A Model of Reading Practice in the Australian Labour Movement During the First Half of the 20th Century

Sean Scalmer
Department of Politics, Macquarie University

This paper aims to contribute to the growing field of scholarship that examines reading within the labour movement. However, unlike earlier contributions, which have focused on what is read rather than how it is read; on the nineteenth rather than twentieth century; or on specific individuals rather than common actions, the analysis presented here examines the dominant, distinctive form of reading that developed within the Australian labour movement during the first half of the twentieth century.1 This reading practice is contrasted with an ideal type of bourgeois reading, as a means of illuminating what is particular and historically significant in the practices of working-class readers.

The perils of this intellectual method are obvious – a possible lack of engagement with difference, a schematization of discrete individual experience, a sometimes ahistorical search for long-standing practices. However, there are also intellectual rewards that justify such risks. Firstly, by focusing on the 'how' rather than the 'what' of reading in the labour movement, it becomes possible to explore neglected aspects of working-class culture – to focus on the intellectual activities of those not normally dubbed 'intellectuals'; to chart how working-life influences cultural life; and to gain a firmer grip on the dynamics that have shaped the circulation of particular texts.

Secondly, the study of reading practice within the labour movement feeds into wider intellectual questions and debates. The intensive comparison of bourgeois and working-class reading sheds light on what is distinctive about these particular cultural worlds. It helps us grasp their points of division and difference. As a result, it is possible to enrich a number of recent quests to chart the existence of particular forms of political language, or else have remained rather abstract and unsatisfactory.2 Secondly, it is possible to explore neglected aspects of working-class culture – to focus on the intellectual activities of those not normally dubbed 'intellectuals'; to chart how working-life influences cultural life; and to gain a firmer grip on the dynamics that have shaped the circulation of particular texts.

Within the labour movement, reading was understood and experienced as a difficult, repetitive and reverential act. Given that the day of a worker was "almost fully taken up by toil and sleep", and that many members of the labour movement lacked formal education, the act of reading inevitably reflected this.1 When books were discussed within the labour press, the struggle to understand arguments and the ubiquity of misunderstandings was openly admitted.4 For correspondents to labour movement journals, "Academic writers demand academic readers", and writing for the "masses" rather than the educated few was required.2 Easily read, affordable literature was frequently demanded that is, literature that made matters "plain" without a "large amount of reading".2 Texts that were subdivided into sections and littered with subheadings were praised, as were well-illustrated books that communicated their messages easily and simply.1 The shape of labour movement journals themselves reflected this. As Bruce Scates has noted, the labour press contained a mixture of news and literature; commentary and gossip; humour and polemic; writing and illustration that appealed to workers and reflected the fragmented, interrupted nature of reading in working-class households.

However, if the time available for reading was invariably limited, fragmented and bone-tired, the act of reading itself was often a slow, repetitive process. Books were often read more than once – returned to so that they might be better understood, might inspire the faint-hearted, or might be inwardly digested.9 When new books examined vexing questions, readers were urged to immerse themselves in the text with due diligence. Bob Ross's advice concerning a new work in 1920 was typical: "the work is one to study, and cannot prove utility unless time is spent with it."11 These readers were, indeed, reverential in their treatment of the text.12 Those who were able to call upon quotations in their own writing and speaking were applauded, as this, it was argued, "implies knowledge of what is being read".13 When difficulties or arguments erupted, readers were advised to return to the original text.14 This reverence was particularly strong in the case of Marxist works. Marxism was frequently read as an unproblematic truth.15 Criticisms of Marxism were parried by the claim that Marx had been misread.16 Quotations from Marxist works were liberally used to support political positions.17 Certainly, the institutional strength of the Communist Party helped to reproduce this attitude to Marxism within the labour movement. However, it stemmed equally from an attitude to the text formed through struggle, repetition, respect for learning, and hard-fought understanding. As early as July 1920, the reverence for Marxism among members of the Australian labour movement was being mocked by "Ame Perdue, a witty parody:

My Bible is "Capital" – vols. I, II, and III.
- wherein are all the Laws and the Prophets
- also Profits.
Ye shall read this, study it, digest it,
argue
over it – but never doubt it.

Clearly, within the labour movement the act of reading came to reflect both the physical stresses of working-class life, the paucity of formal educational opportunities, and the importance of political institutions. As a result, reading was a difficult, repetitive and often reverential act. This set workers apart from the bourgeois reader, who suffered neither the physical tiredness nor the dearth of educational avenues. Where the worker struggled for comprehension, the bourgeois reader experienced an ease of understanding.19 Where the worker sought to recapture the 'truth' of the text through repeated effort, the bourgeois reader possessed an
awareness of a multiplicity of cultural references. Where the worker sought to earnestly engage with a text, the bourgeois reader possessed a detached playfulness, and insouciant disregard for its ‘real’ meaning and purpose.

Secondly, the practice of reading within the labour movement and the bourgeoisie may be contrasted on the basis of its social nature. For the bourgeoisie, reading was an individual and a private act. It invoked solitary pleasures, personal rewards. The literary form most closely associated with the bourgeoisie, the novel, is the most personal of literary forms. Growing out of the letters and diaries that circulated closely associated with the bourgeoisie, the novel, is the most personal invoked solitary pleasures, personal rewards. The literary form most expressed the subjectivity nurtured within the bourgeois patriarchal family. This was a subjectivity capable of ‘purely human’ relations, searching for self-knowledge, capable of love and empathy, seeking identification with characters. Its readers were individuals within the intimate sphere of the family. This emphasis on the individual, private nature of reading persists today. For contemporary defenders of literature, the rewards of the text are invariably personal:

He (sic) (the reader) will become an interpreter in his own right; he will be able to read the experience for himself; he will confront the final text face to face: and its meaning will be his interpretation.

In contrast, the practice of reading cultivated within the labour movement was collective and public. If all ‘traditional’ readers were more performative than readers today, then this was especially so for working-class readers. New books were praised for their qualities when read aloud. Labour newspapers were discussed at sites of everyday interaction or at workplaces themselves. Indeed, correspondents sometimes relayed their enjoyment of such performances. ‘G.W.M.’ of Bundaberg informed Ross’s Monthly of such pleasures:

I find and take a great delight in reading little pieces out of the magazine aloud to my fellow-slaves in the railway yard when the chance offers.

As the labour movement developed a range of formal organisations, so collective reading also took on formal, institutionalised dimensions. Educational institutions, such as the Victorian Labor College and the Workers’ Educational Association provided forums for workers to discuss and share the act of reading. This took its most developed form with the Left Book Club (LBC) movement. At its peak in 1939, the Club claimed 4,500 Australian members, and stimulated a collective reading practice with scores of local discussion groups, public meetings, summer schools, and healthy group newsletters. A collective diary kept by the Leichhardt-Rozelle group expresses the collective, public form that reading took within the LBC. Meetings were fortnightly and provided occasions for ongoing discussion, and this text was even adopted as the “policy-book of the Group” – a sign of membership that all participants were expected to read and possess. Public meetings were held that provided opportunities for lectures and films; other groups in the local area were encouraged to form; and members even participated in a demonstration together.

Reading within the labour movement was a collective act in other ways. Most obviously, it involved the sharing of reading material. Of course, this action was famously rendered in Henry Lawson’s short story, ‘Remailed’, an account of how newspapers were mailed and remailed to mates working elsewhere, adorned with annotations and crosses, references to past arguments, shared jokes and comrades. However, this collective practice survived and flourished among workers still living within the same communities. Books and newspapers were passed on in workplaces, in working-class organisations, and at sites of working-class interaction, such as the Domain in Sydney. Newspapers and journals explicitly encouraged their own circulation – “pass me on”, they advised readers. This was a distinctive working-class practice, one that distinguished such readers from their middle-class counterparts.

Reading of this sort expressed a sense of collective camaraderie and fellowship. A sense of community among readers was often invoked in labour movement publications. Readers were friends, comrades, an army, not individuals in disinterested contemplation. The ties linking readers and writers within the labour press were strong. Readers frequently received individual responses to their letters, and their contributions were openly welcomed. Books reviewed on the pages of labour newspapers could be obtained from the newspaper’s office, or else via elaborate mail services. Readers could provide each other assistance in finding verses from scraps of lines and other clues. They were also expected to behave as a collectivity, to support labour movement publications financially, to recruit other readers, and to approach their own unions or labour leagues to make contributions. Reading expressed collective rather than autonomy; unity rather than isolation. At its most developed, the unity of readers would extend to the political battlefield, where the working class would win the struggle to change society. This emphasis on the collectivity of readers made the reading practiced within the labour movement historically distinctive.

A third means of differentiating labour movement from bourgeois reading is its orientation to the text. For bourgeois readers, the text was an entity that could be understood and appraised on a universal basis. Great books aspired to universal beauty and expressed universal truth. This is an attitude, of course, that underpinned the development of literature within the academy.

In stark comparison, readers within the labour movement constantly emphasised the specific, classed nature of texts. Workers regarded many of the books produced under capitalism with suspicion. They were ‘dope’, mass hypnotism, part of a plot to maintain ignorance and superstition. In opposition to the lies of capitalist literature, readers in the labour movement sought working-class reading matter. Rather than access to the “storehouse of knowledge and culture”, readers sought knowledge of “the means of obtaining the socialist objective” rather than universal knowledge, they sought knowledge from a “working class viewpoint.” Authors were praised because they were “mentally incapable of recognising any virtue in the ruling class”.

Indeed, reading and perception were persistently depicted as class-specific processes – a depiction that contrasts with both the practice of bourgeoisie readers and the postmodern critique of class as an invariably universalist, and therefore authoritarian metanarrative.

Fourthly, reading in the labour movement can be distinguished on the basis of its useful, practical orientation. This was so in a number of senses. Firstly, there was an emphasis on practical, applied texts. Autodidacts generally read non-fiction, and this was especially so for the autodidacts of the Australian labour movement. Libraries created by the labour movement, such as the ‘Trades and Industrial Hall and Literary Institute Association of Sydney’, were generally dominated by technical, self-help books that provided guidance for tradespeople. Indeed, the category of technical textbooks (approximately 35% of all books), far outweighed other categories, including fiction (approx. 2%); poetry (approx. 4%); and philosophy (2%). Equally, self-help books for those aiming to improve their grammar, elocution, and public-speaking were among the most popular offered by labour movement book services.

More broadly, there was a frequent emphasis on books that increased the knowledge and efficiency of labour’s political struggle. The archetype here is the voluminous literature written and read in the aftermath of the Russian Revolution.
As early as July 1920, Bob Ross was recommending nine individual pamphlets on the subject for readers of *Ross's Monthly*, and the "enormous multiplication" of such texts was noted in subsequent years. These were works that were read with a passionate intensity and purpose. Indeed, labour movement literature was often depicted as vital for intellectual and political sustenance. Books were frequently described as "mental food", as "meat", or as "stuffed with meat". Sometimes the metaphors were mechanical rather than organic. For example, the Left Book Club saw its role as the provision of knowledge that would "immensely increase" the "efficiency" of political struggle. Whatever the niceties of its precise description, the knowledge sought by 'workers who read' was engaged with practical questions.

Indeed, the reading practice evident here was a million miles away from the disinterested reader of the bourgeoisie. Fake and "futile" learning was a favourite target of the labour movement. The aim of reading was emphatically not the collection of "Latin quotations" or "jaw-breakers" that would allow workers to appear "an 'intellectual'". Knowledge that led to "bookworm obscurity" or "verbal panaceas that get everywhere—and end up nowhere" was equally rejected. This was understood as middle-class knowledge—the work of "profound philosophers", "professors of economics" and "sociological students". In contrast to such reading, members of the labour movement expressed an antipathy for knowledge that did not have practical consequences. As "Ame Perdue" put it directly:

"... the (Left Book) Club must be an active body—in short, it and its members must take action of one kind or another to achieve its ends."

Within the labour movement, reading and theorizing needed to lead to action. When books were of high quality, it was up to the reader to "use and store" them. Sometimes workers related occasions when specific texts had provided the tools for a successful argument or local campaign. For example, one Western Australian member of the LBC used the knowledge garnered from one of Lloyd Ross's articles to oppose the formation of a local district military unit during 1939. On other occasions, the emphasis on the integration of reading and action was more abstract but no less complete. Books were frequently described as "intellectual ammunition" for the struggle at hand, or else as "ammunition and inspiration" for current campaigns. While for the bourgeoisie reading was a self-sufficient, pleasurable and discrete act, for the organised working-class, reading pamphlets on the subject for readers of "sociological students".56

Scholars such as Michael Denning have suggested that "allegorical reading" was dominant amongst the working class of the United States.60 Reading a work as an allegory involves "revealing elements outside the text itself", relating the text to the world in a direct manner. Thought of in these terms, allegorical reading is an active practice. The dominance of this mode of allegorical reading within the Australian labour movement is illustrated by the vast number of socialist fables and explicit political allegories, by the emphasis on 'reading below' capitalist texts, and by the equal emphasis on books as guides or purveyors of 'lessons' for Australian workers.62

As a result, the practice of reading that developed within the labour movement both implied action outside the text and directly embodied an active mental and physical engagement with the text.

Within the labour movement, reading was also understood as an action in a number of less obvious senses. Firstly, the process itself was represented as an active, sometimes physical action. Many workers kept scrapbooks of important or useful articles—an active practice that involved both selection and physical manipulation of the text. Secondly, reading within the labour movement presupposed that there was 'labour movement literature'—sympathetic writing that expressed and uplifted the working class. As a result, the act of reading inevitably crossed over with attempts to foster that literature, to build up the cultural resources of workers, and to financially and practically support labour movement publishers. Thirdly, it needs to be remembered that many working-class texts faced censorship, suppression and other restrictions. As a result, reading was quite literally an action with distinctly political implications. It involved subterfuge, law-breaking, legal challenges, and claim-making.63

More generally, reading within the labour movement typically involved the making of connections between the text and the world. Reading as an active practice. The dominance of this mode of allegorical reading is an active practice. The dominance of this mode of allegorical reading within the Australian labour movement is illustrated by the vast number of socialist fables and explicit political allegories, by the emphasis on 'reading below' capitalist texts, and by the equal emphasis on books as guides or purveyors of 'lessons' for Australian workers.62

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A sixth means of contrasting bourgeois and labour movement reading is through attention to its gendered nature. During the eighteenth century, a new form of reading emerged that was linked to rise of the novel among the European bourgeoisie. This was a reading practice based upon "sympathetic identification and even dreamy self-forgetting", and it was conventionally linked with women.63 This, in-turn, helped to establish reading as a 'feminine' act—one that implied that male readers were feeble and slothful; incapable or unwilling to participate in a healthy, manly, outdoor life.64

Of course, this conventional linkage of bourgeois women with "dreamy" fiction-reading is inaccurate in a number of ways. It fails to engage with the actual reading practice of women. It overlooks the interest of women in public and historical matters, as it does the constant attempts by male practitioners to present literature as a 'masculine' field from the eighteenth to the twentieth centuries.65 However, if the association between reading and femininity was not complete, it remains true that male members of the labour movement were almost fanatically intent on establishing reading as a masculine, virile act.

The metaphors to describe reading within the labour movement were often aggressively masculine. *Ross's Monthly* was described by its editor as "meat for strong men".66 Readers were "seed-sowers".67 Reading and understanding was an act that promised to save one's manhood.67 Havelock Ellis was praised as a "monumental" writer on the subject of sex, who "opened out fresh and startling avenues of inquiry", and about whom R.S. Ross became "almost violently interested".69 One correspondent to the journal even lauded the magazine as "written with a red-hot poker dipped in razor-soup".69 Set alongside the emphasis on reading as practical, engaged, active and collective, this constructed reading within the labour movement as an emphatically masculine act.

Such a representation of reading reached its zenith in the widely popular writings of Jack London. London's heroes in the novels *Martin Eden* and *The Iron Heel* provided models for many working-class autodidacts.70 They struggled to master culture, and to retain their commitment to working-class polities. They were also manly, bullish fellows. Indeed, as Tom Tunnecliffe noted of one of London's heroes:

There is a certain uncouthness about these strong men.... the rippling muscles and silky skin loom large, even in the educated and underfed Martin Eden, and the long midnight vigils, and 20 hours of labour at a typewriter, seem to have little effect in softening his muscles.69

This made London's characters unconvincing, Tunnecliffe argued. However, it also made them useful symbols of a kind of 'hyper-masculine' male reader, symbols that therefore
protected male autodidacts from charges of 'sissiness' or femininity.

Tied to the masculine nature of reading within the labour movement was its seventh distinguishing feature - its persistently political ambit. For the bourgeoisie, reading was traditionally apprehended within a moral framework. Since the eighteenth century, there had arisen a fear that novels in particular would corrupt the morals of inexperienced female-readers, and thereby make them unfit wives. As a result, male members of the cultural and political establishment had attempted to control the act of reading, providing detailed commentaries, restricting and policing women's access to libraries, and reverting to the censorship of undesirable and threatening texts.

However, if the labour movement shared an appreciation of the power of reading, it celebrated rather than recoiled from such power. The mobilising, transformative power of the text was to be welcomed. For the bourgeoisie, reading was traditionally a slow, repetitive, reverential act:

"...thoughtless and apathetic" person could be "seized by new ideas", and thereby brought towards conscious political activity. Such faith in the positive power of the text may seem naive to the more jaded contemporary eye. It expressed not only the strength of ideological purpose, but the struggle for understanding and illumination that identified many self-educated workers. For example, J. Morse's plea for the widespread circulation of a 1916 article by Jack Cade connected a deep faith in its power with an openly expressed sense of reading as a slow, repetitive, revelatory act:

"It would be a grand thing if it could be distributed throughout the whole Commonwealth to every household, everywhere, where it would be observed and read by all and sundry. If you could only get the people outside your own circle to read, mark, learn and inwardly digest the truths enunciated in that article, it ought to do an immense amount of good."  

At its best, this political conception of reading suggested a wide, democratic attitude to texts. This is evident in the labour movement's opposition to censorship, and in the frequently overlooked democracy and pluralism of many labour movement publications. Although these standards were not always attained, the orientation to the text was consistently political rather than moral, and in this the labour movement represented a distinctive form of reading, decisively different from bourgeois reading practice.

Cumulatively, this analysis suggests that the 'how' of reading is just as significant as the 'what' of reading. Intellectual life within the labour movement may not only have engaged with particular, distinctive texts and philosophies, it may also have operated on the basis of a distinctive logic. Further specifying the practices of working-class cultural and political life - practices like speaking, organising, writing, and so on, therefore emerges as an important intellectual quest, one that will help to establish the nature and existence of a working-class public sphere in Australian history.

Endnotes
2 The idea of a specific working-class public sphere grows out of recent criticisms of Habermas's historical analysis of the bourgeois public sphere. For such criticisms, see C. Calhoun (ed.), Habermas and the Public Sphere, MIT Press, Massachussets and London, 1992. A recent, unsatisfactory analysis of the working-class public sphere that focuses on political language is: K. Tucker, Jr., French Revolutionary Syndicalism and the Public Sphere, Cambridge University Press, Cambridge, 1996.
3 The shadow cast by work over reading is noted in an appraisal of Ross's Monthly by the 'Railways' Union Gazette' of Melbourne. The appraisal is reprinted in Ross's Monthly, 1 (3), February 1st 1916, p. 20.
4 For example, see: Tom Tunnecliffe, 'Among the Books', Ross's Monthly, 4 (44), July 19th 1919, p. 25; Tom Tunnecliffe, 'Among the Books', Ross's Monthly, 2 (16), March 24th 1917, p. 14.
7 Jas Henderson, 'The Picture Book of Evolution', Ross's Monthly, 3 (29), April 13th 1918, p. 22.
8 Praise for picture books is in: Jas Henderson, 'The Picture Book of Evolution'. For a recommendation on the value of sections/subheadings, see advertisement for "Three "Specials"", Ross's Monthly, 3 (35), October 1st 1918, p. 19.
9 Bruce Socrates, A New Australia, p. 59-60.
10 Tom Tunnecliffe suggests rereading for greater understanding in: 'Among the Books', Ross's Monthly, 2 (16), March 24th 1917, p. 14; and for inspiration in 'Among the Books', Ross's Monthly, 2 (17), April 21st 1917, p. 13. The need to return to a work so that it may be inwardly digested is in Ross's Monthly, 1 (3), February 1st 1916, p. 20.
12 This point is made by Stuart MacIntyre in relation to autodidacts in Britain in his A Proletarian Science: Marxism in Britain, 1917-1933, Lawrence and Wishart, 1986, p. 71.
13 See the Notes on Presentations at the Victorian Labor College by Ted Tripp in Ted Tripp Papers, Bibliue Library, University of Melbourne. The Box is entitled: Lecture and Notes, and is not catalogued, but the quote is from an appraisal of a student, Clyde Balter.
14 "Radix", ' Marx and Modern Thought', Ross's Monthly, 6 (72), November 12th 1921, p. 11.


For reading as class-based, see: Peter Freebody, 'Social Class and Reading', *Discourse*, 12 (2), April 1992, p. 68-84.


This attitude on the part of the bourgeoisie may be equated with the 'pure gaze' that Pierre Bourdieu discusses in *Distinction: A Social Critique of the Judgement of Taste*, Harvard University Press, Cambridge, Mass., 1984, Ch. 1, 5.


This was suggested of H.E. Boote's 'A Fool's Talk' – 'The Editor', 'Boote's Big Book', *Ross's Monthly*, 2 (22), September 22nd, 1917, p. 14.


For example, see the account of reading and discussion in a South Melbourne ALP Class of the Victorian Labor College – W.S. Brown and H.L. Brook, 'Report of the Board of Management', *The Victorian Labor College in 1930*, Annual Conference, Trades Hall, Melbourne, February 7th 1931, p. 5-6.


'A Group Diary', *Australian Left News* 1 (5), March 1939, p. 4-5.


Bruce Scates, *A New Australia*, p. 62; the advice is in *Ross's Monthly*, 1 (9), August 19th 1916, p. 3.


For example, see 'Ross's Reflections: Just a Few to Go On With', *Ross's Monthly*, 1 (1), December 1st 1915, p. 3.


The appeals of non-fiction are noted in: Martyn Lyons and Lucy Taksa, *Australian Readers Remember*, p. 102.

Trades and Industrial Hall and Literary Institute Association of Sydney Ltd., *Library Catalogue*, Angus and Robertson, Sydney, 1914.

This is reflected in the large number of advertisements for such books in *Ross's Monthly*, e.g. 1(3), February 1st 1916, p. 21.


'Left Book Club', *Australian Left News*, 2, December 1938, p. 3.


'As Perdue', 'A Plea for the Practical', *Ross's Monthly*, 3 (35), October 1st 1918, p. 9. This conflicts with the view that male reading is abstract, while women's reading is concrete – see Pamela L. Caughie, 'Women Reading/Reading Women', *Papers on Language and Literature*, 24 (3), Summer 1988, p. 331.


59 This is related in ‘Australian Groups News’, *Australian Left News*, 1 (6), April-May 1939, p. 13.


63 For a reference to R.S. Ross’s scrapbooking, see his ‘Havelock Ellis and Prohibition’, *Ross’s Monthly*, 5 (56), July 10th 1920, p. 17. For more on the process, see: M. Lyons and L. Taksa, *Australian Readers Remember*, p. 64.

64 For example, this argument was used to garner support for Ross’s Cooperative publishing house. See *Ross’s Monthly*, 6 (61), December 4th 1920, p. 3.


83 Mark Saller Phillips, ‘If Mrs Mure be not sorry for poor King Charles’, p. 120.


85 For example, a rejection of the L.B.C.: M.M.B., ‘...And Against Fascism’, *Australian Left News*, 1 (7), June 24th 1916, p. 9.


87 Bob Ross relates his conversion to the cause after reading William Lane in his “The Late “Billy” Lane”, *Ross’s Monthly*, 2 (22), September 22nd 1917, p. 9.


89 M.M.B., ‘...And Against Fascism’, *Australian Left News*, 1 (6), April-May 1939, p. 4.


91 *Ross’s Monthly* facilitated open discussion and conflict within its pages, even when the editor differed. For example: ‘The Editorial “I.”’, *Ross’s Monthly*, 2 (24), November 10th 1917, p. 12-13; Tom Tunnecliffe, ‘Among the Books’, *Ross’s Monthly*, 4 (46), September 13th 1919, pp. 18-19. This is also true of the L.B.C.: M.M.B., ‘...And Against Fascism’, p. 4-5.