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EDITORIAL

**T**HE Universe is a process. It is not petrified, but flowing. It is not changeless, but changeable. As the ancient philosopher expressed it: "Nothing is; everything becomes." Our whole outlook upon life depends upon whether or not we have this conception, upon whether or not we look at things in their *movement*. In that movement we see two phases—appearance and disappearance. Both are at the same time mutually connected and mutually exclusive. There can be no appearance without disappearance; on the other hand, the one is the opposite of the other. This is true of all existence. Everything is changing and will continue to change. The only thing that does not change is change.



**The Teaching of History.** THE absence of this conception is very plainly brought out in the still rather common saying, "as things are now things always have been and always will be." Such an attitude has its source, in the main, in the teaching of the all-important subject of history in a way that is calculated to stifle understanding rather than quicken it. The kind of history that is presented in the form of a chronological table, a recital of the intrigues of kings or the duels of nations, is good for nothing except it be refreshment for gossips. Historical phenomena can only be intelligently understood, and its importance appreciated, by penetrating beneath the surface and examining the material basis, from which alone historical phenomena can be explained.



**The Changing Order.** EVERY social institution, and every social class, has its history. To have a history simply means that institutions or classes have been different at different times; that they are not what they have been, nor will they always be what they are. They share the same fate as everything else in the world; they come and go, they appear and disappear, they live and die. And in their coming is involved their going, their appearance marks the beginning of their disappearance. No system is everlasting, no movement is permanent.

"Behold I make all things new" is the irrevocable mandate of the changing order. A changing order can only result from changing causes. The progressive of yesterday becomes the reactionary of to-day, because of some force at work under the surface of things.



WHAT is the character of that force? What determines the time and nature of each successive change? What, for example, led to the downfall of the feudal system based upon serf labour, to the rise of the capitalist system based upon wage labour?

**The  
Factors of  
Change.**

It was an economic force, the dislodgement of the agricultural population from the soil culminating in the organization of the modern industrial town, with its labour market. To take another example, and one more directly relevant to our educational movement: What factor determined the appearance of that institution known as the Workers' Educational Association? Did it originate simply in the heads of a few individuals? The answer is to be found in their own handbook—the Joint Report. "Since a living University is not a self-contained and independent unit, but an organ of Society growing with its growth and nourished by its vitality, its policy and internal organization must necessarily be in part controlled by developments which occur outside it, and which are independent of its own volition." What are these outside developments? The Report makes no secret of them. They are the changes that are taking place in English society consequent upon the "rise of a new class to power" in the industrial and political fields. "*The Trade Union secretary and the Labour member need an Oxford Education.*" The italics are ours. The economic factor stands out clear as noon-day, as the force which has called into being the W.E.A. And it is this which is the propelling force behind all human history, creating, modifying, and destroying social institutions and social classes. Life being primarily dependent upon the supply of its material requirements, all changes in the mode and manner of producing these requirements will have a corresponding effect upon human conduct and human welfare.



THE progress of society is the result of the struggle for existence in it. So far the history of all social progress has been a history of class-struggles. This strife is inherent in the evolutionary process.

**The  
Class  
Cleavage.**

It has characterized every historic epoch, and underlies every social movement. Men first struggled individually against the tyranny of Nature. Out of this struggle there developed a wider common interest which gave rise to group struggles. Through this there came about, in turn, a diminution in the number of groups until we find a struggle between classes. As this latter develops, the dominating class become relatively smaller,

while the dominated class become correspondingly larger. With this development the struggle increases in intensity, and its antagonizing influences become more keenly felt. To-day the civilized world is definitely and distinctly marked by an economic cleavage. On the one side are arrayed the forces of labour, ever increasing in numbers, on the other stand the forces of capital, ever decreasing.



THE awakening of the worker to a consciousness of the antagonism of interests between labour and capital was first expressed in the creation of the Labour union. It is in the workshop that the conflict actually rages, it is there that the battle rages between the old and the new methods of production, the issues of which change the face of history. Only natural was it then, that

**Industrial Independence.**

in this cockpit of civilization the worker should first feel the pressure of his chains and aspire to break them. At the first he traced most of his troubles to the particular individual who employed him. Beyond the shop in which he worked he failed to discern the same cause producing the same effects. As capitalism developed and became more general in its character, the recognition of kinship of interests by the worker began to reach out and embrace his fellows engaged in the particular trade. With the downfall of the small producer, the rise of the joint stock company and the growing impersonal nature of the capitalist property, the interests of the trade begin to give way to the interests of the working class. This is the lesson of the working-class solidarity and independence learned in the industrial field.



OUTSIDE of that sphere there has seemed to many working men, until recent times, to lie neutral territory, where the moth nor rust of capitalism did not corrupt, where the interests of all classes were in harmony. The cry "No politics in the union" was based upon the erroneous theory that economics did not translate themselves into politics, that the political world had no

**Political Independence.**

reference to the industrial. Of course the master class encouraged that working-class delusion. At election times they appeared, as they still continue to do, and through the mouths of their apologetic politicians spoke long and lovingly of the dignity of Labour and of their fervent desire to do something for the working man. The working-man's home, the working-man's loaf, and the working-man's beer, have been the magic watchwords of the Liberal and Tory platform for the past fifty years. But it began to be seen that these specious political promises were more honoured on the lip than in the observance, and that the dignity of Labour was attended to in a way that was not calculated to fatten the labourer. The breaking up of strikes by bullets and batons, the passing of

laws injurious to labour, and the granting of injunctions against labour organizations have revealed the fact that the exploiting class, no matter what their political badge may be, by the possession and control of the government are enabled to defend their rule and crush out any revolt against it. And so there arises the independent political organization of labour. The political world passes out of the neutral area into the irrepressible fight between two hostile forces.



BUT the working-man's education, surely this is non-partisan territory, surely here is an area where class interests do not enter, where there is a fair field and no favour! Why educate the working man?

**Educational Independence.**

In what direction is he to apply his education? If the object of his education is not to increase his efficiency as a producer, then it must be to improve his social position. His social position is a reflex of his economic conditions. These conditions necessitate him taking his place in the industrial and political organizations of his class. His social position, then, cannot be improved without corresponding improvement in his economic condition. These conditions, as we have already stated, place him and his interests in antagonistic relation to the governing class. If his attitude under such circumstances is partial, then the education, which in order to improve his position must aid in transforming the circumstances, cannot be impartial. The area of education is no more free from class strife than that of industry or politics. Capitalism is ubiquitous, there is no corner however remote where its corroding influence is not felt. Schemes for non-partisan education; movements that pretend the educational territory is neutral, contain nothing but a snare for the working class. The high sounding shibboleths of "humane education for the workers," "opening of Universities to the working man," "the merging of class with class," are the last relics of an ideology incompatible with the historic mission of the workers. For as the struggle deepens the spirit of revolt grows and matures in the working class, evolving out of its experience a new ideology which rises far above the mere trifling level of the "humane," and the "liberal" and in which social salvation becomes the burning question of the day.



To that end the forces of labour must concentrate. Every area must be fortified, every field of social activity must have its army, gathering its strength as it moves forward to the goal. The "Plebs"

**A New Era.**

League began six months ago to organize the third army of labour in the territory of education. It started off with its feet upon the ground declaring that working-class education must be controlled by the working class, that such education was not impartial and

therefore could not be impartially administered. This ideal it sought to materialize in securing the control of Ruskin College by the Labour Movement. What followed is familiar to all. That institution demonstrated its inability to be of service to the working class. With the end of that unique strike there ended the first phase of the new movement;—of the first movement for independent working-class education. On the 2nd of August next we will not only have something to say, but what is more important something to offer of which we dare to feel proud: *A Labour College.*



As announced in another part of the Magazine the premises of the new college have just been secured. They are situated in one of the very pleasant places in Oxford and are admirably adapted for the purpose intended. That phase of the work has been completed satisfactorily. It is a fitting testimony to what can be done when men are strong in the strength of the working-class principles, and are not prevented by the trees from recognizing the forest. It is a sufficient answer to those who walk in the ways of compromise and servility, and who scorn and deride any movement which lacks these characteristics. We are not foolish enough to imagine that this great work can be completed in a few weeks', or even in a few years' duration, but we do believe it possible to begin in such a way that will appeal with increasing force to the working class of this country. Right well do the educational hucksters, who sell one article from the front end of their cart and a totally different article from the back end of their cart, know that, if this new movement succeeds, their doom is sealed. A democratically controlled Labour College is for them the handwriting upon the wall, and they may be expected to do all in their power to discredit and defeat us. If we are true to ourselves we cannot fail. If we are guided by the experience of the past, we shall not repeat the errors of the past. There is nothing to bedim our eyes, nothing to obscure the issue save the differences which our own ignorance arouses. We have done with that historically disreputable phenomena the weather-vane mind, the breeder of indecision and compromise, the rearer of re-action, and the enemy of evolution. We heed no longer the cry of the academic dignitary, "Back to Kant! Back to Aristotle!" The slogan which we sound has no such falsetto tones. It is in harmony with the movement of the wheels of history. It is "Forward to Freedom." And the Central Labour College answers to the call and moves forward along the historic highway obedient to the impulses and aspirations of that class of whose body and blood it is.

## Easy Outlines of Economic Science

### No. 5—Value, Money, Price

**W**HATEVER may be the future of Economic Science the Marxian analysis of value will always command admiration as one of the most brilliant and masterly efforts of the human mind. To answer the question What is Money? the economists contributed huge tomes containing the most dreary iteration of the various commodities that had been money, from the shells of the South Sea Islanders to the Virginia tobacco money of the 17th century. As collections of curios in the history of money they were tolerable, but as answers to the question What *is* Money? they were hopelessly irrelevant. As Marx pointed out: "The difficulty lies, not in comprehending that money is a commodity, but in discovering how, why, and by what means a commodity becomes money" vol. 1, p. 64). The relation between money and value is so intimate that to find out what money is it is first necessary to analyse value. To do this it is quite unnecessary to go to the South Sea Islands, the material for analysis lies here underneath our very noses. Value is not material, it has a purely social reality, just as is the case with a foot or lb. These are not *things*, they are *relations between persons* expressed as a relation between things, and it would avail us nothing to know the various materials in which a foot had found expression if we want to know What is a foot? For simplicity let the reader carry in his mind the analogy of a foot-rule to a commodity containing the value form. Commodities, like foot-rules, have two forms, a physical or natural form, and a value form.

#### Value

The stages by which value obtains independent expression are four: the elementary, the expanded, the general, and the money form. Value is manifested in the exchange of commodities, therefore the simplest exchange contains the puzzle. Let us then take the simplest form of exchange, viz. the exchange of two commodities, Elementary Form 1lb. sugar is equal to 1 looking-glass. If the reader will pause to think, here he will find that each of these commodities play a different part in the above equation, the sugar plays an active, while the glass plays a passive, part. The value of the sugar is to be expressed; the glass simply serves as the material in which the sugar-value is to be expressed. We are not told what is the value of the glass. To know that we should have to completely change the terms of equation. Marx calls the sugar the relative form of value because its value is to be related. He calls the glass the equivalent form of value because its function is to equalize or measure the sugar. To illustrate: If you place 1lb. sugar opposite to a looking-glass on the table, the sugar peeps into the looking-glass and sees—

its own self. Let us assist the undeveloped faculties of the sugar and imagine that it sees, not itself, but its value, we shall then have a picture of what takes place. Let us now drop the illustration. The glass remains unmeasured. We cannot say 1 looking-glass = 1 looking-glass. The function of the glass then, is to be the *measure of value*. This stage is called the *elementary* or accidental form of value. We now proceed to the second stage, the *expanded* form.

Our little community consists of only two commodities. We will add a few more, say—a bat, a walking-stick, and a pair of gloves. As each of these commodities enter our community they have first to act as equivalents to the sugar, so that we have now one relative, and a long string of equivalents. This form is, however, very defective and cumbrous, and in the course of time we reverse the process. We say if 1lb. sugar has such a long string of equivalents, and we are quite sure of their relations, surely it will be more convenient if we make the relative form the equivalent form to all the others. So we reverse the expanded form and instead of saying as in the Expanded Form 1lb. sugar is = to 1 glass, 1lb sugar is = to 1 bat, &c., we now say :—

*General form*—1 bat, 1 stick, 1 pair gloves = 1lb. sugar.

This is the third form, the general or money form. The sugar is now the universal equivalent. Sometimes as we progress it is more convenient to displace sugar from being the universal equivalent and substitute another commodity, until one day a new commodity in the shape of silver enters our community. We soon find out its superiority to act as equivalent. We might now say :—

*Money form*—1 bat, 1 stick, 1 pair gloves, 1lb. sugar =  $\frac{1}{4}$  oz. silver or 1/-.

We are now in a much better way to answer the question What is money? Money is a material expression of the value form of commodities, just as a foot-rule is the material expression of the lineal form of natural objects. The Editor's warning glance and the urge of space compels me to summarize what more I have to say on this head. Conscious of the gaps in the analysis I would beg those interested to read Marx. I have briefly, *too briefly*, summarized the Marxian analysis. On examination it will be found to have not only logical but also historical sequence. If we substitute for looking-glasses and sugar, spears, skins, bows, sheep, &c., we might take a bird's-eye view of the actual historical development of the form of value into money. In early societies when use-values predominates, or rather production for use is dominant, the most useful commodity acts as money. When exchange-value gains prominence it changes to the least useful. Thus where skins are money, skins are the chief things used for tent building, clothes, shoes, strings for bows, &c. Where gold is money, gold is used mainly for exchange and is not much used as a use value. This is only a hint.

## Money

There is only one commodity in England which takes upon itself the money form, and that is gold; silver, copper, and all forms of paper-money are merely tokens or representatives of gold and implies the possibility according to law of being transferred back into gold. "That commodity that functions as a *measure of value* and either in its own person or by a representative, as *the medium of circulation*, is money." Money fulfils other functions, but the above are the vital ones.

### I.—MEASURE OF VALUE

The equalization in the imagination of the amounts of labour contained in commodities and gold. An indispensable function. Exchange cannot take place unless this function is first fulfilled. "The liveliest streets of London are crowded with stores, whose show-windows are filled with riches of the world, Indian shawls, American revolvers, Chinese porcelain, Parisian corsets, Russian furs, and tropical spices, but all these things of joy bear fatal white labels marked with Arabian figures with the laconic characters £ s. d. Such is the picture of the commodity appearing in circulation." Commodities appear in circulation *after* their value has been measured.

### II.—STANDARD OF PRICE

The expression "a pound" is understood to mean a sovereign or 20 shillings. But there is no connexion between these things and "a pound." The "pound" belongs to a time long ago when silver being money a pound of silver was the unit from which its aliquot parts, i.e. crown, &c., were derived. To-day the sovereign seems to be the standard of which all our coins are aliquot parts. In this way money functions as a standard of price.

### III.—MEDIUM OF CIRCULATION.

The object of circulation is at first a change of commodities from those who do not want them to those who do want them. "Commodities are non-use values to their owners and use values to their non-owners." The change from barter to circulation is effected by money. As the mass and variety of commodities develop, direct barter is impossible. In barter the two parties to an exchange must be in the position of immediately wanting each other's goods, especially when the goods are perishable. "The historical progress and extension of exchange develops the contrast latent in commodities between use-value and value. (We saw this in the elementary form of value). The necessity for giving an external expression to this contrast urges on the establishment of an independent form of value and finds no rest until it is once for all satisfied by the differentiation of commodities into commodities and—Money." Money being an universal equivalent is capable of



effecting the circulation of all commodities. Early in its history it was a means of circulating commodities. In modern capitalist society it seems that circulation of commodities is only a means to secure money. Thus we have the spectacle of the majority of mankind engaged in producing commodities, from bibles to chewing gum, which are of no use to them, but are useful only because they can be exchanged for money. As a medium of circulation money immensely aids the productive forces of society.

#### IV.—CURRENCY

We produce each year something like £1,700,000,000 of goods, but we have only about £150,000,000 of money in the country; the reason being that one piece of money may circulate 20 commodities of the same value. The question of the law of currency, viz. how is the amount of money necessary to circulate commodities determined, has been fiercely debated in economics for the last three centuries. Marx in his "Contribution to the critique of Political Economy" exhaustively discusses the question and formulates the following law: "The quantity of currency necessary is determined by the sum of the prices of commodities divided by the number of moves of coins of the same denomination." Prior to this the theory was that the quantity of money in a country determined the *prices* of commodities. This theory was successfully refuted by Sir James Steuart as early as 1767, yet one may still hear it complacently delivered to-day in Oxford lecture rooms, and, strangely enough, by the same economists who at other times claim that the prices of commodities are determined by their marginal utility.

#### V.—TOKENS

A sovereign issued fresh from the Mint contains 123.27447 grains of standard gold (i.e. 11 parts gold to one of copper). After circulating for some years, by wear and tear it loses weight, and is legal tender when not below 122.50 grains. The fact that gold below its value can still circulate makes possible the use of inferior metals (silver and copper) as tokens or representatives of gold. This also makes paper-money possible. But tokens can only function as the medium of circulation, they *can never measure value*, and they have to be strictly regulated by law. They are useful in small transactions, as it would be difficult to coin a farthing in gold.

#### VI.—MEANS OF PAYMENT

A house is let in January, but no payment is received until April. Here money functions as a means of payment, a promise that it will be paid being sufficient to secure enjoyment of the commodity. This gives rise to creditors and debtors. When the interval between use and payment is unduly prolonged, as in periods of over-production, we have—a money crisis.

## VII.—UNIVERSAL MONEY

Coins are of no use in the world-market. They are melted down to bullion when exported. As in some countries silver is money, then gold and silver are universal money. Most international trade is done by balancing accounts, and money is only used when a large balance remains, or in payment of war loans, &c.

## FINALLY

Banks and credit economize the use of money, the production of which is a dead-weight of expense on production. They economize the use of money by balancing accounts, i.e. A owes B £100 and B owes A £100, hence no money need be used. The amount of money necessary in any country is regulated by hoards and reserves. When money is "cheap," i.e. currency is adequate, money is hoarded or converted into articles of use. At this period money is a "drug on the market." When money is dear the hoards disgorge and articles are melted down. Too much money is as much a nuisance to a country as too little. This does not apply so strongly to individuals like the writer.

## PRICE

There is a tremendous confusion prevailing about the connexion between value and price. Value is the cause of price, but price is not at any given moment an adequate exponent of value. The relations of supply and demand causes *price* to fluctuate constantly, and it is only over a long period of time that price is equated to value. Value is a social relation of production. It asserts itself, like a law of nature, through the fluctuations which it causes. Like the incoming tide, which manifests itself only by a constant ebbing and flowing, so does value assert its mean by the competitive contradictions it causes—and quite as irresistibly.

Next Month :—*Capital, Labour Power, and Surplus Value.*

NOAH ABLETT.

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 SPECIAL NOTICE!
 

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*Owing to this being a SPECIAL MEET NUMBER the articles dealing with The New College Fund List; The Watch Tower; and By the Way, are held over this month.*

## The Study of Sociology

By the kindness of Messrs. Kerr, the American Co-operative Publishers, we are enabled to give our readers the following article on a very fascinating science. It appeared in the May No. of the *International Socialist Review*, a educational magazine which we should like to see secure a larger sale in this country. Students of Ruskin College, in recent years, require no introduction to the firm and its works. That the magazine maintains the same high level as the other publications of the firm will be readily seen by the following scholarly article.

**S**OCIOLOGY treats of human society. It studies man at his everyday affairs, aiming to tell how present social relations came to be and what direction they are taking. It is the youngest of the sciences, the most complex, and, consequently, the least exact, so that its conclusions must be accepted only very tentatively. But, while still fumbling about in its swaddling clothes, it has come to be the most favoured of the family of sciences,\* and is developing rapidly.

One thing, however, we may say at the outset. Sociology, to be worth anything, must be sociology—a survey that takes into consideration the play of social activities together. The study of some particularly curious or interesting phenomenon in society, by itself, is not sociology, any more so than is the study of one's finger nails anatomy. Many so-called sociologists do not hold this opinion. They believe they can handle one question, such as child-labour, at a time, independently of the whole social question. Such sociology is of the stamp that imagines that our vagrancy problem can be solved by compelling tramps to "move on"—as if there were an edge of the earth somewhere, over which they can be shoved.

Objection must also be made to the theory that society is merely a collection of individuals, and that if we know the "human nature" of one individual and multiply it by a number of individuals, we can thereby tell what society is. For every one is aware that we do things in our relations with our fellowmen that we would not dream of doing if we lived alone on some desert isle. Governments, for instance, are the consequence of certain social conditions, and are very little influenced by the fact that here or there some individual thinks they deprive him of his personal liberty. In turn, what may be to the individual's welfare or detriment, as an individual, is not necessarily to the welfare or detriment of a society at large. Thus, an individual's extravagance often stimulates industrial activity; an individual's thrift is often a menace to the general welfare. What counts, therefore, is the sum total of our activities as members of society.

\* This certainly does not apply to this country.—Editor "Plebs."

Then what is society? Spencer called it an organism. It has many of the attributes of an organism. Yet it has not developed out of another organism, having been "artificially" created and may be so destroyed. It is not a true organism. Again, it has been called an organization. This is less satisfactory. The hold society has upon us is more binding, more deeply seated, than that of an association. It is part of our very make-up. Even hermits like to be within calling distance of their fellow-men, and hermits are very rare at that. Society is more of an organism than an organization.

Human society differs from all other organisms because of the influence of the mind of man. By the exercise of this faculty, man has scaled heights of achievement far beyond anything attained in the animal kingdom, and has acquired the pursuit of happiness as an end in itself. It is the use of mechanical tools and the desire for pleasure, either independent of or in conjunction with the will to live that, according to Lester F. Ward, distinguishes man from the other animals and raises human society above animal gregariousness. It may be observed that Ward, probably unconsciously, borrows the thought of "pursuit of happiness" from the Declaration of Independence, a document that the invention of superior mechanical tools was not a little responsible for. Ward takes up the influence of mind especially in his "Psychic Factors of Civilization." "The environment transforms the animal, while man transforms the environment," he says. "The fundamental principle of biology is natural selection, that of Sociology is artificial selection." And of the human struggle for existence, he declares: "In no proper sense is it true that the fittest survive." In his "Applied Sociology" he goes even further. Here he declares: "The intellectual factor completely reverses the biologic law. The whole effort of intelligence has been to do away with the struggle for existence . . . The law of nature has been neutralized in the physical world and civilization is the result. It is still in force in the social and especially in the economic world, but this is because the method of mind has not been applied to these departments of nature." The mind is such a great factor that modern sociology flows out of psychology, which, in turn, rests upon biology. For this reason, too, we speak of the social environment as "artificial" (for want of a better word), to distinguish it from the purely organic or physical environment.

How did society come to be? For information on this point we turn to Lewis Morgan, whose great work, "Ancient Society," is a storehouse of data as to what has gone before. Just as the human embryo, in its development, epitomizes organic evolution, so Morgan found, largely through his experiences among the Iroquois nation of American Indians, in learning their institutions, customs and traditions, that civilized man is a *résumé* of social evolution.

Morgan divides savagery and barbarism into three periods each. Supposing man, as such, to have existed now a hundred thousand

years upon earth, Morgan thinks it fair to say that sixty thousand years were spent in savagery, twenty thousand in older barbarism, fifteen thousand in its two newer periods, leaving about five thousand for civilization. Morgan certainly under-estimates the time man and society has existed. In making these divisions, Morgan says: "It is probable that the successive arts of subsistence which arose at long intervals will ultimately, from the great influence they must have exercised upon the condition of mankind, afford the most satisfactory bases for these divisions."

The earliest form of social arrangement known is that of communism, when the land and almost everything else was held in common. And it is speaking of this time that Morgan says: "The principal institutions of mankind originated in savagery, were developed in barbarism, and are maturing in civilization." The author mentions among these institutions, "the rudiments of language, of government, of the family, of religion, of house architecture, and of property, together with the principal germs of the arts of life."

The first division of labour was between man and woman. While man was the hunter and warrior, woman both delved and spun, despite the old saying. The many accomplishments of prehistoric woman, O. T. Mason has recounted for us in his "Woman's Share in Primitive Culture." Particularly should be noted the making of pottery, which brought about village life and marked the transition from savagery to barbarism; also the domestication of animals, the last step but one before civilization.

The first organization of society was upon the basis of sex. Husband and wife belonged to different gentes. Morgan defines a gens as "descended from the same common ancestor, distinguished by a gentile name, and bound together by affinities of blood." From the same root we derive the words "generate" and "generation." Several gentes made a tribe through the medium of phratries, and several tribes made a nation, each fulfilling certain purposes and exercising certain administrative rights, of a different nature from those of our present political government.

Political government founded upon property and division of territory, with its economic classes, tax gatherers and police powers, was an innovation that disrupted tribal society. It is not yet two and a half thousand years old, and, as Morgan says, "although apparently a simple idea, it required centuries of time and a complete revolution of pre-existing conceptions of government to accomplish the result."

*(To be continued.)*

## Logic

**W**E cannot easily fix upon a distinction betwixt man and the other animals. Perhaps language expressing reason is such a distinction. Processes of reasoning uniformly expressed in the same words are certainly an accomplishment possessed only by human beings. That many of them do not employ this process is to be explained by their defective evolution, and at the same time this defect helps to prove that language and reason have both been acquired in the vast ages of development, during which man has risen from animal ancestors. Without reason there could have been no well developed language; without language there could have been no well developed reason. This is why logic always forms the finest supplement to grammar for the reader, the writer, and the speaker.

### WHAT IS LOGIC?

The logic of which we write is not a philosophy or a system of metaphysics, though the word was often used to cover that ground. The logic meant here is formal logic, or practical logic. The word logic comes from the Greek *logos*, a word. Logic is really an adjective, and in full would be written *logica techné*, the reasoning art. Formal logic is both the science and the art of correct reasoning, just as grammar is the science and art of correct writing and speaking.

### METHODS OF LOGIC.

There are two different methods of applying our reason. We may begin with a number of different instances, and by observing them, arrive at some general law. For instance, men, who had never seen fire, might try the effect of several fires, and sooner or later they would come to the conclusion that all fires burn. This discovery of a general law by experience has been carried out for tens of thousands of years. This method is called Inductive—reasoning from particulars to a general principle. On the other hand, when generations of observers and thinkers had discovered general laws, they were able to save the world a great deal of work by handing down these general laws, so that the boy of ten could begin where the man of sixty left off. For instance, every grown up person in civilized countries knows that all fires burn, and so children can be taught at once this great general law, from which we infer every particular fire burns; nay, more, we know that any fire made to-morrow or next year will burn. This method is called Deductive—reasoning from a general principle to any particular case.

## USE OF LOGIC.

Men have used logic ever since they were men, for the laws of thought are the same all over the world. Thousands use logic who never heard of the word. Anyone, who knows that all men are mortal, knows that each of his friends will die, but he may not know that it is a piece of Deductive reasoning, just as a man may speak correctly often, though he does not know any grammar. But the man who knows his logic, knows *when* he is reasoning correctly—unless he is blinded by emotion. He also knows when his friend is reasoning incorrectly, and *why*. It is this knowledge and power to use correct reasoning which make logic of such practical value.

To avoid mistakes in our own reasoning, and to be able to point out the mistakes in another's reasoning, is no small accomplishment. Only by a familiarity with the rules of logic can a man hope to do this uniformly and with method.

## ITS VALUE TO THE STUDENT.

The man, who begins to learn and wishes to ascertain the truth of the Universe in which he lives, is especially helped by logic. It gives him method. It compels an accuracy in the understanding and use of words. It saves him from believing "old wives' fables," because they are old. It frequently saves him the trouble of reading a book, because he finds it as rotten as a last year's mushroom before he has read twenty pages of it.

## ITS VALUE TO THE PRACTICAL MAN.

There are still some plain, practical folk who despise books and book-learning. Little do they heed the stored treasures of our ancestors. An observer has only to notice the loose reasoning, the vague words, and the contradictions of blind prejudice or anger, in any ordinary discussion to arrive at the celebrated Frenchman's conclusion that language was given to *conceal* thought. This leads to fatal results—if truth is of any consequence. In a prize-fight or donkey-race there would be clearly defined rules and safe-guards, but in a theological or political debate there often appears to be none. Should two friends wish to investigate the truth of any conclusion, they would proceed more quickly if their logical training enabled them to define their terms and keep within the "ring" of sound argument.

Still more valuable is it to those who have to meet opponents in any field. Frequently the intelligent man, with a just case, fails, either because he cannot state it clearly and logically, or because he cannot detect the sweet-sounding fallacies of the better educated opponent.

It must not be supposed that logic can make all men clear reasoners, or give to all an equal mental capacity, but no man knows his power of comprehending or of explaining, till he knows his logic as perfectly as he knows his multiplication table. Even a few months' training in this ancient and perfect science of reasoning

would enable most students to see the truth of the great lawyer, who said to his son on leaving home, "Go, my son, and see with how little logic the world is governed."

The great Bacon said; "Histories make men wise; poets witty; the mathematics subtil; natural philosophy deep; moral grave; *logic and rhetoric able to contend.*"

DENNIS HIRD.

## Railwaymen and the New College

THE first annual meeting of the "Plebs" League—the organization formed out of past and present students of Ruskin College, and which has for its object the establishment of a Labour College governed democratically by Labour organizations—to be held at Oxford, on August Bank Holiday, promises to be an historic one. From the branch reports it will be gathered that a good number of branches of the A.S.R.S. are sending delegates, and many more regret their inability to do so on account of the distance and expense. The dismissal of Mr. Dennis Hird from Ruskin College has given the movement for a Labour College controlled by Labour bodies an impetus which the E.C. of Ruskin Hall little anticipated. They reckoned, too, without the ability and tenacity of the students, whom they must have thought were of the type to be found in other Oxford Colleges. Their methods of suppressing the revolt shows all the animosity of the class to which they belong, and their communications to the sponsors of the students, as in the case of Mr. Craik, are sufficient proof of the means that the governors of Ruskin College will take to obtain their ends, which include the suppression of the new movement. Ruskin College, so far as its utility to the working classes is concerned, has had its day, and in writing this we do so in full recognition of the importance of our assertion. Under the tutorship of Mr. Dennis Hird the work of the institute in training working-class leaders and tutors was probably being done too well to suit the owning classes, whose representatives sat upon the governing body, and Mr. Hird was got rid of so that the curriculum could be altered to suit their tastes. We hope our readers will recognize the full significance of the new movement. All the reactionary forces which have fought against the independent efforts of the workers in political and other fields, both inside and outside the Trade Union movement, will be brought to bear to prevent the establishment of an independent college, and, while the E.C. of the A.S.R.S. are bound to the existing college until the expiration of the year, there is nothing to prevent the annual general meeting from reconsidering the question in the light of the new situation, and if it thinks fit transferring to the new college, which it is believed will be open in the course of a few weeks.

From the *Railway Review*, July 16th, 1909.



# THE AUGUST MEET

## (BANK HOLIDAY)

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The following is the completed

### AGENDA:

1. Secretary's Report.
2. The Principle of Independence in Working-class Education.
3. The Recent Dispute and Present Situation at Ruskin College.
4. The Central Labour College.
5. The "Plebs" League and Magazine.
6. Appointment of Editor, Organizer, and Executive Committee.

THE CHAIR WILL BE TAKEN PUNCTUALLY AT 11 A.M.

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### ☞ CENTRAL LABOUR COLLEGE ☞

To give delegates an opportunity of viewing the new College, arrangements are being made to provide Lunch there.

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## AN EVENING MEETING

will be held at 7.30, same date,

Addresses by

**Prof. LESTER F. WARD,**

*Brown University, U.S.A.*

**Mr. DENNIS HIRD, M.A., J.P.**

Supported by Representatives of various  
Trade Unions, Trade Councils, &c.

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N.B.—Will all Delegates, and Members of the "Plebs" League who intend being present, kindly fill up the Form sent, and return to the League Office not later than July 28th ?

## The Calf Path

ONE day through the primeval wood  
A calf walked home, as good calves should ;

But made a trail, all bent askew,  
A crooked trail, as all calves do.

Since then three hundred years have fled,  
And I infer the calf is dead.

But still he left behind his trail,  
And thereby hangs my moral tale.

The trail was taken up next day  
By a lone dog that passed that way.

And then a wise, bell-wether sheep  
Pursued the trail o'er vale and steep,

And drew the flock behind him, too,  
As good bell-wethers always do.

And from that day, o'er hill and glade,  
Through these old woods a path was made,

And many men wound in and out,  
And dodged and turned and bent about,

And uttered words of righteous wrath  
Because 'twas such a crooked path.

But still they followed—do not laugh—  
The first migrations of that calf.

And through this winding woodway stalked  
Because he wobbled when he walked.

This forest path became a lane,  
That bent and turned and turned again ;

This crooked lane became a road,  
Where many a poor horse with his load  
Travelled the same two miles in one.

The years passed on with swift feet,  
The road became a village street.

And this, before men were aware,  
A city's crowded thoroughfare,

And soon the central street was this  
Of a renowned metropolis ;

And men two centuries and a half  
Trod in the footsteps of that calf.

Each day a hundred thousand rout  
Followed the zigzag calf about,

And o'er this crooked journey went  
The traffics of a continent.

A hundred thousand men were led  
By one calf near three centuries dead.

They followed still his crooked way,  
And lost one hundred years a day ;

For thus such reverence is lent  
To well-established precedent.

A moral lesson this might teach  
Were I ordained and called to preach ;

For men are prone to go it blind  
Along the calf-paths of the mind.

And work away from sun to sun  
To do what other men have done.

They follow in the beaten track  
And out and in and forth and back.

And still their devious course pursue  
To keep the path that others do.

They keep the path a sacred groove,  
Along which all their lives they move ;

But how the wise old wood-gods laugh  
Who saw the first primeval calf.

Ah, many things this tale might teach—  
But I am not ordained to preach.

SAM WALTER FOSS.

## Men You will meet at the Meet

### 1. Professor LESTER F. WARD

**P**ROFESSOR LESTER F. WARD is probably the greatest living authority on the science of Sociology. He is President of the American Sociological Society and Professor of Sociology at Brown University, Rhode Island. Professor Ward was born at Joliet, Illinois, in 1841. He served in the Union Army in the Civil War. After the war he went to Washington D.C. where he lived till about three years ago. He graduated at the University of Columbia, New York, in 1869, and has since received several other degrees. He became chief of the Division of Navigation and Immigration and afterwards librarian of the United States Bureau of Statistics. In 1881 he accepted the position of palæontologist to the United States Geological Survey. Primarily a botanist, he wrote much on this subject. He became Professor, at Washington, of palæontological botany.

He has written many books. He is a clear thinker and a fearless writer. In 1883 appeared his monumental work *Dynamic Sociology* in two vols. For some years the work was almost unknown, though it has been well described as "the most profound, as well as the most entertaining work of its character extant." It is fundamental, and sets forth man's relation to the Universe more fully and more clearly than any other single work. It was translated into Russian, but it was promptly seized by the Censor and destroyed by order of the Ministerial Council. This attracted the attention of Americans, and in about 1901 it found its way into England.

For the intelligent student there is no other book of equal value. He is sound and clear on his evolution, and his scheme of national meliorism or social betterment fills the mind with hope. *Outlines of Sociology* is a series of lectures delivered in 1894, 1895, and forms an excellent introduction to Sociology. *Psychic Factors of Civilization* appeared in 1893. His *Pure Sociology* contains the famous theory of "female superiority," and gives a marvellous explanation of the development of the male. His great work, *Applied Sociology*, appeared in 1906, and deals with the important doctrine of "Intellectual Egalitarianism" showing that "brains" are confined to no special class but only need opportunity. His special papers are too numerous to quote.

The best book for beginners is *The Text Book of Sociology*, by Dealey and Ward, (price 6s. published by Macmillan and Co., London). It is largely an abstract of all his works, and would change

the thinking of most intelligent students. As a man, he is plain, simple and genial in manner. In no way does he assert his greatness; seems, in fact, all unconscious of it. Those who met him in England in 1906, when he read a paper at the International Sociological Congress, eagerly look forward to his next visit. There is a peculiar charm either in reading or hearing his simple, fearless utterances of profound insight or far-reaching revolution. He is tied down by no superstitions, as he seeks to unravel phenomena and open a pathway for unlimited progress.

When our leaders have time to master his philosophy, there will be room to hope that this earth will become a fit habitation for human beings, for its civilization will be guided by reason and flooded with beauty.

## 2. Mr. DENNIS HIRD, M.A.

**M**R. DENNIS HIRD, M.A., took his Degree with honours in Natural Science at Oxford in 1875, appointed Tutor and Lecturer to the non-Collegiate Students at Oxford University in 1878. In 1885 he became a curate at Bournemouth, and in 1887 curate at Battersea, preaching Socialism inside the Church, whilst John Burns preached it outside. At the end of 1887 he was appointed Secretary of the Church of England Temperance Society, for the diocese of London, and in this position worked strenuously for the poor and the outcast. During the severe periods of unemployment he raised many thousands of pounds, and also opened a wood-chopping yard to aid those distressed. He also established a Home for Boys in Bethnal Green, and successfully developed the London Police Court Mission, placing a Missionary at every police court north of the Thames, and by 1894 had under his charge 14 missionaries, Assistant Secretary, Cashier, and a Clerk and Assistant in the Band of Hope work.

But all this time trouble was brewing because of his Socialistic work and sympathies, and, when it became known through the columns of the December number of the *Temperance Magazine* in 1893 that Mr. Hird had joined the Social Democratic Federation, the storm broke.

Dr. Frederick Temple, then Bishop of London, wrote: "Mr. Hird must either quit them or quit us." (Mark the insincerity of the objection to Socialism, "that it would destroy the liberty of the individual"; by the very real attempts to crush liberty under present day conditions). The London Diocesan Board of the Church Temperance Society thereupon asked Mr. Hird to resign his position as Secretary or consent to leave the Socialists. Believing this was an unwarranted interference with his liberty, and supported by many of his brother clergymen, Mr. Hird refused to be coerced into leaving the S.D.F., and early in 1894 resigned his Church Secretaryship.

Mr. Hird had now to face the world at great disadvantage, being no longer regarded in Church quarters as a "safe" man. But, thanks to Lady Henry Somerset, partly because she admired his independence and work for Temperance, and partly because she bore no great friendship to Dr. Temple, a living was found for our friend at Eastnor. Here he was inducted in June, 1894, but the change from the life of a great industrial centre to that of a small rural parish, owned entirely by Lady Somerset, dominated by her castle, and semi-feudal in character, made no difference in the Socialistic zeal of Mr. Hird.

In the Advent of 1894 he announced a series of lectures, to be given in the Church on week nights, commencing with "Jesus the Socialist." This frightened Lady Somerset so much that she consulted the Bishop, and to please them both and seek peace, Mr. Hird announced to a large expectant crowd on the first Wednesday night that there would be no lecture, and that in future on Sundays he would read them sermons from some bishop or respectable clergyman.

In January 1895, Mr. Hird gave his lecture, *Jesus the Socialist*, at Ledbury. It was then printed and published at one penny, and seventy thousand copies have since been sold. Mr. Hird is a writer of great ability, and in 1895 wrote his best book, a novel called *Toddle Island*, being a biting satire on England. At the special request of Lady Somerset it was published anonymously. It was already evident that peace and goodwill in the Living of Eastnor, was only to be purchased by the suppression of all individuality. This was a price Mr. Hird could not pay. Still pursuing his literary career Mr. Hird published in 1896, an ironical novel, called—*A Christian with two Wives*. Believing this to be a serious sermon, not seeing that the book was a brilliant skit upon those who believed in the divine inspiration of every word in the Bible, Lady Henry Somerset set to work to get rid of her unruly Rector. After weary months of friction with Bishop, Archbishop and Lawyers, threatened with an ecclesiastical law-suit, he consented to leave on being compensated for disturbance, but Lady Somerset insisted that he should renounce "Orders" and cease to be a clergyman. In October, 1896 Mr. Hird left Eastnor, and in the same month renounced "Orders" in legal form at Oxford. Owing to a legal quibble over a vague sentence in the agreement the "compensation" was paid for *one year only*, and in 1898, Mr. Hird was compelled to sell his library to find support for his family.

In 1899 the American founders of Ruskin College, invited him to become Principal of that institution.

Mr. Hird accepted, and under his superintendence the number of students increased from 15 to 55. When their first house was sold Mr. Hird set to work, and raised between two and

three thousand pounds, to purchase new premises. In 1899, Mr. Hird went "back to the land" and since that time he has been a farmer at Bletchley, Bucks.

In 1897 he published *In Search of a Religion*, in which he seeks to give a scientific explanation of "Revivals." *The Believing Bishop* was published in 1901.

During recent years he has done a great work in popularizing and making plain the theory of evolution.

In three volumes Mr. Hird has given us the easiest explanation of Evolution, in the English Language. The titles are *Picture Book of Evolution*, parts 1 and 2, with nearly 400 pictures, 2/6. each net., and *Easy Outline of Evolution*, 6d., Watts & Co., London.

His latest and perhaps most vigorous broadside, *Shear My Sheep*, was published in 1908 a review of which appeared in the first number of the magazine. In March of the present year he was compelled to resign from the Principalship of Ruskin College.

A man is known by his work. Dennis Hird's work proclaims him.

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## Reports

### A Trade Union Record

On June 26th of the present year, an event, which is unique in the history of Trade Unionism, took place at Manchester, nearly 5,000 members of "The Friendly Society of Iron-founders" met at the general offices at Brook's Bar, and walked in procession to Belle Vue, where they had tea, and afterwards were addressed by several well-known M.Ps. The occasion was the centenary of their society. Perhaps a short outline of the history of this veteran among Trade Unions may not be out of place, as it is the only society which can claim the distinction of 100 years continuous existence as a Trade Union.

The close of the 17th century marked a very black period in Industrial History, trade was depressed, and the working classes were terribly oppressed on every side. The latter part of the century had seen some remarkable inventions brought to light which wrought great changes in the industrial world, these changes, combined with the unrest caused by the French Revolution, no doubt hastened the birth of Trade Unionism. Despite the fact that at this period the Combination Laws were in existence, which made it illegal to hold meetings or to form societies for the protection of the workers, the spirit of Trade Unionism could not be suppressed in at least one class of toilers. These were the iron-moulders whose trade may be said to be one of the most highly skilled and important of the engineering trades. On February 6th, 1809, a few iron-moulders met at the "Hand and Banner" Hotel, at Bolton-le-moors, in Lancashire, their object being to form a society, which has since proved to be the backbone of Trade Unionism. For the first few years of its existence the meetings were held in secret, and the books had to be buried between meetings. In spite of these obstacles the Society flourished, and

in the second year of its existence was 119 strong. These men possessed a spirit which could not be broken, and a good illustration of the brotherly feeling which existed amongst them is shown by the first emblem, a replica of which was carried in the procession, it shows a travelling moulder asking a foreman "Brother craft, can you give me a job?" and the reply is—"If we cannot, we will assist you." How many foremen possess this spirit to-day? Copies of the first rules of the Society may still be seen, but are too great a length to reproduce here. In 1831 the first statistics of the Society were published, and were, to put them briefly: Branches 44, membership 1,120, balance in hand £1,803. During this year an association was formed, which included nearly all classes of workers, but, for various reasons, the Iron-founders refused to join. In 1837 the membership of the Iron-founders had doubled, but the period 1840-48, saw a serious decline both in membership and finance. This was a most critical time for the Society. The foundry masters formed a combination for themselves, which fought the workers at every opportunity; but, with a revival in trade, came a great increase in membership. Even at this early period, the Iron-founders were agitating for an eight hours' day and other reforms, and already had a superannuation fund for their own members. In the year 1850 the Amalgamated Society of Engineers was formed, and the Iron-founders were asked to join, but refused. In the following year the Employers' Federation issued a document requesting all men employed by them to forswear Trade Unionism; this the Iron-founders were foremost in fighting successfully, and the fact that during the time of this struggle between Capital and Labour, the working members paid one-sixth of their wages in contributions to support their more unfortunate brother-craftsmen, well shows the fine spirit of the early members; afterwards followed a great revival in trade, during which the membership increased so rapidly, that in 1858 a general secretary was elected to devote the whole of his time to the work of the Society. At the beginning of the following year one-fifth of the members were out of employment, but despite these drawbacks, which often resulted in a great loss of members, it was found necessary in the year 1863 to appoint an assistant secretary. By 1865 the membership had reached 10,000, for the first time in the history of the Society. But we find that in 1867-68 were the worst years on record, and during the two years mentioned over £66,000 were expended on unemployed benefit alone, the Society having to appeal to the more fortunate members for loans, and at the end of the following year was actually in debt to the extent of 12s. per member: The year 1871 was one worthy of note; trade was good, and during this year the Trade Unions Act was passed, and, for many years was thought to have made them secure, but this had serious defects, as witness the "Taff Vale decision." But in opposition to this Act, the Criminal Law Amendment Act was passed; this capitalistic law made certain actions illegal if done by a member of a Trade Union, and legal if committed by a non-society man. The "Nine Hours' Bill" was also passed during the same year. In 1875 the Criminal Law Amendment Act was repealed, and the Employers and Workmen's Act passed. In 1879 during a period of depression the foundry masters made a determined attempt to crush the Society, but without success. During the year 1884 a census of iron-moulders was taken by the Society and the figures were: 12,032 Trade Unionists and 9,382 Non-Unionists. In 1889 the "Great Dock Strike" took place and ended in favour of the men. After this result a great wave of Trade Unionism spread throughout the country; and in 1890 the membership of the Iron-founders had increased to 14,821; by 1899 their number had been increased to 19,500, a record for the Society.

PERCY A. BOULTER.



[Copyright by the *New York Labour News*, 1904.]

## THE GOLD SICKLE,

OR

## Hena, the Virgin of the Isle of Sen

### A TALE OF DRUID GAUL

BY EUGENE SUE,

Translated from the Original French by DANIEL DE LEON.

(Continued)

#### CHAPTER V.—THE STORY OF SYOMARA.

THE storm of questions had spent itself and the thirst for fresh stories returned among the assembled family of Joel, whose head remarked with wonderment: "What a thing travelling is? How much one learns; but we must not lag behind our guest. Story for story. Proud Gallic woman for proud Gallic woman. Friend guest, ask Mamm' Margarid to tell you the beautiful story and deed of one of her own female ancestors, which happened about a hundred and thirty years ago when our fathers went as far as Asia to found a new Gaul, because you must know that few are the countries on earth that their soles have not trod upon."

"After your wife's story," answered the stranger, "and seeing that you wish to speak of our own ancestors, I shall also speak of them . . . and by Ritha Gaür! . . . never would the time be fitter. While we are here telling stories, you do not seem to know what is going on elsewhere in the land; you do not know that perhaps at this very moment—"

"Why do you interrupt yourself?" asked Joel wondering at the suddenness with which his guest broke off in the middle of the sentence. "What is going on while we are here telling stories? What better can we do at the corner of our hearth during an autumn evening?"

Instead of answering Joel, the stranger respectfully said to Mamm' Margarid:

"I shall listen to the story of Joel's wife."

"It is a very short and simple story," answered Margarid plying her distaff. "The story is as simple as the action of my ancestral grandmother. Her name was Syomara."

"And in honour of her," said Guilhern, breaking in upon his mother and proudly pointing the stranger to an eight year old child

of surprising beauty, "in honour of our ancestral grandmother Syomara, who was as beautiful as she was brave, I have given her name to this little girl of mine."

"This is indeed a most charming child," remarked the stranger, struck by the lovely face of little Syomara. "I am sure she will have her grandmother's valour in the same degree that she is endowed with her beauty."

Henry, the child's mother, blushed with joy at these words and said smiling to Mamm' Margarid :

"I dare not blame Guilhern for having interrupted you ; it brought on the pretty compliment."

"The compliment is as sweet to me as to you, my daughter," answered Mamm' Margarid ; saying which she began her story :

"My grandmother's name was Syomara ; she was the daughter of Ronan. Her father had taken her into lower Languedoc whither his traffic called him. The Gauls of the neighbourhood were just preparing for the expedition to the East. Their chief, Oriegon by name, saw my grandmother, was fascinated by her beauty, won her love and married her. Syomara departed with her husband on the expedition to the East. At first they triumphed. Afterwards, the Romans, who were ever jealous of the Gallic possessions, attacked our fathers. In one of the battles, Syomara, who, led thereto both by duty and love, accompanied Oriegon, her husband, to battle in a war-chariot, was separated from her husband during the fray, taken prisoner, and placed under the guard of a Roman officer, who was a miser and a libertine. The Roman, who was captivated by the beauty of Syomara, attempted to seduce her ; but she repelled his advances with contempt. He then surprised his captive during her sleep and outraged her—"

"Listen, Joel!" cried the stranger indignantly. "Listen to that! . . . A Roman subjects an ancestor of your wife to such indignity!"

"Listen to the end of the story, friend guest," said Joel ; "you will see that Syomara is the peer of the Gallic woman of the Rhine."

"The one and the other," Margarid proceeded, "showed themselves true to the maxim that there are three kinds of chastity among the women of Gaul : The first, when a father says in the presence of his daughter that he grants her hand to him whom she loves ; the second, when for the first time she enters her husband's bed ; and the third, when she appears the next morning before other men. The Roman had outraged Syomara, his prisoner. His passion being satisfied, he offered her freedom upon payment of a ransom. She accepted the offer and induced the Roman to send her servant, a prisoner like herself, to the camp of the Gauls and tell Oriegon, or, in his absence, any of his friends, to bring the ransom to an appointed place. The

servant departed to the camp of the Gauls. The miserly Roman, wishing himself to receive the ransom and not share it with any one else, led Syomara alone to the appointed place. The friends of Oriegon were there with the gold for the ransom. While the Roman was counting the gold, Syomara addressed the Gauls in their own tongue and ordered them to kill the infamous man. Her orders were executed on the spot. Syomara then cut off his head, placed it in a fold of her dress and returned to the camp of her people. Oriegon, who had himself been also taken prisoner and managed to escape, arrived in camp at the same time as his wife. At the sight of her husband, Syomara dropped the head of the Roman at his feet and addressed Oriegon saying: 'That is the head of a man who outraged me . . . There is none but you who can say that he possessed me.'

At the close of her narrative, Mamm' Margarid continued to spin in silence.

"Did I not tell you, friend," said Joel, "that Syomara, Margarid's grandmother, was the peer of your Gallic woman of the Rhine?"

"And must not the noble name bring good luck to my daughter!" added Guilhern, tenderly kissing the blonde head of the child.

"That powerful and chaste story is worthy of the lips that told it," said the stranger. "It also proves that the Romans, our implacable enemies, have not changed. Avaricious and debauched were they once—and are to-day. And seeing that we are speaking of the avaricious and debauched Romans and that you love stories," he added with a bitter smile, "you must know that I have been in Rome . . . and that I saw . . . Julius Cæsar . . . the most famous of the Roman generals, as also the most avaricious and the most debauched man of all Italy. I would not venture to speak of his infamous acts of libertinage before women and young girls?"

"Oh! Did you see that famous Julius Cæsar? What kind of a looking man is he?" asked Joel with great inquisitiveness.

The stranger looked at the brenn as if greatly surprised at the question, and answered with an effort to suppress his anger:

"Cæsar is nearing old age; he is tall of stature; his face is lean and long; his complexion pale; his eyes black: his head bald. Seeing the man combines in his person all the vices of the worst women of the Romans, he is possessed, like them, of extraordinary personal vanity. Accordingly, in order to conceal his baldness, he ever carries a chaplet of gold leaves on his head. Is your inquisitiveness satisfied, Joel? Would you want more details about Cæsar's infirmities? That he is subject to epileptic fits? . . . That—"

But the stranger did not finish his sentence. Letting his eyes wander over the assembled family of the brenn, he cried with towering rage:

"By the anger of Hesus! Can it be that all of you—as many as you are here capable of seizing the sabre and the sword but insatiable

after idle stories—can it be you do not know that a Roman army, after having invaded under the command of Cæsar one-half of our provinces, has taken winter quarters in the country of Orleans, of Touraine and of Anjou?"

"Yes, yes; we have heard about it," calmly said Joel. "People from Anjou, who came here to buy beef and pork, told us about it."

"And it is with such unconcern that you speak of the Roman invasion of Gaul?" cried the traveller.

"Never have the Breton Gauls been invaded by strangers," proudly answered the brenn of the tribe of Karnak. "We shall remain spotless of the taint. We are independent of the Gauls of Piotou, of Touraine, of Orleans and of the other sections of the land, just as they are independent of us. They have not asked for our help. We are not constituted as to offer ourselves to their chiefs and to fight under them. Let every one guard his own honour and his own province. The Romans are in Touraine . . . but it is a long way from Touraine to here."

"So that if the pirates of the North were to kill your son Albinik the sailor and his brave wife Meroë, it would no wise concern you because the murder was committed far from here?"

"You are joking. My son is my son . . . The Gauls of provinces other than mine are not my sons!"

"Are they not, like yourself, the sons of the same god, as the druid religion teaches you? If that is so, are not all the Gauls your brothers? And does not the subjugation, does not the blood of a brother cry for vengeance? Are you unconcerned because the enemy is not at the very gates of your own homestead? On that principle, the hand, even when it knows that the foot is gangrened, could say to itself: 'As to me, I am well, and the foot is far from the hand—I need not worry over the disease.' And the gangrene, not being stopped, rises from the foot to the other members, until the whole body perishes."

"Unless the healthy hand take an axe," said the brenn, "and cut off the foot from which the evil proceeds."

"And what becomes of the body that is thus mutilated, Joel?" put in Mamm' Margarid, who all the while had been listening in silence. "When the best regions of the country shall have been invaded by the stranger, what will then become of the rest of Gaul? Thus mutilated and dismembered, how will she defend herself against her enemies?"

"The worthy spouse of my host speaks wisely," said the traveller respectfully to Mamm' Margarid; "like all Gallic matrons she holds her place at the public council as well as at her hearth."

*To be continued.*