PHYSICAL FORCE.

WRONGS AND CRIMES OF CENTURIES CANNOT BE RE[illegible] BY ROSE WATER

[illegible] Will Not Surrender Without a [illegible] The Approaching Revolution [illegible] Probably be one of Violence

[illegible] terrible to many [illegible] ... physical force will prove [illegible] Strange to say, we [illegible] Socialists do believe this, [illegible] the hypocritical cry of [illegible] politicians, who see [illegible] that belief becomes [illegible] people that their trade [illegible] sincere jeremiads of old [illegible] belonging to that large class of [illegible] to imagine that the [illegible] and crimes of centuries can [illegible] by a little rose water, we [illegible] that our belief is not only sin[illegible] is grounded upon an unassail[illegible] and that logic, history, [illegible] alike proclaim its truth [illegible] of the English workmen that [illegible] to carry out a Social Revolu[illegible] through Parliament has been the [illegible] most advanced movements in this [illegible]. The early Reformers, the old [illegible] the Chartists, the Republicans, [illegible] that political measures would [illegible] grievances, with the result that [illegible] descendants, are still groaning [illegible] the same heavy bondage. A life [illegible] [illegible] ray of hope, with the w[illegible]

OUR PAST EFFORTS.

[illegible] old, worn-out and broken tools [illegible] masters, is still our [illegible] our fathers [illegible] Hunts, the Cobbetts, the Vincents, [illegible] have spoken and [illegible]. Even the more political [illegible] of the old Reformer, Universal [illegible] and Annual Parliaments, are not [illegible] though they may be honored [illegible] resting place in the programme [illegible] Social Democratic Federation, and [illegible] people still listen to the voice of [illegible] they may be found a hundred [illegible] still unrealised in the pro[illegible] of some similar party. We read [illegible] old book that the walls of a [illegible] fortress fell at the sound of the [illegible]. The age of miracles is past, [illegible] politicians who profess to [illegible] that the walls of capitalistic Jer[illegible] will fall beneath a shower of voting [illegible]

Even our friend Cunninghame Grahame, [illegible] of his sudden lapses into a love of [illegible] and order, informs us that to attempt [illegible] overthrow capitalism by physical force [illegible] be useless, because the capitalist [illegible] are vastly superior in health and [illegible] strength to the workers. If Cunninghame [illegible] carefully advise him to give up his [illegible]

[illegible] TASK OF AGITATION.

[illegible] are quite sure that the Norwoods [illegible] the Lareseys will not surrender either [illegible] wealth of "their" factories, [illegible] railways, shipping, etc., to a body [illegible] people whom they can easily beat in a [illegible] fight. The workers might have a [illegible] in Parliament, but the majority [illegible] be damned, or be easily chucked [illegible] under these circumstances. If all the [illegible] were as poor in physique as the [illegible] East End sweaters there might [illegible] truth in his contention; but we [illegible] to say that an army com[illegible] of the gas workers, the dockers, [illegible] navvies of London, would make [illegible] work of any force the fat capitalists, [illegible] the athletic gilded youth of the West End or of the suburbs of middle [illegible] might bring against them. We [illegible] believe that the special constable [illegible] been much of an object of terror [illegible] working classes, though he may [illegible] afforded them much harmless amuse[illegible]

[illegible] now relate a little anecdote in [illegible] of my contention. Some years [illegible] workman, who was anxious for the [illegible] of the middle classes, distri[illegible] some leaflets among some athletic [illegible] class youths at a suburban railway [illegible]. One of these young gentlemen, [illegible] upon his strength, after some [illegible] remarks tore some leaflets and [illegible] them in the distributor's face. For [illegible] our friend

[illegible] SIX FOOTS

[illegible] and after a few minutes [illegible] the middle class youth to use [illegible] phrase, was "knocked all [illegible]. His companions sur[illegible] and led him away with the [illegible] remark that he might be [illegible] but "it was no use [illegible] to fight a working man. [illegible] and despite the [illegible] prophecies of Mr Grahame we [illegible] that the middle class would [illegible] in a physical force contest [illegible]

[illegible] be taken as a sample [illegible] against physical force, [illegible] by the political friends of [illegible]. But there is another large [illegible] whom our friend Annie Bes[illegible] who object to physical force [illegible] point of view, and appeal [illegible] that course of lectures on [illegible] or say Theosophy, will [illegible] the capitalist and [illegible] too happy to endow the [illegible] with all his worldly goods [illegible] poverty ever [illegible]. If these people could supply [illegible] history of a whole [illegible] to surrender their [illegible] appeals to their con[illegible] faculties, we might be [illegible] these sincere, ... [illegible] the subject and as to [illegible] we know well that [illegible] soldiers and Irish land [illegible] persuaded to surrender [illegible]

their rights of plundering, torturing and enslaving the people by kind words, and we have no reason to believe that they were made of any sterner stuff than our own Norwoods and Laroseys. The people who believe in

"MORALIZING" THE CAPITALIST

might try their hands upon these gentlemen, and when we see Norwood or [illegible] [illegible] platform we shall begin to believe that it is possible to convert the capitalist by peaceful means. We are quite certain that the more Socialism spreads among the people, the fewer will be the converts among the "respectable" classes, and when it seems upon the point of realization we shall [illegible] only gain [illegible] friends from the rich, but we shall lose most of those excellent people who now form middle class mutual admiration societies for the discussion of Socialism from academic standpoints, but who object to its inconvenient realization.

The truth is that any steps save very timid and courteous ones will "scare the capitalists." Our friends the Fabians, show that they know this by whittling down as much as possible even that miserable palliative, an Eight Hours Bill, and when the capitalist is scared, whether it be by unemployed riots, general strikes, no rent movements, dynamite explosions, or more awful still the return of a large number of Social Democratic members to Parliament, he will not hesitate to use merciless repressive measures. Well, let him, it will be all the better. There is nothing like persecution to make a popular movement go. But in that case our Fabian friends need not be nervous. The blows of the rich will not fall on their shoulders. The doctrines they preach tend so much to promote a feeling of reverence for law and order among the "lower classes," if they would only listen, that we should not be surprised if Government did not bestow upon them a permanent endowment, as the services of priests and parsons are beginning to lose their effect. In that case the Fabians can be substitute for old commands to working people to order themselves lowly and reverently to their betters that they may obtain a heavenly mansion in a better world, an instruction to vote for the taxation of ground rents, and your children's children in a couple of hundred years time may enjoy

THE MISSION OF SOCIALISM

But whether the ministration of the new clergy will be more successful than our present holy men remains to be seen. In any case our position remains unaltered. None of the great changes that have yet occurred in the world's history have been achieved either by voting papers or by the moralization of the possessing classes, and we are firmly convinced that the great change that is approaching will be wrought out by the same "brutal and barbarous means" as those of the past. The robber classes will not resign their plunder without a fight for it, and, knowing this, we honestly proclaim our opinion that the approaching Revolution must be one of "violence," and that the only salvation of the people lies in their might and courage

WENDELL PHILLIPS

In the lecture season of 1867 [illegible] Mr Phillips addressed the Lyceum at Gloucester, Mass., and returning home by the cars next morning fell in with a lady who got upon the train at a way station. She was a Southern refugee, who had been suddenly reduced from affluence to poverty, and was supporting her fatherless children by giving an occasional lecture before a country audience. It was a struggle, for the field was full, and she was almost unknown and friendless, but with a brave heart she worked on, never asking aid of any society or individual. Mr. Phillips saw her get upon the car and asked her to sit beside him. It was a winter day and she was thinly clad, shivering from the exposure of a long ride in the cold morning. Observing this Mr Phillips asked

"Where did you speak last night?"

She told him it was a town about ten miles from a railway.

"And—I wouldn't be impertinent—how much did they pay you?"

"Five dollars and the fare to and from there."

"Five dollars," he exclaimed, "why, I always get one or two hundred, and your lecture must be worth more than mine—you give facts, I only opinions."

"Small as it is, I am very glad to get it, Mr Phillips," answered the lady. "I would talk at that rate every night during the winter."

He sat for a moment in silence, then he put his hand into his pocket, drew out a roll of bank notes, and said, in a hesitating way

"I don't want to give offence, but you know I preach that a woman is entitled to the same as a man if she does the same work. Now, my price is one or two hundred dollars, and if you will let me divide it with you I shall not have had any more than you and the thing will be even."

The lady at first refused, but after a little gentle urging she put the bank-notes into her purse. At the end of her journey she counted the roll, and found that it contained one hundred dollars. It may add a point to this incident to say (what is the truth) that the lady was a niece of Jefferson Davis. [illegible]

In reply to Lady Malleson's remarks that it is the province of women to charm, Mrs. Fawcett said recently, that "charm" means different things to different people. It cannot be cultivated like a potato. Those who wish a woman's lives to have a free and fuller development [illegible] believe that changes in that direction will be favorable to the development of personal charm in those lucky ones who are born with the germ of it within them

WOMAN

Edited by Mrs E. Day MacPherson

Sympathy and friendly attention help the invalid as much as broths and possets.

Love itself is just as subtle and as [illegible] as ever it was [illegible] as true and as old [illegible] but their parasites are deadly. *[illegible]*

It was said that while Mrs Somerville's buttons were full of diplomas, Dr Somerville's buttons were always sewed on in the right place, and his dinners were admirably served.

Mrs. Henry Kingsley said recently, that "during the past sixteen years the women of our country have steadily grown more intemperate, not only among the degraded classes, but every class is permeated by the insidious evil of drink."

The husband of Mrs. Von Teuffel remarked recently that it would be a blot on his escutcheon if her marriage should paralyze his wife's literary faculties. He is said to be very proud of his wife's literary abilities.

Lady Henry Somerset, President of the British Women's Temperance Association allows no cider orchards to be planted on her estates. In place of these fruit orchards are being extensively cultivated and grafts are given freely to the tenants, who are encouraged to combine thrift and temperance.—*The Queen*

A superabundance of carbonaceous food inclines to the use of alcoholic drinks. It is also true, however, that food too rich in carbon, used without stimulants, leaves the system open to the ready reception of contagious and pernicious influences. Cream, sweet butter and mayonnaise should be included in the diet of consumptive invalids. When there is any trouble in digesting fatty substance massage, with oil, will serve the needs of the system. In the coming spring days a debilitated vitality is apt to consume all feeling of energy. Coca tonic is then invaluable. A great benefit can be derived from the free use in diet of fish, ripe fruit and vegetables, especially oranges and lemons. Shaddocks and grape fruit are also good. If very tired, or fearful of a sleepless night, take, in little sips, a glass of milk as hot as can be drunk. *Above all sleep in pure air.*

In regard to conducting Working Girls' Societies and Clubs, Florence Lockwood says in the *Century* for March: "one of the most noticeable things about the work is the great difference among the workers, a difference not only of opinion but of atmosphere, intention and personality; but it is personality, I think, which is the weightiest factor, and which makes success or failure. Good as the general work may be, intelligent as [illegible] the lines upon which it is carried on, [illegible] to the workers, it is the personal force which, in nine cases out of ten, fits the keystone in the arch, binds the girls together and makes the club a success; and, one may add—it is the giving of that personal force, which so often breaks down the workers in the end. It is this and not the literal amount of time and labor and wisdom given, although they, too, must play their part, this personal element which in theory is so ignored. The working girls want more than classes and club-rooms; they want inspiration and sympathy, often an individual inspiration and sympathy to fit their individual needs."

ONE WAY TO FREEDOM

The laboring men of to-day hope to win their way to greater freedom of life. They are eager to make use of every method that may be helpful. Sight is too often, however, lost of one of the greatest aids of all, and this is the influence of home life. It is only by the intelligent and united efforts of its disciples that any cause can be greatly benefited. It is precisely by the training that might be developed out of the home life that an efficient element for successful action might be obtained. In this work-a-day age when the father of a family must spend each hour of the day in grinding toil in order to provide for the physical well being of those belonging to him, it is with the mother that lies the power for that instruction and training that are so needful to teach the self denial, patience and perseverance that will make useful members of any movement. Therefore it will be found that one of the widest avenues to success lies in the education of our daughters in such ways as will make them indeed helpmates to men in their life struggle. It is a lamentable truth that one of the greatest drawbacks to success in any movement of social reform lies in the indifference of the workman himself to all that constitutes his best interests. Too often this indifference is augmented by the outspoken dislike of their women kind to any suggestion that looks like a change from the existing order of things. Look at the family life of most of the leaders of Social Reform who belong to the class they represent. It will be found that, with few exceptions, the female portion are antagonistic in every way to "father's cranky notions." This is a drag upon even the most earnest worker in the cause, but of how infinite importance is the element of dissent when it comes into the life of the average man. His help is as greatly needed to fill his place, but his sympathy is dulled and all enthusiasm frittered away by the nagging which is sure to follow any effort towards this on his part. This attitude of women is greatly due to the fact that they feel most keenly the brunt of the tyranny of the employer whose aim [illegible] too often to employ all means to prevent his slaves from rising. But it will be found that those women whose minds have been trained and sympathies widened by a practical education have a corresponding influence for good which cannot be over-estimated as one of the elements of success in any movement towards freedom. Therefore let all of us be leaders, give the daughters that early and earnest training that will fit them to be true and efficient helpers in the great cause whose watchword is "The Freedom of Justice."

AUNT MARY'S DIARY

We always used to look upon Aunt Mary as a dear old cranky enthusiast whom we all loved but never heard. For [illegible] then when the days [illegible] of the world [illegible] I almost [illegible] Aunt Mary that she was an [illegible] among women in her keen perception of the [illegible] things, and that she had the most exact sense of justice of any woman he had ever met. "But," he added with a twinkle in his eye that we could not quite understand, "I think you must be a very lonely woman." "Aunt Mary lonely!" We all exclaimed, "why there is not a woman in the world has more friends and companions than she." "Ah, well perhaps so," was the answer, but the glance in the eyes was yet most perplexing to us. Gradually I, for one, came to realize the truth of what our friend said. To-day when I read the diary which Aunt Mary gave me just before she died, I feel the keenest regret that in my blind self conceit I had not valued her more and taken to heart the lessons I might have learned. I think this diary must have been her one real confidante. Much of what is written is of too personal a nature to be of interest to strangers. But there are portions that I cannot help feeling sure will be as interesting to others as it has been to me. The volumes of the diary are ready records of her daily life, and contain a story in themselves of all the various "movements" of the day, as seen through her pure and loving eyes. The first extract is taken from an account of a trip to a neighbouring city to attend a convention of an "Enfranchisement Association."

Thursday Evening.—"One thing that strikes me about all those men and women I met yesterday is the abundance to which I see in many of them of mental indigestion. The spiritual visage is so often marred by that which like warts and pimples on the flesh, tells of an insufficient assimilation of the food. Now, it seems to me that these people do not realize the full value of the table which nature has spread for them. Her food is sweet, wholesome and very simple, but each of these would-be reformers yesterday seemed to have been addicted to the use of some private condiment of so artificial a character that perfect digestion was made impossible. Each one, therefore, manifested some separate form of dyspepsia. The consequence was that one came away from their meeting saturated with personalities. I know that if I had said all this at the dinner table downstairs, I would have been called a 'traitor to the cause,' or 'a narrow minded old fogey,' and they would have tried to blind still further that precious inner [illegible] spectacles they all wear. And yet, dear children, if you would only stop and take them off for once, what a different world you would see. But here my friend the editor would laugh at the mixed up way in which I am writing 'condiments' and 'spectacles,' as names for that same intangible something which I have been trying to write about. Well, then, in plain English, if I had been asked to speak yesterday (which no one, I am sure, even thought of doing), I would, perhaps, have said something like this: 'Dear Brothers and Sisters, I have listened with great interest to the speeches that have been made' (now that would have been true, for I was really interested), 'I feel constrained however to speak to you of one thing which it seems to me was not dwelt upon with the insistence which it really deserved. This is the value of love as an indwelling principle in every heart.' (The trouble just here would have been that so few would have had the idea of love which I think is the true one, and it would have taken up too much time to have it explained then and there.) 'If true love ruled the world, what need would there be of the Reform of which you have to-day spoken so eloquently. "Love conquers all things" is repeated too often in a parrot-like fashion, for we do not stop to reason what we mean by it. But the love force is like that of gravitation, all pervading, all controlling. If left to follow out its own course [illegible] the manifestation on the spiritual plane of that principle which is known on the physical plane as gravitation. Inherent in each unit of the mass [illegible] the world's proper orbit and will hold them there in perfect rythmic action, making possible that grand music of the spheres of which we dream. Therefore if I am right in this, my idea of the saving power for humanity, is it not best for us to [illegible] every effort [illegible] giving it full play.' But it is only intelligent effort that wins the day and I doubt [illegible] until all [illegible] there is among us a [illegible] understanding of what real love is. Perhaps I may succeed better in explaining my own idea if I tell you first what is my theory of life. But there is the clock striking twelve and I ought to be tired and sleepy after to-day's tedious journey. I am not so [illegible] but I do know that, if I [illegible] my impulse [illegible] still more [illegible] Then I will not be up in time to say good-bye to Edward, and that certainly would not be giving the Love for [illegible] full play. For after all [illegible] the same [illegible] I will try [illegible] of the life principle [illegible] Freedom of Humanity.

We hear a great deal about the dignity of labor, but very little indeed about the dignity of the laborer.

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