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EDITORIAL

WHENEVER the workers—or a section of the workers—attempt to better their conditions, hirelings of the capitalist press prostitute their pens in order to demonstrate to the old ladies of both sexes, that such efforts inevitably involve society in blood-red ruin. The struggles of the transport workers and the miners are cases in point. Prior to the stirring episodes of the past few months the public bogey was Socialism. Every vote, given to a man who happened to believe that the ratepayers should own the local gas-plant, was a vote given for a pernicious order of society in which free lust and atheism would reign supreme. Verily the age of miracles is not yet past! It has been discovered that Socialism, when diluted with municipal milk-and-water, becomes a perfectly virtuous doctrine, and that, therefore, socialists, i.e., of a kind, are respectable people. The marvellous minds behind the British Press, by the aid of their great analytical powers, have discovered that the revolt of the day is remotely removed from the politics of the parish pumps. At the eleventh hour it has been discovered that England is beset by a new peril which has taken the form of a conscious conspiracy against the State. On the face of things, the workers are merely demanding better wages and shorter hours, but in the background, to the gentlemen with the inkhorn, there is the spectre of one long nightmare of bloody barricades, represented by the utterly un-English word—Syndicalism!

The New Peril

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IN view of the attitude of the Press it is well to remember that the gallant miners gave all parties concerned six months' intimation of their intention to seek a minimum wage, thus enabling huge monopolistic undertakings to store up abundant supplies of fuel. Furthermore, the miners' leaders, with the hope of averting a stoppage, actually reduced the men's demands even before coming to grips with the enemy. Syndicalism, forsooth! On the other hand, what has been the attitude of the capitalist class? On the eve of the miners' stoppage, the bankers of the country decided not to give advances upon Trade Union securities, and furthermore, local branches were advised that overdrafts to small traders were not permissable. The railway companies immediately cancelled their least remunerative services with the objective of turning the travelling

public against the miners, although maintaining the same financial returns for a reduced outlay. A gutter press by the aid of sketches, depicted selfish miners wasting their substance in riotous living while little children were starving, and the issuing of lying reports calculated to break down the solidarity of the men, has demonstrated that America has nothing to teach them in the way of Yellow Journalism. We are not for the moment concerned as to whether Syndicalism is a conspiracy against the State, but we do believe that recent events have disclosed a conspiracy against the miners—a conspiracy therefore against the working class. Never in the history of the Labour movement have the organized workers been subject to such an ordeal as that through which the miners are passing.

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IN the earlier stages, cajolery, in the latter, thinly veiled coercion, have been the experiences of the miners' delegates in their negotiations with the panic stricken Premier and his friends, but we are glad to learn that mindful of the railway fiasco, they remained true to their comrades of last August and refused to surrender the Pass. The Government after failing to seduce the men back to work by fair words, informed the world and his wife that they would end the Strike by means of a short Bill containing the principle of a reasonable minimum wage for underground workmen, and adequate safeguards to protect the interests of the employers. The most cursory inspection of the Bill discloses the Machiavellianism behind the whole thing. Year in and year out, the organized workers, the miners especially, have set their faces against compulsory arbitration. The Goverment's short (sic) Bill if ever applied will establish that pernicious principle throughout the coal-mining industry, and on that ground alone must be strenuously fought by all who believe in the right to strike. The miners' fight is a veritable inspiration to their co-workers throughout the world, and we believe they have only to raise a little finger to bring the transport workers and the railwaymen to their side.

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MUCH has been said and written concerning the association of the C. L. C. with the crisis of the moment. We are pleased to realize that many of the men whose names are linked up with the College have thrown themselves whole-heartedly into the workers' fight. The Central Labour College has a great work to perform, that of making the giant of labour *conscious* that he is a giant. The College has in the short space of less than three years given results that justify its existence to the working-class movement. These results, however, are but a foretaste of what the College will yet accomplish for the theoretical development of the Army of Labour. Now is the time for making its claims and aims known throughout the working-

The C. L. C. and the Fight

class movement of the land. The educational value of the fight has been enormous. There will be no turning back, for throughout the length and breadth of the organized labour ranks men are springing up who realize the real relationship betwixt Capital and Labour in all its ugly nakedness. As they grow in numbers, so will the conditions of the workers improve. What little the workers have secured has come through organization which pre-supposes intelligence, and therefore our motto should be, if we are to have any response to Lansbury's call to Revolt! Revolt! Revolt! — Educate! Educate! Educate! But above all an education with working clothes on; an education that will meet the needs of those who produce the World's wealth and make for speedy release from the age-rivetted fetters of slavery; an education that will take us surely to a time in which the labour perils will cease from troubling and the conspirators be at rest.

E. G.

The Problem of Knowledge

By Paul Lafargue—(*Continued*)

THE concepts of pure reason, which, for Plato, were the whole truth, being only cerebral interpretations of sensations, are necessarily erroneous, when the senses furnish incorrect ideas to the brain. Pure Reason, in which Kant lodged certainty, appears so uncertain that we control and verify our reasonings by experience, "the only source of truth," says Poincare in *la Science et l'Hypothèse.* Impure Reason corrects pure Reason. The senses deceive Reason, which in its turn deceives them; and Charron exults: "See what fine science and certainty men can have, when what is within and without are full of falsities and weaknesses and when these principal parts, essential implements of science, deceive one another!"

Public opinion and common sense, on which Socrates and Pyrrho counted in ancient, and Thomas Reid and Roger Collard in modern times are scarcely reassuring, since they are formed from sensations so often faulty: because the sight is illusioned as to the size and movement of the sun, public opinion and common sense declare that the sun revolves round the earth which is situated in the centre of the universe.

The sophists held that, since the sensations produced by an object differ according to individuals and the conditions of the same individual, we cannot construct a science of things. In effect, a science constructed with the sensations only would not be valid for all, it would be personal and vary according to individuals and to the degree that age would transform the senses of its constructor.

Nevertheless, as Le Dantec proclaims it, we are living and our species has not disappeared; it follows then that it has had a minimum of knowledge, as to the external world, more or less

extended and exact to adapt itself to the natural and social environments which it has traversed. It must needs be also that this minimum of knowledge is valid for all, since men of differing race and land have instituted family and social organizations, forms of property and modes of production similar, and evolving in the same direction; they have equally elaborated a like common sense, as popular proverbs prove, which, as Vico remarks, are in all lands of the same substance, although they may be expressed in different forms. In order that there may have been an economic and social evolution and a common-sense analogous among all the peoples of the earth, it has been necessary that this minimum of knowledge valid for all, developed itself according as man multiplied his experiences.

This analogy, bringing the same consequences, is extended to the animals for "their is great neighbourliness and relationship between man and the other animals," says Charron. It is certain, as the sophists thought, that eyes with elongated pupils of certain vertebrates and the eyes with facets of insects, as the eyes with prominent cornea and of crystalline strongly convex of the short-sighted, and the eyes with cornea and crystalline flattened of old men have an unlike perception of the same object; this does not prevent them from furnishing to animals and to man a like knowledge of the external world sufficiently exact to permit them to procure themselves the means of subsistence, defence, protection, and the bringing up of their little ones. Animals and men, because they are formed from the same matter, because they have an identical cellular structure of their organs and because, to live and perpetuate themselves, they have had an infinite number of experiences more or less alike, have been able in consequence to experience analogous sensations and to act on common perceptions. It is, for example, more than probable that animals possess the first axioms of mathematics: the ass, said Diognenes, knows, as well as a geometrician, that the straight line is the shortest way to go to the manger and the trough; pigeons begin to brood only when the female has laid two eggs, as if they knew that $1 + 1 = 2$; sheep have an idea of time, they know their hour of return to the fold as well as the shepherd; chickens, although pure reason may be there of no account, have the idea of space and show it by their hesitation to throw themselves from a high perch. This idea of space is not innate, that is to say instinctive; one can easily observe the acquistion of it by dogs a few days old. One is obliged to recognize that, despite the diversity of sensations caused by the same objects in the case of animals and men, they give place to a like intellectual representation, because the one and the other have been moulded from the same matter.

If it is impossible to refuse a minimum of exact knowledge to animals and to men, it is necessary to declare with Freycinet "the singular adequation between the external world and the intelligence" which Parmenides had presented when he said that *it is only that*

which can be, which can be thought and which brings it about that "logarithms and their combinations, that is to say mathematical language, such as men have been able to create, lends itself marvellously to the expression of the operations of nature. . . . . Formulæ imagined for theoretical speculations are found after the event in exact correspondence with natural phenomena and have become the most appropriate translation of them. "Who could suspect that the law of spherical surfaces, recognized as proportional to the squares of their radii, would be one day the law of the decrease of gravity and the other radiating forces; that the series of unequal numbers would represent the spaces run through by a body falling freely in space, during the successive periods of its fall; that the properties of curves resulting from the intersection of a cone by a plane variously inclined to its axis, demonstrated more than two thousand years ago by Apollonius, of Perga, would become the astronomical laws of Kepler." And Freycinet adds: "It is difficult to see in these facts, pure coincidence and to attribute such frequent agreements to chance. I find therefrom that human intelligence and nature enter into a general plane, in virtue of which the former is admirably disposed to understand the latter." * The general plane of Freycinet, which would suppose a maker of planes, might well be only the material compositions of the universe, the same everywhere; in effect, thinking matter and inanimate matter are formed from the same elements and it is because of that that human intelligence can comprehend nature. "The spirit, being immaterial," said Berkeley, "rightly, cannot perceive material objects." Thinking matter can.

This minimum of Knowledge, which we cannot deny to men, is not science, but is the prelude thereto: if, to know the external world, he had confined himself only to the service of his senses, his knowledge would have scarcely surpassed that of the animals, whose senses are more perfect, except the sense of touch, extraordinarily developed by the use of the hand.

Geometry, for example, would not have been born, if man had not invented the stick to know the length and breadth of his fields, instead of trusting to his eye to estimate them. The stick which primitive people made use of to measure arable lands, distributed yearly to the families of the gens or of the village, is of such great utility to them that it acquires a mystic character: the peasants of the Russian *mir* call it the sacred stick, and place it in the church; and the Egyptians took the cubit, the unit of measure of agrarian divisions, for the hieroglyphic symbol of Truth and of Justice; everything which it measured was true and just.

An end of wood, a stick, replaces a sense; from which time the length of a field is no more a sensation of the eye, uncertain and differing according to individuals, but a multiple of the unvarying

* De Freycinet, Essai sur la philosophie des sciences, 1895.

stick; what it measures instead of giving rise to disputes, as do the estimates of the eye, is declared true and just.

We know the qualities or properties of things by the impressions which they make on our senses: sensation is our first method of entering into relations with the external world, and as long as the low age continues it is our only method of knowing things; savages use it almost exclusively; hence the superiority of their senses. But the properties of things impress also inanimate bodies. The weight of a thing makes itself felt on the tray of a balance, as on our hand; its hardness, its heat, its light, &c., affect inanimate bodies as they do our living body. We can, then, define the quality or the property of a thing as, *the power which it possesses of producing an action on animate and inanimate bodies.*

The sensibility of inanimate bodies is even more delicate than that of animate bodies: it reacts on the properties of things which, as, for example, the Herzian waves of wireless telegraphy, do not disturb our senses, but affect a tube of metallic filings; we could not appreciate the hardness of different kinds of steel if we made use of our senses, instead of using Brinell's ball and Keep's drill. It follows, therefore, that we can utilize the sensibility of inanimate bodies to know the properties of bodies, make use of a column of mercury to measure the temperature, of the litmus of the sunflower to reveal the acidity of a liquid, &c. Kant and the neo-Kantians commit a grave error when they say that we know the properties of things only by our senses. It is not the uncertain and differing sensations of man which furnish the elements of scientific knowledge but the sensations, certain and always alike of inanimate bodies; so, when we had recourse only to variable human sensations, it was impossible to know with any exactitude the temperature of the atmosphere, we know it with scientific accuracy since the never varying sensibility of the mercury registers it. Two astronomers stationed before the same star, gave always differing rough sketches; while the photographic plate, "this retina of the scholar," as Jansen calls it, reproduces the exact image of it; as it has the advantage over the eye, of being free from all personal interpretation and of preserving faithfully the record of cumulative impressions, astronomers substitute photography more and more for ocular observations. The little apparatus of Moneuvrier, founded on electric resistence proportioned to the quantity of water of a wine-mixture, detects the watering of wines, better than the palate of the finest taster. Cryoscipic analysis permits the estimating of the watering of milk by its degree of congelation, and of diagnosing at a distance the state of health of the milch-cow, which the most experienced veterinary could not do. Man knows the sound of his own voice, only since phonography reproduces it; and then he does not recognize it, for he hears it, as others hear it, without the resonance of the head.

Knowledge exact and valid for all, because always the same, acquired by the substitution of inanimate bodies for the senses of men,

induces the physician and the psychologist to use them to diagnose the diseases of the body and to study the psychic qualities of the Ego. Socrates said: "Know thyself"; modern philosophy adds: "by the aid of non-thinking matter."

Science replaces everywhere where it is possible the senses of the scholar by the sensations of inanimate bodies. There are sciences where the substitution is almost complete; the chemist uses none of his senses to know the properties of sulphuric acid and other bodies which he decomposes and recomposes. We could add to him or take away from him a sense without modifying his scientific knowledge, for it is not a sensorial knowledge, subject to error and to variations, but the knowledge of matter by inanimate matter, not subject to error and variations.

Industrial production which formerly preceded science, keeps pace with it to-day: while it depended for its control on the senses of man, it was uncertain and the routine which ruled there could not furnish any plausible explanation of the vagaries of defective manufacture; it has become certain since we had recourse to registering instruments of every kind, from the most simple, (thermometer, manometer, &c.), to the most complex (voltameter, amperemeter, pyrometer, analyser of gas, calorimeter, &c.).

The replacing of the sensation of human matter by the sensibility of inanimate matter allowing us to know, for example, temperature by the number of the degrees of the mercury column, sound by the number of vibrations per second, &c., transforms what is quality for man into quantity for matter. This transformation permits the establishment of numerical relations between phenomena and changes the nature of knowledge. The qualitative knowledge of an object is the knowledge of it relative to man, and the quantitative knowledge of an object is the knowledge of it relative to other objects. Man is no more the measure of all things, there are objects which act as measures of objects. The principle of subjectivity, the point of departure of the subjective philosophy of the bourgeois class, is replaced by the principle of objectivity.

The senses, even when they do not deceive, acquire a knowledge of things extremely limited; they distinguish only a restricted number of their qualities: the eye, for example, does not pierce the tenth part of the solar spectrum; its power of perception is infinitely inferior to that of inanimate matter. There where the eyes of the astronomer does not succeed in piercing the darkness, in these desert places, which Herschell qualifies as "a coalsack," the plate of gelatino-bromide of silver, makes to appear new masses of stars and of diffuse cosmic matter: in proportion as photographic plates become more sensitive, astronomic knowledge extends to regions more and more remote.

We are ignorant of the limits to the sensibility of inanimate matter; that of scientific instruments is limited but it perfects itself and grows every day. The thermometer, which can scarcely measure a hundredth

of a degree, leaves us in ignorance of phenomena which the bolometer makes known: this instrument, based on the electric resistence of metals, influenced by heat, being able to measure the millionth of a degree, revealed that the solar spectrum was more extended than one supposed. Scientific knowledge progresses, not at all as the senses perfect themselves, but as the methods of utilization of the sensitiveness of inanimate matter generalize themselves, and as the instruments of research and of control multiply and become more sensitive.

But the knowledge of things will remain always incomplete because of the imperfection of the senses and of the instruments which replace them and because of the method which we must employ to study them.

An object is not a spontaneous product, it is determined by a concourse of innumerable facts, anterior and concomitant; it is never identical with itself; influenced by innumerable objects of its environment, it is in eternal becoming. We ought, to study it, to abstract it from its environment, to consider it as invariable, and to examine its properties separately, one after another, and not to hold count of their modifications and actions one on another. The abstract sciences have not proceeded otherwise; they have attained to the object of their studies—the point, the line, the plane, the numbers, &c.—by extracting them, by abstracting them from the surrounding environment, and in depriving them of their qualities transforming them into beings of the reason, into imaginary entities having no objective reality and existing only in the brains which think them.*

For this reason, speculative deductions of mathematicians do not arise from the senses and are not subject to their causes of error; and when they are logically linked, they are valid for all, because conformed to the general general law of the human understanding. Thus the geometries of Euclid, of Riemann, and of Lobauchewsky, although contradictory, are held as true by mathematicians, because their propositions are logically bound one to another.

The physical sciences which replace the human senses by inanimate bodies, are quite as valid for all as the the abstract sciences, because the scholar does not analyse his sensations; he does not study the impressions of objects on his senses, but on other objects; he registers them and classifies them to deduce from them, theoretical

* The number and the thing are thought of together by the savage: the thumb is for him one; the forefinger two; the hand five; the thumb of the other hand six; the two hands ten: the Roman figures demonstrate this mode of numeration: i, is the thumb; v, the hand of which the middle fingers are bent back, while the thumb and the little finger are straightened; x, are the two hands opposed. When he has finished touching and naming his fingers; the savage goes on to the toes, a foot and two hands are fifteen; two feet and two hands twenty or a man. The number is for him a property of things, as light, heat, electricity, &c., are for the civilized man. It is then detached from things to become a being of the reason, which is treated as a thing. The point, the line, the plane, are equally detached from the body, whereof they are the properties; the point is deprived of the three dimensions of the body, the line of two and the plane of one. Mathematicians work with these imaginary entities, created by thought in the course of time, combine them together and analyse their combinations, as chemists combine simple bodies, given by nature and analyse their combinations.

and practical consequences, which, being capable of more or less logical deductions, are more or less true and valid for all; he does not reason on the effects of objects on his senses, but on their effects on other objects. Knowledge, subjective as it was when it was founded on the ideas furnished by the senses, becomes objective, because it is founded on the ideas furnished by objects. The mordant and irrefutable criticism of the Greek sophists which saps the foundations of subjective knowledge, has no hold on objective knowledge.

The sophists, those fearless demolishers of subjective knowledge, by an inconceivable contradiction, took man, whose knowledge they contested, for the measure of all, and abandoned the primitive philosophy of nature to prop up the subjective philosophy of the bourgeois class. The men of science, who have created the objective knowledge of things, taking up again the old philosophy, disdained by the sophists, elaborate in our days a new and grandiose philosophy of the universe.

Translated from the French for the "*Plebs*" *Magazine* by A. J. HACKING, M.A., Central Labour College.

Brains Behind the Strike

FOREWORD.—The article printed below is worth reproducing, it shows far more understanding of the present position in the world of Labour than most of the Press scribes seem capable of absorbing. The same writer has an article in the *English Review* for March. The latter article is much on the same lines as the *Weekly Dispatch* article, but is much more detailed. The *English Review* offers plenty of scope for criticism, no doubt the writer, with all his desire to do justice to the subject from the revolutionary standpoint, has found the truth of the oft-repeated dictum in our columns, viz., the impossibility of being impartial. That he really made a thorough attempt to understand and appreciate the new forces at work in the ranks of Labour is seen from his forecast in the *English Review* article, of the success of our friend George Brown for the office of General Organiser to the Amalgamated Society of Railway Servants. Only careful inquiry could have led an outsider to forecast "Smiler's" victory over such a strong opponent as Mr. Charles, a former President of the A.S.R.S., (and while we are on this point our hearty congratulations to George Brown and the A.S.R.S. on his election to such an important position in his Union). In view of the Press' cowardly lamentations and hysterical shrieks, general woeful ignorance of the causes of the present Labour unrest, utter inability to understand the aims and needs of the mighty power—organized Labour—which modern Capitalism has evoked and which is now chronically forced into struggles with its creator on the industrial field, the efforts of Mr. Rowland Kenney's deserve a passing tribute of praise and—is it too much to hope that other journalists may try and improve on his efforts? Not that journalists are really the only or chief criminals in this respect, from the Liberal Cabinet downwards—or upwards—all the so-called public men have been busy demonstrating their lack of reasoning powers by clamouring for

penal measures to be taken against agitators, and in these days it seems, according to these gentry, that all agitators, agitations, strikes, &c., are to be traced to one source, the growth of Syndicalism, as though agitation and agitators were new growths like this modern Frankenstein of Capitalism undoubtedly is—the inference being, in spite of history that economic movements and the ideas to which they give rise can by wiped out by legal penalties, and lectures from doddering old gentlemen on the Bench who in most cases would be much better off in a Home.

Rise of a New Intellectual Force that has the Country at its Mercy

THE present coal strike has brought home to the public the fact that within the last few years the country has silently come under the domination of a new force. This is the scientific "strike-maker," who actually goes through a period of educational training with the set purpose of enabling him to organize and carry on campaigns against capital with the tactical genius of a Kitchener. Below is explained how this force has arisen and how the generals, captains, and lieutenants of the new conquest are taught their business.

By Rowland Kenney.

The prevalent spirit of discontent among the organized forces of labour in Britain has brought a number of interesting points to light, but probably the most significant is the demonstrated fact that a new spirit—a new intellectual force—is dominating the men.

This is manifested in a number of ways. There are far-reaching influences at work the importance of which cannot be over-estimated. A few years ago it was thought that the day of strikes was over. A new plan of campaign was formed, a new movement initiated. The whole trade union world had been stirred by the decision of the judges in the Taff Vale case in 1901. This judgment practically rendered peaceful picketing an illegal act, and made the trade unions, as such, responsible for the unconstitutional actions of their individual officers.

Failure of Sectional Strikes.

Added to the deep resentment felt by trade unionists against the Taff Vale decision was the effect of the strenuous agitation of the militant Socialists in favour of political methods of labour warfare and the disturbing fact that the sectional strikes then being waged generally ended in a victory for the masters.

The natural result of this combination of circumstances was the formation of the Labour Party and the election of thirty independent Labour representatives to the 1906 Parliament.

For a time the Labour Party exercised some power over legislation. The members of the other political parties awakened to the fact that their handling of the Parliamentary machine did not satisfy the

workers, and a number of Bills of direct interest to Labour were forced from the Liberal Government.

The more militant trade unionists were not content with this however. It had no effect on the matters most important to Labour: wages did not rise, the prices of necessaries of life increased, and numbers of men, able and willing to work, were continually out of employment.

The Change in Tactics.

Whether the Labour Party justified its existence as a separate parliamentary party in other ways I am not concerned to argue just now. It is sufficient to state that it had no influence on these vital issues.

Then came a change in the tactics of some divisions of the industrial forces. They made what was considered by the politcals as a step backward and appealed to the old method of force; they struck work for higher wages and paid no attention to the commands or entreaties of the old "leaders."

The first outbreaks were marred by the old weakness, they were sectional in character; but the new ideas of combination had taken root, and on June 14 of last year the Seamen's and Firemen's Union called a general strike and tied up the shipping in nearly every port of the country.

Then came the dockers' turn, when every section of the hundred thousand strikers on Thames-side refused to return to work until the demands of all had been met.

The seamen's and the dockers' strikes were grave enough, but the railway strike last August brought the country to the verge of civil war. It was one of the greatest demonstrations of the effectiveness of combination in the history of Trade Unionism, eclipsed only by the general coal strike of the present month.

The New Power.

Now why is it that the malcontent forces of labour have so suddenly turned to the strike weapon and refashioned it in such a form that it now practically delivers the country into their hands? Why are the strikes so successful in their immediate aim—the dislocation or temporary paralysis of industry?

The uninformed condemn the leaders. But in most cases the leaders have been conspicuous by their efforts to keep the men back instead of pressing them forward. There is also some talk of Syndicalism. This is, in a sense, justified, although there has been little conscious effort to spread Syndicalist doctrines in this country—little, that is, compared to the amount of agitation generally needed to get the working classes to move in any particular direction. In fact, the majority of British workers do not know what the word Syndicalism means, although their present tactics of a general strike in one industry are identical with the French Syndicalists' first step in the scheme of revolution.

The reason for the drastic changes in the policy of labour is, in a phrase, the spread of education. The rudiments of an education which were thrust upon the workers by the Education Act of 1870 led to serious results in an unlooked for direction. It could not be expected that any worker's child with a yearning for knowledge—and there are thousands of them—would be satisfied with a mere glimpse of the glories of literature, science, and art, and then enter the mill or the mine to spend the rest of its life in sordid toil, ignoring the dreams and promises of childhood. Night schools were opened where the tuition of early years could be continued. There was technical education calculated to make the student-worker more fit to contend with others in the struggle for existence, and gradually a new conception of the mental requirements of the worker as a militant unit in the frequent struggles with the masters came into being.

Foundation of the "C. L. C."

Numbers of young men arrived at the conclusion that to make any lasting change in the complex fabric of modern society some knowledge of the social sciences was required, and owing to the generosity of a wealthy American the Ruskin College was opened at Oxford in 1899.

For a number of years the flower of the youth of labour studied such important subjects as political economy, industrial history, and a dozen others calculated to train them as worthy representatives of working-class aspirations.

But three years ago the most revolutionary section of the students and their supporters, with the principal lecturer, Mr. Dennis Hird, M.A., at their head, decided that Ruskin had fallen away from its original object and become useless so far as a training ground for fighting trade unionists was concerned, and a new college, the C.L.C. (Central Labour College) was formed. The work of the C.L.C. is frankly revolutionary in tendency. It states that Labour must achieve its own liberty and its own rights, and that, as education must now play an important part in the work of Labour, it sets out to give the necessary training.

The subjects it teaches are all approached from this viewpoint. The theory of economics is expounded according to the works of Karl Marx. Its teachings of history is devoted to showing the past struggles of the various groups in society. It claims that the interests of capital and labour are diametrically opposed; that if at any time the workers take more than heretofore of the aggregate amount of wealth produced, the profits of the masters must necessarily be less; both cannot get more, consequently masters and men can never make common cause with each other.

The "C.L.C." in the Coal War.

It says, in effect, we are concerned with the man as a worker, not with the worker as a man; consequently we are not out to

manufacture "citizens." The "citizen" is an empty abstraction. To us our students are not citizens, they are wage earners, and as wage earners we educate them. This insistence of the C.L.C. teaching on the necessity for a general recognition of class interests among the workers is having tremendous influence. By means of its correspondence classes, established in numerous industrial centres throughout the country, a host of trade unionists are being taught that the relation between capital and labour must be one of unceasing antagonism.

In the present coal war the C.L.C. men have played an important part. Mr. Vernon Hartshorn, one of the heads of the South Wales miners—who have held out so stubbornly against any compromise on the minimum wage question—has stated that the real force behind the South Wales movement is the group of C.L.C. men who have been trained by Mr. Dennis Hird and are now most uncompromising in their hostility to the owners. Speaking at the opening of the new premises of the C.L.C. at Earl's Court last November, Mr. Hartshorn said: "It is delightful to sit in the miners' conferences and listen to the way in which those who have been trained in the Labour College expose the old fallacies. It is not the men who are at present at the head of the industrial movement who are responsible for the coming contest, but those who have been doing the quiet, intellectual work of training the young men." Thus the third division of the labour forces—the educational—has began to play its part. *Weekly Dispatch*, March 10th, 1912.

"It Moves"

IT has often been our lot to review books for the benefit of our readers, whose opinions may vary however as to the judgment exercised. There are good, bad, and indifferent books which we in our self-appointed task have endeavoured to discriminate. As the cheaper editions, no doubt, probably interest the majority of our contributors we have often directed our attention to these publications, and at present a very handy little volume is the object of our remarks. The subject matter of the book is Evolution. Evolution is not the mere accumulation of facts, nor the postulation of reasonable hypotheses, but rather an attitude, an intellectual attitude to phenomena. Evolutionary concept must be the corner stone of any educational structure. To the child at school his chemistry is apart from his botany, his Euclid is distinct from historical commercial development, and the correlation of his numerous subjects is generally ignored. That, however, is often changed by the logic of fact when he leaves the school-house for the workshop. Fortunately the scientific world generally accepts

the theory of Evolution, and its tenets are becoming more widely accepted. The book may be calculated to do valuable work in the general diffusing of certain aspects of Evolution. For price and perspicuity it is worth reading and recommending.

Explanatory of Evolution in the opening pages we are told that it is "Changing order and orderly change, and this is everywhere in nature, inorganic and organic, in individual and social life." If one has already read anything on the historical development of Evolution as a theory, as in Clodd's *Pioneers of Evolution*, *The Coming of Evolution* by Judd, and other books of similar nature, the passing reference to the progress of this view from Kant to Lockyer in Astronomy,—from Lucretius, the Alchemist, to Ramsay in chemistry, from Leonardo and Palissy to Lyell and Darwin in Geology and Biology, will be more readily appreciated. The writers of the book inform us that the Modern Theory of Evolution received an impetus as the formulation of a scientific doctrine in the latter part of the 18th century. This was the period of the French Revolution and connotes changes in all departments of human activity. These changes are again summarized to the student in the Industrial Revolution. The authors make a point of "Natural Selection" as a distinct theory evolved by the conditions of that age, and in Darwin "the age found its man and the hour its voice." Darwin and his research work, March and his fossil horse, "cheval de bataille" of evolutionists, as it is termed, Hyatt's snails, the Archeopteryx resident in the British Museum, and others, are all advanced as evidence, whilst contributions from Anatomists, Embryologists and Physiologists are utilized to show the doctrine of descent. Of course much of this evidence reappears in every book on Evolution, but the treatment is slightly varied.

It is a very significant fact, however, that this book has been written quite recently, and the leading features in advanced evolutionary research are given. This is its main recommendation. To those who have read Ward's Sociology, Pure and Applied, it will not appear a strange assertion to say that "Evolution is a succession of achievement," and it would be difficult to say whether the above statement be a wider application or a mere coincidence, a reiteration of the same principle. Ch. III. is pregnant with interest although the earth's beginnings and life is discussed, as in *Easy Outlines of Evolution*.

The Animal, Vegetable and Mineral Myth is refuted in favour of the Linnean classification. The protoplasmic basis and the change from Protozoa to Metazoa is outlined. The origin of Sex

with its characteristics, Anabolic and Katabolic, is discussed in a limited way, and this is followed by a chapter devoted to the subjects which are engaging the attentions of the scientific men, and humanity well wishers—Variation and Heredity. Heredity is "like tends to beget like." Variation, its cause and cure, is as yet less liable to rigid explanation. Variations are thought to be the result of environment and functional influences indicated by individual modifications, and which when accumulated, result in distinct species. This is essentially Darwinian. With a correlation of variations, mutation is made possible. The Mutation Theory of De Vries with the evidence is considered, and then immediately followed by Mendelism with its Dominants and Recessives, and the Weismannian hypothesis of Germinal Continuity. Diagrams are used to illustrate Mendel's idea. Weismann has germinal continuity, parent and offspring, Mendel conceives hereditary relation, and in a strict sense parental and fillial germ cells. And again "Weismann helps to explain organs sunk below the level of selections and exaggerated organs beyond the limit of demonstrable utility." This is an effort to deal with atrophied organs and abnormalities, hitherto great stumbling blocks in a theory of variation.

The call for the practical application of evolutionary principles is expressed in the Eugenic Movement. How life can be controlled is a problem of interest to all. To previous contributors, like Buffon, we are indebted for a belief that the environment is the all-important factor, Goethe thought the inherent powers of the organisms, whilst men like Lamark said that function was the only means of change. These, environment, organism and function, together with Natural Selection, showed Darwin's superiority. Yet to-day we have theories akin to the foregoing. Semon propounds the idea of "engrams" residual effects which remain after the stimulus. The sum of these "engrams" is the "Mneme" of the organisms "its organic lore," "its bodily and subconscious memory." This theory is put forward as effecting evolution in that "the effects of oft-repeated stimuli may go through the organisms by means of nerve paths, protoplasmic bridges and fluent blood." Goethe's inherent powers of the organism are paralleled by Bergson's vitalism. To the student the moral is clear. There is an imperative necessity of correlation, and clearer knowledge of social origins and interaction, a linking up of the sciences like biology, psychology, and philosophy, in short an evolutionary Sociology which shall be the all-embracing Philosophy. The book indicates social parallels with the main theories advanced

in its pages which again form evidence for certain schools of economic thought. In the latter portion of the book radiant points of suggestions for reflection are raised.

"Is your science a new anthromorphism?" What is there to substantiate the theory that: The biological is a projection of sociological development? What are the relations of Hunger and Love and Co-operation? All these questions are woven in and dealt with in a tentative way. To those interested in these subjects the book must not be missed, to those who are not it must be read. *Evolution*, Thomson and Geddes, 1/-, Home University Library, Williams and Norgate.

MEREDITH F. TITTERINGTON.

The above matter was already in the hands of our Printer when I fortunately came across an exceedingly interesting article in the March number of *The Nineteenth Century and After*, 2/6. The article was upon the Transmission of Acquired Characteristics by Kropotkin. One cannot afford to ignore this latest contribution on a much discussed topic. It is explanatory as well as critical, and will undoubtedly give valuable assistance in the way of a general understanding of a vexed question. It was impossible, for an obvious reason, to incorporate the gist of the article in the above, but it is advisable to mention it in this issue, as the number of the journal in which Kropotkin has written may be missing from the library tables if the information came at a later date. M.F.T.

In a Nut-Shell

SOCIALISM is the synthesis of two sets of laws, one economic; the other sociologic.

The leading economic law that carries Socialism in its folds is the Law of Value—Value in Exchange.

The Law of Value establishes that the standard by which goods are exchanged is the amount of labour-power crystallized in them, and socially necessary for their production.

From the Law of Value flow two others, corollary to it, under the system of the private ownership of the necessaries for wealth production, that is, the Capitalist System.

The first corollary is that the articles or merchandise turned out by the operator of superior capital, being more numerous and turned out with less expenditure of labour-power than the articles of

merchandise that are turned out by the operator of inferior capital, drive the latter out of the market. To illustrate:

If at a given time the machinery (capital) for producing calico enables each operator to produce 10 yards in 12 hours, and the same amount of labour-power produces 4 bushels of potatoes, then the calico and the potatoes will exchange in the market at—

10 yards for 4 bushels.

If the machinery, operated by one of the operators, has improved and it turns out 20 yards in 12 hours, then the exchange in the market will be—

20 yards for 4 bushels,

consequently, the operators operating the same machinery as before, will have to exchange in the market at—

10 yards for 2 bushels.

If the machinery, operated by that one of the operators, improves so much more that it turns out 100 yards, then the exchange in the market will be—

100 yards for 4 bushels,

with the consequence that the operators who have none but the old style machinery to produce with are compelled to exchange in the market at—

10 yards for only $\frac{4}{10}$ of a bushel.

In this progression is read, on the other hand, the finish of the small producer, and, on the other, the concentration of capital, in short, the Trust, that contrivance of production that turns out the largest number of useful articles with the least possible expenditure of human labour. Against this progression all Anti-Trust Laws, Commerce Laws, with or without the application of the "Rule of Reason," are as effective as the noise of tin kettles to affect sun and moon eclipses.

The second corollary to the economic Law of Value is that the working man, the proletarian, the man wholly without the necessaries for production, is lowered to the status of merchandise, to be bought and sold in the Labour Market under laws identical with those under which all other merchandise is bought and sold. In that economic law is read the inevitable decline of the human factor in production. In view of that fact no "Labour Law" enacted by the Capitalist Class can bring re-dress, on the contrary. The main effect of such laws, unless quickly followed with revolutionary moves, is to perform the part of social parachutes—they render the decline slow, unperceived, gradual, yet nevertheless steady, and, therefore, all the surer.

The sociologic laws, which merge with the economic laws just outlined are :—

1. The trend of society is to produce with ever increasing abundance and decreasing human exertion, so as to insure to all the material necessaries of life to the end that the race be raised above the level of the brute, and of the brutifying compulsion of toil for bare existence.

2. The material means toward that consummation is the ever more perfect tool of production. In the measure that the tool is perfected the goal is reached. The Trust is, mechanically, the most perfect stage yet reached by the tool.

3. The process of the perfection of the tool compels co-operative labour to an ever widening extent.

4. The tool of production is the weapon of Man against Slavery. Without the tool Man is Nature's slave. In the measure that the tool improves, the intensity of the slavery declines.

5. The mere existence of the tool does not bring about Man's emancipation from the bondage of material necessities. The perfected tool only brings about the potentiality of Man's emancipation.

6. Toolless man being the slave of Nature, it follows that the tool having come into existence, the toolless individual becomes the slave of the tool-holding individual. That is Capitalist Society.

7. The nature of the tool dictates the system of its ownership. The collectively operated tool must be owned collectively.

8. The social system pivoted upon the private ownership of the collectively wielded weapon of production is reflected in the "political system" of government.

9. The "political system" of government is a system of oppression—the oppression of the slave by the slave-holder.

10. So long as the tool is not perfect enough to be able to accomplish its emancipatory function, the slave-holder and slave, or the Classes, are inevitable. All efforts—whether sentimental, or blindly rebellious,—to remove or even mitigate the evils of such a social system are vain. In the measure that the emancipatory possibilities of the tool ripen, the strain of the Class Struggle is intensified and social discontent increases and takes organized shape.

11. Social discontent is the badge of a subject Class. When the subjection is no longer a social necessity, that Class is ripened into a Revolutionary Class.

12. The economic laws which decree the fated bankruptcy of the small holders and their fated conversion into proletarians, fated

under capitalism to the status of merchandise, together with the sociologic laws that cluster around and flow from the tool of production, determine at once the structure of the revolutionary organization and its goal.

From the synthesis of these laws, or be it their convergence, arises Socialism—a revolutionary social movement, which taking evolution by the hand, eliminates the economic and political ills that to-day afflict society.

In other words, Socialism is the logical sequence of economic and sociologic development. It is the movement which overthrows the Political State; rears the Industrial State in its place; harmonizes the system of ownership with the collective system of operating the plants of production; and abolishes economic, the foundation of all slavery.

Such being the material basis of Socialism, the Social Movement is the sole one that furnishes the foundation and shelter for the loftiest aspirations of the loftiest minds of all Ages—the Brotherhood of Man. D. De Leon, 12-VIII-11.

The Gold-making Angel

(*Continued*)

AT first men were so bewildered that they sank in amazement before the marvel. But when first one and then another stole into all the towns with baskets or sacks full of pure gold, men grasped the new fact and the stampede began; in a few hours the foundations of civilization were out of joint. In the mad rush several were trampled to death, but as every hour showed an increased extent of treasure, and every messenger brought news of more and more gold, men and women gathered it freely till their rooms were full or they were faint with weariness.

As the tidings spread, the society of Europe stood still and Ireland became the centre of the earth. Landlords who had not seen the Isle for a quarter of a century hurried across to protect their possessions, or to make new claims of lakes or islands.

Within a week, the Stock Exchange in London was shut up. The trains were more crowded than on a Derby day. £20 a head was refused for conveying passengers across from Holyhead. Most trades stopped. Landlords who wished to take action to establish claims were unable to do so, for all lawyers and barristers were taking advantage of their own special millenium. There was not a single policemen left in the force, and the barracks were all deserted and empty. All religious worship ceased absolutely. In the whole

country no living being said prayers, except those invalids who were unable to rise from their beds—and theirs were curses. Millionaires travelled in third-class carriages, eighteen of them in a single compartment. The Royal families of Europe went to Monte Carlo, as the only place where they would not quarrel, for they knew that the lion's share of the wealth would be as certain to come to them, as industrious people are to die poor. But the German Emperor wanted more than the lion's share, as became his unique position, so he wrote a new prayer for the court chaplains, sang the national anthem in a pulpit, painted his grandmother in oils, and then consulted Bismarck, as to how they could cross over to Ireland and seize enough gold to buy up the British fleet. This was the only point on which the two were united. William the almighty went disguised as a wise man, and Bismarck as a benefactor of his race. No one recognized either of them. They would have done good business, and probably the British fleet would now have been in a German Museum, but in the rush for gold, all trades stood still and presently there was a famine. Ten millionaires were to be seen sitting round one sucking pig, with a penny roll each, and every roll had cost £2. In the end no food could be bought, for as everybody had filled their houses with gold, those who had food kept it, and an English millionaire was known to go down on his knees to an Irish peasant woman begging for a single potato. Some new English peers sat on their gold and wept like children, for though they had tons of it, there was no chance of conveying it from Ireland for no man there would work or suffer his beast to work for hire, and though the coast was surrounded with boats, they were too busy carrying off their own gold to take a bribe for carrying any other. Hire and trade had ceased throughout the country.

Chapter III.

But long before things came to this pass, marvels had happened elsewhere. Golden Sheen had crossed to the North of Scotland and touched every mountain in that land. Then was seen the remarkable sight of Scotsmen returning to the Land o' Cakes. Everywhere was a rage for mountains, as people felt sure the angel would touch them; brothers even took charge of their sisters' luggage at railway stations in the vague hope that Golden Sheen might pass by that way. The experience of Ireland was repeated in Scotland; every human being stored gold till no room was left, except one. This was an old metaphysician who had spent fifty-five years demonstrating the existence of a First Cause. He had only succeeded in proving that his own mind was one part of that Cause, which effectively took away all interest in the other part—at least from his friends.

Soon all the duties of life were walled out with gold, and Scotland became as dreary as metaphysics. Meantime the sweet Golden Sheen had blocked Wales with gold and had played many pranks in England. In Sleepy Hollow, in Somersetshire, she touched all the furniture, the trees, and the house of Miss Bygon. Sleepy Hollow

had not heard of the visits of Golden Sheen to other parts, and the excitement was great, for poor Miss Bygon had been district visitor twenty-five years, ever since she was eighteen, and she looked like a full grown weed of last summer when the winter's winds have thrashed it. And she felt as she looked. She had initiated four vicars and twenty-one curates into parish mysteries and they all believed she was as good as gold—still none of them asked her to share a home with them, but when it was known that she possessed tons of gold, three vicars, six church-wardens, and eleven curates offered her marriage within a week. And in no single case did Miss Bygon suspect that the man wanted the gold rather than herself. Such a liar is man, and so powerful is love—(in a woman). It is calculated that 14,500 spinsters, such as Miss Bygon, were married in a calendar month, for sweet little Sheen naturally showered gold on her own sex.

The population of the large towns rapidly diminished for the angel seemed to prefer country places. But one day in Hoxton, Coster Joe was carrying a large basket of faded vegetables, and they looked nearly as attractive as an assumed virtue which has been washed in the tears of penitence. Golden Sheen passed. She touched the basket and it became the loveliest thing in London. The carrot tops, the hearts of the cabbages, the knobs of the cauliflowers, were samples of such exquisite modelling as London had never produced. Coster Joe had barely recovered from the shock of the lovely angel, and had just begun to admire the gold, when Policeman 927 threw a professional eye on the basket. He asked Joe where he had got all this gold and when Joe made a faltering statement about a "liedy as giv' 'em," the officer marched him to the police court and charged him with unlawful possession. The officer had apparently not heard of the golden marvels, which might have given the vices of a European Court to an Andamanese baby; this was probably due to the fact that it is contrary to the regulations for a policeman to show any interest in politics.

The magistrate solemnly catechized Joe about his possession of these valuables. He listened patiently to the answers, until Joe referred to the "lovely eyengel," then his worship said with stately severity.

"Tut, man, you know, no angel has ever seen Hoxton, still less has one been seen there. And don't you know the angels work for nothing, and so never have any gold?"

Then Joe tried again to explain that he meant the lovely "liedy" who rode through the land on a sunbeam and made mountains of solid gold for the benefit of the poor. The magistrate asked the clerk what the fellow referred to. The clerk explained that the whole world was rapidly being turned into solid gold.

"Rubbish!" said the magistrate.

After much deliberation, his worship ruled that these antique articles of unknown value must be the property of the State, as treasure trove. He looked at them admiringly, lovingly, as he

thought of his wife's collection of golden oddities, she had a gold rat, cat, mouse, lizard, pig, and such like, could he but take her one of those golden carrots and a cauliflower, he felt sure she would not have a headache for three weeks. In a moment the revelation of the criminal character flashed upon him. The disconsolate Joe stopped his learned reflections and criminal yearnings by crying out, "ow about ma Kebbedges?" With some show of reason the coster pointed out that if the State took the gold, he was entitled to some return for the vegetables he had lost in the transformation. The magistrate was unable to see the point, but in the end, gave him half-a-crown out of the poor-box.

But that afternoon not only magistrates, but even the judges knew of the power of Golden Sheen. She was everywhere. Barges, timber yards, coal wharves, whole streets were solid gold. Hoxton was a mass of solid gold, including the pavements in the street. As soon as the landlords heard of it they hastened their agents to evict the tenants, but the tenants had helped themselves and fled from their kennels as billionaires. Still plenty was left, and as it is no use going to law in England with billionaires, the tenants got off.

Whole areas of London were deserted. The people who were mainly unmoved were the ancient aristocracy—those who had always had plenty of money. They could not make out what the fuss was about, as nobody was in want of money, and for a long time they refused to believe the reports, because they argued that those who could receive unlimited money without work were already in the aristocracy, and so they set aside as idle tales all those accounts of mobs of millionaires.

Chapter IV.

Most newspapers were no longer published, because the poor hacks who had wasted their lives in describing the magnificance and luxury of others, now possessed gold and to spare. The *Saturday Review*, which never gives a good reason or accepts a true one, began to collect scientific evidence on "the new auriferous phenomena." The editor was convinced that this glorious uprising was due to "the subtler influences of superior journalism." He wrote to the professors of Oxford and Cambridge, but as they had not heard of the phenomena referred to, they wrote back asking for particulars. He also tried various public men, but only two replied. Lord Salisbury sent a typed letter.

"Sir,—As I showed the British Association, when they knelt at my feet for a scientific opinion, that the survival of the fittest is unfit, and that sexual selection does not select, on account of the trees in the forest through which and under which the lovers would have to meet and merge, I am forced to the only rational conclusion, that this amazing gift of gold is due solely and entirely to the fact of these islands being blessed with a Conservative Government. Had the angel appeared in Armenia, or even in Crete, I might have felt it due

to my scientific (though undeveloped) instincts to admit, with due reservation, that possibly the European Concert had played a small part in this glorious performance. It is only under a strict sense of duty and the cogency of relentless logic that I venture to give an opinion on a subject, which seems to be one rather of theology than of politics."

Mr. Gladstone sent a full sized post card:

"I duly appreciate the extraordinary beauty of mysteriously recondite ætiological power in this demonstration of organized philanthropic phenomena, and they would seem to tend to show that a concatenation of beneficient effects may result from an agglomeration of isolated manifestations of the incomparably indefinite and perchance, one might even suggest with a deep and submissive reverence (such as is seemly in a humble inquirer who through circumambient media seeks that cosmic entity which by a perennial migration (or rather transmigration) entirely free from feminine atavic inaccuracies strives to repair the calamities of that most audacious of negative primordial sexless unwisdoms leading to cachinnatory exuberance whenever and wherever undeveloped and misguided energy is turned in overwhelming potency to the suppression of anserine auriferous fecundity) that it is a tangible recrudescence of those inevitable factors which are so happily termed teleological and anapodeictic."

The learned editor was satisfied and the public rejoiced over this triumph of truth which had united its leaders.

Golden Sheen, however, continued to pile up gold everywhere and a famine was rapidly setting in. It would have been quite easy to pay off the National Debt, but as that was everybody's business, it occurred to nobody, and the chance was lost.

There were no marriages, partly because women were independent, and partly because billionaires were no longer bound by ancient public opinion, and so the ceremony was dispensed with.

At the first indication of the famine, the prices of food went up, and out of sheer force of habit people charged a guinea a pound for meat and a guinea a loaf for bread, but when they found the Bank of England stored up with gold like lumber, till there was no admission for the thousands who had blocked every avenue in the City with their cart loads of metal, the amazing fact was forced upon them that gold was of no more value than the last election speeches. They refused to sell food at all. Millionaires died of starvation, for they could not find even a rat among the bags of gold in their cellars. If men wish to live they must produce food. The mere storing of gold is only to garner starvation. Men began to see this too late. In certain districts, Hodge with a small patch of potatoes and cabbages was the envy of every passing millionaire, but as Hodge had filled his bedroom and pigsty with solid gold, he refused to sell a single cabbage. Hodge, too, was a millionaire.

In Europe and America there was a positive panic lest Golden Sheen should pay a visit to them. They lived for gold, murdered each other for gold, married for gold, kept a religion for gold, and if the angel should go on and make gold as common as lying, there would be an end to emperors, standing armies, rich rulers, idle luxury, and the ten thousand things which men have blindly manufactured for the torture of the many. The wildest proposals were made. Many wished to organize a party to hunt the angel down. These were the official Christians, who had never understood before that they were materialists. Others suggested drawing a cordon of armed men round both Continents. One gentleman was sure that there must be a microbe which would enable them to disarm her terrors. A French priest said Protestant prayer would drive any angel away. The Speaker of the House of Commons said that to invite her to sit upon a Royal Commission would be the the safest way to stop any action in the future.

Whilst panic was throwing the civilized world into confusion, Golden Sheen had passed through Birmingham to the Black Country. It was here that an unforseen catastrophe happened. Mr. Skrumoor and his two brothers were manufacturers of nails, files, and chains. Outside the works, the elder Skrumoor saw the angel; he had dreamt for weeks of this chance; his one desire was to have all his plant and stock of solid gold. In an excess of fear and trembling, he beckoned a crowd of women and girls, who were at that moment leaving the works, in the hope that Golden Sheen would touch them and turn them into gold. The angel divined his intention, and for a moment she flashed in the loveliness of indignation. Then in accents of horror she asked:

"Are these fit objects to be turned into gold?"

The mighty and oily Skrumoor replied, "Please, my lady, we have always been accustomed to turn them into gold."

By this time the girls had recognized the angel, and then the women saw who it was; girls and women stretched out their bony arms, and the tears of life's first hope rolled down their cheeks, as they implored the angel not to touch them but to come to their houses and make gold for them. This utter quivering misery smote Golden Sheen like a pestilence.

The angel wept.

At that instant the spell was broken, she could no longer make gold by her touch, and all the gold she had made resolved into its former shapes. Men rose next morning to find their gold cellars full of stone, or wood or coal. The famine was averted. Instead of the flashing form of Golden Sheen, men saw one like unto an aged woman, slow of foot, but of unerring wisdom and of god-like power. Her name was experience, and none who knew her lived for gold hereafter.

ERNEST BATES (DENNIS HIRD.)