ALL Literary communications should be addressed to the Editors of the Commonweal.
15 Parrington Road, R.C. They must be accompanied by the name and address of the sender and be of a permanent character. Rejected MSS. can only be returned if a stamped directed envelope is forwarded with them.

All business communications to be addressed to the Manager of the Commonweal.
15 Parrington Road, R.C. Business communications must not be sent to the Editors. All remittances should be made to Postal Orders or halFPenny stamps.

TO CORRESPONDENTS.

The following notices have been inserted:
No. 1. "Why be Trans- 

port?" No. 2. "Down with the Socialists!" No. 3. To the Radicals! No. 4. "The Curse of Property; 

No. 5. "The Worker's Claims and 

Piping Books;" No. 6. "Tramp-or-Slavery; An Address to Tramp-Men 

and the Working Class in General." Copies sent to anyone on receipt of 5/- in advance, or for distribution in 7s. 6d. per 1000.

NOTICE TO ALL SOCIALISTIC NEWSPAPERS. The Commonweal will be regularly sent to all Socialist Contemporaries throughout the world, and it is hoped that they on their side will regularly publish notices of its issues and lay copies of their papers to them if they may appear.

Special attention is invited to the new Socialist Platform series. Three numbers are now ready. 1. "Trade Unions." By E. Bellot. 16 

page. 2. "The Factory Hall." By Edward Aveling and Eulensie Marx. 12 

pages. 3. "The Factory Hall." By Edward Aveling and Eulensie Marx. 12 

pages. The above are issued at one penny each. Quantities will be supplied on a sale or distribution basis.

WANTED. Names of comrades willing occasionally to translate from Spanish, German, and French.

LIVERPOOL. Anyone willing to form a Labour Emancipation League here is asked to communicate with Fred Williams, 49 Wood Street. Our comrade writes: "If there were several of us it would be possible to begin the work of 

issuing Labour Emancipation leaves, on which we could name persons in the various classes who would do as Detroit Labour Leaf workers do. We are in need of a group of working men who would make ready for a duly constituted league. Liverpool is so large, that we can move along and take one in the other districts who will allow his address to be published also."

BEACONSFIELD. Genese Theodor holds a Donnematter abausen a Chubur 

for a movement, and a discussion der englischen Sache, which also 

would do much good if not made again, the same man is engaged in the same.

RECRU. C.-G. Two of the people (Daily) - New Yorker Weltoekent (weekly) - Socio-Democrat (weekly) - Anarchist - Inquirer - Worker's Friend - (weekly) - Le Reveveur du Peuple - Revue Zent - La Question Sociale - Friere (weekly) - Le Paris - Nieuw Balvenhuis - The Altruist - Denver Labor In- 


Forget - Le Socialiste de Lyon - Le Defense des Ouvriers - Le Defense des Travailleurs - Pentrace - Campaign (Portugal) - Veu do Operario (Portugal) - Le Socialiste (Portugal) - Socialista (Brazil) - Revista Socialista (Braz 

il) - Spread the Light (N.Y.) - Al-mughrub al-akash (Tangier) - Bonadore (Madrid) - Northern England (U.S.) - Voice of Labor - Dreipfelte Oumabi (Buch 

arest) - O Protesto Operario (Lisbon) - New Haven (Conn) - Workers' Adm 

unition Papers - The Socialist (London).

Since last acknowledgment books for the library have been received from English, Morris, Sparking, Wardle, and E. Marx. Aveling.

Notice to Members.

Library and Reading Room. All papers received by the Secretary have been sorted and filed and are at the disposal of members. The librarians, Nicoll and Benson, attend on Mondays and Fridays from 7 to 9 p.m. for the purpose of availing.

General Meeting. At the same place every Friday evening at 8 o'clock.

Oufers. - The choir meet for practice every Friday evening at 5 o'clock.

Meeting Room. - Every Monday in each month at 8.30 p.m.

Annual Dinner. - This year, members only, will meet at Parrington Hall every Sunday morning at 11, beginning November 11, 1913.

Note. - The October Issue being entirely exhausted, we have been compelled to go to press with the present number somewhat earlier than usual; this, together with the large number of communications, has occasioned a delay in printing.

As many of them as are of more than passing interest will be noticed in next week. As many of them as are of more than passing interest will be noticed in next week.

The German Socialists are issuing at Zurich a new series of pamphlets to form a "Socialist library," which promises to be very interesting. In addition to new pamphlets (ready at the moment), there are connections to the old News Letter "Dente," as well as to the latter party organ, will be reprinted. The first pamphlet deals with "Society and Private Property," and is an exposition of the views held by the French Socialists in the "Programme du Parti Ouvrier." The second pamphlet is "Kampf um das Leben," and is written by Eugen, contains the remarkable "speeches of the three men accursed of God," which may be obtained by sending post-office order for 10 francs to the author at 3 rue Gourguen, Paris.

The PILGRIMS OF HOPE.

VII. IN PRISON—AND AT HOME.

The Pilgrims of Hope, a weekly magazine, is published in Paris and London. It is the official organ of the International Working Men's Association, and is published in five languages: English, French, German, Italian, and Russian. The editor is Victor Adler, and the editorial board includes leading Socialists from all over the world.

The magazine is devoted to the dissemination of Socialist ideas and the promotion of international solidarity. It covers a wide range of topics, including politics, economics, culture, and the arts.

The Pilgrims of Hope has been instrumental in spreading the Socialist movement across Europe and the world, and has played a significant role in the development of the modern Socialist movement.
Ah friend, am I grown light-headed with the lonely grief of the night.

Is this beginning of trouble to all that yet shall be borne—

Awake is the meaning of life. Life is the dawn.

Before the ballroom cometh and flattens the field to the earth.

O, for a word from my love of the hope of the second birth!

Could be clear my vision to see the sword creeping out of the sheath inside, and see the loved one living dear.

Could be but strengthen my heart to know that we cannot fail;

For alas, I am lonely here; helpless and feeble and frail;

But there is the estimating, the measuring, the truly all alive, and the vision of their meekness with the mighty of men to reign.

Though they come after be strong to win the day and the crown.

Ah, ever must we the deadless to the deadless dark go down,

Still will we all, slow, to the new-born sun arise.

And yet, the vision of our love, of our love, of our love.

But to patience, ever patience, and yet and yet to bear;

And yet, forlorn, unanswered as of before to hear.

Through the tales of the ancient fathers and the dreams that mock our wrong,

That cry to the naked heavens, "How long, O Lord! how long?"

WILLIAM MORRIS.

HOW NOT TO TRANSLATE MARX.

The first volume of "Das Kapital" is public property, as far as translation into foreign languages is concerned. There are even those who would have a right to grumble if that translation were anticipated by another, so long as the text was faithfully and equally well rendered.

Pages of such a translation by John Brodrathouse, are published in the October number of T2-Deg, and it is distinctly that it is very far from being a faithful rendering of the text and that because Mr. Brodrathouse is deficient in every quality required in a translator.

To translate such a book, a fair knowledge of literary German is not enough. Marx uses freely expressions of everyday life and idioms of provincial dialects; he coins new words, he takes his illustrations from ordinary occurrences, and he borrows from the literatures of a dozen languages; to understand him, a man must be a master in the literature of the world, and not merely be able to translate the most untranslatable of German prose writers!

And indeed, it is quite true that Mr. Brodrathouse is an excellent hand at "catching crabs."

But there is something more required: Marx is one of the most vigorous and deepest of the writers of the age. To render him adequately, a man must not only be a master of German but of English too. Mr. Brodrathouse, however, though evidently a man of sufficient accomplishment, commands but that limited range of English used by and for his national literary respectability. Here he moves with ease; but this sort of English is not a language into which "Das Kapital" can ever be translated. Powerful German requires powerful English. And new-coined German terms require the coined of corresponding new terms in English. But as soon as Mr. Brodrathouse is forced by such a difficulty, not only his resources fail him, but also his courage. The slightest hesitation shows itself both on the stock-trade in the conventional English term and on the literary language of the economists, and rather than risk such a heresy, he renders the German word or phrase by a more or less indefinite term which does not grapple upon his own bar but is left to the wit and the judgement of the translator.

Worthgroß by way of "worth" + "gross", and "groß" by way of "great" + "gross" (as in "worthless"), is a definite mathematical term, equivalent to magnitude or dimension, which the writer means to have equivalent dimensions. This is made by Mr. Brodrathouse to mean what it is, and, as we see, it is a technical term, as presented by the writer, as he is technical, remembering the uses of the writer. This is the very heading of the first section, he translates it entirely.

The word "realearbeit" is a technical term of Marx, and is represented by the word in English by "real work," and that is the least equivalent that can be used. Thus in 1893, when he renders it by (i) "time-labour," (ii) "labour-time," (iii) "time," (iv) "labor time," (v) "labor," (vi) "labour," (vii) "time," (viii) "labor time," and (ix) ("period of labour," by which term Marx means the second volume, means something quite different. Now as is well known, that the "real work" of labour is one of the most fundamental of the whole book, and to translate it by four different terms in less than ten pages is more than jargon unpardonable.

Marx begins with the analysis of what a commodity is. The first aspect under which a commodity presents itself, that is the object of utility; as such it may be considered with regard either to its quality or its quantity. "Any such thing is a whole in itself, the sum of many qualities, of many properties, according to different degrees and in different ways. To discover these different ways and therefore the various qualities, to which a thing may be put, is the act of history. So, too, is the finding and fixing of social and industrial standards of measure for the quantity of useful things. The diversity of the measuring-commodity arises partly from the diversity of the nature of the objects to be measured, partly from convention.

For example, Mr. Brodrathouse as follows: "To discover these various ways, and consequently the multifarious modes in which an object may be of use, is a work of time. So, consequently, is the finding of the social measure for the quantity of useful things. The diversity in the bulk of commodities gives rise to the different results." With Marx, the finding out of the various utilities of things constitutes an essential part of historic progress; with Mr. Brodrathouse, it is merely an object of study. With Marx the same qualification applies to the establishment of the results as to the methods. With Marx, Mr. B., another "work of time" consists in the finding of the social measure for the quantity of useful things, about which sort of measure Marx can easily name the thing he means, when he winds up by mis-taking Mass (unmeasure) for Mass (bulk), and thereby saddling Marx with one of the finest crabs that was ever caught.

Value, or, in Marx says: "Use-values form the material out of which wealth is made from its unmeaning the also means that (the specific form of appropriation by which it is held and distributed). Mr. Brodrathouse has: "Use-values constitute the actual basis of wealth exchange always through the social form" —which is either a pretentious platitudinism or sheer nonsense.

The second aspect under which a commodity presents itself, is its exchange-value. That all commodities are exchangeable, in certain varying proportions of the one to the other and of the one to the value of the other, is a fact which implies that they contain something which is common to all of them. I pass over the slavishly way in which Mr. Brodrathouse interprets values of the very most delicate analyses in Marx's book, and it once proceed to the passage in which Marx says: "This simple common to all commodities cannot be a geographical, physical, chemical or other natural property. In fact their material properties come into consideration only in so far as they make these things, in so far as they turn them into use-values." And he continues: "But the very act of making abstraction from their use-values which evidently is characteristic of the exchange relation of commodities. Within this relation, the one commodity is equivalent to any other, so long as it is provided in sufficient proportion."

Now Mr. Brodrathouse: "But on the other hand, it is precisely these things which make the thing that characterize the exchange-ratio of the commodities. In itself, one U. V. equals another just as much as another if it exists in the same proportion."

In short, leaving minor mistakes aside, Mr. Brodrathouse makes Marx say the very reverse of what he does say. With Marx, the characteristic of the exchange relation of commodities is the fact, that total abstraction is made of their use-values, that they are considered as exchange-values, and that the use-value of a commodity is the characteristic of the exchange ratio (of which there is no other common to all commodities cannot be a geographical, physical, chemical or other natural property. In fact their material properties come into consideration only in so far as they make these things, in so far as they turn them into use-values." And he continues: "But the very act of making abstraction from their use-values which evidently is characteristic of the exchange relation of commodities. Within this relation, the one commodity is equivalent to any other, so long as it is provided in sufficient proportion."

This is easily translated by Mr. Brodrathouse as follows: "If we separate Use-values from the actual material of the commodities, there remains (where I with the use-values etc. of the goods, in the definition of property only, that of the product of labour. But the product of labour is already transmuted in our hands. If we abstract from it its use-value we must deduce the use-value and form which constitute its use-value."

Again Marx: "In the exchange-relation of commodities, their exchange-value presented itself to us as something perfectly independent of their use-value, if we abstracted from the use-value of the products of labour, we arrive at their value which is previously determined by us. This is made by Mr. Brodrathouse to mean: "If we separate the exchange-value of the products of labour, we have their value as it is then determined. There is no doubt of it. Mr. Brodrathouse has heard of any other acts and modes of abstraction but bodily ones, such as to take money from a till or a safe. To identify abstraction and subtraction, will, however, never do for a translator of Marx."

Another epoch-making change in German sense into English nonsense. One of the finest researches of Marx is that revealing the complex character of labour. Labour, considered as a produce of use-value of a different character, has different qualifications from the same labour, when completed as a producer of value. The one is