the serious questions of the day. Shall England make alliance with reactionary powers to crush out Revolution? Must we always have some piratical war on hand in order to conquer a fresh cheating-market for the slave of barbarous countries and our own unhappy population? Must we always have a mass of unemployed workmen hanging about, till to many of them, by the force of habit, work becomes impossible, and they are turned into mere loafers, a constant disgrace and a periodical terror to Society? Are we to be for ever satisfied with bestowing “mere existence living” (i.e., semi-starvation) on the lower part of our labouring classes? Are the members of the artisan class ever to be condemned to live poorly, without leisure or pleasure, in constant anxiety of falling into the gulf below them? Is the lower middle-class ever to be stupid, vain, and vulgar, and the upper middle-class to oscillate between blank Phlegmatism and simpering preciseness? In fine, why are these “classes,” and what end do they serve? Let them face these questions unconventional, and in the spirit of men who have abandoned the idea of finality in politics and social matters, and the old parties will soon be united in desperate opposition to the one Party of Progress, the Socialist Party.

WILLIAM MORRIS

THE POLITICAL CRISIS.

It is difficult to write about the “Political Crisis” seriously, except so far as contempt may be serious. The bespattering the flattering for their patriotism of those members of the Government who are expected to take themselves off; the chatter among the lesser men lest they too should pull off their perch and be boiled down for gravy for the new coalition pie; the terror of some Conservatives, like the Standard, lest Mr. Chamberlain should climb half-way down the tree; Mr. Goschen’s anxiety that his position should not be misunderstood, whereas all the while it is as plain as the nose on Mr. Goschen’s face that he is a high Tory reactionist. All this is sufficiently grotesque, and once more illustrates happily enough the dignity and honesty of Parliamentary Government, but it does not concern us in the least.

All this on the Tory side; the Liberal position is perhaps a little more noteworthy, but also considerably more illogical. The confusion in the Tory camp has given them hopes of success once more, and it is quite clear that most of those who may be called the responsible
canst, at least as ye may imagine a tale of enchantment told by a

minstrel, and then tell why it is that thou darest to say that the

life of men would be as is this man, such as these men of the township

here, or the men of the Canterbury gilds.

"Yes," said he; "but before I tell thee my thoughts of thy tale of

wonder, I would ask thee this: in those days when men were so easily

used as ye can use in one course than they can be in another, or in

east, or one good town, whereas in another, where things have not

gone as well, they shall have less than they need; and even so it is

with us now, and thereof cometh scarcity and famine; and if people

may not come at such others' goods, it availeth the whole land little

that one country-side hath more than enough while another hath less

for the goods shall abide there in the storehouses of the rich place till

themselves. So if that be so in the days of wonder ye tell of (and I

see not how it can be otherwise), then shall men be but little help

by making all their wares so easily and with so little labour.

I smiled again and said: "Yes, but it shall not be so; not only

shall men be multiplied a hundred and a thousand fold, but the

distance of one place from another shall be as nothing, so that the

wages which lie ready for market in Durham in the evening may

be in London on the morrow morning; and the men of Wales may

go to the street of Essex and of Wiltshire, and so far as the fitting of goods to market goes, all the land shall be as

one parish. Nay, what say I? Not as this land only shall it be so,

but even the Indies, and far countries of which thou knowest not, shall

be, so to say, at every man's door, and wares which now account

precious and dear-bought, then shall be common things bought and sold

for little price at every huckster's stall. Say then, John; shall not

these days be merry, and plentiful of ease and contentment for all

men?"

"Brother," said he, "messeinam some delful mockery lieb under

these joyful tidings of thine; since thou hast already partly told me

to my sad bewilderment what the life of man should be in those days.

Yet will I now for a little set all that aside to consider strange

tales as of a minstrel from over seas, even as thou didst believe me. Ther-

efore I say that if men still abide men as I have known them, and

unless these folk of England change as the land changes—nay, for

sooth of the men, for good and for evil, I can think no other, and

think now, or beheld them other than I have known them and loved

them—I say if the men be still men, what will happen except that

there shall be all plenty in the land, and not one poor man therein,

unless of his own free will he be chosen to lack and be poor, as a man in

religion or such like; and they would then be such abundance of all

good things that as greasy as the lords might be, there would be

easy to satisfy their greed and yet leave good for all who laboured with their hands; so that these should labour far less than

now, and they would have time also to learn knowledge, so that there

should be no learned and unlearned, for all should be learned;

and they would have leisure also to learn how to order the matters of the

peace and the hundred, and of the parliament of the realm, so that

the king should take no morce of his own; and to order the rule of

the realm, that God and the church should have therein; and

so by unifying of evil laws and mean unjust, should have therein; and

so would come to an end thereof, that men should make laws for

their own behalf; for they should no longer be able to do thus

the ends?" Nonemus! There are no such differences between Socialism

and Anarchism that should render their advocates so antagonistic. It

is the same devotion of anarchy and a recognition of those ideas

superior to those of others; it seems as though all had to spend our

time, talents, and energy in discussing ideas and deserting the real

work.

I will now endeavour to show the identity of Socialism and Anarchism in

general. Socialists accuse Anarchists as preachers of vice and crime,

but Anarchists never presage unreasoned violence as the means of overhel-

ming the present system. They are as intelligent as Socialists, and they

know that through riots we cannot gain our demands; they preach that

the only escape from crime and vice and the only way to a better

world is by education and by the realization of the

country! Anarchists attack Socialists as depriving them of individual

liberty. What is individual liberty? Every individual should have liberty
to live on this earth; every individual should have liberty to work; every

individual should have liberty to enjoy all the wealth he has produced;

and every individual should have liberty to obtain education according to

his own talents. Does not Socialism grant these liberties? What is the

individual liberty which one cannot always exercise under Socialism?

Social individuals exercise which through the liberties of others are injured.

Of course would be denied, but this Anarchist admits.

Again, Anarchists are alarmed at the Socialist laws, State, Government,

but forget that although the same in name it will be different in nature.

As regards laws, I do not see what they are afraid of; if they would only

look into the Socialists' plan they would realize that laws as they

exist now shall cease. In fact, I do not see a necessity for any laws when

you examine the present laws you find the greatest part of them treating

on private property; laws regulating capital and labour; laws of bankruptcy;

laws about armies and navies, and so forth; these laws, and many others, could not exist under Socialism, and therefore

laws will be out of place. The State will not be what it is now, it will merely be

as a committee in society to transact the business of the State. What

would it be to express the people? Even according to Socialists who are

Anarchist theory there must be some appointed to carry on the business

of the group, I mean a medium who shall collect the products from the

producers and distribute it to the consumers.

After all, let us not forget that the chains of oppression will be broken,

and all will have liberty to live according to their pleasure. There will be

no Russian despot or Bismarck to prevent. Why should we quarrel about

such details while the principal thing is yet up for? Agitate the Social

laws, and the worker with the workers and to all other people of equality.

Let us unite, and thus be better able to fight the enemy. Having said so

much, I venture to suggest that a Congress should take place of all the

various bodies under the banner of revolution, also such as Trade Unions,

where the workers may consider the best method of a better organization

of the workers, even the adoption, perhaps, of one common

platform for which we could work, so that we may not be like scattered

sheep, each going a different direction, but all united under one banner

and one name we should march toward the Golden Future.

J. Fyxx.

"THAT PUNCH OF POVERTY." It is pleasant to see how, as soon as one sets to work seriously to consider the present condition of things, he is immediately led towards Socialism. Geo. B. Sims, who has floundered into the question of our present social system, in his article "The Punch of Poverty" in the Daily News, after saying that "we cannot get rid of poverty altogether," has content to recommend the people to consider the question of the "poor." Any one who wishes to invite the cooperation of the governing classes in attacking the causes of poverty must be hampered by the knowledge that he is inviting the men upon whose support he relies to smash, as it were, some of their most cherished and venerable institutions. Many of the altars upon which the poor are sacrificed are the altars of the very gods whom the rich regard as the presiding deities of