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EDITORIAL

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**T**HOSE of our readers who attended the last August Meet must have been aware of a tenseness in the atmosphere—a lack of the usual holiday and congratulatory feeling customary at this reunion. The reason for that was, the relations between

**Act I.** some of the students and the staff committee of the  
**Virtue** College were slightly strained. This unpleasantness had  
**and** arisen from differences about the management of the  
institution and the question of Students' Rules. The

management questions were purely nominal and a cloak to hide the real grievance—the Rules for Students' good conduct. The particular Rule objected to was that relating to the time Students should be back in the College at night. The Board and the staff held that 11 o'clock was quite late enough for a student to be out under ordinary circumstances. If a student wished to be out after that time, he should obtain special permission from the Warden or a member of the Staff, (Mr. Hacking or Mr. Craik). The temper of the students on this subject may be gauged from the following minutes of the Students' House Meeting, viz.

Resolved: "That the delegate be instructed to inform the Warden every morning that all students may be out after 11 p.m." May 20th, 1912.

## THE "PLEBS"

(Mr. Hird annotated this : "No. 2, above, is in direct opposition to the Recommendation C, of the deputation of the Board, which met the House on April 16th, 1912.") Signed, Dennis Hird, 22nd May.

Resolved : "That the House adheres to previous resolution *re* students being out after 11 p.m." May 21st, 1912.

("See note on No. 2 of previous meeting." Dennis Hird, 22nd May.)

"The House received complaint from the Staff Committee. Resolved the following be sent in reply : That this House fails to find any basis for the charge brought against it of refusing to co-operate with the Staff in maintaining discipline." May 22nd.

Resolved : "That all students be out after eleven." May 23rd.

("If this means *must* be, it is a flagrant breach of the Board's rules." Dennis Hird, 6th June).

THE above is interesting and must be kept in mind in view of the fact that five of the present students of the college were in residence at this period and one of them was "delegate" through the week in which the above House Meetings were held and presided at all the meetings.

THESE resolutions and comments will explain the situation in the College at the time of the August Meet, as the eleven o'clock Rule had persisted in popping up, like King Charles's head, until that time. There was a rumour abroad that certain students would try and upset the August Meet—the matter was considered by the Staff Committee, opinions were divided somewhat as to the policy to be adopted in the event of the matter being raised at Meet, some were for "taking scalps" others were for doing what was possible to smooth things over in the hope that the discontented ones would not return to the College. The pacifists won the day and the August Meet was passed in safety.



AT the commencement of the current year the Students Rules were amended by the Staff Committee with a view to preventing a recurrence of the previous year's experience. When the amended

**Act II.  
The  
Villain  
Appears**

Rules came before the students, another attempt was made—by the second year men, obviously—to change the 11 o'clock Rule. However the Staff Committee refused to consider the matter, telling the students that the whole matter had been sufficiently thrashed out last year and decided. Finally the students gave way, and peace appeared to have been secured. Not so. Here we may say, that owing to many causes little attention had been paid to the maintenance of cleanliness and tidiness the previous

year : for one thing the Staff was shockingly overworked, for another the agitation of the students had produced a certain amount of laxness in household duties among them. After the August Meet the Secretary and Mr. Pendrey spent the vacation in cleansing the College from top to bottom, and seeing to necessary repairs. The new term therefore started with everything in apple-pie order and with the Staff Committee determined that it should remain so. The carrying out of this duty fell upon the Secretary, who reported to the Staff from time to time. As a consequence of the Secretary's vigilance in this direction, some feeling was aroused among a section of the students. On October 5th, two students saw the Secretary—in the absence of the Warden and Sub-Warden—and asked for permission to be out after 11 o'clock. On inquiring the reason he was told by one that he was going for a walk, the other refused to give any reason. The Secretary refused permission on the ground that the reason and lack of reason offered were not "special occasions" according to the Board's decision. The Secretary reported the matter to the Staff Committee and his interpretation of the Rule was unanimously upheld by them. *Now mark*, this decision of the Staff Committee was arrived at *after* the Staff had been acquainted with the following resolution of the Students' House Meeting, viz.

Resolved : "That the three delegates with another student interview the Warden with regard to the interpretation of a particular Rule (9)" October 7th.

(Rule 9 is our hoary friend, the 11 o'clock Rule and the interpretation referred to is, the Secretary's, on October 5th.)

The sequel comes the following day, viz :

"Special House Meeting, October 8th, 1912.

Resolved : 1. That we approach the Warden with the view of coming to an arrangement *re* a particular Rule (9).

2. *That the House protests against the autocratic attitude of the Secretary during the last few weeks.*"

(How strange that this "autocrat" was not discovered till after his interpretation of Rule 9—and, even then, only after his interpretation had been upheld by the Staff Committee !)

FROM this point we pass rapidly on to the Final of this Act in the Tragi-Comedy. The last scene depicting to us yet another phase of the unveiling of the "autocrat"—his incompetence as a lecturer. It will be seen that this "incompetence" of the Secretary as a lecturer is not—like Evolution—a slow and painful process. On the contrary, it partakes of the nature of the Balkan's League triumphs—swift and irresistible! Over the door of the lecture room on Economic days is written—Ichabod !

WE are here introduced to a newly discovered grievance—the excessive staff. This was presented to the Staff Committee on Guy Fawke's Day—"so please to remember the 5th of November."

### Act III.

#### The Democrats

We desire to call attention to the recognition by the students of the foregoing celebration, and the dark mysteriousness of the opening references to "certain persons"—one can almost feel the icy touch of the dreaded G.F. That mysterious disappearances follow, is but in the nature of things, viz, "the staff consisted of three persons and a clerk" [this sentence reminds us of an old building-trades gag—"three men and a painter," or of the miners gag—"three men and a haulier." Though to be sure whether the "three" here are "men" or whether the mysterious word "persons" connotes "toffs" or "tots" is left unsolved] but where has the "domestic help, a cook," &c., vanished to? But—what's this? "twelve paying and 8 *non-paying*" where, oh where, has the "democratic" zeal and aspirations, outraged by the "autocratic" methods of the Secretary, Staff Committee, and Board, with which the circular opened, vanished to? That these "pure" democrats should thus stoop from their high ideals of equality and fraternity! to brand their 'less favoured' brethren with the taint of "nons." Well! Well! after this lapse from Grace we may expect to hear that Bowman has joined the Boy Scouts. But it is not only the "nons" who are ruled out, for in the following sentence the extent and limitations of the college's work is defined, viz. : "There is not the slightest necessity for such a huge staff *to teach and cater for such a small number of students.*" The unfortunate "outsider" even if he is a member of the A.S.R.S. or the S.W.M.F. must not expect any results from the work of the college, for that is to be limited to "teaching and catering for a small number of students"—the "insiders." Help for personal studies, for information as to the aims and objects of the college, for the furtherance of the college interests, for the establishment of provincial classes, for information as to books to read or where to obtain them—all this is not for the miserable 250,000 or so of the A.S.R.S. or S.W.M.F., they pay—"only this, and nothing more." There is also the *dishonest withholding of the facts* viz. (1) that the clerk has left the college; (2) that Pendrey is now acting as clerk, and, in addition, is supposed to be preparing for outside lecturing—if ever he gets the time to fit himself for the work; (3) that Reynolds has been appointed by the Board, assistant to the Secretary—either, we say, *dishonestly with intent* on the part of the students in withholding these facts, *or intentional ignorance.* There is no escape from this dilemma for these "know-alls," who can tell both Board and Staff what should be done in the college and who should do it.

Then *note the democratic attitude* to the Board, viz., "if this course be adopted" [no suggestion here of fallibility.] "The issue is in your hands." [How's that? When "we—the students" have already decided on "the only way"] "WE await your "IMMEDIATE decision."

Then we have another sample of the "democratic" character of these "Democrats"—"The Board meeting consisted of only three persons." A full Board is six "persons." A curious sample of the logic of these "Democrats" is seen if we consider another application that came before the Board, viz.:—An application from the students for coals, for their own rooms, to be supplied free. This the Board granted—and the "Democrats" accepted this decision "of only three persons." Apparently *their* logic teaches them that 9 individual students, representing themselves alone, counts more than that of 3 elected representatives of about 140,000 Trade Unionists. Poor Board! they started out, in circular as "gentlemen" and end up as "persons." Poor Staff Committee! Omniscient Students!



"*The workers have a hard struggle to keep up their Trade Union subscriptions out of their small wage.*" So the "Democrats" are compelled, for want of better argument, to resurrect this old Masters' argument! It sounds like a capitalist commenting on

**Act IV.**      the Osborne Judgment; or, on the "terrible poverty  
**Poverty**      of the poor worker, while the wicked agitator fattens  
                    and battens on his Trade Union subscriptions." Two  
of these "Democrats," who are members of the A.S.R.S., were not above button-holeing likely supporters in their Union for a yearly grant of £30 each for pocket money while in residence at the C.L.C. Of course, *that* would "help forward the cause of labour" (with capital letters for "cause" and "labour.") Some of the others are not above foraging in the Lodges and Branches of their Unions for a share of the "hard struggle subscriptions of small wage" to "help forward the cause of labour"—the "cause" in this case being personified by the circular signatories. All the 2nd year men have a holy horror of addressing the "small wagees" under 5/- a time—*The Dollar Princes*—in fact, they laid that down as the "minimum wage" last year. So now "we are convinced you will be able to understand [*their*] indignation" at the sweated workers of the C.L.C. staff, who are blacklegging the "Unionists" of the Minimum Wage List! Our readers will see that "the hearty co-operation of all" "in the best interests of the workers," is *understood* to be "if this course [the students] be adopted." If this "co-operation" should take any other form "we are convinced you will be able to understand [*their*] indignation."

BUT what does this charge of "huge staff" suggest but that the funds provided by the Unions are being swallowed up in upkeep of staff. We have only to draw attention to the

**Act V.** "salaries"—save the mark!—paid these officials to see what a flimsy thing this inuendo is. The total paid in wages and salaries since the college opened in July, 1909, to June, 1912, is under £260. And they are allotted as follows:—

Craik—January to May, 1910, at £1 per week : Rochdale.	
„ May to September, 1910, nil : Oxford.	
„ September, 1910, to May, 1911, at £1 per week : Rochdale.	
„ May, 1911, to June, 1912 : Oxford and London : Total wages or "salary," at C.L.C.	£30.
Sims—July, 1909, to June, 1912 (about)	£33.
Brown—September, 1909, to June, 1912 (about)	£30.
Pendrey—September, 1909, to June, 1912 (about)	£15.
Berrey—January, 1912, to October, 1912 (since left),	£12.
D. Hird—July, 1909, to June, 1912 (about)	£110.
Hacking—1910 to 1912,	—
Reynolds	—
Mrs. Walker, charwoman—(about)	£18.
	Total, £258.

And these precious "Democrats" have the impudence to talk about "economy," and in the same breath about "running the college on *business* lines." Do they think it is a business proposition to "pay" Dennis Hird or Craik at the above rates?—Of course, the Secretary would be dear at any price—although from September, 1909, to March, 1911, the benighted resident students at the C.L.C. made no discovery of his incompetence as a lecturer.

All this is no joking matter. A few fools can soon destroy that which has taken years of hard work to build up. What does it matter how weak the arguments appearing in the students' circular, any stick is good enough to beat the C.L.C. with from the re-actionaries' point of view. So we must start the whole fight over again, but unfortunately with one "winged." Nevertheless, with the help of the Plebeians and of the educational principles for which we stand, the C.L.C. *shall* again pull through.

G. SIMS.

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The question is not : Art thou in the nobility?  
This is the question : Is there nobility in thee? —GLEIM.

## Copy of Students' Circular

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### THE CENTRAL LABOUR COLLEGE

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#### An Appeal to Trade Unionists

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**FELLOW WORKERS:** We, the whole of the resident students, have for some time realised that the Central Labour College has not been managed in the best interests of those who support it.

We have constantly endeavoured to remedy this state of affairs; we have, in fact, exhausted every constitutional method.

It must be understood, although students, we are nevertheless trade unionists, and recognise our obligation to the Unions.

On Wednesday, 6th Nov., 1912, we presented the following memorial to the meeting of the Board of Management:—

*To the C.L.C. Board of Management.*

**GENTLEMEN,**

Since the last meeting of the Board we find that certain developments have taken place in the College that necessitate the intervention of the students. We desire to call attention to the fact that certain persons have been withdrawn from the House Meetings, and are therefore no longer classed as students, but are now merely additions to the staff. The financial outlook is very black, and if the home of working class education is to be saved, drastic steps must be taken. The Trade Union movement could easily clear off the debt that is now on the College, and place it on a firm financial basis. The question now arises, could not the College be carried on with greater economy? We, as resident students, say emphatically "YES."

In the year 1911-1912 the staff consisted of three persons (Mr. Dennis Hird, Mr. W. W. Craik, Mr. J. Hacking) and a clerk.\* The

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(\*The staff and helpers in 1911-12 were:—Mr. Dennis Hird, W. W. Craik, A. J. Hacking, A. Berrey (*clerk*), T. V. Brown (*cook*), C. T. Pendrey (*assistant cook*), Charwoman, J. Reynolds (*acting-secretary* from the end of February to the end of May, 1911, and since that, helper with correspondence, &c., to Mr. W. Craik, acting-secretary during the period of Sims' absence from the C.L.C. The only difference to above this year is that Mr. Berrey has left and Sims has returned to the College.—ED.)

students for that period numbered 12 paying and 8 non-paying. The present year 1912-1913, the staff consisted of 7 persons, a clerk, and a daily domestic help; while the number of students has diminished to nine, seven of whom are paying, and one working with full, and the other with half, free scholarship, granted by the College. This means that out of a total of 18 persons, only nine are students, leaving nine people to look after them. There is not the slightest necessity for such a huge staff to teach and cater for such a small number of students. All that are required are the Warden, the Sub-Warden, a Correspondence-Courses Secretary, a Secretary, a cook and a domestic help. The purpose of this College is to train men as propagandists in working-class interests, so that they may be able to return to their respective districts and spread the knowledge they have gained. We have two men in the College who have been here for a period of over two years; they have finished their course of education, and are now merely a burden on the institution. The secretarial work is not sufficient to require the services of an assistant. The cook can carry out all duties in the kitchen without help. These men who have finished their course of studies should return to their respective Trade Unions, and help forward the cause of labour.

If this course be adopted, the undersigned students will do all in their power to make the C.L.C. a real living force. The principle of working-class education is right and worthy of all support, but with such an absurdly unnecessary staff it is impossible for the C.L.C. to continue. It must be quite obvious to you that the institution has reached a critical stage. The workers have a hard struggle to keep up the Trade Union subscriptions out of their small wage. It therefore behoves us as workers to see that this College is managed on business lines. We claim to have the interests of working-class education at heart quite as much as any who may differ from us on this question of management. We firmly believe that a re-organisation of the College on the above-mentioned lines will spell success, while its continuance on the present basis is impossible. The issue is in your hands. Which is it to be?

Before taking any further action we await your immediate decision.

(Signed) J. B. ALLEN.  
 W. W. BOOTH.  
 G. DAGGAR.  
 T. DEAN.  
 A. HATFIELD.  
 R. HOLDER.  
 H. THOMAS.  
 N. THOMAS.  
 C. W. WEBBER.

This they rejected.



In further explanation of the above we desire to point out that the two individuals to whom reference is made, Messrs. J. Reynolds and C. Pendrey, have been retained. The absurdity of the position is clearly seen in view of the critical financial condition of the College.

The Board meeting aforementioned consisted of only three persons instead of the full number.

Again, the subject of greatest importance in the curriculum is Economics. The present lecturer on this subject, Mr. G. Sims, we all contend, is totally incompetent to teach. The following resolution was, unanimously carried by the students at a regular House meeting, and placed before the Board:—

Resolved:—"That, though we have no desire to question the knowledge of any member of the teaching staff, we are of the opinion that Mr. Sims is unsuited as a lecturer. Unfortunately, his manner and style of delivery are unintelligible to any students, and, after patient effort on our part, we regret to state our inability to grasp his meanings. Owing to these facts we have reluctantly come to the conclusion that the time spent at these lectures could be otherwise utilised to our greater advantage. To surmount this difficulty we respectfully suggest that either Mr. Craik or some other lecturer, undertake this duty. If this alternative be impossible we should appreciate permission to form classes, since we are convinced that by this method greater benefits would accrue to us."

Having thus briefly placed before you the statement of the position, we are convinced you will be able to understand our indignation.

We much regret that we have to give it as our opinion that it would be better that this, at present so called, home of working class education should be closed, than that it should continue on its present basis.

We are, however, anxious that the Central Labour College shall not die. What is needed is the hearty co-operation of all, and in such a way as shall ensure that it is controlled in the best interests of the workers.

We urge you to see to it that an inquiry is held at once.

With confidence we now leave the matter in your hands.

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Success doesn't "happen." It is organized, pre-empted, captured by concentrated common-sense.—FRANCIS E. WILLARD.

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Resolve will meet no rocks but it can scale them.—GEORGE ELIOT.

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Who shuts his hand hath lost his gold;  
Who opens it, hath it twice told.—GEORGE HERBERT.

## Sociology and Anthropology

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**A**LMOST any subject may be classified in more than one way. Anthropology is the science of man, and taken in its broadest sense, it embraces everything that concerns the human race. It first received prominence at the hands of Paul Broca, the eminent student of man in his physical relations. Owing to his influence it was long restricted to the study of the human body, but so appropriate a term could not be thus bound down, and to-day it has come to receive the broadest meaning of which it admits. The Anthropological Society of Washington, which was founded in 1879, introduced into its constitution the following classification of the science: (1) Somatology, (2) Sociology, (3) Philology, (4) Philosophy, (5) Psychology, and (6) Technology. These sub-divisions were adopted after prolonged and careful consideration by such men as Major J. W. Powell, Director of the U.S. Bureau of Ethnology, Col. Garrick Mallery, the eminent student of sign language and kindred subjects, and Professor Otis T. Mason, Curator of Ethnology for the U.S. National Museum. It has been found during sixteen years' experience that every subject proper to be brought before the society could be classed under some one of these heads.

Here, as will be seen, sociology is made a sub-division of anthropology and properly so. But this does not in any way invalidate an entirely different classification in which sociology is made the generic science, and anthropology is looked upon as in some sense a part of sociology. It all depends upon the point of view. As man is the being with whom sociology deals that science of course belongs to the science of man. But if we look upon sociology as embracing everything relating to associated man, a large part of the facts and phenomena of anthropology overlap upon its domain, and it becomes important to consider the relations subsisting among these phenomena. Moreover the phenomena of association are not exclusively confined to man. Sociologists are coming to pay more and more attention to phenomena among animals analogous to those displayed by men, and animal association is a well known fact which is exciting increased interest. So that sociology is not wholly included in any view of anthropology.

But when we examine the two sciences closely we perceive that they differ generically. Anthropology, in dealing with man, i.e., with a particular being, or species of animal, is primarily a descriptive science. It is not concerned with laws or principles, but with material facts. Sociology, on the contrary, deals primarily with association and whatever conduces to it or modifies it. But association is not a material thing; it is a condition, and the science that

deals with it is chiefly concerned with the laws and principles that produce and affect that condition. In short, while anthropology is essentially a concrete science, sociology is essentially an abstract science. The distinction is very nearly the same as between biology and zoology, except that anthropology is restricted to a single species of animal. Thus viewed, it is clear that it becomes simply a branch of zoology, with classificatory rank below ornithology, entomology, mammalogy, &c. There is no other single species, or even genus, that has been made the subject of a distinct science, as might obviously be done, e.g., hippology, the science of the horse, or cynology, the science of the dog.

It comes, however, wholly within the province of social philosophy to inquire into the nature of this being, man, whose associative habits form the chief subject of sociology. First of all, his position in the animal world needs to be understood. No possible good can come from ignoring the true relation of man to the humbler forms of life around him, while on the other hand, if this relation is correctly understood it furnishes one of the principal means by which man can learn to know himself. Accepting, therefore, the conclusions of the masters in zoology, among whom as to the main points, there are no longer any differences of opinion, we must contemplate man simply as the most favoured of all the "favoured races" that have struggled up from a remote and humble origin. His superiority is due almost exclusively to his extraordinary brain development.

Very few have seriously reflected upon the natural consequences of this one characteristic—a highly developed brain. Without inquiring how it happened that the creature called man was singled out to become the recipient of this extraordinary endowment, we may safely make two fundamental propositions which tend to show that this question is not as important as it seems. The first is that if the developed brain had been awarded to anyone of the other animals of nearly the same size of man, that animal would have dominated the earth in much the same way that man does. The other is that a large part of what constitutes the physical superiority of man is directly due to his brain development.

As to the first of these propositions, it is true that man belongs systematically to the highest class of animals, the placenta Mammalia. It would have looked somewhat anomalous to the zoologist if he had discovered that the dominant race to which he belonged must be classed below many of the creatures over which he held sway, as would have been the case if the organ of knowing had been conferred, for example, upon some species of large bird or reptile. But in fact something a little less anomalous, but of the same kind actually occurs. The line along which man has descended is not regarded by zoologists as by any means the most highly developed line of the Mammalian class. It is a very short line and leads directly back through the apes and lemurs to the marsupials and monotremes—

animals of much lower systematic order, the last named forming a partial transition to birds. Most of the other developed mammals, such as the Carnivora and Ungulata, have a much longer ancestry and have really attained a far higher stage of development. In the matter of digits it is maintained that true progress is characterized by a reduction in their number, and that the highest stage is not reached until they are reduced to one, as in the horse. In this respect man is a slight advance upon the apes in the first toe having lost the character of a thumb. No one can deny that the power of flight would have been an immense advantage to man, yet few mammals possess this power, and it is chiefly confined to creatures of low organization.

It is difficult to conceive a being entirely different in form from man, taking the place that he has acquired, but if anyone of the structurally higher races possessed the same brain development it would have had the same intelligence, and although its achievements would doubtless have been very different from his, they would have had the same rank and secured for that race the same mastery over animate and inanimate nature. This will become clearer when we consider the second of the above propositions which we may now proceed to do.

To what extent has brain development reacted upon man's physical nature? I cannot, of course, go fully into this question here, but nothing is better known to anatomists than that the erect posture is not the natural or primary one. It has been acquired by man within a comparatively recent time. It is a legitimate inference that it is chiefly due to brain development, physiologically as a means of supporting the enlarged and correspondingly heavier head, which it would be difficult to carry in the horizontal position, and psychologically as the natural result of a growing intelligence and self-consciousness which seeks to lift the head and raise it to a position from which it can command its surroundings. It is a common observation that those persons who possess the greatest amount of self-esteem stand straightest, and it is this same principle that has operated from the beginning to bring the human body more and more nearly into a vertical position.

*Pari passu* with this process has gone on the diminution of the craniofacial angle. The same influences that tended to raise the body from the horizontal to the vertical position tended also to carry the brain and upper part of the face forward and the jaws and mouth backward. It is not claimed that this reaction of the developing intelligence upon the physical form is sufficient alone to account for the development of the entire type of physical beauty attained by the most advanced human races. Æsthetic considerations are needed to complete the process, and especially the powerful aid of sexual selection; but even the sense of beauty must be in great part ascribed to mental development and refinement.

Nothing is more certain than that the faculty of speech is a product of intelligence. Both by direct effort and by hereditary selection the organs of speech received increment after increment of adaptation to this end. The means of intercommunication was the indispensable requirement, and this would be secured by any intelligent creature no matter what the physical organization might be. Oral speech is by no means the only way in which such intercommunication is secured, and even if no organs had existed by which sound could be produced, some other means would have been adopted. But man possessed sound-producing organs in common with nearly all animals. There is no evidence that he was specially favoured in this respect. In developed man the larynx is more complicated than in most mammals, but this may be comparatively recent. In many animals it is greatly specialized. In birds it is far more elaborate than in man, being double and sometimes, as in the crane, enormously elongated and coiled into a trumpet. Who can doubt that with such an organ all birds could talk if they possessed ideas to communicate? The parrot and many other birds actually do distinctly articulate the words of human speech by imitation, but they lack the power to clothe them with thought. It would be easy to add a great number of other proofs of the all-sufficiency of the one leading characteristic of the human species—superior brain development—to account for all the important features that distinguish man from the lower animals, but those already mentioned will suffice.

The last question to be discussed is whether there is any generic distinction between human and animal association. Many animals are gregarious and some lead a truly social life. We all know how most domestic animals love to mingle with their kind. The horse is an exceedingly social animal and is always uneasy and apparently unhappy until in the presence of other horses. Most ungulates, even in the wild state, go in flocks and herds. It is noteworthy that herbivorous animals are more gregarious than carnivorous ones. Animals of the cat tribe are scarcely at all so. Wolves, it is true, go in packs, but it may be a question whether this is not entirely due to the advantage this gives them in attacking their prey, which is often an animal of nearly their own size, as the sheep. Many birds live in flocks, sometimes, as pigeons, of immense numbers. Fishes, too, form "shoals," and insects swarm.

The causes of all these forms of gregariousness are numerous and complex. The necessities of reproduction are sufficient to account for a large part of it, and all animals must associate enough to secure this end. One of the most curious facts is that those animals which zoologists place nearest to man are not among the most gregarious. The habits of apes and monkeys in the wild state are not as well known as could be wished in discussing this question, and although some of the anthropoid apes are known to go in troops, though not

very large ones, still this class of animals can scarcely be regarded as gregarious. Although it is admitted that none of the living forms could have been the immediate ancestor of man, and therefore there will always remain the possibility that his true simian ancestor may have been a gregarious animal, still the probabilities are against this view, and it seems likely that throughout his purely animal career man possessed the associative habit only so far as was necessary for the maintenance of the race.

Considering all these facts I am inclined to the view that man is not *naturally* a social being, that he has descended from an animal that was not even gregarious by instinct, and that human society, like so many other facts that I have been enumerating, is purely a product of his reason and arose by insensible degrees, *pari passu* with the development of his brain. In other words, I regard human association as the result of the perceived advantage which it yields, and as coming into existence only in proportion as that advantage was perceived by the only faculty capable of perceiving it, the intellect. In *Dynamic Sociology* I took strong ground against the Aristotelian idea that man is a gregarious animal and the Comtean doctrine that he is by nature a social being, and pointed out a large number of what I called "anti-social" qualities in his nature, and I also worked out what I conceived must have been the several steps which the race has taken in its passage from the purely animal state to the developed social state. I do not adhere to that position now, merely because I assumed it then, but rather because, notwithstanding the little real evidence, subsequent indications have tended to confirm it. I will here emphasize only one point. Human government is an art only possible in a rational being. No animal possesses a government in any such sense. The primary object of government is to protect society from just these anti-social influences, and it is generally admitted that without it, society could not exist. This means that even in the most enlightened peoples the anti-social tendencies are still so strong that they would disrupt society but for an artificial system of protection. To call man of whom this can be said a social being by nature is obviously absurd. No doubt strong social impulses exist among men, but they are the product of ages of constraint. Man may be in process of becoming a social being, but he will not have really become such until it shall be possible to dispense entirely with the protective function of government. Universal education and further centuries of custom may ultimately transform human character to this extent, until habit shall become at least a second nature and accomplish the same result that natural selection has accomplished in making gregarious animals and social insects; but thus far society, which is the product of the collective reason working for its own interests, is still dependent upon the momentary exercise of that reason in preventing its own overthrow.

It is for these reasons that I am obliged to maintain that Human society is generically distinct from all animal societies. It is essentially rational and artificial, while animal association is essentially instinctive and natural. The adaptation in the former is incomplete, while in the latter it is practically complete. Hence, the same principles do not apply to human and animal sociology. The latter is essentially a biological study, and while psychological considerations are potent in both, those that belong to animal sociology relate exclusively to feeling, while those that belong to human sociology relate chiefly to the intellect. The facts of animal association therefore—the remarkable resemblances to man's ways displayed by insects and curious imitations of human customs in various departments of the animal world—prove to be only *analogies* and not true homologies, and as such have much less value to the sociologists than they appear at first view to possess.

LESTER F. WARD.

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## The Temple Echo

(Continued)

**S**OON however, suspicions arose in the minds of the devout Sisters and of the holy fathers. Georgie knew something of their vigilance; more than once when dusting the gods, he had lifted up some gigantic wooden specimen of an ancient diety and found a priest lurking beneath, who had been peering through the old cracks to see if he could find some new accusation against anyone. And Georgie himself had once been nearly sentenced. It was soon after his arrival and he had asked a question of one of the priests about the three headed one. Now in the Temple all sins are forgiven except the sin of inquiry, so he was duly reported, and after a night devoted to fasting and prayer, twenty-four elders had Georgie before them, and a terrible scrutiny was made; ancient canons were read, curses were rehearsed, oaths were taken; then began the trial in real earnest. Now centuries ago a holy father had discovered that though it was a deadly sin to ask *Why*, respecting the gods, it was not quite a deadly sin to ask *How*. Fortunately for Georgie, the priest had told one of his brethen, and the two men did not give the same evidence. One said he had asked *Why* a god should have three noses; the other that he had asked *How* a god could have three noses—It was a trying time; anathemas darkened the air. In the end however, the two priests were sentenced to three months of severe penance for their inaccuracy, and Georgie was entered in the black book as an *ASKER*. The Askers were held to be the offscouring of the earth, and no one except the priests knew the end of them.

When therefore Georgie awoke from the first delirium of first love, he knew that his life hung on a thread.

In the early dawns he would gaze with trembling on the lovely Paulina, as he thought of her deadly peril. The very air seemed thick with treachery. He could never be sure that some old priest might not be seized with a sudden desire to cultivate a conscience, and so "prevent" the night watches, or the rising day, with his penance of worship.

Paulina was suspected within three days, and 36 Sisters had received charge from the Mother Superior to search out the cause of her overflowing joy and her divine radiance; they knew well it came not from vigil or penance or worship.

The lovers had concerted a signal by which they could advise each other of danger; and when during a whole week he had seen this signal every morning, he read the sentence of coming doom in her marble features. And when he was forbidden to dust the wooden gods for a week during a sacred carnival, he knew that beneath every one of them, there lurked death.

There was no chance of escape from the door through which the worshippers entered, as it was watched by day and locked by night. It taxed all his energies to keep calm and to retain his reason.

Now the king of all the gods was called the All-powerful, and he had learnt from Paulina that behind the high altar dwelt the All-powerful in such a blazing light that mortal eyes could not look upon it and live. In his daring moods, he had often longed to rush up the altar steps and lift the jewelled curtain, and thus solve the great mystery for himself, but fear, the primal element of all worship, had always asserted its sway. Yet there seemed no other exit from reeking treachery and slow death. So he determined to explore it.

The last worshipper had left, the Temple door had been locked, the attendant had gone, and the night lamps gave their dim light. In this weird twilight the old gods looked grotesquely wicked, as he stood in the dark shadow of one of the largest. He watched breathless, he had seen three wooden gods shake and reel, as one by one three priests had come forth and stolen away into the darkness. Frozen with a dread foreboding, he crouched in the god's shadow. Ere long a form passed between him and the dim light. It was Paulina. He had told her of this hiding place and she too was seeking it. She did not start at discovering him, but he knew by her icy fingers, that she had seen death. Long they crouched in silence. Then she whispered, "We are discovered, they will fetch me at midnight." His heart stood still with a blank horror, which a man feels when he realizes that he is in a coffin.



She nestled to him in the lavish tenderness of a last embrace. He said, "We will try for freedom, dare you come?" Her arms tightened around him in the assurance of love's heroism. He removed their shoes, she tucked her garments into the the smallest compass, then he took her hand and led her down long aisles, past side chapels, among the gloomy gods, he knew so well. But, hark! Something moved. An old wooden god reeled and forth sprang the bowed yet sinewy form of Father Faith! This holy father had consecrated his life to blot out the whole brood of Askers.

Paulina stood as a statue. Swift as thought the young athlete smote the father, stuffed his stunned body under the wooden god, swept Paulina up a secret stair to the high altar, and, seizing one of the night lamps, lifted the begemmed curtain, Paulina gave one look of unutterable dismay, and moaned "This is from death unto death." But her lover paused not. He lifted the curtain and carried her forward. The rushing dank air extinguished the lamp and they fell headlong into fathomless darkness.

#### IV

The fall stunned them. How long they lay in this darkness they never knew. When they regained consciousness, they writhed with the pain of their bruises. He rose and gently helped her to rise. They could move, their limbs were not broken, and this gave them some courage, but they were afraid to take any step in the dark, so they sat down. "No great blaze of light here, is there, darling?" said Georgie.

"O, dearest, do not jest at it," she replied, "it is awful." "Very," he answered, "and just as true as all the rest *they* taught us."

Then the darkness seemed to palpitate with unearthly sounds, mysterious moanings, ghostly hisses, and a confused roar as from an abyss of despair. Paulina shuddered, then suddenly she gave a heart-rending shriek. Some slimy animal had crawled over her hand. But that shriek filled her lover with new courage for he had noticed that it reverberated in countless repetitions. So these noises were the Temple Echo. He explained this to Paulina but she was too terrified to grasp its meaning. To her this darkness seemed peopled with spirits and she was sure she heard one of them call her by name.

As Georgie groped to find the animal which had terrified her, he felt the temple lamp and procured a light. Then indeed was a sight strange to behold: broken statues of discarded gods, rotten remnants of wooden deities, and mouldering bones of generations of ASKERS. By the aid of the light they walked slowly, (for they were much bruised and shaken) among these ruins of gods and bones of men. Gradually the meaning of the place became quite plain to Georgie's mind. He saw now why the high altar was curtained off from this home of gloom and stench. He smiled as he thought of the cult of

the All-powerful in the blazing light ! They had wandered into a clearer space, when the lamp failed and went out. The darkness was fearsome, but the noises seemed to die away, Georgie however had noticed the far off echo of their own steps, and he no longer feared lest the mysterious sounds should be the roaring of devouring monsters. Soon a musical cadence fell upon their ears, twelve times. "The Temple clock has struck twelve," said Georgie. "Yes I am right, dearest, it is all an echo."

Soon they heard the hurrying of feet, and then cries, all muffled and indistinct, as suited this home of impenetrable gloom—Georgie clasped Paulina close to him, for he knew well that her escape had been discovered, and he could measure their panic by the scurrying feet, the echo of which rebounded from their pall of darkness. For awhile terror held them. Then they crept softly in the clear space for some distance.

As they rested, he began to reason that, judging from the echo, they must be in some enclosed space, and perchance there was no exit except through the curtain by the altar. He dreaded the morning, lest the discovery that a lamp was missing should indicate the way by which they had escaped. At this moment they felt the gentlest breath of air, and they clung to each other, as at the signal of danger. Did it mean that someone now was lifting up the curtain ? After waiting in dumb terror a long time, he asked if she could crawl further, and they moved in the direction of a murmuring sound, which seemed more distinct now all other noises had ceased.

They were stiff and sore, and could move only with extreme slowness in the dark. Often they had to stop and at length the way became so rough, they durst not proceed. They seemed to hear the gentle lapping of flowing water. Through the hours of this awful suspense and misery, he had marked each echo which told him the Temple clock was striking. When five had struck he knew that soon the day would dawn and he looked anxiously for any ray of light. He searched in vain till six struck. Then he grew alarmed. He knew it was daylight, and they were still in darkness. If there were no exit, save by the altar he knew that death was near. He crept cautiously nearer to the water and searched in all directions. Yes, there was a faint ray of light a few yards lower down. At that moment new sounds alarmed them. A search party had entered on their quest. Crawling with what speed they could, the lovers approached the ray of light. It seemed far below the bank on which they rested. So they took off their official robes and girded themselves for the final struggle. The descent was slow and dangerous. They found themselves in a bed of a river, and at this point the water fell through an opening in natural rock into another bed some feet lower. Had the river been swollen by the winter's rains, no light could have come through this opening. As they peered down,

it was impossible to judge of the depth of the river, which slowly flowed in a solemn twilight. But behind them, the sounds increased and lights flared in the distance. Georgie dropped into the lower water. It was no great depth and he caught Paulina in his arms. Here the river bed was wider and beyond, through an archway, shone the morning sun. As their eyes became accustomed to this dim light, they saw that the banks were strewn with sacred relics; moss grown stone heads or rotting wooden limbs of older gods bore witness to the religious revolutions upon which the Temple was founded. As they neared the arch, the light grew clearer, and Georgie clasped Paulina in a frenzy of rapture, then he pointed to the relics and said, "See, even *they* cast away gods, sometimes." She turned her eyes from the gruesome objects to the smiling sunlight.

The river flowed under a portion of the Temple, and then kept its course in a line with the foundations, Once through the arch into the open world, the birds sang and the sun flashed from every leaf and flower, and as they were on the further bank of the river they felt the wild delight of freedom. On the other side frowned the Temple, and beneath its walls lay countless broken toys, which generations of young hands had thrown down. The two lovers stood for one last look, and he whispered, "We have seen the whole of the matter: It begins with toys; it ends in an echo."

Then they struck away across meadows and into a vast wood, to elude their pursuers. They lighted upon a cottage where they had food and slept awhile, but they pressed on, knowing well that no foot of land in Hoca-poca could give them shelter. And when the moon rose, they were out on the free ocean seeking an island on which there was no Temple. Such a one they found at sunrise and there they lived and loved. Often in dawns of magic splendour, he would kiss her bright eyes, and say "We have seen the truth and we are free."

DENNIS HIRD.

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We have a few sets left of the plaster-cast busts, 6½ inches high, of Dennis Hird, Darwin, Huxley, Spencer and Ruskin—to clear stock we will supply them at 1/3 each, or 5/- the set, carriage paid. Address:—

Editor, 13 Penywern Road,

Earls Court, London, S.W.

## Noah Ablett: Benedict

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THE ex-students of Ruskin College, particularly from 1907 to 1909, and all Plebeians, will be interested to learn that friend Ablett has joined the immense majority—he has taken unto himself a wife—Allah u Akbar! The ceremony took place on October 31st last. Needless to state his many friends and admirers took advantage of the occasion to signify their appreciation of his single-hearted devotion to the working-class movement, particularly on the educational side, by joining forces in a presentation. The function took place on November 2, at the Plebs Club and Institute, Tonypany, Rhondda. The presentation took the form of a beautiful roll-top writing desk—one of the best for One of the Best.

A goodly company of friends turned up to participate in the presentation. George Dolling—heart of gold, face of brass, true as the Marxian principles—took the chair. No better selection could have been made, for he has been Ablett's tried and trusted friend, in public and in private, these many years. He nobly tried to give the meeting a light and airy tone. But it was not to be. Fate—in the person of George Sims, who for some unaccountable reason was chosen to make the presentation—stepped in. Not a sound was heard, but a funeral note as the desk to the recipient he hurried. Sims briefly related the circumstances of his meeting and association with Ablett at Ruskin College: of Ablett's pathway to the giddy and slippery heights of Fame at that seat of so much that was bad and some little of good, of his part in creating the conditions for a Plebs League, of his optimistic utterances of the great future for the educational ideals of that body. Then of Ablett as the Plebs economist, intellectual leader of the League's forces, and propagandist for the Central Labour College. He had made enemies, said Sims, but he had also made friends—friends of whose loyalty, respect, and affection any man might be proud. We had all, at times, assisted in presentations of which it might be said, that much of our inner feelings were best kept in the background or they might unpleasantly surprise the recipient. Of this evening's object however he thought he might truthfully say, never was presentation more fitly bestowed, never was such an expression of goodwill and affection more honestly tendered—and deserved—than their tribute now in evidence. He had much pleasure in presenting the desk to Noah Ablett on behalf of the friends and supporters of the Plebs League.

George Brown, ex-Ruskin student, late of Hull, now of Cardiff and organizer for the A.S.R.S. was then called upon to add his testimony to the Ableyet. For a time even "Smiler" Brown was serious of mien and emotionally inclined, but the eloquent and genial George cannot be kept out of his own for long. Soon we had the cheery one giving us a sample of his usual racy humour. He hoped Mrs. Ablett would say a few words before the meeting closed, and he warned Ablett not to be led into attempting to answer for the "better half." He recalled that, on a similiar occasion, he had been simple enough to reply on behalf of Mrs Brown, whom he confidingly informed the meeting was not a speaker. Alas! Mrs. George Brown immediately took the floor and delivered a most eloquent discourse, which quite took the wind out of "Smilers" sails. So said George Brown—[ we know her and can quite believe it! ]

The Ableyet replied—for himself. Wise Ableyet! for in these things even a Marxian may be as wise as a dove and as harmless as a serpent. Ablett made a gallant attempt to be—Ablett. But these things are sent to try us, and when one is accustomed to 'cleaving the waves,' a happy port and open hearts, are cases for the White Rag rather than the Jolly Roger. After an "effort" he succeeded in showing us how much he appreciated the gift and the goodwill behind it, and like any 'orthodox economist' allowed the meeting to draw its own conclusions.

Under a little persuasion Mrs. Ablett expressed her opinion on Utility, Directive Ability, and the "Psychological Motives" for the exchange—of the Desk. It would be absurd to congratulate a woman on—Speaking.

Then a moment of George Dolling—Ablett's friend. Then a few moments of George Dolling—Chairman and Humourist. Then the audience had a turn—and acquitted themselves well. After that—The Great Talk : and the men won, by two goals—the women a head away being placed—second ! Selah.

GOD SAVE THE RING

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Friendship's a portion one never can spend.—PETTY.

Where there is no hope there can be no endeavour.—DR. JOHNSON.

We shake our heads at the dirt of middle-ages in cities made grimy with soot.—G. BERNARD SHAW.

## C.L.C. Evening Lectures

*(continued from last month)*

### ECONOMICS

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THESE lectures commenced on Friday, October 18th. The lecturer, Mr. Sims, started out with the question: Is economic knowledge needed? He briefly sketched the childhood, youth and manhood of a movement—the unconscious, sub-conscious, conscious or the local, national, class character of a movement's activities. For the first two stages of development enthusiasm and sentiment are the most pronounced aspects, but with the third arises a need for a scientific statement of the movement's being, and a knowledge of the means and methods to be employed to secure the end in view and marked out for it by the evolutionary and revolutionary forces. The main aspects of the recent industrial movements of organized Labour were touched upon, and it was shown that viewed from the master's and men's side these movements wore contradicting aspects. The movements also produced conflicting opinions as to the nature and interpretation of economic terms such as: Wages, Value, Profits, Prices. Also different interpretations of the importance and relations of various forms of organization, industrial, political and social. The general conclusions reached were (1) all working-class movements resolve themselves into protests and action against property relations. (2) That the only real division in society is that between owners of the means of wealth production and distribution and the property-less wage-workers.

The second lecture of the series was devoted to a consideration of the various schools of political economy that preceded and existed with or followed the Marxist school, and the economic forms of society that produced them. The latter could be generalized under four heads, the Asiatic, Ancient, Feudal, and Capitalist. The Asiatic society—still found in Indian communities—is based on the common possession of the land and an unalterable division of labour between agriculture and handicrafts. This fixed and simple form of ownership and production Marx declares is the key to the persistence of its primitive form. Its simple and perfectly understandable characteristics require no theoretical explanation. Therefore it is not troubled about Political Economy.

Ancient society—at its zenith in Greece and Rome—was largely dependent on the direct produce of the land—production for use based on slave-labour. Primitive tools mean long and laborious toil, fit only for slaves, hence all forms of labour were considered derogatory for free citizens. The social conditions for the concept of the equality of all kinds of labour, a necessary condition for the deter-

mination of value, were consequently absent. Aristotle made the nearest approach to an understanding and appreciation of economic categories possible to the time.

Feudal society still leaves production for use the predominant form. The difference being that with the fall of the Roman world power, and the subsequent struggles for control of the old Roman territories, slave labour disappears. In its place rises the social relations we know as serfdom, i.e. workers bound to the soil under conditions of personal service to the landed proprietor. The new trade routes opened up by the Crusades led to the formation of powerful trade corporations capable of holding their own with the feudal lords, and consequently in a position to develop commercial enterprise. With the discovery of America and the opening up of new maritime routes in the 15th century, feudalism as a system dies out. The Schoolmen were the only economic theorists of the Middle Ages and their contributions were scattered and infrequent. There was no particular school for the period and what writings there were consisted mainly of Aristotelian theories.

Capitalist society speeds on its eventual career with the 16th century. The serf, freed from his bondage to the soil, blossoms forth as the "free" labourer. Free from service to his lord, free from any assured livelihood, without property and owner only of his power to labour: free to dispose of his labour-power wherever he can find a purchaser, henceforth he disposes of himself piecemeal in return for his means of subsistence in the form of wages. The first theorists of the new school were the Mercantilists. The chief contributors to this school of thought, were probably Bodin, a Frenchman, and the English writers Stafford and Locke. Their main theses are that (1) Value arises in exchange (2) The wealth of a country is in proportion to the money that circulates in it. The reaction against this purely merchant point of view became pronounced in France with the statement of the Physiocratic doctrines. The chief contributors to this theory were Quesnay and Turgot, and their main thesis was that: value grows out of the soil—an attempted return to "natural" economy. Turgot was the first to write of economics as a separate science, formerly it had been mixed up with politics, ethics and law. Earlier, Sir William Petty, an English writer, had laid the foundations from which Adam Smith was to build up the first scientific statement of modern economic science, finally to be developed by Ricardo, the last of the scientific capitalist economists. In contradistinction to the capitalist apologetic writers who followed them and lost sight of their science in an attempt to show the eternal nature of the capitalist system, Petty, Smith and Ricardo are termed by Marx the Classical School. Their great contribution was to insist on labour-time as the sole determinant of value—the thing they failed to understand was: the casual difference between the value of commodities as determined by labour-time and the value of the labour-power (wages) engaged in their production and the value of the product labour created. Marx solved the riddle in his theory of wages,

## Notes

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A statement has gone the rounds of the Press that the Central Labour College has received a donation sufficient to clear off the premises debt. This is, of course, a reference to the donation given to the Women's College, through Mrs. Bridges Adams, for the purchase of a long lease of premises. We understand that the negotiations for the premises are in an advanced state, and that the Women's College will be opened early in the New Year. This is good news indeed, and we hasten to congratulate the Women's movement on this really splendid result.

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The C.L.C. is urgently in need of funds. Owing to the re-organization of the South Wales Mines' Federation fewer students have been sent to the college this year—this is only a temporary loss, as we understand that next year the number sent by the S.W.M.F. will be larger than ever. But this year has to be tided over. One of the ex-C.L.C. students gives a £1 a year to the College funds—Mr. J. Jones, Tumble. Who will follow his lead? In the meantime we are pleased to learn that a Plebeian, Mr. D. A. Finn, of Hampstead, has weighed in with two guineas. May his shadow never grow less.

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Our friend, "Merry" Titterington, has been giving a course of lantern lectures at Shipley, under the auspices of the I.L.P., on Evolution. The Secretary of the I.L.P. writes the College, congratulating them on turning out such an able lecturer—and Dennis is feeling proud of his pupil!

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Congratulations to Ben McKay, of "strike" fame. The "strike" chief of intelligence department is now COUNCILLOR of the Ancient and Royal Borough of Kensington. Good-Ben!

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Readers who have spare copies of the Magazine for the following months are asked to send them on to G. Sims, 13, Penywern Road. If in clean condition, full price will be allowed. Copies are wanted for February, April, June, July and December, 1909; July, 1910; September, 1911.