is to say the destruction of the present class society, which consists of a class of men who live by owning property and therefore *need not work*, and a class that has no property and therefore *must work* in order that they may live to keep the idlers by their labour. Revolutionary Socialism insists that this system of society, which is the modern form of slavery, should be changed to a system of Society which would give every man an opportunity of doing useful work, and not allow any man to live without doing useful work. The result of this would be that livelihood would not be precarious nor labour burdensome. Labour would be employed in co-operation, and the struggle of man with man for bare subsistence would be supplanted by harmonious combination for the production of common wealth without the waste of labour or material.

Every man's needs would be satisfied from this common stock, but no man would be allowed to own anything which he could not *use*, and which consequently he must *abuse* by employing it as an instrument for forcing others to labour for him unpaid. Thus the land, the capital, machinery, and means of transit would cease to be private property, since they can only be *used* by the combination of labour to produce wealth.

Thus men would be *free* because they would no longer be dependent on idle property-owners for subsistence; thus they would be *brothers*, for the cause of strife, the struggle for subsistence at other people's expense, would have come to an end. Thus they would be *equal*, for if all men were doing useful work no man's labour could be dispensed with. Thus the motto of Liberty, Fraternity, and Equality, which is but an empty boast in a society that upholds the monopoly of the means of production, would at last be realised.

This Revolutionary Socialism must be International. The change which would put an end to the struggle between man and man, would destroy it also between nation and nation. One harmonious system throughout the whole of civilisation would take the place of the old destructive rivalries. There would be no great centres breeding race hatred and commercial jealousy, but people would manage their own affairs in communities not too large to prevent all citizens from taking a part in the administration necessary for the conduct of life.

Thus, while we abide by the old motto

Liberty, Fraternity, Equality,

we say that the existence of private property destroys Equality, and therefore under it there can be neither Liberty nor Fraternity.

We add to the first motto then this other one—

FROM EACH ACCORDING TO HIS CAPACITY, TO EACH ACCORDING TO HIS NEEDS.

When this is realised there will be a genuine Society; until it is realised, Society is nothing but a band of robbers.

COUNCIL OF THE SOCIALIST LEAGUE.

THE sentence on the Zulu chiefs for the crime of having the hardihood to defend their country against land-thieves, is worthy of the very worst days of the Roman Empire; amongst all the records of tyranny nothing worse has been recorded than this last piece of cruelty of "civilisation." It seems hardly possible that the sentence can be carried out, bad as we are.—W. M.

THE ENGLISH REVOLUTIONARY MOVEMENT, 1815 TO 1817.

SPA-FIELDS RIOTS AND DERBYSHIRE INSURRECTION.

(Continued from p. 130.)

IT has often been noticed in times of fear and disturbance, that not only is the public mind in an abnormal condition of intense excitement, but that nature also becomes distempered. Times of revolution are preceded and accompanied by earthquakes, terrible storms, or intense heat and drought; not to mention those aerial messengers, comets, which are supposed to bear with them the fate of kings and empires. Apart from the superstitious belief of our ancestors, there is a natural explanation, we know that nature and his surroundings act upon the man, that we are one with nature, and that her storms and tempests reflect themselves in us Besides, heavy storms and thirsty drought destroy the corn crops and make bread dear, and a dear loaf will often bring the misery of the suffering people to such a pitch that revolt becomes the only escape from unbearable anguish. It was that terrible storm of hail, thunder, and rain exactly a year before the great French Revolution, which destroyed the crops and proved the last straw on the back of the French peasant, who otherwise might have borne his sufferings in silence for years longer. And even in our times, which are looked upon by all men as revolutionary, we see that Nature lends her aid to hurry on the inevitable convulsion. Think of the natural history of the last few years: earthquakes, floods, summers of scorching heat burning up corn and pastures, summers of pouring rain rotting the corn in the fields; hope and dread of they know not what in the hearts of men, and in the sky the lurid gleam of a new dawn about to break upon the world.

So at the time I am writing, in England at least, nature urged the people forward to revolt. The summer of 1815 was remarkable for a great drought throughout the country, and grass became unusually scarce. Farmers were forced to sell their cattle in large numbers at a great sacrifice This made meat cheap for the time, but only at the cost of its becoming very dear in the succeeding year. Despite the drought, the harvest was not so bad, so the people did not feel at once the effects of the Corn Bill.

And thus for a time there was a period of comparative quiet. This was broken on October the 10th by a great strike among the merchant seamen on the Tyne. The treatment and payment of these men was far worse than what it is at the present time, and it was no wonder that they rebelled against the hard conditions of their lot. The steps they took to make their strike successful were of an extraordinary character. They had entire possession of the river, and they built a bridge of boats across, which effectually prevented any ships moving out of the port of Newcastle. It was estimated that there were over a thousand sail of shipping in Tyne which could not get men. The number of military and police in Newcastle was not large, and they were totally helpless before these daring rebels, who had the town entirely in their possession, and were thus enabled to keep the strike going by unlimited credit among the shopkeepers. No vessels were allowed to go to sea without a permit from the organising committee of strikers, and you can imagine they did not get this permit without agreeing to the committee's terms. The rebels numbered 4,000, and they paraded their forces through the town twice a-day—in the morning and afternoon. If any man of them did not turn out with his comrades, he was treated as a blackleg, and they inflicted a very comical punishment upon him, by parading him through the town with his face blackened and his jacket turned inside out. This confederacy, after lasting some weeks, was broken up by the army and navy combined; for while a small army of soldiers were brought into the town to overawe the strikers, the bridge of boats was cleared out of the way by seamen from ships of war that had been ordered to Newcastle. The strike then collapsed.

On November 15th there was a strike among the miners at Wolverhampton, who, on being charged by the yeomanry, gave them such a warm reception with stones and brickbats that these zealous defenders of law and order were forced to retreat in great confusion. The strike was afterwards put down by his majesty's dragoons.