The great lesson which mankind has to learn is, how they may most speedily deliver themselves from the economical and political theories which enslave them to-day. To aid them in the performance of this delicate and arduous task, I, the socialist teacher, must make the great truth clear to them that all great philosophers have from time immemorial engaged in rivetting or polishing their chains, though truth and freedom have not always wanted worthy advocates. I rely greatly on the sacredness of the Cause, and trust that my exertions, and sincerity may avoid the other qualities which nature may have denied me. If the popular mind be disinterested, the road to liberty will be short and easy. The people are, indeed, the only cure to destroy true monopoly. The life of nations have necessarily their paroxysms when the principle of laissez faire, after a protracted struggle, is overcome by the principle of change. The work of years is then crowded into a day, enthusiasm and passion are enlisted in the service of wisdom, which are endured, life is sacrificed, but society emerges from the turmoil advanced whole centuries beyond the point at which it stood at the breaking out of the delusion. Amongst the most of these political visions are distasteful to the rulers and monopolists, the certain means of avoiding them is by ceasing to exist as rulers and monopolists and taking their fair share of the world's useful work.

(To be continued.)

COAL IN KENT.

The news that coal had been discovered in Kent, and that it would provide a workable, economical, and convenient method of heating and expectation to some hearts and of terror to others. Amongst those who have anything to lose, those who are able to live in tolerably pleasant places without being tooI stupid by poverty to prevent their enjoying the advantages of the new discovery, and coal will not appear to think the latter feeling prevails. The threat of the creation of a new black country on the ruins of the rural beauty of some of the most beautiful of our counties, and close to the metropolis, will be most distasteful to the rulers and monopolists, the certain means of avoiding them is by ceasing to exist as rulers and monopolists and taking their fair share of the world's useful work.

But some of our working-men readers will perhaps cry out, "O damn the coal-pot classes!" (a sentiment in which a knowledge of facts compels me to concur). "Won't this new discovery be a great benefit to the workers!"

Well, I don't think Socialist working-men are under any delusions on the question of political benefits, and I know precisely where they may suffer from the establishment of a new manufacturing hell in the south-east of England, will not be compensated to them by any amount, for instance, of a few of the workers who are now employed. They have learned by this time that Sir Edward Watkin and his pals will stick to whatever swag they may filch out of Kentish coal, which belongs to the people not to them, and will only yield to the workers what the workers are worth.

But to non-Socialist workers I must point out that whatever gains may be made will pass away from them. The new coal-fields will give employment to a very small class of workmen, called miners, and miners, rate of wages, and length of hours. But I think there is an additional reason why this will not happen, that is, wages which just take the place of the slaver's housing and ration of ancient days; wages also subject to all the precariousness which curses the lives of all other workers at present. It will of course be in the hands of the London workers. But there are two general considerations, the first of which is that to this will waste more of the labour of the workers than they do now; but no poor man will have advanced one step nearer to the attainment of wealth, that is, to a decent enjoyable life.

For the rest, surely a newly manufacturing district is the thing of all others which could adduce any argument for monopoly? But you will (and I think you can) the yield of victuals from the fields of Kent, and you will have done some good; for though the profit-monger within the present eat up the extra produce, and keep it from reach- ing the working-man, who is the real recipient of all the profit, and the monopolist capitalism (i.e., class robbery) it would at once become real would be to used by our tooming population.

But free and spirit of manufacturers for producing the inanities and abortions of civilization, what shall we say about them! This—in the present we are instruments for carrying on the robbery of the poor by the rich, for producing counters to be used in the gambling market, which at once dominates and supports the capitalistic system of production. That is one function of their production; and the other is the making of goods for poor people, which none but poor people (i.e., slaves) would buy. But it is not made, and the robbery, on the poor, will be the office of the manufacturing districts in the present if we are cursed with them. And in the future when we have become free, and no longer need the toys of the foe of the rage of the slave, what shall we do with them? They will be mere nuisances to be got rid of at the expense of labour and trouble.

Let us hope, then, that coal in Kent will turn out an empty scare; that nothing but a blatant advertisement for the worker's friend, Sir Edward Watkin.

CHRISTIANITY AND SOCIALISM.

Mr. Rickard's letter, though written in a friendly and conciliatory spirit, requires, I think, some answer. Let it be admitted that Christianity, like all religions, will include a system of selfishness, or rather the belief with Socialism. Let it also be admitted that many of the "snobs and unjust charges" of which Mr. Rickard writes, are aimed at the stupidities of those who are interested in the religious side of the Socialism of Rickard's stamp sincerely condemn: granted this, yet if Christianity is "a revelation addressed to all times" it cannot be neutral as to political and social institutions, which, if they are to be binding on men's consciences, and not merely pieces of arbitrary coercion, must be founded on a system of morality; and it is to this end that the Socialists have tried to lay down a series of facts or a theory of life in which people have ceased to believe. At the risk of offending "real Christians," however well-meaning or honest they may, we must say that they are wrong in their principle.

Mr. Rickard's contrast between real and actual Christianity evades the point of difference; that real (I should call it ideal) Christianity has never existed at all. Christianity has been, at least in its first, and has taken the various forms which social, political, economic cir- cumstances have forced on it. It is not a question between commercialism of modern capitalism being the bundle of hooptories which, as I have said, Mr. Rickard with other Christian Socialists condemns. When this early period has been supplanted by one in which Socialism is realised, will not the system of morality, the theory of life, be all-embracing, and can it be other than the Socialistic theory? Where then will be the Christian ethic—absorbed to Socialism? No, as the system of ethics will then be needed; there will be no protest needed against the theory of life, but the general principles held communally, we shall only have that freedom which we have won.

WILLIAM MORRIS.

THE IMPERIAL MOUNTAIN AND ITS MOUSE.

According to the Reichsraeder, the following is the agenda-paper of the Labour Conference called by the German Emperor:

I. Regulation of Work in Mines: (a) Is work underground to be pro- hibited for children under a certain age, and for females? (b) Are the working hours to be limited in mines in which the work is particularly dangerous to health? (c) Is it possible in the general interest, in order to secure a regular output of coal, to subject the work in coal pits to inter- nal regulation?

II. Regulation of Sunday Labour: (a) Is Sunday work in general to be prohibited, except in cases of emergency? (b) What exceptions are to be permitted in certain occupations? (c) Are the hours of work to be decided by international agreement, by law, or by administrative rules alone?

III. Regulation of Children's Work: (a) Are children under a certain age to be excluded from industrial work? (b) How is the age up to which children are to be excluded to be decided? (c) Is it to be the same for all branches of industry, or different? (d) What restrictions on working hours and the sort of work permitted, are to be enforced for children permitted to take up certain lines of work?

IV. Regulation of the Work of the Youths: (a) Is the work of young people who are past the age of childhood to be subjected to restrictions? (b) Up to what age shall restrictions be permitted to be prescribed? (c) Are exceptions to be made from the general rules for single branches of industry?

V. Regulation of Women's Work: (a) Is the work of married women to be restricted in the day time or at night? (b) Is the industrial work of all females (married and unmarried) to be subjected to certain restrictions? (c) Shall restrictions be laid down on the conditions of work and the agree- ments to be permitted from the general rules for single branches of industry, which have been stated?