

THE COMMONWEAL

A REVOLUTIONARY JOURNAL OF

Anarchist Communism.

[Vol. 7.—No 280.]

SATURDAY, SEPTEMBER 12, 1891.

[WEEKLY; ONE PENNY.]

IMPORTANT NOTICE.

Unless comrades and friends give us more monetary support, this will be the last weekly issue of the "Commonweal." We are sorry to make this announcement, as we have in hand a translation of Louise Michel's famous play, "The Strike," the first instalment of which, if the paper continues, will appear in the next number. Our deficit amounts to £1 weekly, if comrades will guarantee this sum, we can keep the paper going, not only through the autumn, but through the winter. If this is impossible we shall have to stop publication. We shall not make another appeal.

DEATH TO THE TYRANTS!!!

EVERY day the failure of the New Trade Union becomes more and more apparent. This is even so upon the showing of its leaders. We hear on the authority of Mr. Fred. Hammil, the President of the Busmen's Union, that among these organised workers nearly a thousand men have been discharged. Their places have been taken by the blacklegs whom the companies have engaged upon the pretext that the shortening of the hours of labour from fifteen to twelve hours a day, have made these "new men" necessary; the "new men" being now used to oust the old hands. Mr. Hammil points out also, that the companies having, as they think, terrorised the men by these wholesale dismissals, are now bringing pressure to bear upon those who remain, to sign agreements to go back to the old hours, which many of them through fear have done, while some of the blacklegs who have taken the place of the old hands are working for 4s. 6d. instead of 5s. a day. Mr. Hammil talks about another strike, and says that the discontent among the men is "seriously dangerous." We hope that it is, and that it may quickly take a form that will be very "dangerous" to the directors of these companies. But if the men strike they cannot win by "peaceful and constitutional action." The companies have engaged too many blacklegs for that. It must be made positively "dangerous" for any of these people to take a bus out of the yard. No quarter must be given to blacklegs, and the "leaders" must not attempt to paralyze the revolutionary action of the men by "peace at any price" councils, like those given at the recent strike.

The busmen must thank the leaders of the Dockers' Union for their present position. If these gentlemen had not allowed the Dock Companies to oust the casual labourers by importation of blacklegs last November, the Bus Companies would never have tried on the same ingenious dodge. The leaders of the dockers shrank from a fight, because it would involve "violence" and possibly bloodshed. If the same craven spirit is shown by the leaders of the busmen, the capitalists will attack the unions everywhere, and wholesale discharge of union men become the order of the day.

During the late Bus Strike the bus directors were greatly horrified, because, they said, the men were starving the horses. These directors have no objection to dooming the men to starvation; they do not care if their wives and children die of hunger. Mr. Hammil tells us that a "Companies' and Bus Masters' Association" has been formed, and the men who are discharged in shoals are boycotted all round, and that it is impossible for them to get employment at their old trade. The same policy has been pursued at the docks, and what chance have discharged men of getting employment at any other trade, when the labour market is filled with unemployed, when an old trade union like the London Society of Compositors has 1200 men, or 10 per cent. of its members out of work. The capitalists have entered into a deliberate conspiracy to crush the workers by starvation. What does it matter to them if women are driven upon the streets, if little children die of hunger, so long as the idle shareholders may get a good dividend? They care for the horses, the horses must not starve, they are valuable property, but as to the men, "Let them cower beneath the whip of Capital, the lash of hunger."

The consideration the directors have shown for their valuable

property, the horses, has suggested to some, that the death of a few of these valuable animals by poison, might perhaps show these gentlemen that it is dangerous to drive men to desperation. I do not think so, the horses lives are too valuable, they have harmed no one, but I hold a different opinion concerning the lives of the inhuman scoundrels, who are avenging themselves upon the workers who have revolted against their tyranny and slavery, by starving their wives and children to death. For these cold-blooded murders, these craven hounds are responsible. Let the workers remember this, that the first man who loses a child through hunger, should send a bullet through the heart of one at least of the masters, who, by depriving the father of employment, has done this hideous deed. Nothing but the sudden death of a capitalist despot, will teach his brethren to pause in their war of extermination against the workers.

What are the busmen going to do? If they are not too dispirited and broken down, they will strike, and what does a strike mean? Serious street fighting, in which the policemen will be powerless, and then, if the rich think they can trust them, they will order out the soldiers, and the middle classes will have the opportunity they have been longing for so long. They will then be able to massacre the workers. We hope that the spirit of revolt is strong enough in the army for the soldiers to refuse, but it is possible that a regiment might be brought down, that could be bribed or coerced into murdering their brethren.

Let us picture the scene that would follow. Imagine it if you please fine gentlemen of the capitalist classes, who "Don't hesitate to shoot."

The soldiers have fired, the massacre is over. There on the cold stones lie the bodies of your victims; an old man, his silvered hair reddened with blood; a nursing mother, the babe at her breast cries piteously, unheeded, she will never caress her child again; a brave lad, handsome and graceful, filled with the hope of youth, he dreamed of a new and fairer world, of sweeping away injustice and cruelty, and there he lies, his blood weltering up from a wound in his breast. It is a brutal massacre like this that the middle classes are preparing for, and sooner or later it will come about. If the workers are hindered by fine sentiments of humanity from killing their tyrants, their tyrants will have little scruple in murdering them.

Well, let them begin. Whether the massacre is made to quell a strike, a no-rent campaign, or a bread riot, it will teach the people one thing, and that is, to have as little respect for the lives and property of these cannibal ogres, the rich, as any Anarchist living. Do these monsters know that their warehouses, banks, and factories, with all their accumulated wealth, lie unprotected in the midst of the people? Do they know that the red blood that crimsones the stones of the street, flares up into flame, and in the midst of the roar and blaze of fire, their wealth would vanish like an empty dream? Do they know that the very science which famishes and murders the workers at the bidding of the capitalists, has provided the poor with a simple compound, which, properly used, places them at their mercy, while the "palatial residences" in which the rich "reside," are so widely scattered in remote suburbs, that no force at their command can prevent the slaughter of the noxious vermin, by the blowing up of their holes. If the capitalists murder men, women, and children among the poor, then there is no reason why mercy should be extended to the capitalist tiger, his dam, and her cubs.

Let the rich begin the war of extermination. We can retaliate, and it shall be a war without truce and mercy. Dynamite and revolvers are cheap, and the people will soon learn how to use them.

REVOLUTIONARY PROPAGANDA.

(Continued from page 106.)

BUT it is especially against the corn monopolists and the farmer generals that the placards are used. Every time there is an effervescence among the people the placards announce the "St. Bartholomew" of intendants and farmer generals. These swasters are all detested by the people; the placards condemn them to death in the name of the "council of the people"—in the name of the "popular

parliament," and later on, when the time arrives to make a riot, it is against the exploiters, whose names have appeared so often in the placards, that the popular fury is directed.

A tremendous part was played in the revolutionary agitation by the placards, and if it were possible to bring all the placards together that appeared in thousands during the ten or fifteen years which preceded the revolution, we might get some idea of the part played by this agitation in bringing about that uprising. The placards though jovial and mocking at first, grew more and more menacing as the day of revolution approached, till they urged the people into open revolt, when the "day of liberation and vengeance" dawned at last.

Burning and quartering in effigy was very common in the years before the revolution. Among the ministers of Louis XV., the most detested among the people was his chancellor, Maupeou. One day when a crowd gathered in the street, voices were heard to cry: "the decree of parliament which condemns the Sieur Maupeou to be burnt alive and his ashes thrown to the four winds;" after which a figure of the chancellor, arrayed in all his decorations, was carried to the statue of Henry IV. and burnt amid the shouts of the crowd. On another day they hang to the lamp-post the effigy of Abbé Teray, in ecclesiastical costume and white gloves. At Rouen they quarter Maupeou in effigy, and when the police interfere with a procession they form, they carry, hanging by the feet, the figure of a corn monopolist, the corn falling in a shower from its nose, mouth, and ears.

These effigies are splendid propaganda, and far more likely to attract public attention than any amount of talking or writing, which appeals only to a small number of the converted. Of course some "superior persons" may look upon the burning of effigies as childish, but it is worth noting, as has been well pointed out, that some of the most notable events in the Revolution: the attack on the house of Reveillon—the capitalist who said workmen ought to live on sevenpence a day—the execution of the tyrant Foulon—who told the starving people to "eat grass,"—and Berthier his son-in-law, would never have occurred if this action had not been suggested by the execution of straw figures years before.

The Revolutionists of this period used every means in their power to get up riots and tumults, so as to accustom the people by the preliminary skirmishes to descend into the streets and defy the police, troops, and cavalry. Thus the people gained courage for such grand outbreaks as the 14th of July and the 10th of August.

"Every circumstance of public life in Paris and the provinces was utilised in this way. If public opinion has obtained from the King the resignation of a detested minister, there are rejoicings and illuminations with which to celebrate it. To attract the people they explode petards, and let off fuses "in such quantities that, in certain narrow streets one treads cautiously." If money is scarce they stop the passers-by, and demand of them "politely, but with firmness," say contemporary writers, "a few sous to divert the people." Then when the crowd is closely packed, the orators begin speaking, to explain and comment upon these events, and clubs are organised in the open air. And if troops or cavalry arrive to disperse the crowd, they hesitate before employing violence against these peaceable men and women, so much the more as the explosion of the fuses before the horse and foot soldiers, amid the shouts and roars of laughter of the public, cools the impetuosity of those who would advance into the midst of the people."

"In provincial towns, the chimney-sweeps parody the 'Bed of Justice' of the King, everybody roaring with laughter to see a man with his face blacked taking off the King or his wife. Acrobats and jugglers give their performances on the marketplace among thousands of spectators, and they let fly in the middle of their droll performance, some shafts aimed at the rich and the powerful. A mob forms, the talk becomes more and more threatening, and then 'Woe to the rich or great man whose carriage appears in the midst of the excited scene; he will certainly be roughly handled by the crowd.'"

Thus those middle-class propagandists spread the spirit of revolt. When intelligent men cannot be found to get mobs together, jesters are employed, and then, once the mob is collected, the men of action step to the front, and by their deeds make propaganda. All this was done on one side of the general revolutionary situation, starvation, and misery among the masses; their discontent growing fiercer every day, as they hear of fresh scandals among the rich idlers, and on the other the pamphlets, the placards, the executions in effigy. All these fill the people with courage and fury, and the mobs become more and more "dangerous." To-day the Archbishop of Paris is beset in a cross way; to-morrow it is a duke or count who is thrown into the river; on another day the crowd amuse themselves by hooting the members of the Government as they pass through the streets; the acts of revolt vary infinitely before the day, when a spark is sufficient to kindle a revolt, and a revolt a revolution.

Those who read the works of middle-class historians are frequently assured that these revolts proceeded from vagabonds, idlers, and scoundrels, but unfortunately it can be proved that the people who set the idlers and scoundrels at work were portly middle-class gentlemen, who, with their pockets filled with gold, sought the "ill-famed taverns" of the poor quarters of Paris in search of allies armed with clubs, whom they egged on to hoot my lord the Archbishop of Paris. No doubt the pious Puritans in the previous century could also have been found in similar places, when it was necessary to find ringleaders for the mobs that attacked the palace of Laud, Archbishop of Canterbury. Nay, don't the rich incite to riot and disorder at the present day, when political opponents or Anarchists are concerned? Of course they do; but riot and disorder is perfectly justifiable when the interests of the

rich are concerned, it is only when the poor attempt to use the same weapons that the strong arm of the law is invoked to crush the "sedition."

But perhaps the most interesting portion of French revolutionary history to Anarchists is the revolt of the French peasants, and the means by which it was brought about. While the Revolution of the middle-classes was directed against the governmental institutions of the day, the revolt of the peasants was a social revolt, which had for its object the restoration of the communal lands, stolen by the nobles, to the people, and which, after raging for four years, resulted in forcing from the "democratic" National Convention what the peasant had already obtained by "riot and disorder."

"We know that the Revolution would only have ended in a microscopic limitation of the royal power, if peasant France had not risen from one end of the country to the other, and maintained during four years—Anarchy—the spontaneous revolutionary action of groups and individuals, freed from all tutelage of governments. We know that the peasant would have remained the mere beast of burden of his lord but for the Jacquerie (peasant revolts) from 1788 to 1793—that is the epoch when the Convention was forced to consecrate by law what the peasants had already obtained by deed—the abolition without compensation of all feudal dues, and the restoration to the communes of the land which had been stolen by the rich under the old regime. It would have been hopeless to await the justice of the Assembly, if the vagabonds and the Sans Culottes had not thrown into the parliamentary scale the weight of their clubs and their pikes."

The revolutionary agitation among the peasants was not carried on by attacks against the Queen, but by an agitation directed against the local tyrants and sweaters, the nobles, the wealthy clergy, the corn monopolists, and the rich middle-class. Pamphlets and "flying leaves" were useless, as the peasant could seldom read. Therefore rude caricatures, roughly printed or drawn by hand, were scattered through the villages, with inscriptions brief and strong, attacking their enemies both at court and at home. In these rich lords and ladies are represented in a horrible form as "vampires sucking the blood of the people," thus was hatred stirred up among the peasants against their tyrants.

Sometimes a revolt is produced by a written placard fastened to a tree, promising the approach of better times, and telling of the revolts that had broken out from one end to the other of France.

Among the peasants, secret societies were formed under the name of "Jacques," to set fire to the grange of the lord, to destroy his game, and sometimes to kill him. On several occasions a dead body is found in a manor-house pierced to the heart with a knife, attached to the blade of which is a piece of paper bearing this inscription: "This is from Jacques."

Sometimes a lord driving home in his carriage to his domain is attacked on the verge of a ravine by peasants, who, with the help of his postillion, garrote him and roll him down to the bottom of the ravine. In his pocket is afterwards found a paper, "This is from Jacques." On another day at the junction of two cross roads, a passer-by comes upon a gallows bearing this inscription, "The lord who takes his rent will be hanged on this gallows, and whoever dares to pay rent to the lord will share the same fate." And the peasant who does not want to pay rent is easily prevailed upon to refuse, especially as he feels there is hidden force behind him which will protect him in his refusal.

Placards are appearing continually stating that there is no rent to pay, that they must burn the chateaux and the rent books; that the Council of the people has passed a decree as follows:—"Bread! no more rent or taxes." "A word of command that flies through the villages. A word of command that can be understood by all, which reaches the heart of the mother whose children have not eaten for three days, which stirs the mind of the peasant harassed by the rural police who have wrung from him his arrear of taxes." "Down with the monopolists!" "and the magazines are forced, the convoys of corn stopped, and the revolt breaks loose in the province." "Down with the tolls," "and the barriers are forced, the toll collectors bludgeoned, the towns lacking money, revolt in their turn against the central power which asks it of them." "To the fire with the register of taxes, the account books, the archives of the municipalities," and the papers burn in 1789. The central power is disorganised, the lords emigrate, and the revolution extends more and more its circle of fire."

Like all great popular revolutions, the French revolution shows us the great scale the disorganisation of the State by the popular revolt. Thanks to the propaganda carried on for years before by middle class revolutionists and men of the people, "of whom history has not even preserved the names," not only were the people filled with the spirit of revolt, but it even extended to the sons of the people in the armed forces of the King, and when the day of revolution came, the soldiers refused to fire upon their brethren, and the mighty monarchy of France collapsed like a house of cards before the popular storm. But you may read the story of the French Revolution in Carlyle, we are only dealing now with the methods by which that tremendous upheaval was brought about.

Now, can we make any use of the methods adopted by the English Puritans and the French middle classes? I think so. Already we have made some use of these means of propaganda. The sensational leaflet has already made its appearance—"The German Emperor—Damn Him;" not to mention others also of a startling character. As to the placard, does any inhabitant of Norwich forget that ominous threat that appeared on their walls in a written placard in 1887. "If

work is not found for the unemployed, they will quickly make some," and which caused such mighty consternation in the breast of the doughty Chief Constable, especially as Mowbray was released from prison at the same time, that he called out a strong force of special constables to defend the houses and shops of the rich from sack and pillage. Later, another appeared, calling upon the shoemakers on strike to pay "No Rent." A similar announcement appeared in the East End during the Dock Strike. "No Rent in the East End till the Docker gets his Tanner." At the same time another was posted on the walls,—"Down with the Sweaters. Let all the sweated poor thrown down their work and declare a General Strike." All these placards have made far more propaganda, by the talk and interest they have excited, than any amount of abstract teaching. They are a means of attraction to the educational propaganda, they force revolutionary ideas upon the attention of the people who would otherwise not trouble their heads about them. Let us then, not only put the middle-classes in fear of their stolen wealth by placards and leaflets, but let us hold up the sweaters, rack-renters, and grinders of the poor, to mockery, ridicule, and detestation. Burning these tyrants in effigy is still better propaganda. Do our friends remember how Norwood was hung on the gallows during the Dock Strike, or how the Social Democrats flung an effigy of Endacott to the crowd in Trafalgar Square, who promptly tore it to pieces? We Anarchists have not forgotten the intense excitement among the police force and the general public in London, by the mere announcement of our intention of burning Sir Charles Warren in effigy on Clerkenwell Green. The capitalist press took plenty of notice of this propaganda, and we may be sure that the attention of the people was attracted by it.

Let our comrades everywhere burn or hang policemen, lawyers, rulers, sweaters, and rack-renters. Let them attack and threaten the slave-drivers in leaflets and placards, and we shall not have to complain of the lack of public interest in our educational propaganda. The more active we are in "Revolutionary Propaganda," the larger will be our audience, and the greater the public interest in the doctrines of these "terrible Anarchists" who are never quiet, and of whom everyone is talking. We must stir up the same spirit of mocking audacity by leaflets, pamphlets, and placards. We must spread more and more the Spirit of Revolt among the people by our words and actions, as did the middle-class revolutionists of the last two centuries, and we shall soon see that our labour has not been in vain.

THE MODERN SHYLOCK and his 40 per cent.

ON August 18th, the half-yearly meeting of the shareholders in Brunner, Mond, and Co., chemical manufacturers, was held at Liverpool.

The report of the directors for the working of the half-year, ending June 30th, shows a profit of £187,964, which, with the amount carried forward from the previous half-year, gave a total of £198,003. The directors proposed a dividend on the ordinary capital at the rate of 40 per cent. per annum, absorbing £117,500; a dividend of 7 per cent on the preference capital, absorbing £15,353; and recommend £50,000 to be carried forward to reserve and £12,650 to be carried forward, £2,500 being written off the patent account.

A dividend of 40 per cent.!! At this rate the shareholders will get "their" capital back in two-and-a-half years; but what about the men who slave for the benefit of these pot-bellied gentlemen? In Tom Mann's paper, the *Trade Unionist*, appears a frightful account of the tortures suffered by the men who slave in these chemical factory hells, for the benefit of greedy monopolists. Read there how the "teeth and gums of the salt-cake men employed are eaten away by the acid given off by the fumes; read how lime men are forced to work in a "fine mist of lime," their faces so swathed up for protection against the lime that breathing is a terrible effort, and after all the lime gets in and "inflicts its bite." The packer, also, to whose work "the duties of the lime men are as child's play," has to enter a chamber which has for several days been charged with "chlorine gas," and work amid a "tremendous heat" in an atmosphere charged with its "deadly fumes." They work under these conditions ten or twelve hours a day; thus these men are slowly murdered in a most horrible way, by a process which might make a "sworn tormentor" of the middle ages shudder, to supply these modern Shylocks with their 40 per cent. The Spanish Inquisitions are mild compared with the hideous tortures inflicted upon the workers by the pious and godly middle classes in their greedy pursuit of gain. Mr. John T. Brunner, chairman at the recent meeting of the shareholders, who was so thoroughly exposed by H. H. Champion in the *Labour Elector*, is a Gladstonian M.P., whose heart bleeds over the wrongs of oppressed Ireland. We wonder if his sympathetic heart is deeply pained, when he rattles in his pockets, his share of the 40 per cent. dividend, crimsoned with the bloody sweat of his tortured men. But Mr. Brunner and his brother shareholders are only types of their class. No matter whether the capitalist belongs to one political party or another; whether they are called Tory, Liberal, or Radical, they are the same cruel, remorseless devils, fiends who devour the poor, monsters to whose ears the groans, the tears, the cries of agony of wretched humanity are as music, so long as their grasping fingers can gather in the gold, the produce of the workers' toil. Starve no longer, wretched workers, for the pleasure of these wretches, take your own, the wealth you have created by your slavery, and if these devils resist you, a sharp knife or a bomb of dynamite will rid you of them for ever. After all, it would be a blessing to humanity to sweep these demons from the face of the earth.

TRIUMPH OF "CONSTITUTIONAL ACTION."

It is not long ago since we had a psalm of thanksgiving from the "Labour Press" over the return of some forty Labour representatives to the Australian House of Commons. These people were going to carry all before them, and we were almost led to expect that the Australian workers would get the Social Revolution in a fortnight, by strictly "legal and constitutional means" of course. Now it appears there is a row in the Labour party, and one section, the smallest, composed of Protectionists, are calling the others "traitors," because in the words of Mr. Kelly, one of the Protectionists' Labour members, "they are voting for a ministry containing such men as Mr. Mc Millain, the treasurer, and "Shoot 'em, down Smith." Those who read our accounts of the Great Strike, will remember that these ministers did their utmost to crush the strikers by main force, and now the majority of the "Labour party" are going to do their utmost to keep these scoundrels in office, because they have "promised" some "reforms." Three cheers for Parliamentary action, which has resulted in this glorious triumph! Of course, one section of the "leaders" are in the pay of one political party, while the others take the gold off the other. We shall see the same sort of thing here soon, but of course the workers who believe in "leaders" will always be sold. Those who would like to read the details of this interesting little row are recommended to search the columns of the London *Daily Chronicle* for Tuesday, August 25th. Go on voting, you stupid asses; pin all your faith to your "leaders," and see how they will trick and befool you. Put them into Parliament, and they will select people like Norwood, Livesey, Raikes, and Matthews, to govern and rob you. "Long live the law and the Constitution!"

INTERNATIONAL NOTES.

FRANCE.

The great attraction in France to-day is the Anarchist trip of comrade Sebastian Faure, who is going to lecture all over France, stopping at every town, where one comrade, at least, will invite him. It is a tremendous task he undertakes, but the result will be immense for Anarchy. He is the best debater we know, and we may predict that anyone going to listen to his lectures, is sure to be captivated by the charm of his eloquence and the simplicity of his arguments. He will come over to London about Christmas.

Fourmies is in itself an epoch in the revolutionary struggle against masters, the whole district being on strike again, and the troops remaining since the 1st of May. The cavalry charged the mob, several strikers falling into the river; two manufacturers are ruined, others are bankrupt, and the factories are closed altogether. Now, if only half of the French towns had as good a record as little Fourmies, the revolution would be an accomplished fact, for the bourgeois would soon cease to pay the taxes if the workers refused to produce on the old system; and to produce on the Anarchist system would mean "No Master, high or low."

SPAIN.

If proofs were needed to ascertain the widespread views of Anarchism in this country, one has only to look on the various Anarchist papers, where one can see five and six columns in each paper devoted to the worker's movement, strikes, meetings, etc. If the reports were of Social Democrats they would not come to Anarchist papers for insertion, that is plain.

ITALY.

The Anarchist paper *La Favilla* has re-appeared in Mantua. It had to stop its publication on account of the devilish tricks of the Government. We wish success to our comrades in Mantua.

The power which the Italian Monarchy has over the Swiss Republic is shown by the high-handed tyranny towards our valiant comrade Malatesta. Although his time of imprisonment is over long since, the Republic dare not release him. So much the worse for the bourgeois, the sufferings of each one of us means popularity for our ideas; the capitalists could not help us better.

A new Italian group has been formed in London by our comrades in Soho; their meetings are well attended.

GERMANY.

An Anarchist trial will take place in Berlin in the course of this month. Eight persons are accused of having distributed prohibited prints. Two of the defendants were arrested in Stuttgart a few months ago and brought to Berlin.

"Bread Duty" is the title of an article which appeared in No. 198 of the *Breslau Volkswacht* (People's Guard), and in consequence of which legal proceedings were instituted, not only against the author and editor, but also against the compositor, printer, proof reader, and some other persons connected with this paper.

An official return shows that between July 1st and 15th, 145 suicides occurred in Berlin.

Twenty-three thousand men were employed last year in Krupp's cannon factories.

On August 29th, the Court of Essen pronounced the term of three months imprisonment upon a miner of Braubauerschaft for having incited the miners of "Wilhelmina Victoria," on April 28th last, to disobey the law and strike.

It is reported that the suppression of the Red Carnation Choral Society at Schöneberg, near Berlin, was due to the discovery that some of its members were strongly imbued with Socialistic ideas.

Referring to a report in the *Daily News* by its Paris correspondent (Mrs. Crawford) about an interview she alleged to have had with Liebknecht, shortly after the Congress, in which he is said to have spoken in terms of praise of the Emperor, the *Vorwärts* of the 4th inst., (Liebknecht's paper) states that during his recent stay in Paris, Liebknecht had no interview with the correspondent of the *Daily News*, nor with any other English journalist.

ANARCHISTS IN THE POLICE COURT.

Two of our comrades, Leggatt and Jane, have recently been summoned before some of our "justices" of the peace. Leggatt was brought up by an officious policeman on the charge of obstruction and "abusive language," the "abusive language" consisting in telling the clod-hopper in blue, that as Leggatt was one of the public, and policemen are supposed by a legal fiction to be public servants, therefore the policeman was Leggatt's servant. The policeman showed how much the legal fiction was worth by accusing Leggatt of "abusive language," for telling him he was a "public servant," and strange to say the alderman was equally indignant when Leggatt gave him the same information, and threatened to commit him for contempt of court. "Public servants," of course they are not, they are our masters and rulers.

Comrade Jane committed the offence of speaking on Wanstead Flats in defiance of the "authorities." He refused, however, to appear before the local beaks, in answer to a summons, which, though issued on the 31st of August, ordered him to appear on the 5th of that month. As this was not possible our comrade did not go, which did not prevent the intelligent local beaks fining him £3, or in default, twenty-one days. The warrant for our comrade's arrest has not been executed yet, though he went down and spoke again on the prohibited ground last Sunday. Leggatt and Cantwell also spoke to about six hundred people without the least police interference.

THE PROPAGANDA.

DEAR COMRADES,—One of our great difficulties in getting speakers from other towns and opening up new stations, meeting the expense of the railway fare. That being so, could not we avail ourselves of the different trips, until someone invents a means of—I won't say robbing the railway companies,—but preventing them robbing us. We in Leicester, feel the desirability of fresh lecturers, and have had probably more of them than any other town; but when the distance is a hundred miles, and the collection only comes to what will pay half the fare, we don't like it. What I have to suggest is embodied in the following examples:—On the 13th, there is a half-day trip from this town to Manchester, fare 3s. 6d., and on the 15th, a day-trip to London, fare 5s. In each case, if a meeting were organised and a speaker wanted from here, over 10s. would be saved. Similarly, if we wanted speakers from Manchester or London, and there happened to be a trip to Leicester: I am aware that collections would not be as large on week-days (when trips take place) as Sundays; but this could, I think, be remedied by two things, advertising the meeting with some of the money—that makes the difference between the trip-fare and the full-fare, and collecting for deficiency on the succeeding Sunday, when a local speaker could fill the gap. We should require to notify one another of the trips of course. I feel sure that the people would soon get accustomed to the week-night addresses, and attend them as well as the Sunday ones. It would probably create greater interest in the audiences, bring ourselves closer together for mutual encouragement and advice, and the be means of starting branches in towns where there are none.

Yours in the Cause, T. B.

THE BRUSSELS CONGRESS.

"COMRADE,—Please allow me to contradict your statement that Anarchists were excluded from the Brussels Congress by a unanimous vote. The English Nationality Committee accepted the mandate of the only Anarchist delegate sent from England, and reluctantly bowed to the decision of the whole Congress on the matter, as they were in a great minority thereon. It is not a matter of any moment, but incidentally I may inform you that Dr. Aveling was not the correspondent of the *Daily Chronicle*.

Yours fraternally,

J. HUNTER WATTS."

[Hunter Watts is right when he says that the delegate of the Autonomie was admitted by the English section, but their foreign comrades did their best to expel him, and his position was made as "unpleasant" as possible. We think also that the English Trade Unionists and Social Democrats, who profess to love "Free Speech," might have done something more; surely they might, at least, have entered a protest against the expulsion of Anarchist workmen, who had as much right to be in a "Socialist" Congress, as any Social Democrat or Shiptonite Trade Unionist. All "Labour organisations and Socialist Societies" were invited. Have not Anarchists as much right to the title of Socialist as the Parliamentary humbugs who only usurp the name?—ED.]

TO CORRESPONDENTS.

SUBSCRIBERS who find that the Retail Agents are unable to obtain the *Commonweal* from their Wholesale Agents, are reminded that R. Forder, 23, Stone-cutter Street, London; W. Reeves, 186, Fleet Street, London; Simpson and Co., Red Lion Court, Fleet Street, London; and Appleyard and Co., of Poppin's Court, Fleet Street, E.C., are Agents for the *Commonweal*.

NOTICE TO SUBSCRIBERS AND EXCHANGES.

The 'COMMONWEAL' being now the property of the newly-constituted London Socialist League, all communications should be addressed, "The Secretary, 273, Hackney Road, London, N.E.," and remittances made payable at Post Office, Hackney Road.

NOTICES.

LONDON.

Commonweal Club.—273, Hackney Road, N.E. Lectures every Sunday at 11 a.m. and 8 p.m. Admission free. Membership: 1s. entrance fee, and 6d. per month subscription.

Club Autonomie.—6, Windmill Street, Tottenham Court Road. Young Anarchists meet every Wednesday evening at 8 o'clock.

International Club.—40, Berner Street, Commercial Road, E. Discussion Class every Tuesday evening at 8.30.

South London.—Socialist Society, 149, Manor Place, S.E. All communications should be addressed to F. A. Fox, Secretary.

PROVINCES.

Aberdeen.—Revolutionary Socialist Federation. Meetings are held in Oddfellows Small Hall, Crooked Lane, on Tuesday evenings at 8.

Dundee.—Anarchist-Communist Group. For information apply to Wm. Reckie, 15 Ann Street.

Edinburgh.—Scottish Socialist Federation. Club Rooms, 333 High Street, Edinburgh. J. Pearson, Secretary.

Glasgow.—The Socialist League meets every alternate Friday at 20 Adelphi Street, S.S. Lectures and Discussions.

Hull.—Club Liberty, 1 Beets Court, Blanket Row.

Leeds.—Socialist League Club, 1 Clarendon Buildings and Front Row, Victoria Road. Open every evening. Business meeting Fridays at 8.—International Educational Club, near St. James's Hall, York Street. Open every evening. Lectures every Saturday at 4. All kinds of Socialist literature for sale at both clubs.

Leicester.—Room No. 7, Co-operative Hall, High Street. Members meet on Friday at 8 p.m. Lecture in the Spiritualist Hall, Silver Street, every Sunday at 6.30.

Leytonstone.—Anarchist-Communist Group meets at 1, West Street, Harrow Green, every Sunday at 7.30.

Manchester.—International Club, 25, Bury New Road, Strangeways. Open every evening. Weekly meeting on Tuesdays at 8.

Newcastle.—Anarchist-Communist Group. Open-air meetings every Sunday morning on the Quay. Discussion every Monday at 8.30 p.m. in Lockhart's Cocoa Rooms, Bigg Market.

Nottingham.—Socialist Club, Woodland Place, Upper Parliament Street. Club contribution, 1d. per week; Dancing every Wednesday, 8 till 10.30—fee 3d.

Norwich.—Members' meeting held every Tuesday at 8.30, at 65, Pitt Street.

Oxford.—Temperance Hall, 25½ Pembroke Street. First Friday in every month, at 8.30 p.m.

Sheffield.—Socialist Club, 47 Westbar Green. French Class, Tuesday at 8.30. Discussion Class, Wednesday at 8.30.

Walsall.—Socialist Club, 18 Goodall Street, Walsall. Meetings every night.

Yarmouth.—Socialist League Club, 56 Row, Market Place. Open every evening Business Meeting, Tuesday at 8. Singing Practice, Wednesday at 8.30. Discussion Class, Thursday at 8.30. Elocution Class, Friday at 8.30.

OPEN-AIR PROPAGANDA.

London.—Sunday: Regent's Park and Hackney Triangle at 11.30; Hyde Park and Victoria Park at 3.30. Saturday: Hyde Park at 7.30.

Aberdeen.—Sunday: Castle Street, at 6.45 p.m.

Edinburgh.—Sunday: Leith Links at 2; Meadows at 6.

Glasgow.—Sunday: Paisley Road Toll and St. George's Cross at 5 p.m.

Leeds.—Sunday: Market Gates, Kirkgate, at 11.30 a.m. and 7 p.m.

Leicester.—Sunday: Russell Square, at 10.45 a.m., Market Place at 6.15, and Humberstone Gate at 8 p.m.

Liverpool.—Landing Stage, Sundays at 11.30 a.m. and 3 p.m.

Manchester.—Sunday: Phillips Park Gates, at 11.30; Stevenson Square, at 3.

Nottingham.—Sunday: Sneinton Market, at 11 a.m.; Great Market, at 7 p.m.

Norwich.—Saturday: Haymarket, at 8. Sunday: Market Place at 11, 3, and 7.30.

Sheffield.—Sunday: Monolith, Fargate, at 11.30; West Bar, at 11.30; Newhall Road, Attercliffe, at 11.30; Grimsthorpe, at 11.30; Rotherham, at 3; Woodhouse, at 3; West Bar, at 8; Attercliffe Road, at 8.

Yarmouth.—Sunday: Priory Plain, at 11; Fish Wharf, at 3; Hall Quay, at 7.

Comrades and friends in Sheffield willing to support the Sheffield Anarchist School, please communicate to Cyril Bell, at 47, West Bar Green. Adults and children of either sex admitted. Fees voluntary.

A GRAND CONCERT will be given on Saturday, September 26th, at 273, Hackney Rd., for the benefit of the *Commonweal*, admission by Programme, 6d., to be obtained of all Anarchist Groups and Clubs.

MONOPOLY: or, How Labour is Robbed. By William Morris. 10th Thousand, Price One Penny.

USEFUL WORK v. USELESS TOIL. By William Morris. Price One Penny. To be obtained of all Anarchist Groups.

INTERNATIONAL ANARCHIST SCHOOL, 19, Fitzroy Street, Fitzroy Square, W. Conducted by Louise Michel and A. Coulon. Free Education in English, French, and German. Any friend taking an interest in the School can now obtain a portrait group of teachers and scholars on application to A. Coulon, Secretary, at above address.

TO LET, for Trade Union Meetings, Lectures, &c., three nights a week, the Large Hall of the London Socialist League, 273, Hackney Road. For particulars apply to the Secretary.

Remittances to the Secretary should be sent in postal orders or halfpenny stamps.

Comrades and Sympathisers can each do something to help the Cause, and those unable to help otherwise can subscribe to our Fund for the propagation of Anarchist Communism in the Army and Navy. Subscriptions addressed to the Secretary will be duly acknowledged in the *Commonweal*.

Printed in the London Socialist League Printery, and published in the name and on behalf of the London Socialist League, by C. W. MOWBRAY, at 273, Hackney Road, London, N.E.