



OFFICES: 24 GREAT QUEEN STREET, LONDON, W.C.

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

THE COMMONWEAL is the official organ of the Socialist League; but, unless definitely so announced by the Editors, no article is to be taken as expressing in more than a general way the views of the League as a body. In accordance with the Manifesto and Statement of Principles of the League, the COMMONWEAL is an exponent of International Revolutionary Socialism. On minor differences of opinion the widest freedom of discussion is maintained. As all articles are signed, no special significance attaches to their position in the paper.

Articles and letters dealing with any phase of the social problem are invited and will meet with earnest consideration. They must be written on one side of the paper only, and accompanied by the name and address of the writer, not necessarily for publication. MSS. can only be returned if a stamped directed envelope accompanies them.

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TO CORRESPONDENTS.

M. L.—No! The H. H. S. who about 1882 was writing religious tracts and books was another person altogether.

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Periodicals received during the week ending Wednesday March 26.

ENGLAND	Cincinnati (O.) Volks-Anwalt	ITALY
Caslon's Circular	Detroit—Der Arme Teufel	Milan—Il Fascio Operaio
London—Freie Presse	N. J. Freie Presse	Rome—L'Emancipazione
Labour Tribune	Philadelphia—United Labour	SPAIN
Personal Rights Journal	St Louis—Altruist	Madrid—El Socialista
People's Press	S. F.—Coast Seamen's Journal	Cadiz—El Socialismo
Sozial Demokrat	FRANCE	PORTUGAL
Seafaring	Paris—Bourse du Travail	Porto—A Revolucao Social
Worker's Friend	Le Proletariat	GERMANY
INDIA	Charleville—L'Emancipation	Berlin—Volks Tribune
Bankipore—Behar Herald	Lille—Le Cri du Travailleur	AUSTRIA
UNITED STATES	Rouen—Le Salariat	Brunn—Arbeiterstimme
New York—Truthseeker	HOLLAND	DENMARK
Freiheit	Hague—Recht voor Allen	Copenhagen—Arbejderen
United Irishman	Middelburg, Lichten Wahrheit	SWEDEN
Volkszeitung	BELGIUM	Malmö—Arbetet
Workmen's Advocate	Antwerp—De Werker	Stockholm, Social-Demokraten
Boston—Woman's Journal	Ghent—Vooruit	WEST INDIES
Investigator	SWITZERLAND	Cuba—El Productor
Buffalo—Arbeiter-Zeitung	Bulletin Continental	ARGENTINE REPUBLIC
Chicago—Knights of Labour		Buenos Ayres—Vorwarts
Vorbote		

NOTES.

IN commenting on the terrible tragedy at Crewe, which is indeed quite a typical example of the results of the conventional authority mis-named Society, the *Star* says, "Whatever these boys are, they were made by the man whom they murdered," and goes on to say that on these grounds apart from others the capital sentence should not be carried out. With both the conclusion and the reason for it we must most heartily agree. We would go further and say that if these lads are hanged, this second and judicial murder will quite throw the first homicide into the shade; further still we will go, and say that the fact that such a sentence should be given at all, amidst a sobbing court by a judge "deeply affected," is a good example of the horror of the

tyranny of that false Society that enthalls us; especially when we know that the life or death of these two poor creatures now hangs on the mood of one not very wise man—the Home Secretary, to wit.

"Whatever these boys are, they were made by the man whom they murdered." Just so; and is not that sentence, little altered, true also of by far the greater part of all the "criminals" whom "Society" slays and tortures so coolly, passing by on the other side like the priest and the Levite in the gospel? It has been said over and over again in these columns, but let us say it again as the moral of the Crewe murders: "Society" first makes its enemies and then, dastard as it is, revenges itself upon them. W. M.

Verily, the advancing tide is with us! Even the *Rock* is beginning to feel the lapping of its waves. In a recent number that buttress of high and dry commercial religion was constrained to deal with Socialism. It goes without saying that the writer knows nothing of the subject. Nothing? Well, very little!—so little as to make his article amusing, where, if he had known a little more, it might have been offensive. He has "small faith in the so-called Christian Socialism, such as that advocated by the Rev. Stewart Headlam," which "protests too much and will never be believed in as being sincere." He is also clear about Socialism being "mostly atheistic." But even he can see that "riches cannot be thus [as they are] enormously accumulated where honest wages are paid for labour, nor can men so numerously starve where toil is adequately remunerated."

"Except amongst extreme Socialists, there is, as yet, no defined Socialist programme before us." Well, we of the *Commonweal* are "extreme Socialists," so our withers are unwrung; but we may point out to our clerical critic that this saying is a hard one upon the moderate Socialists of the S.D.F. or the philosophic ones of the Fabian, who have devoted much time and labour to "programmes." "It is not necessary," says he, "nor exactly possible at the present stage, to define what Socialism is, wherefore we need not detain ourselves by an attempt to do so." How competent he would be for the task if he had "detained" himself by it may be seen when he adds, "It is enough to say that with the majority of its advocates it is not Communism." To which one may retort that when he admits that men are Christians who reject the Creed, we will talk of Socialists who are not believers in Communism.

"We also judge that for the moment it [Socialism] aims more at equality in land-ownership than in personality [!], but it is much too logical to accept ultimately such limitation." And now the whites of his eyes roll heavenward: "There is, however, one very deplorable trait in its present attitude which we cannot overlook, and that is its violent character. In some quarters this is almost Nihilist [almost, only?—dear, dear !], in most it leads to strong language and to rough manners. The treatment which the courageous Bishop Barry has met with at the Lambeth Baths, if it has been accurately described in the papers, reflects no credit upon his opponents." It certainly was not an inspiring spectacle, the way in which the soup-and-blanket brigade tried to howl down the daring Socialists who ventured to criticise the Bishop, while the sympathisers with the latter retorted in kind. But it was not the Socialists who began.

And may one venture to suggest that a good deal of the impatience and "irritability" of a Socialist audience is mostly due to the blank and callous ignorance of the subject which the ordinary parson betrays? "The courageous Bishop Barry" deserved the adjective, for he set out to teach upon a subject of which he had learnt even less than this *Rock* writer. Socialists are "worse than Secularists," which goes to prove the point, for freethinker and parson have battled so long as to come to some sort of an understanding. Christian apologetics are part of a parson's trade: when he has put the study of social economics on anything like a similar footing he won't find Socialists such unreasonable people.

Let him remember also that Christians were very inconsiderate "irritable" people when they really believed in Christianity; they did not calmly sit by and see a man going to hell without trying to turn him back, even if they had to burn him alive in order to do so. We do not only see people going to a future hell, but in a present one, and we with them. An old proverb has it, "They that be in hell ween there is no other heaven," and it is difficult to make them see the way out. Christian or no, the man who would induce them to lie still, and, without looking for the Land of Behest, would deny its existence—this man is an enemy, and must be fought.

This Socialist movement which men "fear in high places and are afraid of in the streets," will have to be met in bolder fashion and with better weapons than our friend of the *Rock* or Bishop Barry has brought to bear. They are hopelessly behind the time. Four years ago (*Commonweal* No. 30, Aug. 7, 1886) we dealt with an article by a Roman Catholic divine who was far and away ahead of our Anglican critics. They should read his article (*Dublin Review* of then current month) and our reply. If at the same time they indulged in a general reading-up of the subject, it would be better. They could then return to the charge.

In the discussion by the County Council the other day of a propose