

## A MAY MARCH.

On, on—in mass, let the columns pass ; and take the van-  
tage ground  
Our pioneers, through blood and tears, midst darkness  
sought and found ;  
Deploy the ranks, extend the flanks, and wave our Banner  
high,  
That all may know who is the foe this day we do defy.  
Corruption's spawn, well fattened on the poor man's toil  
and grief ;  
No conscience stings the money kings, the swindler, and  
the thief !  
War to the knife—their death's our life—for that we here  
display  
Our glorious flag—the old red rag—on this our Labor Day.  
From age to age the war we wage for human right was  
fought ;  
Though changed in name, 'twas aye the same, and freedom  
still was sought ;  
All blurred and dim, upon the rim of the horizon east,  
Her shade appeared and true hearts steered towards it in  
the past.  
But tempest-tossed their way they lost or shattered were  
their barques,  
From stern to stern, unknown to them the compass made  
by Marx,  
And blind be still let those who will, but we now know our  
way,  
Straight to the light we march upright on this our Labor  
Day.  
And as we go we ever know that nearer Freedom comes ;  
Why, listening ear may almost hear the roll of Freedom's  
drums !  
Up-swelling wide, the living tide is rising, slow but sure,  
And known at length will be the strength and justice of  
the poor.  
And Man will see Iniquity lie cloven to the chin,  
And salt be sown where Mammon's throne stands in its  
house of sin.  
The Freedom Thought its way has wrought to rock right  
through the clay ;  
And soon in deeds will spring the seeds we sow this Labor  
Day !

J. LESLIE.



## Will they Blackleg?

### A QUESTION FOR THE WHARF LABORERS.

By H. E. HOLLAND.

WITH a high-sounding note of jubilation the daily papers announced on Thursday morning that the Wharf Laborers' Union, "by an almost unanimous vote," had declined to say that its members should not blackleg on the coal lumpers in the present struggle. We are informed on absolutely reliable authority that the meeting was not given an opportunity of recording a straight vote on the question. The chairman, E. Kelly, took the vote on the voices, and, despite the fact that a tremendous vote was recorded in favor of standing by the coal lumpers, he declared the motion lost, and refused to take a show of hands when it was called for. Earlier in the evening he had stated that the motion was out of order, but said he would put it to them "as to sensible men"—which sounds as if Mr. Kelly wished to impress upon them that sensible men should promptly vote the proposal down. An easy way to aid the lockers-out.

Now, the ways and methods of industrial unionists do not always commend themselves to Socialists; but we of the

International, standing all the time for Revolutionary Socialism, have never yet failed to takesides with the unionists in their conflicts with the capitalist class; and we think our views and suggestions are therefore, entitled to at least some consideration. We wish to point out to the wharf laborers that while they abhor the suggestion of blacklegging, by this action of their president they have been led to brand themselves as blacklegs—as men who are willing to be used, in their capacity of wharf laborers, by the sweating, slave-driving waterside employers whose efforts are directed towards battering down another labor union! The wharf laborers should ask themselves why they should submit to being bossed into an attitude of this sort, involving a monstrous collective blackleg act—a criminal and traitorous resolve against the women and children whose suffering is born of the coal lumpers' righteous struggle for the preservation of their union.

Have the wharf laborers forgotten the Sonoma case? Was not Mr. Kelly one of that "official combine whose infamy flung the Sonoma crew—standing uncompromisingly for Unionism—into the jails of Capitalism; and whose

efforts were then used, in an exaggeration of infamy, to endeavor to furnish a blackleg crew of UNIONISTS to take the Sonoma to 'Frisco.

That the Wharf Laborers would find themselves sinking in a slough of treachery to trade unionism and working-class interests as a result of their submitting tamely to the Kelly influence might easily have been foreseen. That any body of men SHOULD submit to the tactics of Mr. Kelly is altogether another thing; and it isn't understandable. We know that the greatest dissatisfaction exists in the ranks of the wharf laborers over the result of Wednesday's meeting—that men who have for years held their heads up as staunch trade unionists bitterly feel and bitterly resent the humiliation of their position. And, knowing this, we urge the wharf laborers to take such steps as will shake the stigma from them. Even if Mr. Hughes did exhort Mr. Kelly to see, "for God's sake," that no strike occurred during his absence, that does not constitute a solid reason for the wharf laborers making blacklegs of themselves at this juncture. No circumstance or set of circumstances can ever justify one section of workers in fighting against another section of the

working-class and on the side of the exploiting class. Through long years the coal lumpers have stood by the wharf laborers and other unions. They have in past days refused to coal vessels employing non-union wharf laborers; their funds have been available to assist all other unions in their industrial battles. Now, the coal lumpers are locked-out, and the fight against them is a carefully-prepared plan to smash down their union. They have not asked the wharf laborers or any other body for money. They have only asked that the wharf laborers union shall not allow itself to be made a union of blacklegs—they only ask that the wharf laborers shall be true to their own principles. The matter is not settled by the clumsy tactics of Mr. Kelly—not from a working-class viewpoint, at any rate. We know that the employers are eminently pleased with Mr. Kelly's work—the pæon of joy raised in the columns of the dailies proves that, and the fact that the capitalists are so jubilant about it should convince even the Man with the Stone Head in the ranks of the wharf laborers that Mr. Kelly's influence makes for the cause of the capitalist.

The Government send the armed police—a young army of them—at the country's expense to protect the interests of the class that set the law at defiance when it decreed the lock-out. Menace, and insult and contumely for the workers! Police protection and immunity from prosecution for the law-breaking employers. And it is for the sake of these latter that the wharf laborers are asked to carry the blackleg brand for all time. Will the wharf laborers so brand themselves? That is the question. Let the wharf laborers answer it.



## Week by Week

By H.E.H.

May Day, 1907.

THIS year, in Australasia, the dawning of May Day—the World's Labor Day—brings a greater measure of hope, a larger prospect of conquering progress to the movement of Socialism than any previous May Day has brought. For our scattered forces are responding to the clarion call for Unity which first rang out from the Barrier, and was re-echoed by the Internationals and the Socialists of Victoria; and we are within easy distance of the achievement of our desires in this direction. Our fighting in the past has resolved itself into a kind of guerilla warfare by small companies. Now we shall rally our united forces under the red flag of International Socialism, and when we go out to give battle to Capitalism the enemy, we shall march not as factions and sections that know no unity, but as the solid, irresistibly-organised army of the proletariat, with one mission only—to seize the machinery of government in the name of the people, to drive the money changers of capitalism out of

the people's temples, and in the name of the people to proclaim the Socialist Republic.

In the meantime, Capitalists are preparing the way for us. They gave us the building trades lockout in Victoria; they have the timber workers locked out in Westralia in an effort to force wages down to the starvation level of 7/3 a day. In Sydney, in order to get away from an Arbitration Court award and if possible to smash down the structure of trade unionism, they have a thousand men locked out; and their press organs gloat over the fact that poverty must make itself felt in the homes of the locked-out workers, and they hope the employing class will wring victory from the hunger pangs and misery of the women and the little children. The brutalism of hell is in the deeds that are done for Capitalism. But the future day is ours!

Socialism stands for Peace—industrial and international. It represents the toiling millions—the world's workers. In its name we fraternally greet our comrades of all lands, and the message we send them is written for ever on the pages of labor's history: "Proletarians of all countries, unite; you have a world to win; you have nothing to lose but your chains!"

### Socialists and Socialists.

UNDER this heading Barrier "Truth" has something to say concerning certain attacks directed against the S.D.F. of England and the men who stand prominently forward in connection with that organization. Incidentally "Truth" refers to the Sydney S.D.F., "which controls the 'International Socialist Review'"—a statement that is as far from correct as are most of Barrier "Truth's" utterances concerning the International Socialist movement. The "Review" is the property of the International Socialist Club, which is the only body that exercises any control over it. Further, the Internationals are Marxian Socialists, and their official mouthpiece is the "Review." When the forces of Socialism in Australia are united, it will not be permissible for papers endorsed as official organs to level charges of corruption or let loose torrents of villification against trusted members of recognised Socialist organisations. Such charges should have to be made and proved in the ordinary way. In the meantime, it would be a good thing if the editor of Barrier "Truth" could be persuaded to make an effort to understand Marxian Socialism, and also to make himself

better acquainted with the Australian Socialist movement. Then he would know that nine out of every ten Marxian Socialists would repudiate the calumny which stigmatises Hyndman as a "fakir" and inferentially brands him as a man on the make. For the printed opinion of an individual, who finds sheltering protection in the shades of anonymity, the Marxian Socialists of Australia are not responsible, any more than the Unionists of Australia are responsible for the columns of editorial foolishness which go forth to the public week by week in the columns of Barrier "Truth."

Christ said: "Suffer little children to come unto me."

The mill owner says: "Suffer little children!" and then resumes the cutting of his coupons.—N.Y. "Worker."

"Brotherhood of capital and labor." Have you ever heard that phrase? Yet if brother ever treated brother as capital does labor the name of "brotherhood" would be deemed a woeful, frightful mockery. What a shameful, awful colossal LIE is this one of the brotherhood of capital and labor.



## Other Lands

### GERMANY.

The master tailors of Germany have threatened a general lock-out as an answer to the demands of the men for improved conditions. Acting on the principle that attack is the best defence, the masters demand what is practically an unconditional surrender on the part of the men—it is to be hoped, however, that they will find that they have stretched their bow too far.

The Social-Democrats scored against the Government in the Reichstag recently, an "interpellation" being demanded and carried by the united voter of the Socialists, the Centre, and some of the Radicals. Fischer made a vigorous attack on the Navy League, and exposed the official pressure brought to bear on voters, as well as the use of secret service funds, in the recent elections. The Liberals and Radicals are now finding, particularly in the matter of education, that Buelow has only been using them as his humble tools in fighting the Social-Democracy.

### UNITED STATES.

The Chicago "Daily Socialist" has succeeded in getting a good plant formerly used by the "Spy" of Worcester, Mass., and it will soon be installed. This will be of great advantage to the Chicago comrades in their struggle to maintain their daily, as it will leave them free of dependence upon capitalist firms for their printing and press work.

According to the "Boston Post," Harvard University is becoming a hot-bed of Socialism.

Two Socialist Justices of the Peace were elected in the municipal election at Pottsville, Pennsylvania.

The Idaho Senate has passed a Bill appropriating 50,000 dollars towards the prosecution of the Steunenberg case. It seems pretty clear that the capitalists will do their utmost to hang Moyer, Haywood, and Pettibone.

### BRITAIN.

In the House of Commons, Sir William Anson made an onslaught against the Socialist Sunday schools. He complained that the children were asked, "What is a pauper?" and the answer was, "A man who is able to work and is unwilling to work," leading the children to believe that the rich were paupers because, being able to work, they did not work, but lived on the labour of others. . . . The children were taught . . . that the rich thought that if the children of the working classes were better fed and better educated they would become more independent and demand higher wages." Of course, Sir William Anson thought this was pernicious!

British railway workers, under private enterprise, are sweated from 13 to 18 hours a day, and hear it without a kick.

At Reading, W. F. Hay (S.D.F.) was elected borough auditor, with 1,304 votes. The Liberal candidate polled 1,019, and the Conservative 842.

### HOLLAND.

A debate in the Dutch Chamber revealed the fact that the accident to the steamer Bertha resulted from a rash attempt to enter a difficult harbour during bad weather instead of waiting outside.

## Capital and Labor

### Views of a German Employer

Translated from the "Seemann" Hamburg, by H. DIEKKS.

Dr. SCHWASSHAUSER, proprietor of the Schwasshauser lead-pencil factory in Nuremberg, Bavaria, lectured recently before the German Society for Social Science on Industrial Agreements between Employers and Employees. His views and judgments proclaim him a white rooster among the general class of employers, and are worth noting.

The lecturer pointed out that in Germany wage-fights and lock-outs were becoming more and more bitter, while at the same time growing in dimension; and the reason for this, he held, is that in the hands of the Great Industrials the spirit of feudalism still lurks [just as in the hands of our employing class a notion of their own natural superiority prevails.—Tr.], and also that the military system is much too prevalent in the factories. Further, it was his conviction that employees look a wrong stand when they refused to recognize workers' organizations under any circumstances. Social peace on the basis of the capitalistic order of society would only be possible by a full recognition of the workers' organizations. The contrary was wrong and often dangerous to their own profit-making. Just as much was it atrocious and irresponsible for German employers to stand on the ground of being "master in their own house" because in many large undertakings, by the development of new industries and the greater influence of syndicates and rings which dictate prices and control

production, to be master in one's own house cannot be talked about. And, besides, the workers' organizations in their endeavors limit their demands to the right to have a voice in reference to working-hours, wages, and such like questions in which the workers are directly interested, while in technical and all other things the employer can still be the master in his own house. Alongside of the education of German employers in social thought must go the education of the under-organ, which are mostly not without influence in the formation of social relations in industrial undertakings. There was no reason for non-recognition of the organizations because of the fact that a large number of the members were Socialists. The employees might just as well object to the political opinions of the employer. The blame for the establishment of the social struggle the lecturer laid on both parties, but thought the greater share belonged to the employer. To his sorrow he added, he had to admit that the leaders on the workers' side often showed more tact than the employees. Black-legs, he said, were people with dwarfed intellects. Certainly, in a labor fight in his factory they were more useful to him than the organized workers, but only during a strike. He would not blame anyone for looking with a certain amount of contempt on the black-leg.

In conclusion, the Nuremberg manufacturer expressed the hope that the German employer would become more amenable to reason in their relations with the workers' organizations.

A society based upon class division carries in itself the seeds of its own destruction.



## Marat, the People's Friend.

By H. DIERKS.

Of all the heroes of the great French Revolution, there is perhaps no one who has been more maligned and calumniated than Marat, one of the Triumvirate and head of the People's Commune, 1792-3. Bourgeois historians have made a martyr and a saint of his murderers—the lunatic, Charlotte Corday, and it is only through the researches of Socialist writers and the socialist analysis of history that his character has been revealed as the true friend of the people.

By a happy accident, an old speech of Marat's before the revolutionary tribunal was found, in defence of a poor devil, who, driven by hunger, had committed a theft and had chosen Marat for his advocate. It is an indictment of Society as it was then, and which still holds good, and gives it a lasting value as an historical document. The following translation should interest readers of the "Review."

After the statement of the accused, Marat commenced his speech to the court, and said:

"Citizens,—When society claims the right to judge a man, it is his duty to give and guarantee to him an existence, worthy of human beings. Else, if this order of society only grants him disadvantages, and cruelly throws him into misery, and if he then forcefully pulls himself from it, he only takes those rights which have been withheld from him without reason."

"Citizen Marat," interrupted the president, "you want to justify theft and crime."

"I justify nothing," replied Marat, continuing his speech, "but I contend that in your inequitable society every justifying basis to judge over crime is wanting. When society, in the interest of its preservation, forces its individual members to respect the existing order of things it must before all other things see that the wants of the individual are satisfied. But what has up till now been the fate of the common people?"

"You look at the State as a class of happy individuals, while the people are starving. To those existence is guaranteed; not to these. What do I say? Work, danger, exploitation and hunger, contumely and abuse of all kinds—this is their horrible fate!"

"Yes, I proclaim it loudly even in your presence. It is always the ruling society itself that drives the poor to destruction, while it keeps from them the means of existence. The worker has to depend on the fluctuations of industry. Is he unable to pay the taxes, everything but the straw which serves him for a bed is taken from him."

"By society reduced to a beggar, revolting against the pertinacity of the rich, everywhere repulsed, he gives way to despair when he hears his children crying for bread. In the name of my client let me address you in these words: 'Am I guilty? I do not know? But I do know this—that I have only done as I was compelled to do!'"

"The instinct of self-preservation is the first duty of every man. You yourselves know no higher duty. Who steals, in order to live, when there is no other possibility for him, does nothing else but makes use of his rights."

"You accuse me of having injured the order of society. Now, what have I to do with this so-

called order—which has always been disastrous to me? You may well preach loyalty to the laws—you who by this loyalty obtain the mastership over unnumbered unfortunates. You ought to keep the laws; they give you a comfortable life. But should I recognise the laws, I who have been made unfortunate by these self-same laws? And do not tell me that all members of society receive the same advantages from it; the contrary is clearly shown."

"Compare your fate and ours. While your life is spent phlegmatically, in luxury and ease, we are exposed to the hostility of the elements, delivered over to slavery and hunger. To increase your pleasures it is not sufficient that with the soil of our bread-wastings by the sweat of our brow; we even have to moisten it with our tears. What then have you done to be able to live so happily at our cost? Unhappy as we are, it would not be so bad if there was only a prospect of an end to our sufferings; but the fate of the poor is fixed irrevocably. Misery is their eternal lot."

"Who would not know the advantages of fortune when it favors him? The rich need no talents, have no merits, no virtue. Everything falls plain before them, according to their wishes. The rich reserve to themselves all enterprises, the equipment of the fleets, the provisioning of the armies, the administration of the public income—they have the privilege to pillage the State!"

"One must have money to accumulate more and more money; if it is wanting, there is no possibility to get on. Even the various occupations show the class differences. The better callings—luxury and art and the free arts—are re-

served to the well-to-do. But for the poor there are only the dangerous, the disagreeable, and the slowly-killing occupations. Everywhere the poor are neglected, repulsed, while those who are not in want of help are supported."

"You say now that one should work! That is easily said. Have I been given an opportunity to work? Absolutely ruined by the rivalry of a powerful competitor, I have tried in vain, in the meanest straw hat, to gain a living. Fully run down through severe illness, I had no other means to keep alive but by begging bread. Even this failed at last. I slept on a poor bed of straw, and every day, enveloped in rags, exhibited the tragic picture of my sufferings; but not a soul was moved by compassion. In despair with the pertinacity of men, stripped of every possession, and driven by hunger, I have, protected by the night's darkness, torn forcefully from a passer-by a small donation which he in his pertinacity refused me. And because I yielded to a law of nature you want to send me to prison. Condemn me, if it is necessary, to secure your unjust property. With all the sufferings I have had to endure, my only consolation was that I might curse heaven for having brought me into the world among you!"

Marat's powerful defence completely unnerved the Court, and the prisoner was unanimously acquitted.

What would our present-day class-biased judges say to a defence of that kind?

One hundred hours a week, with wages ranging from 27/6 to 45/, caused the Adelaide hairdressers to form a union.



## THE EVOLUTION OF PROPERTY.

By PAUL  
LAFARGUE.

### FAMILY OR CONSANGUINE COLLECTIVISM.

(Continued.)

THIS elevated position of the woman affords a proof, let me observe in passing, that the physical and intellectual superiority of the male, far from being a primordial physiological necessity, is but the consequence of an economical situation, perpetuated during centuries, which allowed the male a freer and fuller development than it permitted to the female, held in bondage by the family. Broca, in the course of his discussion with Gratiolet on the relation of the brain weight and cranial capacity to the intelligence, conceded that the inferiority of the female might be due merely to an inferior education. M. Manouvrier, a disciple of Broca, and Professor at the Paris School of Anthropology, has demonstrated that the cranial capacities of the males of the Stone Age, which he had measured, were nearly as great as the average cranial capacities of the modern Parisians, whereas the cranial capacities of the females of the Stone Age were considerably greater than those of the modern female Parisians.

Most disastrous has been the effect on the human species of this female inferiority; it has been one of the most active causes of the degeneration of civilised nations.

Without going to the length of pretending that in all countries the ascendancy of the female assumed the proportions which it attained in Egypt, it is an indubitable fact that wheresoever we meet with the matriarchal family we can note a dependency of the men upon the women, coinciding, frequently with a degree of animosity between the sexes, divided into two classes. Among the Natchez and among all the nations of the valley of the Mississippi, the term woman, applied to a man, was an affront. Heroditus relates that Sesostris, in order to perpetuate the memory of his glorious achievements, erected obelisks among the conquered nations, and that to mark his contempt for those who had offered him no resistance he caused the female sexual organ to be engraved thereon, as emblematic of their cowardice. To apply to a Homeric Greek the epithet woman was a grave insult. On the other hand, the warlike women of the tribes of Dahomey employ the word

man by way of an injurious epithet. Unquestionably it was the desire to shake off this feminine ascendancy and to satisfy this feeling of animosity which led man to wrest from woman the control of the family.

Presumptively this family revolution was accomplished when the movable goods of individual property had multiplied; and when the family estate was constituted, and had been consecrated by time and custom; it was worth the men's while, for the nonce, to dethrone the woman. There took place a positive dispossession of the women by the men, accomplished with more or less brutality, according to the nations; while in Lacedaemonia the women conserved a measure of their former independence (a fact which caused Aristotle to say that it was among the most warlike peoples that the women exercised their greatest authority;) at Athens, and in the maritime cities engaged in commerce, they were forcibly expropriated and despoiled. This dispossession gave rise to heroic combats; the women took up arms in defence of their privileges, and fought with such desperate energy that the whole of Greek mythology and even recorded

history have preserved the memory of their struggles.

So long as property was a cause of subjection, it was abandoned to the women; but no sooner had it become a means of emancipation and supremacy in the family and society than man tore it from her.

Without entering more specially into the history of its evolution, I would lay stress upon this point, to wit, that the family, wherever or however constituted, whether affecting the matriarchal or patriarchal form, invariably breaks up the communism of the clan or tribe. At first the clan was the common family of all its members; afterwards there came to exist private families, having interests distinct from those of the clan considered as an aggregate of a number of families; the communal territory of the tribe was then parcelled out so as to form the collective property of each family.

The existent European family must not be considered as the type of the family founded on collective property. The family was not reduced to its last and simplest expression as it is in our day, when it is composed of the three indispensable elements: the father, the mother, and the children; it consisted of



e father, the recognised head of the family collectivity; his legitimate wife and his concubines, living under the same roof; of his children, his younger brothers, with their wives and children, and his unmarried sisters: such a family comprised many members.

In West Virginia in 1906 more than 250 men were killed in mine accidents, an average of six out of every 1,000 men employed.

In 1902 there were 100 more employees in the tobacco trade in Australia than in the year 1904, yet the output was 1,600,000 lb. weight more in 1904 than in 1902. This is due to the further introduction of machinery which reduces the cost of production, and increases the sum total of surplus values appropriated by the class that owns the machinery and the workers and every other source of wealth-production.

Report of Sydney May Day Demonstrations will appear in our next issue.

In Varne (Italy), a strike has broken out in the textile industry. A demonstration was held before the factory, and now cavalry are in possession of the town.

## The First of May in Germany.

Written by the late WILHELM LIEBKNECHT for London "Justice," May 1, 1898.

Just now I returned from the Friedrichshain. In this park nominated after the old Hohenzollern despot, Frederick the Second, alias the "Great," like other crowned criminals, the heroes of the 18th of March, 1848, are buried. I looked at the neglected graves—neglected not by the people, but systematically and deliberately neglected by order of the Government, which hates the memory of these dumb accusers—the victims of the most cowardly treachery committed by those at the head of Government.

When the throne of Louis Philippe, the French "Burgher" King, was swept away by the Revolution of February, the Holy Alliance broke down, and the German people rose to ask for the fulfilment of old promises—liberty of the press, the right of meeting, and constitutional government. The 38 governments of Germany did not dare to resist. Metternich, the Bismarck of the Holy Alliance, fled ignominiously, and the Prussian King, frightened and at his wits' end, promised everything, but in such vague terms that it might have been recalled any moment without open perjury. However, the people of Berlin, politically uneducated, and confiding like children, were frantic with joy, and at noon on the 11th of March they went in solemn procession, clad in their holiday dress, to the Palace of the King to thank him fervently.

The King seemed happy; in

glowing words he expressed his pride and joy, promised, promised—when all of a sudden a column of infantry and a column of cavalry rushed from two points upon the people, bayonetting, and cutting and slashing men, women, children.

This was too much even for German patience—fury soon took the place of terror—barricades were built, the battle engaged, and after thirteen hours of fierce fighting the army, with its mailed fist, was beaten. That was our glorious 18th of March, which elevated the popular rising of 1848 to the rank of a Revolution. Without the 18th March of Berlin, the German "March Revolution" would have been a FARCE. The blow was decisive. The soldiers had to be withdrawn, and King Frederick William IV. had to bow before the gory, ghastly bodies of his beloved subjects, killed in his name. The King promised and promised—the heroes of the 18th of March were buried in state and pomp. Before the bodies were rotten, reaction was victorious again, all royal promises were broken, and sixteen months after the glorious 18th March the last soldier and Freischaeerler (franc tireur) of the Revolutionary army in South-Western Germany had crossed the Swiss frontier. These fighters for German liberty and unity who fell into the hands of the Prussian Army under the command of the Prince of Prussia, the Kaiser to be of the new Borusso German Empire, were placed before Courts Martial and shot AT THE ORDER of men, who twenty-two years later had the cynic impudence to call themselves the founders of German unity and liberty. Yes; liberty! The liberty of the prison and the unity of military drill.

Reaction was victorious then,

and reaction is victorious now. Yet it is farther from its ends than ever. The heroes of the 18th of March have done good work, and sure work. They have smashed old Prussia, this model state of Junker, Soldier, and Police Absolutism. And no man, and no group of men in the world, have been able, and will ever be able, to put the pieces together.

They have not died in vain, those heroes, who lie there in the Friedrichshain in their graves, shamefully, insultingly neglected. The People have not forgotten them. On the 18th of March last hundreds of thousands visited these graves, and hundreds of thousands have visited them since. And to-day, while I was there, though it is a week day, and though it was an hour of work, dozens and dozens flocked to the narrow abode of the dead—men, women and children: the men and women telling the children what the heroes sleeping in these ivy-covered beds have done for the people, and what they left undone. On one of the 189 graves—and from them I have plucked an ivy leaf, which I enclose for you—there is this inscription:—

JOHANN GOTTFRIED RUDOLPH,  
42 Jahre. Schlosser.

Die Freiheit war's wofuer er sollte enden,  
Die Freiheit, die dereinstens wir vollenden.

(JOHN GOTTFRIED RUDOLF,  
42 Years, Blacksmith.

For Liberty he died,  
For Liberty which we shall have to accomplish.)

Here the DEAD SPEAK TO THE LIVING. WE HAVE TO ACCOMPLISH WHAT THEY DIED FOR. And this is the inmost feeling and thought of the hundreds of thousands who have been visiting these graves for the last month, and of the hundreds of thousands who will visit them still in this jubilee year of the



March Revolution. For it is not a common year. It is a great memorial year for the German people. On the last 18th of March we celebrated the fiftieth anniversary of the greatest national deed of modern Germany, and this whole year, and the following, till the end of summer, will be dedicated to the memory of our national revolution.

It did not succeed. The champions of Liberty were not strong enough to crush their enemies, our enemies. But what the fathers were not strong enough to accomplish the sons shall be. Social Democracy has to accomplish the work which Democracy could not do; the working class will found that liberty and equality which for the middle-class was a sham or an impossible ideal.

The memory of 1848 has given the 18th of March of 1898 a power and splendor which this national holy day of German Social-Democracy, and this international holy day of the united proletarians of all countries has never had before. And the memory of 1848 will give the same power and splendour to this year's First of May. Everywhere in Germany our comrades are eagerly preparing for the grand world festival of Labour and Peace, which this year, being on a Sunday, will not entail any loss or other disadvantage on its participants.

The importance of this year's First of May in Germany is increased by the fact that, like our French brethren, we are on the threshold of a general election—an election in which we shall have to combat all other parties, who in a great number of electoral districts will be united against us. Well—“Many enemies, much honour!”

says the German proverb; and there is not one in our ranks who is not firmly determined to do his duty in the impending struggle that will decide the future of Germany for the next five years, and who knows for how many years more! Well, we are ready for the campaign. ORGANISATION is the best organiser of victory. Victories are not won on the battlefield; battles are in most cases won and lost before the fighting begins. Our organisation is such that we are always in fighting order and trim. Our candidates have been fixed upon long ago, and we have as many candidates as there are electoral districts in the German Empire, that is 397. WE GO FOR THE WHOLE. Our manifesto to the electors was published last Sunday.

All other parties are lagging behind. We are the only party in Germany that has a programme. None of the other parties know what to do, none dare to tell the electors the truth, to unveil their real aims. And the Government—but have we a Government? It is euphemism to speak of a German Government. Such a “Government” the world has not seen yet. A monarch whose name nobody can pronounce without fear of being sent to gaol for lese-majeste; a Chancellor of the Empire who does not know what others are doing in his name; a baker's dozen of Ministers and State Secretaries, none of whom has an opinion or a will none except one, and this one—Miguel, my old brother and fellow conspirator of the *Kommunistenbund*—has only the opinion that principles are folly, and the will to remain in power as long as possible. No man at the helm, “*Zigzag Course*”—Anarchy dressed in the uniform of

a Prussian corporal, and with the chain of a Prussian corporal.

We know whom to strike and we know where to strike. Our English brethren shall be satisfied with us. And when on this First of May you meet in Hyde Park—where our brave Eleanor Marx will be missing—and in a thousand other places; think of the millions of German Socialists who on that same day are in communion of thought and feeling with you, and with the proletarians of all other countries—who on that day this year are thinking of the great battle before them, and are strengthening themselves and one another in the resolution of dealing a stunning blow to our enemies, of delivering Germany from her oppressors, and of gaining a Socialist victory.

First of May in Germany is this year the review before the battle. I am sure you envy us.

Fraternal greetings to all English friends and comrades.

The anti-militarist agitation has spread in Italy, and the proposal of the “*Avanti*” that comrades should disdain to draw lots for immunity from service has had a great effect, large numbers refusing. On the other hand, leaflets against militarism are being widely distributed, even before the very barracks, among the soldiers. It is said that to entertain anti-militarist convictions is sufficient to ensure arrest.

Many of our people cannot understand why the Socialist Party is international. It is because of the internationality of labor and servitude. The Socialist Party stands for the laborers and universal liberty, and its battle cry is: “Workingmen of the world unite, you have nothing to lose but your chains, and a world to gain.” The capitalist class is also international and uses the same method in all countries to accomplish its ends. Our work is to drive capitalism from the earth.—“*Union Sentinel*.”

Daily press cable: “Millions of people are said to be starving in China. In many instances parents have exchanged children for cannibalistic purposes.”

The 18th of March was the anniversary of the proclamation of the Commune in Paris. But even though this occurred 36 years ago it evidently still frightens the wealthier classes. Prince Buelow the other day in the Reichstag told the members that the Commune had had Archbishop Darboy shot, but as a matter of fact it did nothing of the sort. The shooting of the Archbishop was not an act of the Commune at all, and it was in no way responsible for it. But the government of M. Thiers was responsible for the murder of women and children after the fall of the Commune, and the middle classes then showed themselves to be entirely without pity.

Vic. “*Socialist*” has a readable article on Socialist Unity in Australia.

Vic. Socialist Party has a list of 50 accredited speakers.



Brisbane "Worker" reports:

We weren't all able to go to Lady Chelmsford's Garden Fete this week.

A girl of seventeen giving evidence before a Brisbane magistrate last week said she was a boot machinist earning nine shillings a week, out of which she paid seven shillings

for board and lodging, a penny a day for 'bus fare, and the remaining one and sixpence she devoted to dress. It is a shilling to be admitted to the Fete, and that leaves that girl just sixpence to buy a garden fete dress with.

The rich will have to be patient. We can't all patronise them yet awhile.

A PAMPHLET YOU SHOULD READ:

## Art and Socialism

By JEAN JAURES, the celebrated French Socialist.

Price: One Penny. Posted, 1½d.  
Order from the Secretary, I.S. Club, 274 Pitt-street, Sydney.

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A Bright Exponent  
of International  
Socialism.

Published Weekly

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President—J. P. Jones. Secretary—Tom Mann.  
Agents for Sydney—A. S. Ardley, 24 Yurong-street, Myrtle Park; Mrs. W. B. McNamee, Castlereagh-street, City.

## Books for Socialists

Upton Sinclair's *The Jungle*, 3/6; posted, 4/  
Spencer's *Education*, 3/; posted, 3s 4d.  
Woodworth's *Christian Socialism*, 2/6; posted, 3s 10d.  
Brooks' *Social Unrest*, 1/6; posted, 1s 9d.  
Jack London's *War of the Classes*, 2/6; posted, 2s 10d.  
To arrive—Jaures' *Studies in Socialism*.

ORDER FROM

The International Socialist Club,

274 Pitt-street, Sydney.

## ARE YOU WILLING TO WORK AND TO WAIT?

Are ye willing to work and to wait,  
To work and wait for the day,  
When brotherhood and mirth shall beautify the earth,  
And weariness and want fly away?

Chorus

When leisure and pleasure shall be free,  
And hardship and hunger shall go;  
When the worker has his place at the top of the tree,  
And the loafer is somewhere down below,  
Below, below,  
And the loafer is somewhere down below.

Keep clear of the poison of the press,  
Let your grand old misleaders alone;  
It will pay you for your pains to educate your brains,  
And do a little thinking of your own.

Hold fast your own idea of right and wrong,  
Don't take it from the worker sweating band;  
For the "truth" they preach to you is very seldom true,  
And what is true they do not understand.

Have done at last with higgling for a wage;  
Too long you've nursed the swindler and the drone;  
Why labor at a loss for the profit of a boss?  
Get ready now to labor for your own.

—C. W. Beckett



## Sledgehammered by the Law

### FOR THE CAUSE OF THE CAPITALIST.

By H. E. HOLLAND.

"BRUTAL" is the only word that will adequately describe the sentences passed on the locked-out coal lumpers at the Sydney Water Police Court this week. Even if the accused men had been professional criminals arraigned on criminal charges, and even if the charges had been fully proved (which was by no means the case in this instance), the sentences would not have been more severe—in all probability they would have been much lighter. But the real offence committed by these men existed in their refusal to fall in with the law-breaking course adopted by the employing class. Ostensibly they have been sentenced for alleged assaults on some blacklegs; in reality, though, they are doomed to imprisonment because they were on the side of the locked-out workers, and more especially because they were unionists. That is how it will appear to people who understand the tactics of the capitalist class.

In proof of this it is only necessary to point out that in one case THERE WAS NO PROSECUTOR, and yet a conviction was recorded—a further confirmation of the oft-repeated assertion of the Socialists that it is just as desirable to be able to administer the law as it is to be able to make it. The men who today "dispense justice" are born of the capitalist class, educated with, for, and by the capitalist class, and

receive their appointments from the capitalist class. It would be folly to expect them to be able to hold the scales evenly between the capitalists and the workers when the class war rages on the industrial field. For this reason, when cases arising out of industrial conflicts are before the courts, there should be no plea for "mercy," nor yet any application for the substitution of fines for imprisonment. The payment of a fine is practically an admission that wrong has been done, and a plea for mercy involves the same admission. The only plea should be for justice—and it should be more than a plea; it should be a thunder-voiced demand.

Had justice prevailed there would have been an acquittal in every case. Justice did not prevail, and the men are in jail. Our work now is to make a united demand for their release, not as an act of mercy but as an act of simple justice; and if that cannot be effected, then they should be counselled to serve every hour of their unjust sentences rather than pay any fines which may be substituted. And on their release their comrades will hail them as men who have suffered, having done no wrong.

There is work here for those Parliamentary representatives who claim to speak for Labor in this State; they should be the first to demand from the Government the release of the imprisoned men—and they should make the demand on the ground of justice only.

In the meantime, the wharf laborers—those of them, at any rate, who are true to their class principles—should ask themselves how they would feel towards the coal lumpers if they (the wharf laborers) were locked out by the employers in an attempt to wreck

their union, and the members of the Coal Lumpers Union continued to coal vessels loaded or unloaded by non-union wharf laborers; and especially if the force of the law was being utilised for the jailing of union men. By what name would the wharf laborers name the coal lumpers under those circumstances? Did any one say "Blackleg?" This is an item worth thinking out.

The locking-out of the Coal Lumpers is only the introduction to a story that is to follow in the future—the story of a systematically-organised attack on Australian trades-unionism; and those unions whose members understand the working-class movement and can read the events of the future in the signs of the present will not hesitate to stand in with the workers and out against the exploiters in the present war.

"Will they blackleg?" "Why should they blackleg?" These are the questions we are still waiting for the Sydney wharf laborers to answer; and these columns are open to them when they have an answer ready.

British Government returns show that the capitalised value of Great Britain is a thousand millions more than it was sixteen years ago. Yet, as Keir Hardie recently said, "Despite that almost fabulous growth of national wealth the proportion of paupers to the population is as great now as then. The slums are as wide in their extent and there is not one hungry child less."

Sidney Olivier, the recently-appointed Governor of Jamaica, is a Fabian Socialist. His latest book, "White Capital and Black Labor," will shortly be reviewed in these columns.

## Labor Winning its Way.

LITTLE by little and day by day,  
Labor is ever winning its way.  
From the depths of slavery in the past,  
It has risen until it can see at last  
The dawn sublime  
Of the better time,  
That will break o'er the night of  
greed and crime,  
When every throne  
Has been outgrown,  
And the toilers have come to claim  
their own.

—J. A. Edgerton.

Premier Carruthers proposes to substitute wages boards for the present Arbitration Act. In Vic. the Wages Boards have been even a more dismal failure than N.S.W. Arbitration Court.

The main item in Mr. Carruthers' new program is a proposal to relieve the Fat Man of taxation amounting to about £700,000.

### INTERNATIONAL SOCIALIST CLUB.

A SPECIAL MEETING of  
Members will be held at  
the Club Rooms. on THURSDAY  
EVENING NEXT,  
March 16, at 8 o'clock sharp.

#### BUSINESS.

To receive and discuss Report  
of Sub-Committee re proposed  
Conference.

Every Member is urged to attend.

P. J. O'MEARA, Hon. Sec.



## The Lockout

### AND THE GREAT SUP-PRESS.

WHEN Mr. Kelly decided for the Wharf Laborers that they were in favor of still loading and unloading boats coaled with blackleg labor the daily papers announced the fact in jubilant headlines, and at daily intervals they are careful to proclaim that the Coal Lumpers have not the sympathy of the kindred unions. The same papers have adopted a policy of systematic suppression concerning those unions which have resolved that their members shall not blackleg the locked-out unionists.

Last week the Gas Co. called on the stokers and other employees to unload coal from the colliers, and the men refused, a decision being arrived at on Friday evening. Not a line concerning that refusal appeared in the daily press; but efforts were made to persuade individual stokers to take on the work. The men were asked to reconsider their decision, and the following letter from the secretary of the Gas Stokers to the secretary of the Coal Lumpers tells its own tale—a tale which has been rigorously banned from the columns of the capitalist dailies:—

"May 8, 1907.—Dear Sir,—I am directed to inform you that at our special meeting held in St. Phillips' Hall on Monday, May 6, we, members of the Gas Employees' Union, resolved that no member of the said Union, either in Sydney or Mortlake, shall enter a ship's hold to handle coal."

The Gas Co. has only a few days' supply of coal on hand, and there is every probability of the metropolis finding itself without a gas

supply in the course of the next few days. But because the story of the Gas Employees' loyalty to their own class would tell against the interests of the persons responsible for the lock-out, that fact is also suppressed.

And the suppressive tactics of the papers are not confined solely to the deeds of the unions.

Numerous accidents—some of them of a most serious nature—have occurred by reason of the unskilled character of the blacklegs employed; but these things find no place in the daily casualty columns. One of the victims is a brother of Julius Wulf.

The non-unionists are not capable of getting through the work, and vessel after vessel is forced to leave port with often less than half the amount of coal she required; while the work is costing the employers fully three times the amount that would be paid if unionists were employed.

These are some of the items which are not printed day by day in the four Sydney dailies, although they constantly announce the lock-out as a strike. They serve to illustrate the fathomless depths of dishonesty to which the ordinary journalist is capable of descending, when, having sold the service of his brain power to the capitalists, he finds that to write the truth would be detrimental to the money-making interests of the class whose property he is.

Capitalism is the enemy and destroyer of essential private property. Its development is through the legalised confiscation of all that the labor of the working class produces above its subsistence wage.

## The Bible Trust.

By H. SCOTT BENNETT.

LIKE Jahveh of old, Economic Development is no respecter of persons—or commercial enterprises. According to the capitalist press, the American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland have formed themselves into a trust with the object of stifling competition in Bibles and raising the price to the public generally. "It does not pay to sell Bibles at the present price," the secretary of the Melbourne Sunday Schools Union informed the press, and, according to the New York correspondent of the "Guardian," a religious journal published in England, it is proposed to raise the price 50 per cent. and greatly curtail the free distribution. After all, there is nothing surprising in the above intimation. The Societies that formed the trust were all purely capitalist concerns, and as such had to conform to the law of economic gravitation.

Bibles, beer, or buttons, it matters not what the nature of the commodity may be, the capitalists engaged in their production are dominated by laws inseparable from capitalist production. They must play the game according to the rules—or to the wall they must go. As Marx predicted many years ago, the development of competing firms into monopolies is the most significant economic phenomenon of to-day. The small producers are doomed—even in the production of Bibles! One cannot help wondering if our spiritual guides, when they condescend to treat of economic matters, will continue to tell us that "competition is the life of

trade"—but not in the production of Bibles! But perhaps (is this too much to expect?) our theological friends may open Marx's "Capital" just for once, in order to learn how it comes to pass that even capitalist Bible Societies must dance to the tune played by economic forces in present day society. We most sincerely hope they will. Notwithstanding the adverse influence of their material interest, one may not be without hope that it will rid their minds of much of the topsy-turvy economics that they learnt at a class University. And if the pastors, beloved servants of the master class, will not do this, then at least we have reason to believe the faithful may be set thinking when the trust charges them "50 per cent more" for their new Bibles! And, if this should happen, well, perhaps the ranks of the Socialist movement will be considerably augmented in the near future. So trust in the Bible; I beg pardon—in the Bible Trust. A Bible Trust!!! Well, we Socialists have our predictions confirmed in a strange way sometimes.

On Tuesday evening, at the International Socialist Club, Sydney Socialists entertained Senator and Mrs. Russell (of Vic.) The only toast proposed was that of "Revolutionary Socialism," the senator responding.

In next issue we shall print a letter from Mr. James Watson on "The Unity of the Workers." Also an interesting article on an Island trip, by "H.I.J."



## Other Lands

### BELGIUM.

"Le Peuple" have recently started a loan (for the purpose of rebuilding their premises) of £3,000. An appeal is made to the trade unions, party organisations and co-operative societies, as well as to other organisations and individual comrades to take up the shares.

### GERMANY.

Since the year 1897 the following party papers in Saxony have increased their subscribers thus:

"Leipziger Volkzeitung"	1897	1907
	22,500	45,000
"Sozialistische Arbeiterzeitung"	12,500	34,000
"Chemnitz'er Volksstimme"	11,500	43,000
"Sozialistisches Volksblatt"	4,000	22,000
"Volksfreund" (E. Saxony)	3,500	17,000
"Volkszeitung für Waldheim"	—	7,000
"Armer Teufel"	—	4,500
"Vogtländische Volksstimme"	1,500	—
	57,800	172,000

The educational work done by the party in all parts of Germany has received a tremendous impetus in the last two or three years, and everywhere classes are being started for the study of Marxist economics, history in all its branches, but especially of the trade union and labor movement, social and economic institutions, and so on.

The English blacklegs in Elberfeld are such bad workers and make in addition such high demands that the ship-owners have daily to send many back to Eng-

land. In the meantime, these men are carefully kept on the job on pretense that the blackleg workers would attack them, the reality because the ship-owners fear that they would get in contact with the trade union leaders and be persuaded to go on strike also.

### PERU—COLOMBIA.

Socialists in the British Columbia Legislature have caused a stir by refusing to rise in accordance with custom during the sence of Lieutenant-Governor Blair as the representative of Edward Hawththorndwaite (socialist) in a speech and they raised no flag but the red banner of Socialism, and that they do propose to participate in the sneries of Parliament.

### FINLAND.

In the elections in Finland where the women have voted the first time, the Social-Democrats gained a big victory. They got votes throughout the country were Socialist 238,000; Women 202,235; Young Finns, 194,000; Swedish People's Party, 77,000; Agrarians, 41,000.

### FRANCE.

M. Lefevre, who has been elected to the Presidency of the Paris Municipal Council by 42 votes, is described as an "Independent Socialist."

### MEXICO.

Roman Murales, editor of "El Obrero Socialista" of San Lejars, is now in prison. By carrying on a vigorous Social-Democratic propaganda, he managed to offend the Government.

A big strike has just broken out, involving nearly 7000 men. The secretary, was president of

and other leaders of the union were deliberately plucked out and shot by the local militia.

### SWITZERLAND.

A strike has broken out at Vevey, and other places, at the condensed milk and chocolate factories there. The military were called out at Vevey, and fired on the strikers, wounding three, including a girl of 17.

### UNITED STATES.

It has just come to light that the Russian Government has been using Pinkerton detectives to shadow Socialists who have fled to this country to escape the vengeance of Czarism.

A Hayes-Haywood Protest Conference recently held in Baltimore—one of many that have been held all over the United States—says in a circular sent out to the Labor unions that "there is every reason to fear that perjured testimony will convict Hayes, Haywood, and Pettibone of the crime they have never committed. The so-called corroboration of Cochran and the use of Pinkerton detective McFarland, whose hands are already stained with the blood of working men, are only two of the shams which show the way the wind is blowing.

### SPAIN.

Disturbances have occurred in connection with the strikes of the employees of the sugar, leather, and wool factories at Belgrade. As the workers were on their way to the factories, the police escort fired on the strikers, killing five and wounding twenty. The killed were taken to the cemetery for burial, followed by the strikers, and it is stated that the father on passing the funeral home made an attempt to carry the bodies into the Chamber where

a Socialist deputy was interpellating the Government on the strike itself.

### IRELAND.

A number of municipal victories have been scored by S.D.P. candidates.

The late Edward M. Condy, in one of his poems, makes the "captains of industry" say:

So we draw up the annals of trade,  
And invade

With the children in front to lead  
And, as it went—

Children of toil and of sweatshop  
and mine

And behind them the women stand,  
Lashed and worn, in line;

Then come the hosts of the dignified  
and builders, artisans, crafts-  
men, and all.

It is fine:

It is grand:

Let them fall:

We are safe in the rear with the  
foot in our hand.

Barrister Tom Kolin, some time acting judge, occasional political agitator for the capitalist class, told the Arbitration Court that a weekly wage of £3 was too high for a man of 23 years. Now, it is not possible for a man to marry and keep a home decently on less than £3; and Mr. Kolin's objection makes for immorality, and the prevention of marriage. That fact notwithstanding, we shall probably find Mr. Kolin screaming from the honse-tops, during the forthcoming electoral campaign, that Socialism will break down the family system and annul the marriage tie.

"Why don't you go to suicide yourself?" a female shop assistant interjected from the Arbitration Court bench and, when Barrister Kolin said she was officiously overstepping a witness as to why she hadn't gone to suicide herself.



## The Class Division

THE great class division in modern society is a purely material one. He who possesses sufficient wealth to exploit the labour of others obviously belongs to the master class. He who does not, just as obviously, belongs to the subject class. That, in one form or another, has always been the case ever since classes were created in human society by conquest and subjugation. Although the attributes of the different classes, and their relations to each other, have been modified by social progress and economic development, the basis of class ascendancy has been mastery over the lives of others, and this mastery has necessarily been based upon the ownership and control of the means of life. Birth, breeding, culture, and so on, as the attributes of the master class have been the consequences, not the causes, of the economic supremacy of that class. The founders of our "old nobility," for instance, which to-day may boast of its blood, breeding and culture, were simply vulgar robbers, pirates, swashbucklers and bandits, whose immorality was only equalled by their uncleanness, and whose "culture" and learning would disgrace a modern slum-child.

"Middle class" is an historical term. It was the class of traders, merchants, manufacturers, which grew up between the old landlord class and the working class. With the growth of towns, this class, also growing in wealth and importance, and mainly town-dwellers, were known as burghers—hence the term burghese, and the French word "bourgeoisie," which has come to be the equivalent of the

middle class in all capitalist countries. As this class grew in numbers, wealth and influence, there was perpetual conflict between it and the then dominant class, the feudal landlords. This conflict lasted for centuries, but resulted in the defeat of feudalism and the complete victory of the bourgeoisie—the middle class—that is, the present capitalist class. This, although still known as the middle class, or the bourgeoisie, is, in consequence of the defeat of feudalism, by capitalism, the master class to-day. The working class is that section of the community which, having no ownership or control over the means of production, and having only its labour power to sell, is absolutely at the mercy of the capitalist class. It must not be forgotten, however, that just as classes merge into each other, so do historical epochs. While, therefore, it is not difficult to differentiate the feudal system from the capitalist regime, it is impossible to draw a line on any given date and say that here feudalism ended and capitalism began, and even now we have still feudal remains in our body politic. That does not alter the fact that this is a system of capitalism, that the capitalist class is the dominant class.—"Justice."

### BRITAIN'S WELCOME.

"JUSTICE," official organ of British Socialists, welcomes the "Review": "We have received the first number of the Australian 'International Socialist Review,' published by the International Socialist Club, of Sydney. It is good and straight and well got out, and gives evidence of the growth of Social-Democracy in Australia. We wish it luck and long life."

## THE EVOLUTION OF PROPERTY.

By PAUL LAFARGUE.

### FAMILY OR CONSANGUINE COLLECTIVISM.

(Continued.)

THE arable lands, hitherto cultivated in common by the entire clan, are divided into parcels of different categories, according to the quality of the soil; the parcels are formed into lots, in such wise that each lot contains an equal proportion of the different descriptions of soil; the number of lots corresponds to that of the families. A portion of the land is reserved in view of a possible increase of the population; it is let on lease or cultivated in common. To preclude injustice or grounds for complaint the shares were drawn by lot; hence, in Greek and Latin, the words which designate lot (sors, cleros) signify also goods and patrimony.

If, when a family had complained of unfairness, they proved, on inquiry, that their complaint was justified, satisfaction was granted them by an additional allotment out of the reserve lands. The inquirers who have had opportunities of observing the way in which these partitions of the land are practised, have been struck by the spirit of

equality which presides over them, and by the ability of the peasant land surveyors. Haxthäusen relates how "Count de Kinsleff, the minister of the imperial domains, had in several localities of the government of Woponieje caused the land to be valued and surveyed by land taxers and land surveyors. The results went to show that the measurements of the peasants were in all respects, save for a few minor discrepancies, in perfect consonance with the truth. Besides, who knows which of the two were the more accurate?"

The pasture lands, forests, lakes, and ponds, the right of hunting and fishing, and other rights, such as the imposts raised on caravans, etc., are the joint property of all the members of the clan.

The allotments are cultivated by each family under the direction of its chief and the supervision of the village council; the crops are the property of the family collectively, instead of belonging, as at an earlier period, to the tribe or clan. A family is not allowed to cultivate their lot at pleasure, says Marshall. "They must sow their fields with the same grain as that of the other families of the community."

The system of cultivation



is a triennial rotation: (1) sown or rye, (2) spring crops (barley, oats, beans, peas, etc.), (3) fallow. Not only the kind of seed to sow, but also the seed and harvest times, are prescribed by the communal council. Sir G Campbell informs us that every Indian village possesses its calendar—Brahmin, or astrologist, whose business it is to indicate the propitious seasons for seed time and harvest. Haxthausen, an intelligent and impartial observer of the manners of the collectivist communes of Russia, remarks that "the most perfect order, resembling a military discipline, presides over the labors of the fields. On the same day, at the same hour, the peasants repair to the fields, some to plough, others to harrow, the ground, etc., and they all return in company. This orderliness is not commanded by the Starosta, the village ancient; it is simply the result of that gregarious disposition which distinguishes the Russian people, and that love of union and order which animates the commune." These characteristics, which Haxthausen considers as peculiar to the Russian people, are but an outgrowth of the collective form of property, and have been observed in all parts of the

world. We have seen that to determine the seed time, the Indians did not obey human orders, but celestial considerations suggested by the astrologer. Maine, who in his quality of juriconsult of the Anglo-Indian government was in a position to closely study the village communities, writes:—

"The council of the village elders does not command anything, it merely declares what has always been. Nor does it generally declare that which it believes some higher power to have commanded; those most entitled to speak on the subject deny that the natives of India necessarily require Divine or political authority as the basis of their usages; their antiquity is by itself assumed to be a sufficient reason for obeying them. Nor, in the sense of the analytical jurists, is there right or wrong in an Indian village community; a person aggrieved complains not of an individual wrong but of the disturbance of the order of the entire little society."

The discipline referred to by Haxthausen is a natural and spontaneous product, unlike the movements of an army or the manœuvres of the labourers on the *bonanza* farms of North America, which are produced to order. A Swiss

clergyman, who wrote in the last century, teaches us that in the canton of Berns there existed the same orderliness and ardour in work observed in Russia. "On an appointed evening," he says, "the entire commune repairs to the communal meadows, every man choosing his own ground, and when the signal is given at midnight, from the top of the hill downwards, every man mows down the grass which stands before him in a straight line, and all that which he has cut till noon of the next day belongs to him. The grass which remains standing after the operation is trodden down and browsed by the cattle which are turned on to it."

The crops once got in, the lands allotted to the different families become common property again, and the villagers are free to send their cattle to depasture them.

Originally, the fathers of the families belonging to the clan, were alone entitled to a share in these allotments. It is only at a later period that the stranger settlers, having obtained the freedom of the city after a term of residence, were admitted to the partition of the land. Landed property belonged to the fathers, whence patria, fatherland; in the Scandinavian laws, house

and fatherland were synonyms. At that time a man possessed a patria and political rights only if he had a right to a share in the land. As a consequence, the fathers and males of the family alone were charged with the country's defence; they alone were privileged to bear arms. The progress of capitalism consists in confiding the defence of the country to those who do not possess an inch of land—who have no stake in the country, and to accord political rights to men who have no property.

(TO BE CONTINUED.)

Francis Scausa, Australian correspondent for the "Avanti," is seriously ill at his home in Church-street, St. Petersburg. All Socialists will wish for his speedy recovery. Australia can't afford to lose Scausa yet awhile.

Paul Spranger (of the International) is in hospital with an injured knee cap. He is progressing favorably.

Australian workmen will be interested to know that the following law was in operation in England in 1795: Any workman who joined a union was to be sent to jail for two months. They must work from 6 o'clock in the morning to 6 o'clock at night. Wages was not to be higher than 2s. 6d. Each man to be allowed 100 lbs. for breadstuffs. Anyone who refused to work was to be imprisoned for six weeks. Also any employer paid wages was to be fined 20/-.



## Week by Week

By R.E.N.

### An Honest Opponent.

SO RARELY do the anti-Socialists treat the subject of Socialism honestly or fairly that, when an honest opponent does turn up, the fact is worth placing on record. For that reason the "Review" hastens to reprint from an editorial in a recent issue of the "Stock and Station Journal":

"There is something terribly pathetic about the way that some men curse socialism. They appear to think that it is a kind of dreadful disease which has broken out in New South Wales, which aims at robbing all the people who have anything. And all the underneath people are going to come on top, and wreck and ruin will surely follow the success of the socialistic ideal. And so, the man who knows least about socialism and its ideals is the one who curses it most lustily.

"This paper has always said quite frankly that it is not socialistic. It repeats it now. But we recognise that socialism is the tendency of the age. They have it very bad in Germany, and the bugbear of the Emperor William is the socialistic tendency of millions of his people. The French socialists are a menace to the State, and the disease is very deep in all lands, even in Japan. It is not a local disease at all. It is the product of education. It is the reaction against the old ditch—

*God bless the squire and his relations,  
And teach us all our proper stations.*

"Socialism comes as naturally as the daylight comes, and the tendency to the disease comes from the growing intelligence of the masses. And the sign of the spread of it comes in the shape of the new 'International Socialist Review' recently issued in Sydney."

Reference is made to our review of Morrison Davidson's book, "The Son of Man," and the "S. and S. Journal" editor concludes:

"It will do no good for us to shut our eyes to the tendency of the age, and it would be well for the 'anglo-sosh' party to study the literature of the socialists. The man who only knows one side of a question is ignorant of it. He is practically worse off than the man who knows nothing about it at all. We need to know the strength, or the weakness of our opponents, and we can only do that by studying the matter from their point of view. It is good to have a socialist paper in Sydney, so that we may know what is going on in the camp."

### An Expensive Lie.

In the first Federal campaign the writer was a Senatorial candidate, and it was with the utmost difficulty that the Sydney daily papers could be got to print him out as a Socialist. They labelled him freetrader [which he wasn't] and independent [which he wasn't]; but they were not anxious to find a place for Socialism in their political lists. Now Socialism has got ahead of them; and they are villainous enough to label every man Socialist who runs or endangers the chances of the official and caucus-chosen candidates of Capitalism. However, now that an unofficial capitalist candidate [Slatyer] has secured a verdict of £50 and costs against the "Tele-

graph" for branding him as a Socialist candidate, the journals of Capitalism may be expected to do their lying a little more carefully. In lifting that £50 Slatyer was a lucky man, though. To proclaim him a Socialist was a far grosser libel on the Socialist movement than it was on Slatyer.

### Historical Parallellisms.

Esau sold his heritage for one square head.

Judas Iscariot sold Christ for 30 bits of silver.

Ex-Premier Waddell passed his Progressive Simplices over for a Chief Secretaryship and 2000 pieces of gold per annum.

Waddell made a better deal than Judas did.

But Judas did have enough self-wisdom left to go out and choke himself.

### The Dignity of the Devil's Brigade.

In the Arbitration Court the other day, a barrister persisted in questioning female witnesses (shop assistants) with questions as to why they didn't go to domestic service. At last even the tory soul of Judge Herdon revolted at the slowness of the question, and he set the barrister with the query, "Why don't those barristers go to work as wharf laborers?" "Because they have their dignity to preserve," came the insolent reply, the witness being, of course, that a working-class girl or a wharf laborer has no dignity to preserve. Which is not bad coming from the representative of a profession the members of whose members it is to fix on the innocent the brand of criminality and to plead for the guilty on his plea of innocence—according to instructions behind which

are the shekels. The shop assistant gives the dignity of honest labor to her work. So, to his, does the wharf laborer. But there is no calling under the sun that is so utterly devoid of honest dignity as that of the barrister. It is a calling in which much crass ignorance is concealed beneath a wig and gown and a superabundance of class insolence—a fact developed into a revelation by the conduct of the barrister in the case referred to. Society scientifically organised will still need the shop assistant and the wharf-worker; but the barrister man, along with his ghoulish gown and ridiculous wig and his elastic and variable conscience, it will pass to the limbo of things useless and forgotten.

On Sunday evening last a packed audience crowded into the Mechanics' Institute at Millers' Point, when addresses were delivered by R. B. Rioridan, H. E. Holland, E. Hillier, and Senator Russell. A resolution was carried, requesting Senators Russell and Guthrie to urge the waterside workers and seamen of Vic., S.A., and other States to refuse to coal, load, or man vessels employing blackleg coal lumpers, or vessels which would under ordinary circumstances be coaled at Sydney. The meeting closed with cheers for Socialism.

A great meeting was held in the Domain on Sunday afternoon, when the coal lumpers and Socialists united.



## May Day in Sydney

### International Demonstration.

ON Wednesday evening, May 1, the International Socialists of Sydney held a successful May Day demonstration in the hall of the International Socialist Club, H. Dierks presiding. The musical program included the German Socialist March, the Italian Socialist Hymn, the Danish Socialist March, "The Red Flag," William Morris's beautifully written "Voice of Toil," and the Marseillaise. The Liedertafel was responsible for the greater number of items.

#### H. E. Holland moved—

We, the International Socialists and workers of Sydney, greet the class-conscious Socialists and organised workers of all countries, with whom we join in a united demand for a legalised eight-hours day; and hereby declare for the socialisation of all the means of production, distribution, and exchange, and the total abolition of capitalism and its system of wage-slavery and production for profit. We further re-affirm that the world's peace can only be assured by the international organisation on Social-Democratic lines of the workers of all countries; and, finally, we declare that the time has arrived for the co-operation and unity of all the Socialist organisations of Australia.

He reviewed the history of the Australian Socialist movement and regretted that for the past five or six years there had been practically no organised advance, notwithstanding the vast change that had taken place in the minds of the people concerning Socialism.

Now, however, they were awakening, and the enthusiasm of their awakening was already making its effect felt. The coming Conference would draw together their scattered sections and bind them in one body united for the overthrow of capitalism. May Day was the New Year's Day of the world's workers organised under the banner of Revolutionary Socialism, and he urged them to put forth greater efforts in the working-class year that was now opening out before them.

Comrade Gray, of Victoria, was the seconder. He spoke lengthily on the growth and success of the Victorian movement, and conveyed to the Internationals the fraternal greetings of the Socialist Party of the Southern State.

Both speakers were enthusiastically applauded; and the motion was carried by acclamation, the meeting responding with the heartiest good will to the chairman's call for three cheers for Revolutionary Socialism.

A telegram, conveying May Day greetings, was received from the Socialist Party of Victoria.

#### Concert and Social.

On Thursday, May 2, the Internationals continued their celebration of the World's

## THE PEOPLE NEVER RULED.

"ALL wealth is but the outcome of your hands,  
Yet are ye portionless amid your own,  
A starving people in an alien land.

"The people never ruled,  
'Tis theirs to vote—to vote, and shout, and starve,  
While the twin parties make a mimic show  
Of fight and difference, laugh, and are at one;  
Each with the self-same axe to deftly grind,  
Each with the self-same hand to deftly play.

"Why are we poor? We work from break of day  
Until the night brings darkness in her track,  
And then with wearied bodies make for home.  
Why are we poor, and wherefore are ye rich?  
How do you earn your wages without work?  
Or is there some strange job we know not of  
That pays a man good money to do nought  
But eat and drink, and dress in Sunday clothes,  
And ride about a hunting of a hare,  
A shooting of a peasant fed by hand?"

Ald. McIvor spoke, in addition to the Socialists at Sunday night's meeting of the coal lumpers.

A Sample Copy of this Magazine is an invitation to subscribe.

Labor Day. A first-class concert program was submitted concluding with a beautifully presented tableau (arranged by comrade A. Borax), representative of "Socialism presenting 'The International Socialist Review' to Australia." From 10 till 2 dancing was the order of the evening, and the thrilling strains of the Marseillaise brought the 1907 May Day celebration to a conclusion.

Before the next May Day comes along, we have a whole year's work to do. Let us see to it that we do it well.

M. H. G. Wells began life in 1879 as a draper's assistant. Subsequently he became a junior master in an Essex school, a student at the Royal College of Science at South Kensington, and graduate of London University. His first appearance in print was in 1880, when a paper of his was published in the "Fortnightly Review." His novel, "The Home Machine," was published in 1895. Since then book after book has appeared from Mr. Wells's pen, and his scientific fiction has given his work a peculiar and a characteristic interest. In France he is generally regarded as a sort of successor to Jules Verne. Mr. Wells is a member of the S.D.F., London.



Socialism means that all those things upon which the people in common depend shall by the people in common be owned and administered. It means that the tools of employment shall belong to their creators and users; that all production shall be for the direct use of the producers; that the making of goods for profit shall come to an end; that we shall all be workers together, and that all opportunities shall be open and equal to all men.

The municipal elections in Copenhagen, Denmark, led again this year to a victory for the Radicals and Socialists. This time no anti-Socialists were put up. At the present time the Council consists of 18 Social-Democrats, 13 Radicals and 11 anti-Socialists. The suffrage is based on a minimum income of 1,000 crowns.

Rather than surrender, a number of the coal lumpers are abandoning the city for country work.

## Books for Socialists

Upton Sinclair's *The Jungle*, 3/6; posted, 4/  
 Spencer's *Education*, 3/; posted, 3s 4d.  
 Woodworth's *Christian Socialism*, 2/6; posted, 3s 10d.  
 Brooks' *Social Unrest*, 1/6; posted, 1s 9d.  
 Jack London's *War of the Classes*, 2/6; posted, 2s 10d.  
 To arrive—Jaures' *Studies in Socialism*.

ORDER FROM

**The International Socialist Club,**  
 274 Pitt-street, Sydney.

## The Socialist

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 of International  
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A PAMPHLET YOU SHOULD READ:

## Art and Socialism

By JEAN JAURES, the celebrated French Socialist.

Price: One Penny. Posted, 1½d.  
 Order from the Secretary, I.S. Club, 274 Pitt-street, Sydney.

## TO-MORROW SHALL FREEDOM BE BORN.

*They say that the people are brutal,  
 That their instincts for beauty are dead—  
 Were it so, shame on those who condemn them  
 To the desperate struggle for bread.  
 But they lie in their throats when they say it,  
 For the people are tender of heart,  
 And a well spring of beauty lies hidden  
 Beneath their life's fever and smart.*

*Day by day burns that fever more fiercely,  
 Hour by hour grows that smarting more keen,  
 While the paradise dawns in the distance  
 For the pain of to-day comes between.  
 Yet be brave of heart, O, my brothers,  
 And, my sisters, work on till the morn;  
 If to-day you must sorrow and suffer,  
 To-morrow shall Freedom be born.*



## STRIKE CAPITALISM.

*Men and boys, O fathers, brothers,  
 Burst these fetters round you bound;  
 Women, sisters, wives and mothers,  
 Lift your faces from the ground!*

*O Democracy, O People,  
 East and West and North and South,  
 Rise together, one for ever,  
 Strike this Crime upon the mouth!*

—Francis Adams.



## The Lock-out.

By H. E. HOLLAND.

THE lock-out of the Coal Lumpers has now lasted nearly five weeks; and in spite of the lying of the daily papers the men are standing solidly together in resisting the employers' effort to smash their union.

The weakness of the employers' side is revealed in the suppressive attitude taken up by the daily papers. The only items published have been those capable of being interpreted as telling against the locked-out men; but every circumstance and event in their favor has been carefully excluded. The gas stokers' refusal to handle coal was not mentioned until nearly a fortnight after the event!

The greatest difficulty is being experienced in getting even a portion of the work done by non-union labor, and the enormous cost is proving a heavy drain—but it's safe to reckon that the employers would not mind that if they were only sure that they would eventually smash down the union, for then they would be in a position to slump the wages down to a shilling an hour, and thus speedily get back the amount lost.

If the Union men receive that amount of support which they are entitled to receive from the Unionists of Australia their organisation will be preserved. Only by their fellow-Unionists traitorously betraying them can the Coal Lumpers go down. At the present time, everything appears to point to immediate victory for them—and every man and every woman faithful to working-class principles will wish them success. They are determined to fight to the last ditch for

the principles which the Combine has seen fit to attack, and rather than surrender, they will, they declare, efface themselves as a trade-union.

This, we are sure, will not be necessary. In the face of giant difficulties—heightened by the infidelity of certain "official" members of kindred unions, and the inexcusable apathy of politicians claiming to stand for labor—the Coal Lumpers and their Executive have put up one of the most praiseworthy fights the Australian industrial world has yet witnessed.

They have had the whole force of the capitalist press against them, and the "Review" has practically stood alone in championing their cause. Apart from that given by the International Socialists, they have had no platform assistance, and in many quarters they have been subjected to the most unscrupulous misrepresentation. Round about them the fight has raged in all bitterness, and men—whose place should have been right within the firing line, shoulder to shoulder with the locked-out workers, to win with them or lose with them—have stood timidly aloof with unwanted offers of mediation or long-drawn, wearily-repeated disquisitions that no honest class-conscious worker should find time to parade when the combined forces of Capitalism are thundering at the gates of Labor.

But, in spite of all these things, the Coal Lumpers have not failed their own cause. The workless, wageless weeks have come and gone, and firmly and grimly the men have stood to their guns. The State Government has thrown the power of the Law on the side of the law-breaking Combine, while the jail gates swing open for the prisoners of Union men.

And the Federal Government is interpreting the Alien Restriction laws so favorably from a capitalist standpoint that it is now possible to employ cheap Asiatic crews anywhere along the Australian coast in loading or unloading boats, and an extension of this manoeuvre may be looked forward to in all future industrial disputes. The Federal Government holds that so long as the crew are on board when the ship is leaving port, no breach of the law is committed.

Thus, by their power to administer the law, do the Governments of Capitalism aid the men of their class against the workers.

"Close up the ranks!" is our call to the workers.

Socialists, Unionists, Labor Men! when the organised and militant forces of Capitalism attempt to batter down the strongholds of your class, your place is at the barricades, industrial and political, to fight as for life itself against the common enemy. The path of duty for every honest working-class organisation is the path that leads to where the Coal Lumpers are making their life-and-death struggle for the principles of Unionism.

And the Coal Lumpers. Let them maintain the firm attitude they have assumed from the beginning; let them still present to their class for an unwavering front—and victory is certain. Their solidarity is magnificent. Let that solidarity be maintained; let the main body continue to act as they are now doing, and their executive officers to handle their business on the same clear-cut, determined working-class lines as hitherto, while we International Socialists hammer home the scientific truths of our class-conscious message.

And the Combine will know the futility of its Union-smashing campaign when the waterside coal-workers have written Victory on their triumphant banners.

## WHAT WE WANT.

We seek justice and fight injustice.  
We seek freed labor and attack wage-slavery.

We seek the prosperity of all and struggle against misery.

We seek the education of all and fight ignorance and barbarism.

We seek peace and order and combat the murder of people, the class war, and the Social anarchy.

We seek the Socialist people's State and attack the despotic class State.

Whoever desires these things, and struggles for them, let him unite with us and work with us and work with all his strength for our cause—for the cause of Socialism—for the cause of humanity, whose victory will soon be gained.—LIEBENERTY.

The shot of the class-conscious ballot is the shot that reaches the heart of the capitalist class. The shot-gun policy was the weapon of the English working class in the Lancashire factory riots at the dawn of the nineteenth century. With the sunshine of the twentieth century in our eyes the ballot is the weapon of our class.—T. Hickey.

The lock-out, instituted by the Berlin building trades' capitalists, involves a loss £250,000 weekly in wages.

Said that Pilcher, M.L.C., drew £50 from the Government for appearing against Crick and Willis. And as nothing has been proved, and nothing is going to be proved, it would have been just as well to have taken everything for granted, and saved the young fortune which goes to this class politician.

Money spent on the Land Frauds prosecutions is suggestive of the good powder we waste in our sham military battles.



## Socialism in Australasia.

### VICTORIA.

THREE members of the Vic. Socialist Party have been fined 5/ each for having given away copies of "The Socialist" on Sunday. The magistrate pointed out that for a second offence a fine of £100 could be imposed, and for a third offence £200, and the whole of the printing plant may then be confiscated. When will the Vic. Gov. get the rack and the wheel and the thumb-screw ready?

Tom Mann and H. Scott Bennett have been elected as Victorian delegates to the forthcoming Australian Socialist Conference.

### NEW SOUTH WALES.

On Thursday night, a special meeting of the International Socialist Club dealt with Conference matters. It was resolved to adopt the 1904 International Conference pronouncement re principles, and the Club's former statement of principles was also adopted, together with a proposal that no member of the united Socialist organisations shall seek election as a candidate of the Australian Labor party until such time as that body shall have adopted the world's Socialist objective. It was also decided to recommend that Australia as a whole be affiliated with the International Socialist Bureau. At the present time the Internationals are the only Australian Socialists linked with the world's movement. H. E. Holland and E. Hillier were elected Conference delegates.

## CAPITALISM FOR EVER!

WHO wouldn't shout with the anti-Socialists for Capitalism? See how it makes for leisure and luxury and ease for (some of) the people. Motor cars and yachts and race-horses and ocean trips and idle, luxurious lives for the Horderns and the Foys and the Lasseters and the Graces. Oh, yes, and 27/6 a week for the female head cashier, and 15/ a week for her assistant after 11 years' service—and that for the handling of from £60 to £200 a day! And 30/ a week for married men, who have to seek charitable assistance while working! And a dead level of about £2 a week, above which the ordinary shop assistant doesn't get a chance to rise. And Socialism would destroy all that splendid Individuality development which Capitalism makes possible! What do the shop workers think about it?

In a Sydney Court case the other day, the question of bonnets was under discussion. "Yes, but most old women wear bonnets, don't they?" said Mr. Shand. "Oh, no," interjected Mr. Reid, "I've seen them—" "Yes, yes; I know," anticipated Mr. Shand, impatiently; "I've seen 'em in wigs!" And the Court remembered "Auntie Sosh," and laughed boisterously.

## South Sea Islands

### SOME IMPRESSIONS.

By H.L.L.

ON a recent trip, which had for its immediate object the investigation of certain geological features of the South Seas, the first islands I visited were those of the Fijian Group. Although my stay there was not a lengthy one, it was of sufficient duration to enable me to form some opinions on the administration, or rather maladministration, of the country and its prospects for the future.

Fiji is a mountainous country; the hills are adorned and surmounted with steep pinnacles, and skirted with precipices, or, where the slopes are gentle, clad in luxuriant vegetation. The rocks are chiefly andesitic volcanic, but it has been shown by Dr. Woodhouse that there is a core of continental, gigantic, and metamorphic rocks in the islands. Raised coral reefs, containing Miocene and Pliocene shells, abound even at an altitude of several thousand feet. Suva, the capital, is built on soapstone.

Earthquakes are rare in these parts, but cyclones are frequent and severe. Levuka suffers especially from them.

The chief products of Fiji are sugar and copra. The C.S.B. Co. and Vancouver Co. have mills in Fiji, and the former company has long had such a monopoly that it practically rules the country today. Bananas, yams, coconuts, tam, and mats are also exported. As a consequence of the richness of the soil and the varied nature of the vegetation and products, the natives are abundantly provided with food, and consequently are

lazy and do not care to work. The native population, being an unreliable source of labor, the Fijian planters import Hindoo Coolies and Chinese to do their work. The result is that Fiji now contains over 80,000 Asiatics, less than 60,000 natives, and only about 3000 Europeans. The Asiatics, instead of suffering immediate deportation after their term of labor is over, are allowed to remain in the country to take up land, to open stores, and to compete with the white man in every sphere of life, so that the latter has no opportunity to do anything at all in the country.

At the companies' mills nearly all the employees are coolies. Only the business managers, head engineers, and chief mechanics are whites. The influx of Asiatics has injured the natives by the introduction of alien vices and diseases. All the Hindoos are syphilitic, more or less. The disease is spread by both men and women; most of the Hindoo women are practically prostitutes. Often a woman is "owned" or kept by five or six men, and used for immoral purposes by as many others as care to pay.

The Hindoos, both men and women, are very avaricious; they think and talk of nothing but "paisa"—money. Commonly they wear necklaces of sovereigns round their necks.

Although the majority of South Sea Islanders have a deep contempt for Asiatics, and associate little with them, yet there are always some black-sheep who do not abide by the general high moral code of the remainder, and who accordingly serve as a medium for introducing vice and disease among the others.

Opium smoking is at present do-



ing much harm in Fiji. European habits and trousers have also done quota to exterminate the Fijian race, thanks to missionarydom. Yet the advent of missionaries has not been an unmixed evil. They have infused some enlightenment into the natives, taught them to read and write, and in many cases prepared them to meet the European traders on their own ground. Indeed, so basely were the islanders swindled in the early days that they have themselves developed into born sharpers, and have not a spark of gratitude for kindness done to them.

The Government of Fiji is, in reality, the C.S.R. Co., and is a blot on the name of British Administration. If low-grade aliens are introduced and planted amongst a more childish people to do the white man's work, the law should see that the aliens do not mix with the natives, and that they be strictly deported after their term. The present is a continuation of the old policy of using vice to eradicate a people.

The administration is remarkably weak in coping with wrongs and vices, and remarkably strong in safeguarding the interests of sugar. The coolies are very roughly treated on the plantation, and work for about a shilling a day, feeding themselves. The overseers thrash and kick them, so that often they commit crimes, to get to jail for a holiday. In prison they are well fed and clad. They have regular meals, and each prisoner gets a "lavā lava" (lion-cloth) and a singlet with a broad arrow branded on it. The prisoners go out in gangs in *fiyā* to weed the roads. All the time they chat and joke amongst themselves. A good-behaviour convict strolls about unattended, and has only to

report himself at 5 p.m. During the day he runs messages for the townspeople, earning some money in this way. So fond are the convicts of prison that they have been known to run all the way back at night, so as not to be shut out.

## II.

The Samoan Islands are three days' sail from Fiji. The two largest islands, Upolo and Savaii, belong to the Germans. The smaller islands of Tutuila and Manua are administered by the United States of America.

The natives of Samoa are far more enlightened and superior, both physically and intellectually, to those of Fiji. Of course, they are still very childish compared to Europeans. They are tall, well-built, and good looking. They belong to the Polynesian race, which in Fiji is not pure, but mixed with Papuan. The Samoans are almost pure-blooded Polynesians, though in some parts there is a slight admixture of Fijian stock. The Samoans are light brown in color; in fact, the hue of their skin and their fine, regular features are suggestive of a descent either from certain races of American Indians, or from the hill tribes of Borneo—in either case Atlantean descent. All the pure Polynesians speak similar languages. Hawaiian, Samoan, Tongan, Tahitian, Rarotongan, Niuean, and Moari are as much alike as two dialects of the English language—as, for example, the Yorkshire brogue and Devonshire, or two such languages as Swedish and Danish, or Spanish and Portuguese, which have a common origin and great similarity.

The German Islands of Upolo and Savaii are very mountainous and wholly volcanic in origin.

A chain of mountains, consisting of a fused string of volcanic cones, with crater and crater lakes, runs through each; two craters in Savaii have been in active eruption during the last few years, and in 1886 there was a submarine eruption east of Upolo. The lava covering large areas is so recent as to be incapable of supporting vegetation. Copra is practically the only export.

The chief foods of the natives are yam, taro, coconuts, pigs, and fowls. Fish they eat when they can sum up sufficient energy to catch them.

The code of morality of the natives is good, and well adapted for the environment. The attempt to introduce European notions of morality is ludicrous as well as mischievous, inasmuch as all the force of missionarydom cannot change the established order, based as it is on environment and the laws of Nature; and if the native code of morality were altered to ours, the result can only be immorality. I need only point out that the most frequent and flagrant breakers of the Commandments are the boys trained at the London Missionary Society's School.

## (TO BE CONTINUED.)

O my brothers,  
For the sorrow comes with years,  
They are lessing their young heads against  
their mothers—

And that cannot stop their tears.  
The young lambs are bleating in the  
meadows;

The young birds are chirping in their  
nest;

The young fawns are playing with the  
children;

The young fivers are blowing towards  
the west—

But the young, young children, O my  
brothers,

They are weeping bitterly!

They are weeping in the PLAYTIME OF  
THE OTHERS,

In the country of the free.

—Mrs. Browning.

## For Working-class Unity.

The workers must be taught, or, rather, teach themselves, that their industrial interests are one and the same; that unorganised and ignorant, they are a mass of helpless and despised menials; that united and class-conscious, they are the mightiest power on this planet, and can, with a single breath, extinguish their oppressors and despoilers.

The first thing workers have to do is to teach themselves to think; to think clearly, and then teach others to do the same.

Clear thinking is as fatal to ignorance, to superstition and slavery, as the sunlight is to darkness.

The working class must think!

And then the working class will act!

When the working class begin to think they will unite as Industrial Workers; they will be bound together as with sinews of steel; they will strike together when required to strike, all of them, not by regiments or detachments, but as a general army; and on election day they will vote together in the same united fashion, and the very earth will then resound with the triumphant tramp of the Hosts of Industrial Emancipation.—Eugene V. Debs.

The International Socialist Club Liedertafel will hold its sixth anniversary on Friday evening, June 28, at the Manchester Unity Hall, Castlereagh Street. Concert 8 till 10, dancing 10 till 2. Tickets: Gent's, 1/6; Lady's, 1/-; Double, 2/-.

A Sample Copy of this Magazine is an invitation to subscribe.



## An Open Page.

### UNITY OF WORKERS.

By JAMES WILSON.

It is pleasing to note that the Socialists are to meet in conference with the object of uniting forces and advancing the cause of humanity. It is a pity that the Labor Party are not also included. The fault I have found with my friends of the Australian Socialist League has been their abuse of the Labor Party in such terms as "fakirs" and "living on the game," and such like. There is no class that has not its good and bad, and abuse is no argument. They forget that while we condemn the capitalistic class in strong terms, that class only exists by grace of the working class. Where would the coal-owners be, for instance, were it not for the free laborers? The capitalist class know that fact, and thus secure workers to down the workers. Seeing those facts staring us in the face is it not the bounden duty of all genuine humanitarians to do their best to bring together all workers for their common good? Speaking from a long practical knowledge and study of social questions, my experience has been that the workers owe their social condition to the majority being either self-seekers, unthinking, or apathetic, too ready to listen to the sophistry and blandishments of those who use them, and do their best to set them fighting each other. While, on the other hand, workers fight and quarrel over petty details and methods and thus assist in keeping themselves apart. Look, for instance, at our churches with their different dogmas and creeds, all aiming at

the one thing—to secure a chance of getting into Paradise, yet as far apart from each other as the poles of the earth. So it is with the workers. They have got divided with fiscal harrings and other class prejudices, and now they are either Single Taxers, Socialists, Reformers, or Labor Party, with not the remotest idea that they are going the same way to split and fight each other as they did with fiscalism and strikes. Is it not time, therefore, that genuine social reformers should first turn their attention to the great necessity of uniting the workers on one common bond? We may get gifted writers like Upton Sinclair to paint the wretchedness of many of the workers in factories like the meat works of Chicago; but, all the same, common sense shows clearly and distinctly that all the writings and denunciations will not bring about the emancipation of the majority while that majority stands aloof. It is petty details and want of practicability that is splitting the workers here and in Queensland. No one knows better than I know that there are self-seekers and vain, ignorant men in the ranks of the Labor Party; yet to run away from principles because of such is not the way to bring about solidarity. No one has suffered more than I have from the underground engineering of some of them, yet that is no reason why we should allow our personal feelings to sway us, and thus help the enemies of social reform to gain their object. In my younger days I have denounced men who were simply using the workers to foist themselves, and my study and experience has shown me since that my open display of denunciation only helped them in their object. So it is to-day. We feel in our humanity the wrong

done, and we denounce them straight away, and then the powerful press comes in and bluffs and fools the workers with the cry that you are both rascal and fool, and thus they down the honest thinker. Look at the attempt to run a labor daily. I venture to say that the workers were the ringleaders in preventing that being an accomplished fact. See the difficulty it is to keep a straight and honest journal alive. I have experienced it, and rather than sell my principles and fool the people and rate-payers, I went down. The labor man in St. George's secured over 2000 votes. Had half of those paid me a penny a week for my paper, I could have lived and fought for reform without the aid of advertisements. Does this not show the strong necessity of at once trying to bring about the solidarity of all workers on one common platform to better the conditions of all. While such disunity exists, it is an utter waste of time to expect national co-operation at once. That can only be achieved when the majority of the people are ripe for it. However mistaken I may be, I still hold the opinion that the inculcation of co-operation among the workers is the way to achieve and teach the people the benefits of collectivism.

"The Flame"—"the tongue of the Revolution"—(journal of Barter Socialists)—says: "The International Socialist Review" imposes with every issue... What baffles us is how the 'Review' is thrust out at the price."

Socialists in Genoa, Italy, have resolved to form an electoral alliance with the Republicans, the Radicals, and the Liberals at the municipal elections. From 48 seats the Socialists have reserved 30 in the last common to all four parties.

## DIVINE RIGHTS OF KINGS.

The nobles of old were always ready to make short work of the "divine rights of kings" whenever these came into conflict with their class interests, and so are the capitalists to-day. In the legends of the Middle Ages, it is curious to find the Redeemer represented as a feudal lord, with the apostles as his vassals, and mankind on earth as his serfs. So the god of modern capitalism may be considered as a glorified banker, keeping credit and debit accounts of the acts of men.—"Justice."

The propertied classes, from the dawn of what we call civilization down to the present day, have always consistently and concertedly preyed upon the larger class which they succeeded in expropriating from the land, the common heritage of all.

Throughout the slave and feudal societies, there is no doubt whatever about the reality of the class war. It runs in a broad red streak along their history. That the dominant classes warred upon each other is true, but the striking fact remains that they always combined against the masses when their class interests were threatened.

Each labor dispute, each strike, each lockout, each eviction, each calling out of troops (never, be it noted, by the proletariat) in the settlement of these disputes, points the moral in a most unmistakable manner. Class-consciousness exists in a most active form here, but, unfortunately, it is consistent, stable, and intelligently realised on one side only.—"Justice."



## Capital and Labor

### The Identity of their Interests.

From Karl Marx's "Wage Labor and Capital."

CAPITAL can only increase when it is exchanged for labor, when it calls wage-labor into existence. Wage-labor can only be exchanged for capital by augmenting capital and strengthening the power whose slave it is. An increase of capital is therefore an increase of the proletariat—that is, of the laboring class.

The interests of the capitalist and the laborer are therefore identical, assert the bourgeoisie and their economists. And, in fact, so they are! The laborer perishes if capital does not employ him. Capital perishes if it does not exploit labor; and in order to exploit it, it must buy it. The faster the capital devoted to production—the productive capital—increases, and the more successfully the industry is carried on, the richer do the bourgeoisie become, the better does business go, the more laborers does the capitalist require, and the dearer does the laborer sell himself.

Thus the indispensable condition of the laborer's securing a tolerable position is the speediest possible growth of productive capital.

But what is the meaning of the increase of productive capital? The increase of the power of stored-up labor over living labor. The increase of the dominion of the bourgeoisie over the laboring class. As fast as wage-labor creates its own antagonist and its own master in the dominating power of capital, the means of employment, that is, of subsistence, flow back to it from its antagonist; but only on the condition that it is itself transformed afresh into a portion of capital, and becomes the lever whereby the increase of capital may be again hugely accelerated.

Thus the statement that the interests of capital and labor are identical comes to mean merely this: capital and wage-labor are the two terms of one and the same proportion. The one conditions the other, just in the same way that the usurer and the borrower condition each other mutually.

So long as the wage-laborer remains a wage-laborer, his lot in life is dependent upon capital. That is the exact meaning of the famous community of interests between capital and labor.

Bruntnell bolts from Surry Hills and makes a bid for Botany.

contiguous, but surrounded by a strip of territory. Tacitus, and numerous writers after him, have assumed that this insulation of the houses was prescribed as a measure of precaution against fire, so dangerous in villages in which the houses are built of wood and thatched with straw. I am of belief that the reason for this very prevalent custom should be looked for elsewhere. It has been shown that the tribal territories were surrounded by a strip of uncultivated land, which served to mark the boundaries of other neighbouring tribes; in like manner the family dwelling is surrounded by a piece of unoccupied land in order to render it independent of the adjacent dwelling-houses; this was the sole land which, subsequently, it was permitted to enclose with palisades, walls, or hedges. In the barbarian codes it is known by the name of legal, legitimate court (*curtis legalis, hoba legitima*) in this spot was placed the family tomb. So indispensable was this insulation held to be that the Roman law of the Twelve Tables fixed the space to intervene the town-houses at two-and-a-half feet.

It was not the houses only, but also the family allotments of land which were isolated, so that the fear of fire could

not have suggested the measure. A law of the Twelve Tables regulates that a strip of land, five feet in width, be left uncultivated.

The breaking up of the common property of the clan into the collective property of the families of the clan was a more radical innovation than, in our day, would be a restitution of the landed estates to the community. Collective property was introduced with infinite difficulty, and only maintained itself by placing itself under Divine protection and the ægis of the law. I may add that the law was only invented for the purpose of protecting it. The justice which is other than the satisfaction of revenge, an eye for an eye, a tooth for a tooth—the *lex talionis*,—made its appearance in human society only after the establishment of property; for, as Locke says, "Where there is no property there is no injustice, is a proposition as certain as any demonstration in Euclid. For the idea of property being a right to anything, and the idea to which the name injustice is given being the invasion or violation of that right.

(TO BE CONTINUED)

A Sample Copy of this Magazine is an invitation to subscribe.







doing blackleg work—will they stand to the men who are sacked because they are innocent?

### What Capitalism gives to the Australian Workers.

SOME of the evidence given before the Arbitration Court in the Shop Assistants' case speaks for itself. The following extracts could be multiplied many times over:

Percy Denis Glenson, an assistant at Mark Foy's, deposed that he began to work for the firm about two years and a half ago. He was 23 years of age, married, and had one child. His wages were now 37s. per week, but he began at 25s. His book averaged about £40 a week. Previously he had been at Grace Brothers; he went there when 18 years of age, and began at 12s. 6d., rising to 17s. 6d. His takings there were about £40 a week.

Alfred George Manton, salesman, Foy's, in the ironmongery department, for eight years, said he began at Grace Brothers when 19, at 9s. per week, and got a rise of 1s. after 14 months. He first got £1 at Foy's, and gradually rose to £1. His "book" was about £40 a week. The profits on most of the goods in his department ranged from 33 per cent. to 50 per cent., except on cut lines, which went as low as 5 per cent. He got 1d. in the £ on all sales.

William Walker, employed at Mark Foy's, said he was married, and had five young children. He earned 30s. a week, out of which he paid 10s. in rent, and 1s. for tram fares. He found it very hard to make both ends meet, and some-

times received charitable assistance. He managed to keep on his feet, but only by giving up many necessities.

Elizabeth Kennedy, cashier at Mark Foy's said she had been in that position for 11 years, and for part of the time had been in charge of a desk. She was now paid £1 per week. The head cashier got 27s. 6d. per week, and some of the other girls got more than wages. She had 10s. a week for two years, and then a rise to the present rate. She had not had a holiday in seven years. Some of the books she handled from £60 to £200 a day.

Mr. Rolin objected to further questions in this direction, as having a tendency to disclose the business of the firm.

Juliet Rouxel, assistant in the ladies' boot department, said she received 12s. 6d. per week. Her book averaged from £30 to £40 a week. She lived with her parents, and her father being a tradesman, she and her sister, a typewriter, kept the family.

Ethel Sindel, assistant in the mantle department at Mark Foy's, had worked a year at Grace Brothers at 5s. per week, and then came to Foy's for 12s. 6d. and worked there five years. She left and went to Lasseters' in the lace for three months, and got 17s. 6d., and then came to Foy's in the mantles for 17s. 6d., and stayed for five years, but was now getting £1.

That is what Australian capitalism gives to the Australian workers!

The Inter-State Socialist Conference will be held in Melbourne in June.

## Other Lands

### BELOGIUM.

"The Good Seed" (*La bonne semence*) is the title of a new periodical which was to be published by our Belgian comrades from April 1. Each copy will cost 1 centime, 1-10d. The idea is to put Socialism forward in a manner so clear that even the most ignorant can understand it, and thus to counteract the absurd misrepresentations which are spread abroad about the aims of our movement among people to whom our ordinary press is not accessible, because they cannot understand it. The "Good Seed" will only be sent in packages of, at least, 500 copies.

### GERMANY.

All over Germany there are signs of increasing bitterness in the class struggle. The master tailors have rejected the demands of the men for a counter demand for unconditional surrender on penalty of a general lock-out; these terms were naturally been rejected by the workers. Much the same policy is being pursued in regard to the organization of the glass workers, the brewers, and the upholsterers. I was sorry to hear that the furniture workers were checked in their struggle by the number of blacklegs, who made all further struggle impossible. The linen and carters have now demanded a wage of 100s. (10d.) instead of 70s. per year and an 8½ hour day. It is somewhat gratifying to learn that the organization of English blacklegs in Hamburg did not pay, and it is explained, the best wages available were chosen, a 10 per centage proved them-

selves unfit for the work and had to be returned. In the meantime the number of ships in the harbour increases fast, because they cannot be unloaded fast enough. According to the "Berliner Tageblatt," a Stock Exchange organ, the position of the large number of middlemen is desperate, because they cannot execute their contracts, and they would gladly negotiate with the men, but the big employers, the big shipping companies, say "No," and they dare not go in opposition to them. These are the people, naturally, who think that Socialism would mean slavery and talk of the tyranny of the trade unions. Under capitalism they actually think that they are free. Free, certainly, to starve.

### HUNGARY.

The Hungarian Social-Democratic Party have issued their annual report—in anticipation of the conference which was to meet at Budapest during Easter-Time. Special opposition is being offered by the party to an amendment of the Labor Insurance Law which deprives the workers of their existing two-thirds majority in the committees for the administration of sick funds. Great progress is being made with the agitation, and a special committee has been formed to forward the propaganda among the non-Magyar population—the German, the Slovak, the Serbian and Rumanian peoples. The party has a daily organ in the Magyar language and a weekly organ in German. Besides that there is a scientific organ called "Socialismus" which appears twice a month. The trade union press has increased its circulation from 80,000 to 145,000. The party, it may be added, is almost entirely identical with the trade unions.



The organisations of the women and the youth of both sexes make great progress. Both organisations have their own organs, which are printed in 2,000 copies apiece. The party funds are in a flourishing condition, and the central organ of the party had an increase of receipts of from 198,000 to 274,000 crowns. The party secretary received directly 27,000 crowns, as compared to 13,000 last year.

The Socialist youth in Hungary, are going to hold their first annual conference.

#### SWITZERLAND.

The annual congress of the Swiss Social-Democratic Party was held in April in St. Gallen. A resolution was accepted by a large majority in favour of Courts of Arbitration in labor disputes, with power of compelling the attendance of witnesses and of enforcing their decisions when the parties have given their assent to such a course in advance. The trade-unionists present seem to have been opposed to this resolution, the party politicians in favour.

## Books for Socialists

Upton Sinclair's *The Jungle*, 3/6; posted, 4/6  
 Spencer's *Education*, 3/; posted, 3s 4d.  
 Woodworth's *Christian Socialism*, 2/6; posted, 3s 10d.  
 Brooks' *Social Unrest*, 1/6; posted, 1s 9d.  
 Jack London's *War of the Classes*, 2/6; posted, 2s 10d.  
 To arrive—Jaures' *Studies in Socialism*.

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 274 Pitt-street, Sydney.

## The Socialist

A Bright Exponent  
 of International  
 Socialism.....

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## AN IDYLL.

*A bull of pedigree and name  
 From out his stall one morning came,  
 And just at reddening dawn of day  
 Went strolling down the king's high-way.*

*His heavy horned head he sinks,  
 And walks and ruminates and thinks;  
 Of late the brute has waxed so wise  
 That he can e'en philosophise.*

*Thus he, surveying field and wood,  
 Finds almost all things very good;  
 But well-nigh wild with rage is he  
 To watch the sun rise o'er the sea.*

*Such cattle's wrath is ever stirred  
 By aught that's red, we oft have heard.  
 The red reflection in his path  
 Drives this beast nearly mad with wrath.*

*Exasperated on the shore  
 He stands, and nought can do but roar—  
 E'en louder though he snort and stamp,  
 The dawn will scarce for him decamp.*

*Too hot with fury boils his blood—  
 He butts his way into the flood,  
 That bull was drowned—but here we see  
 Yet many more such brutes as he.*



## What is a "Scab?"

By A. M. SIMONS.

No word in the English language is held in more abhorrence than the word "scab." No other cry will so quickly rouse all the fierce passions of a worker. No other name carries so deep disgrace. Why is this? What has the man to whom it is applied done that renders him a creature of such contempt? "Only taken a chance to work," says the average newspaper.

"Acting like a free man," says the capitalist apologist. Judge, police and public press rush to defend him. Ministers of the gospel justify him. All the enginery by which "public opinion" is ordinarily made, declares that he is an honorable man.

Nevertheless the trade unionist, who is usually all too willing to let these people make up his mind for him in other things, persists that of all the creatures that cumber this earth the scab is the most contemptible, the most despicable, the most to be hunted out. Cross-questioned he will admit in theory that the scab has a right to hunt for a job, but the next time he sees the scab trying to exercise that privilege he fires a brick at him. And he is more nearly right in the last than the first instance. For the scab is truly the most damnable object our present civilization has produced. But while down in the depths of his mind the laborer who is worthy of the name, recognizes this fact, it would puzzle him to give a "reason for the faith that is in him."

Let us look at it this way. Society is to-day divided into two great classes, between whom there is and must continue to be, while

capitalism shall last, eternal and bitter war. The one class who own and control all the means of life, the government, press and platform, are compelled by competition to seek continuously to reduce the other class to the point of mere existence. There is no room for philanthropy in business. The capitalist who buys his raw material, his machinery and his labor power the cheapest can alone survive.

The laboring class, who perform the work of the world, must sell themselves to the ruling class. They cannot produce independent of the owners of the machine, mines, and factories, because unimpeded competition only the cheapest production demands the best, most expensive and complicated machines. They are compelled, because of the fact that social progress and private property in improved machines is making vast numbers of them unnecessary in the process of production, to fight among themselves for any opportunity to live. If they are not an atom above the slaves' portion they must unite and fight side by side against the class of exploiters.

Every man, therefore, who is not born into the class of capitalists is born into the army of wage-workers. He is forced from the day of his birth to become a part of a mighty army arrayed in this bitter, never-ending, class struggle. He does not enlist as a volunteer. He does not even have the chance of the lottery drawing to escape the draft. He is enrolled by the very fact of birth. His entrance into the world without property, comes with it the articles of enrollment among the class of wage-slaves.

Here then is war into which the combatants are drafted by the inevitable law of birth. The aged

battle is life and death to the workers, their wives, and their children. But in this battle one straggler cannot ruin the cause. All must stand together or the battle is lost, for wages are fixed by what the weakest can be forced to take, not by what the strongest may demand. A desertion from this army then is the most deadly of treason. It is as if every man had the key to the fortress within which all were fighting.

If then death is recognized as the proper penalty for the traitor in every army the world has ever known, what shall we say of the penalty due him who plays the traitor to the army of industry? In any ordinary soldiery, the private can carry little assistance to the enemy. He has generally entered the army of his own free will. He never has such tremendous interests at stake as in the industrial struggle. On the contrary he is generally fighting some quarrel of his economic masters and enemies, the decision of which is of no consequence whatever to him or his class.

Does it not now become plain why the scab is, of all the traitors the world has ever known, the most damnable? He betrays an army whose members are his fellow workers and whose cause is his own. He betrays men and women and babes to a lingering death in city slums and factory dens. He curses unborn generations with the slave's portion. He chains a race to continued bondage and fastens fetters upon babes unborn.

Yet the trade-unionist is right when he vents upon the scab the fiercest punishment within his power, and yet stop a moment. Who is there that has not seen the strong-

est and sturdiest of trade-unionists forced to act the part of the character he loathed with every fiber of his body? Why is this?

Let us look a little closer into this struggle. It is a guerrilla fight. At times all the forces of capitalism are concentrated upon single divisions of the workers. Again, the ranks of labor are scattered by some acts of social advance. A new machine destroys an entire trade. A change in production causes an industry to disappear. Then it is that men find themselves cut loose from the old ties that have bound them. Their union and the trade it represents are alike a thing of the past. Wife and babes are clamoring for food. It is easy to say that a man had better die than scab. Many a man has said this, and meant it too. But how about the little ones? When they are starving, that is another matter. And so another man finds himself between these two horrible alternatives. Shall he betray his class or his family? And who shall judge him if he cries of those who are nearest to him sound louder than the appeal of class interests and trade loyalty?

Look again at this class struggle. What is there in it that forces these horrible choices upon men? Is there no place where all can unite? Is there no battle ground where the fight could be waged without offering such frightful temptations to treason?

If all the workers have a common interest against the possessing enemy, why is there not some point where that interest can be expressed? At the ballot box the line can be drawn clear and distinct. Here the fight can be fought to a finish, and HERE IS THE ONLY PLACE WHERE COMPLETE VICTORY IS POSSIBLE.



Here there is no excuse for deserters. No alternative of starvation confronts them. It is the strategic point where desertion is the most dangerous and treachery the most despicable. It is the place where the most telling blows can be struck, the place where the worst treason can be perpetrated.

Here alone can a victory worthy of the name be achieved for labor. But a single battle need be won upon the political field to end the whole long, horrible war. A victory for labor at the polls would mean that the workers would then take possession collectively of the things necessary to produce wealth. All then would be part owners of capital. None could live by shutting others away from the sources of life.

There are only two ways in which the struggle between capital and labor can end. Either capitalists must own laborers or laborers must own capital. The first was chattel slavery, the last vestiges of which were wiped out in the bloody torrent of the Civil War. The second is the co-operative commonwealth, the next stage of social evolution, when capital, now grown too complex to be owned individually, will be owned by all laborers collectively.

Capitalists have long recognised the much greater importance of the political struggle, and spend infinitely more energy in securing traitors here than what they will expend at the work-shop. But strange as it may seem, the laborers have not yet come to recognise the treachery of the "political scab." A man may still vote for slavery and be accepted with honors among union men. But if he attempts to accept that

slavery for which he has voted, in terms against which his fellow-slaves are in revolt, he is at once the target for all possible manner of attacks.

Is it not about time that union laborers got over this inconsistency? Is it not almost time that the greater crime is seen as well as the less? When laborers once come to realise that by ceasing to play the traitor at the ballot box they can abolish all scabs in the work-shop, then there will be some consistency in their attacks upon the poor devil who sells "out" his fellow slaves for a chance to eat and live. But when they do come to their senses in this regard they will find no scabs to attack any where.

### THE LOCK-OUT.

UNDER the joint auspices of the International Socialist Club and the Sydney Coal Lumpers Union, Tom Mann and Ben Tillett will address meetings on behalf of the locked-out Coal Lumpers as follows:—Protestant Hall, Thursday evening next; Trades Hall (unionists only), Friday night; Newtown bridge (open air), Saturday night; Domain, Sunday afternoon. A procession will take place on Sunday afternoon, moving from Miller's Point, and proceeding via the Trades Hall to the Domain. Full particulars on posters and handbills.

### THESE THINGS OUGHT NOT SO TO BE.

On page 9 of last week's Sydney "Worker" there is a three-column report of the Shop Employees' case in the N.S.W. Arbitration Court. It is alliteratively headed—in the largest of large type—"Soulless Sweaters of Sydney: Appalling revelations in the Arbitration Court." Said revelations mostly concern Mark Foy, Grace Bros., Lassetter, etc., to whom the heading "Soulless Sweaters" undoubtedly refers.

And this is all very good.

But on the opposite page (page 8) there is a six-inch double-column advt. proclaiming the perfection of the clothes they make for you at Mark Foy's; and on page 4 a ten-inch double-column space declares that at Lassetter's "Quality is Economy" and the rest; and on page 6 in a one-inch double-column space, the "Worker" conductors plead with the workers to patronise "Worker" advertisers.

And, in a nutshell, the "Worker" with a single voice in a single issue anathematises the sweaters, and summons their business places, and pleads with the sweated workers to patronise them simply because they advertise in the "Worker."

After many long years of forceful assertion that Protection was responsible for the brutal conditions and sweated wages in Victoria, the "Daily Telegraph" last week went back on all its former attitude, and declared that there was practically no industrial discontent in Victoria, that wages were perfectly satisfactory to both employers and employees and that everything was going along as merrily as a marriage bell. All of this, the "Telegraph" alleged, is due to the operations of the Wages Boards system. The "Telegraph" somersault is made for the purpose of aiding the N.S.W. capitalists to substitute for the present Arbitration Act failure the still greater capitalistic Wages Board failure.

On Sunday night last there was a great gathering in the Mechanics' Institute at Miller's Point, under the auspices of the Coal Lumpers' Union. A musical programme was provided by the International Socialists. Mrs. Wertzel's sweet rendering of "Never More," Swiss Song, and "Killarney," was greatly appreciated, as was also Mr. H. Frien's "Island of Dreams," and "I was dreaming." Other contributors were Misses Larssen (2), and Renie Upton, and Messrs. Hillier, Gray, Davis, and Anderson, with first-class Gramophone selections under the supervision of A. Borax. Mr. Wutke presided at the piano. Short addresses were delivered by the president of the Union, and editor of the "Review."



## THE EVOLUTION OF PROPERTY.

By PAUL  
LAFARGUE.

### FAMILY OR CONSANGUINE COLLECTIVISM.

(Continued.)

RELIGIOUS rites and ceremonies were instituted to impress upon the superstitious minds of primitive peoples the respect due to this private property of the family collectively, so greatly opposed to their communistic usages. In Greece and Italy, on appointed days of the month and year, the chief of the family walked round his fields, along the uncultivated boundary, pushing the victims before him, singing hymns, and offering up sacrifices to the posts or stones, the metes and bounds of the fields, which were converted into divinities—they were the Termini of the Romans, the "divine bournes" of the Greeks. The cultivator was not to approach the landmark, "lest the divinity, on feeling himself struck by the ploughshare, should cry out to him, 'stop, this is my field, yonder is thine.'" The Bible abounds in recommendations to respect the fields of one's neighbour: "Thou shalt not remove thy neighbour's landmark." (Deut. xix., 14.) "Cursed be he that removeth his neighbour's landmark!" Job, who has the

soul of a landlord, numbers among the wickedest the man "whomoves the landmarks." (Job xxiv.) The Cossacks, with a view to inculcating in their children a respect for other people's property, took them out for walks along the boundaries of the fields, whipping them all the way with rods. Plato, who drops his idealism when he deals with property, says, "Our first law must be that no man shall lay a hand on the boundary-mark which divides a field from his neighbour's field, for it must remain unmoved. Let no man remove the stone which he has sworn to leave in its place." (Laws, VIII.) The Etruscans called down maledictions on the heads of the guilty: "He who has touched or removed the landmark shall be condemned by the gods; his house shall disappear; his race become extinct; his lands shall cease to bear fruit; hail, rust, and canicular heat shall destroy his harvests; the limbs of the culprit shall ulcerate and rot."

The spiritual chastisements which make so deep an impression on the wild and fiery imaginations of primitive peoples, having proved inadequate, it became necessary to resort to corporal punishments of unexampled severity—

punishments repugnant to the feelings of barbarian peoples. Savages inflict the most cruel tortures on themselves by way of preparing for a life of perpetual struggle, but such tortures are never punitive; it is the civilised proprietor who has hit upon the *BENE AMAT, BENE CASTIGAT* of the Bible. Catlin, who knew the savages of America well, states that a Sioux chief had expressed his surprise to him at having seen "along the frontier white men whip their children; a thing that is very cruel."

The worst crime that a barbarian can commit is to shed the blood of his clan; if he kills one of its members the entire clan must rise up to take vengeance on him. When a member of a clan was found guilty of murder or any other crime he was expelled, and devoted to the infernal gods, lest any should have to reproach himself with having split the blood of his clan by killing the murderer. Property marks its appearance by teaching the barbarian to trample under foot such pious sentiments; laws are enacted condemning to death all those who attack property. "Whosoever," decrees the law of the Twelve Tables, "shall in the night furtively have cut, or caused to graze on, the crops yielded by the plough, shall, if

he has reached puberty, be devoted to Ceres and put to death; if he has not arrived at puberty he shall be beaten with rods at the will of the magistrate and condemned to repair the damage doubly. The manifest thief (i.e., taken in the act), if a freeman, shall be scourged with rods and delivered up to slavery. The incendiary of a corn-stack shall be whipped and put to death by fire." (Table VIII, secs. 9, 10, 14.) The Saxons punished theft with death. The Burgundian law surpassed the Roman law in cruelty; it condemned to slavery the wives and children under 14 years of age who had not denounced their husbands and fathers guilty of stealing a horse or an ox. Property introduced the common informer into the family.

These moral and material punishments, which are met with in all countries and which are everywhere alike ferocious, abundantly prove the difficulty experienced by the collective form of property in introducing itself into the communist tribes.

(TO BE CONTINUED.)

Why does Sydney "Worker" maintain such an aggravatingly loud silence concerning the lock-out of the Coal Lumpers?



## Week by Week

By H.E.H.

### Slab of Something from a Country Paper.

THE average anti-Socialist paper is never particular as to the sameness of its statements concerning Socialism. We were, therefore, not surprised when we located this slab of idiocy [or mendacity?] in a recent issue of the Molong "Argus":—

"Does Socialism pay? Well, the only journalist in the world who gets £10,000 salary is Arthur Brisbane, editor of a Socialist paper. He writes every day to say that everything on earth should be divided equally."

The fact that no party organ of Socialism has an editor named Brisbane, and the further fact that no Socialist organisation has paid, or is likely to pay, its editors £10,000 a year, and the still further fact that no Socialist has ever written to say that "everything on earth should be divided equally," are circumstances that don't worry the Molong "Argus" worth a cent, and veracity is a small thing when placed in the scales against the class interests that anti-Socialism stands for. But, if "everything on earth should be divided equally"—including the capacity for printing silly chunks of made-on-the-premises "facts" about Socialism and Socialists—some anti-Socialist newspaper men would have to hand over a mighty pile of their chief belongings to the general "divide."

### The Only Industrial Way.

The Cobar workers understand the basic principles of unionism. The Cobar A.M.A., on Sunday afternoon, by an overwhelming majority, declared that any person working in any capacity about the mines, while the engine-drivers and firemen are out, would be guilty of blacklegging. The executive of the A.M.A. is acting in conjunction with the engine-drivers and firemen.

On Saturday the contractors on the various mines met, and decided to ask to have the dirt measured, but the drivers refused to let them down on Monday morning.

Mr. G. H. Blakemore, general manager of the Great Cobar mine, wired from Cobar on Saturday that delegates from the engine-drivers had left there that morning, to endeavour to get the company's engine-drivers at Lithgow to strike. He instructed that a strict watch should be kept for strangers, and that they should be refused admission to the works. A representative, on arrival, approached the company's office with the request that he might hold a meeting on the works, but he was refused admission to the shed.

A meeting of the Smelters' Union was held on Monday afternoon, at which the delegates from Cobar spoke. A motion was carried that the union officials interview Mr. Blakemore next day to see if a settlement could be effected. If this failed, a special meeting was to be called for Saturday.

Had a similar class-conscious spirit of unionism prevailed in Sydney in connection with the Coal Lumpers' Lock-out, the employers would have been forced to surrender a month ago.

### "The Name of Hordern."

The "Newsletter" has arisen to proclaim that millionaire Sam Hordern doesn't sweat his employees. The Haynes paper asserts that "Hordern has 4000 contracted employees, and the Wage List is £1000 a day." Well, 4000 employees at £1000 a day works out at £4,000,000 a day each, and as there are a number of departmental bosses who are paid from £10 to £20 per week each, that average doesn't look too good from a non-unionists' view-point. The "Newsletter," in its positive concern lest the Hordern name should get any dirt on it, protests: "To give credit to the name of Hordern, it has never been associated with the charge of low wages." Hasn't it, though? When all the little sweat-shops in Sydney had conceded a minimum of 17/6 to the millresses, Hordern's firm (largely financed by the well-paid departmental bosses) insisted that 15s was the highest it could go in that direction—although in the end it was forced to give way. The millresses' officials asserted that the weekly wage-average in Hordern's factory at that time did not exceed 13s 6d, and the firm failed to respond to a challenge to produce its books in disproof of the charge. But perhaps the "Newsletter" will say that 13s 6d is not the weekly wage for a working-class girl. Hordern's John Haynes will stick to his beloved "land snails," and leave his wealthy shareholders to cover up the sore spots of their sweating system on Hordern?

A Sample Copy of this Magazine is an invitation to subscribe.

## The Lock-out.

### A Recapitulation and an Appeal.

By H. E. HOLLAND.

FOR nearly six weeks the lock-out of the Coal Lumpers has now lasted, and an appeal has at last gone forth to the Australasian Unionists for financial aid. This appeal, correctly withheld in the early stages of the lock-out, renders desirable a recapitulation of the facts surrounding the conflict. Hence this article.

The lock-out is a determined and undoubtedly pre-arranged effort on the part of the employers to wreck the Coal Lumpers Union.

The trouble originated with the absence on two Saturday afternoons of certain coal lumpers from vessels then coaling. The men, being casual laborers, had a perfect right to the Saturday half-holiday if they desired it; but the fact of their absence was used by the employers to secure from an only too willing Arbitration Court the cancellation of the preference Clause in the Arbitration Court Award.

The foreman, Julius Wolf, is only an incident in the fight. He had made conditions so utterly unbearable by multi-



tinuous acts of petty tyranny and systematic evasion of the Arbitration Court Award—by piling up the baskets of the carriers until, instead of the ordinary load of 2½ cwt., a man was forced to stagger under a weight of 2¾ cwt.; by compelling men to carry these increased loads a greater distance than the Award provided; by systematically black-listing and boycotting men who were true to the principles of unionism and who refused to countenance his evasions; and by studied insults levelled at the men working under him. This led to a determination on the part of certain men that they would not again engage to work on jobs bossed by Wulf. There was absolutely no strike or attempt to strike—for the simple reason that the men were not working. They were unemployed; and when Wulf made a call for coal lumpers, they did not engage with him. In doing that, they exercised a right which belongs to every man—a right which even the Arbitration Court has not yet taken away. Every other foreman was able to secure the services of all the men he required. Wulf “called” less than 20 men; and the refusal of these to work under him was made a pretext by the employers for locking out a

thousand men. In defiance of the law, they set aside the whole award of the Arbitration Court; they established a bureau for the engaging of blacklegs, and presented a remarkable contract which they insisted the employees should sign. This provides that men who are employed and paid by the hour shall give seven days' notice in writing if they wish to be relieved of the obligation to respond to the “call” of the employer or his foreman. Even when the worker has signed the agreement, he is not guaranteed a start; and, if he is given a start, he is only guaranteed three hours' work. For this he must bind himself for seven days. The employers provide a loophole for their own escape from the obligations of the seven days' notice clause by retaining the right to dismiss any man for “incompetency” at a moment's notice, and without any right of appeal whatever.

About 1000 men are locked-out, and approximately 4000 people, including the men's wives and children, are affected.

Australian Unionists will, we are sure, recognise the justice of the fight the Coal Lumpers are making for the preservation of their organisation—an organisation they have maintained through the industrial stress and storm of a quarter of a century, and which it is now sought to wreck because its active existence is regarded as detrimental to the profit-making interests of the Capitalistic Combine of the Waterside.

The Bristol (England) Socialist Society has elected Mrs. Ben Tillotson—now on a visit to Australia—to the local Board of Guardians.

## South Sea Islands

### SOME IMPRESSIONS.

By R.L.J.

(Continued.)

The main difference, speaking broadly, between German and British imperial officials in their respective colonies, lies in the fact that the former are able, young, University men, lacking in colonial experience, but filled with enthusiasm to carry out ideals; hence they commence their careers with numerous blunders, but finally become excellent administrators; then, as a rule, they are taken away to fill diplomatic positions in Europe. The British administrators, as a rule, are old incapables, whose main qualification is subservience to the power of self; they are usually ignorant, selfish, boorish, pigheaded, and money-grabbing—but that does not matter as long as they safeguard the interests of money, or of cotton, or of sugar, or, in short, of the holders. They faithfully execute this duty, fill their pockets as well, and try to forget that there is also the cause of humanity. Of course, there are exceptions to this rule. Sir William McGregor was one, and Mr. Rason, the present administrator of the New Hebrides, is I believe, another.

The laws of Samoa are good; native interests are well looked after, often too well, especially in land matters. In some instances the laws are too rigorous; for example, a native is taxed 20 marks for a passport to visit Fiji, 12 marks for one to Tonga, and 8 for one to Tahiti. This is hard, as the Islanders are fond of travel;

but it serves to keep them at home and mind their lands. Native laws are all powerful, except in cases of murder. German law applies only to Europeans. nominally the German laws of debt and breach of contract apply to the natives too, but it is found impossible to enforce them, so the Government makes no attempt to do so.

Sipivi, an outlaw, was at large in Upolo for a few weeks last year. He was only captured and killed in the struggle after the Government had arrested all the leading chiefs of the island. The natives had sheltered him for some time. He was originally put in prison for killing his wife, and this the natives contended that he had a perfect right to do. As the Government made him work in jail without payment, they held that he was justified in making his escape, and in killing several Europeans who came in his way. During his at-large, the Government officials were so terrified that they all left their suburban and country dwellings, and came to Apia to live till he was shot.

The Germans realise their responsibilities towards the natives more than the British. They strictly enforce the regulations regarding the sale of drink and opium to colored people. The Germans import Chinese to work on the plantations, but deport them as soon as their term of labor is expired. It is to be hoped they will always do so; even then there is a danger, for the Chinamen try to get Samoan wives, pro tempore, as soon as they have learnt the language, and half-caste Chinese are not, as a rule, a very commendable class of citizens. In fact, very few half-castes in Samoa are any good. Usually they only perpetuate



ate the faults of both races, the reason being that the parents take no interest in the half-caste children. Those few half-caste European-Samoans, who have been cared for and educated, are equal to, if not superior to, the average white man. Samoan women make good wives to white men if kept under control, but if they are allowed to remain with their dusky relatives they relapse, and the children become a disgrace to both races.

The cost of living is very high in Samoa; the reason of this is the exorbitant profits made by the traders, especially the German firm (Deutsche Handels and Plantage Gesellschaft) which has extended its operations to other islands. It is quite as powerful in Samoa as the C.S.R. octopus is in Fiji. European foods and clothes are very dear, whilst the natives are paid a minimum for copra. So basely were the natives cheated in the early days that the instinct to cheat the white man in return is bred in them. Even now most of the traders have "faked" balances and scales, and the natives know it. The Government knows it, too, but cannot do much, for the malpractice is too widespread, and interference would give offence in too many quarters. The natives dare not prosecute, for most of them are kept in debt by the storekeepers. One storekeeper used to sell bags of bones to the natives as corned beef, using the meat himself. The natives conceived the happy idea of paying him out by half-filling bags with coconut shells and putting copra on top, and selling these to the trader as copra. It was some time before the trader found out the deceit.

You often hear the natives discuss the dishonest practices of traders whom they thoroughly dislike.

The traders and visitors have to pay high prices for native labor about 4s to 6s a day; the natives will not work for less. The traders, however, encourage them in this in order to make the natives refuse to work for the planters who pay only one mark per day. The traders profit by it in keeping on white competition, and in getting the natives to tend their own cocconut plantations, and in this way they get more copra, and can sell more goods in exchange at their own prices.

The German Firm has plenty of land acquired chiefly in the early days by "rightful" (?) purchase before the natives knew the value of land, or realised what it meant to sell it. Owning one-half of the best land of the country this firm now encourages the native land laws to keep up the value of land, to keep out other traders, and to sell their own properties at a high figure. As their scheme is only partly successful, they blame the Government, and the much-hand-capped planters also blame the Government.

Though the profits of the traders are exorbitant, they are hardly as monstrous as they were some years ago. But the islands suffer through having too many middlemen living on the primary producers. Nearly all the whites are half-caste—excepting Government officials—and traders, and it must be remembered that the German Firm makes its 50 per cent. before the smaller traders get their whack.

(TO BE CONTINUED)

## CONFERENCE PROPOSALS.

At last general meeting of the International Socialist Club, it was resolved to submit the following resolutions to the Melbourne Conference—

1. This Conference affirms its adherence to the resolutions adopted at the International Socialist Congress, at Amsterdam, 1904, and previous Congresses.

2. That the following be the Manifesto of the United Socialist Parties of Australia:

"The economic development of the Bourgeois Society leads with necessity to the downfall of small handicraft, of which the foundation is the private ownership of the worker in the means of production, and transforms him into a propertyless proletarian, while the means of production are the monopoly of a small number of Capitalists and large land-owners.

Hand in hand with this monopolisation of the means of production goes the supplantment of scattered small manufacturers, by colossal giant manufacturers, the concentration of the tools to the machine, a gigantic growth of the productivity of human labor.

But all the advantages of this transformation are monopolised by Capitalists and the large land owners. For the Proletariate and the diminishing middle-section, it is petty Bourgeois farmers, it means growing increase of the insecurity of their existence, of misery of oppression, of enslavement, of debasement, and exploitation.

Only the transformation of the Capitalistic private ownership of the means of production, land, tools, raw material, tools, machines, means of transportation

into social property, and the transformation of the production of goods into a Socialistic production, carried on for, and by the Society, can have the effect to make the great enterprises and the continually growing productivity of social labor, a source of the highest welfare and mutual harmonious perfection, instead of a source of misery and oppression.

"This social transformation does not only mean the liberation of the Proletariate, but the whole human race which suffers under the conditions of to-day. But it can only be the work of the working classes, because all other classes, in spite of the disputes between themselves, and affecting individual interests, stand on the basis of private ownership in the means of production, and have for their common purpose the maintenance of the foundations of Society to-day.

"The struggle of the working-class against Capitalistic exploitation is necessarily a political struggle. The working-class cannot carry on its economic struggle, and develop its economic organization without political rights.

"It cannot effect the transfer of the means of production into the possession of the community, without first having obtained political power. To make this struggle of the working-class a conscious and uniform one, and show its naturally necessary goal, is the mission of Social Democracy.

"The interests of the working-classes are the same in all countries with capitalistic order of production. With the extension of world communications and production for the world's market, the position of the workers of every country becomes more and more dependent on the position of the



workers in other countries. Therefore, the work, which interests equally the workers of all civilised countries, is the liberation of the working classes. Conscious of this fact, the Social Democratic Parties of the world are at one with the class-conscious workers of all countries.

"Social Democracy, therefore, does not fight for new class-privileges, but for the abolition of class-rule, and of the classes themselves, and for the equal rights and equal duties of all without difference of sex or descent. Going out from these views it combats in the Society of to-day, not only the exploitation and oppression of the wage-workers, but every kind of exploitation, be it against a class, a party, a sex, or a race."

3. In accordance with the resolutions adopted at the International Socialist Congress, at Amsterdam, with regard to International Railways as to Socialist Action, Conference affirms:—

a. "That the party rejects all responsibility of any sort under the political and economic conditions, based on Capitalistic production, and, therefore, can in no wise countenance any measure tending to maintain in power the dominant class.

b. "The Social Democracy can accept no participation in the Government under Bourgeois Society, this decision being in accordance with the Kautsky resolution passed at the International Congress of Paris, in 1900.

c. "The Congress further condemns every attempt to mask the ever-growing class-antagonisms, in order to bridge about an understanding with Bourgeois parties."

4. That no Member of the United Socialist Organisation shall seek election as the Candidate of

the Australian Labor Party, at such time as the said Labor Party shall have adopted the Workers' Socialist Objective, "Socialism, as the means of production, distribution, and exchange, to be controlled by a Democratic State, in the interests of the whole community, and the complete emancipation of labor from the domination of Capitalism and Landlordism, and the establishment of social and economic equality between sexes."

5. That Australia shall be represented as a whole at the International Socialist Bureau at Brussels, and that all Socialist organisations shall pay an equal share of the sustentation fee, fixed for Australia at 200 francs per annum.

A number of formal proposals and resolutions are also submitted.

The International Socialist Group (propaganda wing of the International Socialist Club) has been formed, with headquarters at 274 Pitt-street, Sydney. Subscription is 1/ per month in advance, and each member will receive the "Review"—the Group paying the Press Committee for supplies. Members out of work will remain financial without payment of fees.

The German Socialists of Chicago are about to issue a German daily there. There are at least 50,000 German workmen in that city.

Two Socialist trustees have been elected in South Glens Falls, New York.

"Arbitration" in Westralia.

...the Westralian Timber Commission... the wages of certain employees... A fund was organised to help out men, and the employers, and the United-States... charges against J. J. Jones, a L.A., Dr. Jones, president, and J. Ryan, secretary of the Union.

The Police Magistrate, Roe, said that anyone applying money raised in assisting him to take the work the capitalists' view, and found that it was a loss-out, to hold the measure from starting (and it was hard to imagine a more effective way of doing so), was committing an offence. The magistrate told his attempt to hide his consciousness, and, sitting on the

bench, he demonstrated the brutality of Capitalism and the Capitalist Class. Run forward, it is to be made a criminal thing to provide for the children and the wives of industrial workers who fight against Capitalism. They know that the surest road to success for them is when the workers' children hunger; and, by their managerial spokesman, they make it clear that they are determined this the hunger and want of the children is a weapon they mean to retain to conserve their own class interests.

The M.L.A. were fined 25s and costs, or two months' jail; Jones, 210s, or three weeks; and Ryan, 215 or one month.

Here's a precedent for the Waterside Swabbers of Sydney. But what have they done about those seventy penalty summonses against the Coal Lammers?

Books for Socialists

- Upton Sinclair's The Jungle, 3/6; posted, 4/
- Spencer's Education, 3/; posted, 3s 4d.
- W. Goddard's Christian Socialism, 2/6; posted, 3s 10d.
- Revol's Social Unrest, 1/6; posted, 1s 9d.
- Jack London's War of the Classes, 2/6; posted, 2s 10d.
- To arrive—Jaures' Studies in Socialism.

ORDER FROM

The International Socialist Club, 274 Pitt-street, Sydney.

The Socialist

A Bright Exponent of International Socialism. Published Weekly.

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A PAMPHLET YOU SHOULD READ:

Art and Socialism

By JEAN JAURES, the celebrated French Socialist.

Price: One Penny. Posted, 14d. Order from the Secretary, I.S. Club, 274 Pitt-street, Sydney.



## A Parson's Plea.

"RENDER to all their dues," was the text from which the Rev. G. J. A. Bohn, of the Congregational Church, Sittingbourne (England), recently preached.

Some people, he said, would hold that Socialism ought not to be discussed in a place of worship, and some people would like to muzzle a parson, but he was not to be muzzled. The pulpit should not be a coward's castle, and he believed in preaching what appeared to him to be the truth.

The teaching of Socialists was, in many respects, similar to that of Christ. They had preached too much of heaven and not enough of earth. Before they could get people to be good, they had to get a good system of society, under which they could live healthy, happy, and good lives.

What was the church doing, and what has been its object? It had been to keep up a privileged class and a monopoly of this world's goods; it has upheld idleness and riotous luxury for the few, and a system that meant poverty, degradation, and unemployment for the many.

What were they as Christians doing to help with this great work? They had to face it. These Socialists put the churches to shame with their zeal, their earnestness, and their sacrifices for their great and noble ideal. They saw men unemployed craving for work; they saw little children stunted and starved, and their women driven to prostitution. They saw judges of the High Court, generals, archbishops, and clergy, down to prison chaplains, pensioned when old; but what of the workers who alone

produce this wealth? They are thrown on the scrap-heap, and degraded with the hateful work after they had worked hard and produced wealth for others to live in luxury.

Socialism was a high and noble aspiration, and they all ought to be doing something to bring it about. He implored all and sundry, especially young men and women, to study the Socialist ideals.

### "Natural Death."

(The jury returned a verdict of natural death.—Daily Paper.)

DARK—dark and dank,  
The cruel fog, creeping,  
Has hidden the dim bank;  
And there, alone—  
Like a lump of refuse flung  
On its cold steps of stone—  
A woman, pale and young,  
Lies sleeping.

Where the blurr'd light on the stone,  
The cold, cold steps of stone,  
Falls with a fitful shiver  
From the lamp,  
Her wasted, limp hand swings  
Downwards, drearily falling  
With a helpless quiver;  
And a dark curl clings,  
Wild and damp,  
To the starv'd and sunken cheek,  
Death-cold, appalling.

Suddenly out on the night,  
The chill, dread, desert-night  
Of the heartless City,  
The City of wealth and power,  
Clashes the changing hour;  
Relentless hammers of sound  
From a score of churches round.  
In the London that knows no pity—  
And there on her bed of stone,  
Her lonely, stone-cold bed,  
There, in the dark, dank night,  
A woman, wan and white,  
Lies dead.

—"Justice."

The set of verses reprinted on the first page of this number of the "Review" is hereby solemnly commended to the consideration of the leader of the Australian Socialists. It fits his case exactly.

## TO THE SINGERS.

Proud boast is yours! no gold on earth  
As your gold harp rings half so true;  
No prince is placed so high by birth  
That ye for him must service do.  
If ye his dateless death decree,  
No marbles keep his memory long;  
The richest crimson men can see  
Is blood that ye pour forth in song.

O rise to realms of purer air,  
Ye singers, like the soaring lark;  
More ample freedom find ye there  
Than in the palace or the park.  
The love that lives in lowly cot  
May everywhere full well be found;  
And when ye tie your true-love knot,  
Let not your love in chains be bound.

To serve the People be your pride,  
And lead them on to glorious fight;  
When they lie wounded, at their side  
Keep watch and ward the livelong night.  
And if fair Freedom's banners reel,  
And foes in triumph flood the plain,  
Then strongly grasp the sharpened steel,  
Though all your harps be snapt in twain.