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[WEEKLY; ONE PENNY.]

BEDFORD REPUDIATED BY LONDON WORKMEN.

THERE was a very lively time on Sunday afternoon last at the Kay Street Radical Club, to hear addresses from various prominent Trades Unionists, *re* Bedford's candidature for Norwich in the Labor Interest. The proceedings commenced by electing a Railway worker into the chair. The chairman then explained the position of affairs in the G. R. W. U. regarding the president's position and then called on Mr. Mowbray to address the meeting. It is needless here to give Mowbray's speech as it was simply a reassertion of his previous charges against Mr. Bedford, and also a complete refutation of Mr. B.'s allegations against him (Mowbray), both of which have appeared in the "Commonweal." The next speaker was Mr. Harris of the A. S. T. who had interviewed Mr. B. in the interest and at the request of the Norwich Branch A. S. T., he unhesitatingly supported Mowbray's statements, and even went further, he proved Mr. B. to be a man who does not scruple to say anything to gain his end; even to ell what is not the truth, *i.e.*, that Mr. Harris acted without instructions, Mr. H. had written instructions along with another member of the A. S. T. to call on Mr. B. and report to his Branch. Mr. Votier of the National Operative Boot and Shoe Trades Union, a prominent member of his society and one of its latest delegates to the Trades Congress followed. In a telling speech he showed the unscrupulous character of Mr. B., he showed a letter he had received from this gentleman, in which he warned him of the consequences of his statements, a paragraph of his letter is worth quoting, it is—*And even if true, if I can prove malice, imprisonment will follow.*—This perhaps was the secret of his late attempt to gag Mowbray, said the speaker, and we quite believe it, Mr. Votier said even if he had to tramp on foot to his native town (Norwich) he would do so, in order to stop his fellow shopmates and townsmen being imposed upon by a self seeking humbug like this man. Mr. Walmer of the Croydon Branch, G. R. W. U. then put a few questions to Mowbray, Harris, and Votier, and having heard their answer he expressed himself pleased and perfectly satisfied with the readiness they showed to give every help in settling this matter properly. The next, and by no means the least, help given in the cause of truth, came from Mr. C. Freaque, General Sec. Metropolitan Branch N. O. B. & S. Trades Union who said he had never heard of such a piece of impudence in his life as this man, putting up to represent labor. His qualifications to represent labor were nil; his qualifications to represent capitalists and Garret Masters in general were all that class of gentlemen could desire. He (Mr. Freaque) at any rate would do his best to let his fellow craftsmen in Norwich know what a grave error they are committing in lending any support whatever to this "sweater," he called him a sweater and if Mr. B. liked he could pull him up for libel (laughter). He for one would sooner vote for an aristocrat, any day in preference to a man who was not removed above the position of temptation, and who unblushingly forsook Mr. Dorrel, over the guardians election. Mr. Freaque urged his listeners to do their utmost to prevent the return of this man, at least in the name of labor, and reminded them they owed a duty to the cause of labor and to let the workers of Norwich know the kind of man seeking their votes, and call on them to send this mountebank about his proper business. Mr. Dorrel, Secretary of the United Radical Club, Kay Street, who was Mr. Bedford's colleague on the Board of Guardians then gave a detailed account of this gentleman's double shuffling over the property qualification for member of the Board. He went on the point out that they would not have him (Mr. B.) in the Liberal and Radical Association, and that Mr. B. would have had no chance for re-election if he had not, although a teetotal lecturer, allied himself with Publicans, one of whom was a certain Mr. Jacobs, a well known Tory and House Farmer in the Boundary street area, we believe; he (Mr. Dorrel) had heard that those who were attempting to blacken the character of Mr. B. were in the pay of the Tories; if anyone could prove this let them step to the front and do so. He went on point out that the past career of Votier, Harris, Mowbray, Freaque, and himself was such that no charge of his

kind could bear investigation; not so this other gentleman, who had pledged himself to support reforms in Bethnal Green, and to stand by pledges given to working men to support Mr. Dorrel, and yet when put to the test this gentleman turned his back upon his former colleague. The speaker sat down amid tremendous cheering. A resolution was then submitted to the meeting calling upon workmen to repudiate Mr. Bedford's candidature in the interest of labor, and it was passed *nem. con.* Lewis Lyons was not at this meeting, we are sorry for it, because there were many persons present who had a few questions for him. One was, is it true that he told Mr. Alcock that Bedford was a sweater, again, what is the strength of his Union, and who does he represent and yet another, was, is it not a fact that he talks whichever way the quicksilver turns or the wind blows, or his belly guides him, and if not why does he tell so many different tales, perhaps Mr. B. will urge Lewis Lyons to be present and also be present himself at a Demonstration which we hear is being arranged at which Harris, Votier, Freaque, Mowbray and Dorrel, will be present, if there are people in Norwich who care for truth in place of wire pulling and would like this meeting to take place Mr. A. T. Sutton, 23 Rose Yard, St. Augustines, Norwich will be glad of subscriptions to defray expenses of train fares and advertising. We feel glad that so many well known men have rallied round Mowbray to give the well deserved snub to the Eastern Star and other Hack politicians who thought they would use the labor movement for party purposes. We trust they will hurry up their "pet" to accept the challenge so often thrown out and never responded to *i. e.* to meet face to face, and let truth prevail. Perhaps Mr. Lyons or some of the late members of his Unions can tell us what is the meaning of his suspension from the London Trades Council.

We should like to also to ask the Editor of Labour Leader who is a fervent supporter of Mr. Bedford, whether it is true that Mr. Bedford is connected with a loan office syndicate; if so he is a usurer as well well as a sweater. If all the "labor candidates," the Leader is so enthusiastic about, are gentlemen of this sort we are sorry for the workers who put their faith in them. If Mr. Colman represents monopoly and money mongering, what does Bedford represent.

THE SOCIAL REVOLUTION.

"The achievements of liberty are the epochs of history. Villanage, serfdom, and chattel slavery—the past system of labor have forever disappeared. The labourers of the civilized world have gained the right to starve." The existing wage-system though it began to supersede other labor systems in the fifteenth century has by the recent discovery of steam and electricity applied to machinery been developed enormously. Production *en masse* has supplanted the feeble powers of hand labor until the powers of production and distribution have increased during the past decade a thousand fold. But the poverty of the producers remains not only unchanged but intensified. Millions of human beings die yearly of cold, hunger or exposure. The workers are forced to subsist upon their wages, and when unable to procure employment become objects of capitalists charity. Therein the wage-system differs from those systems which preceded it. Villanage, serfage, and chattel slavery secured the laborer his daily bread. The master class were impelled by pecuniary interest to provide for the existence of their laborers. The person of the laborer was held as property and his sickness or death entailed a pecuniary loss upon the owner. Hence, as property they were cared for, provided for not by themselves, but by their owners. The wage-system changed the relationship by making the laborer a "free" man, dependent upon his wage for subsistence. It also forced him to compete with his fellow-laborer for the chance to earn wages—a competition that constantly tended to reduce wages to a bare subsistence. The competition among the capitalist class—employers—for control of markets also tended constantly to reduce wages to the subsistence point. Out of this double competition,—from above and below—arose the combinations, pools, trusts, syndicates, etc., of capital which has for its object first,—control of markets by regulating prices, and secondly protection against demands of laborers for better

pay and shorter hours. So likewise the laborers formed combinations, unions, etc., their object being to dull the edge of competition among themselves for opportunities to work and earn wages, and secondly to check the demands of employers for large profits through reduced wages and increased working hours. On these lines the capital and labor conflict is always waged sometimes openly, at other times covertly, but never ceasing. These antagonisms, inherent to the wage system create the class struggle, and throw race in conflict with race, and nations are by their necessities driven to retard the progress of their fellows. Each machine, each device added to the processes of production and distribution to simplify its methods or increase its power only serves to intensify the class struggle by sharpening competition. Monopoly, the first of competition, is the triumph on the economic battle-field of the best armed, equipped and officered army. The workers of the whole world constitute the rank and file, and the captains of industry reap the honors and rewards. The wage-system has now reached that development where vast numbers of homeless outcasts in every country, (estimated in the United States alone at more than a million persons) are driven to steal, beg or starve.

Under the pressure of enforced poverty, the workers engage in strikes, boycotts and riots. But the vast herd of the proletariat being unorganized, suffer on, mutely, patiently. The bourgeois (capitalist) class are compelled to employ force to suppress the demands of the laborers for work, or better pay, etc. Thus to-day, in every civilized country, the wage system is propped and maintained by bayonets. Never before in the world's history was society divided into classes upon the question of economic freedom. The contentions of the past arose out of interest affecting the ruling class alone, such as foreign or civil war, forms of government, religious worship, etc. But, now, there is the one question—economic liberty—arraying upon one side the privileged class and their hired retainers, while upon the other side gathers the countless host of the disinherited—the wage-workers.

The labor question, growing out of the wage-system of labor is, therefore, a social, not a political or local or national question, but international and affecting the whole human race.

The capitalist or wage-system cannot provide for or take care of the mendicants it creates. Having reached its full growth, that is to say, having concentrated all the means of existence into the hands of a few who monopolize the wealth created by all, it stands as a barrier across the pathway of progress and liberty. It cannot be made to serve or minister to the wants and aspirations of the people. Its tension is now drawn taut and will snap in twain. Buttressed, walled and cemented with law—statute law—and government; with organized armies of armed officials; with prisons and poor-houses innumerable—it defies the people, and dares them to touch any of its vested rights. The hostile attitude of the classes, the growing distrust of the people toward their rulers, the contempt of the rulers for the people, is the characteristic of society in every country to-day. The capitalist system is the essence of force, coercion, authority. No amelioration, no lightening of the people's burden is possible under it. For the peoples—the workers,—complaints it has but one answer—obey! The capitalist system therefore will inevitably drive the people into revolt as the last and only recourse to relief from oppression. The people will then trample law under foot, they will destroy government. Coercive control will cease and Anarchy—the right to voluntarily associate—prevail.

Some circumstance, apparently accidental, will precipitate the social revolt of the people. The miseries which they had endured by reason of enforced poverty will compel them to give heed to the necessities of their existence, their primary needs and immediate wants, and as the social revolution will have been forced upon them, by the fact that they could not attain their natural development in the form of society which they overthrew in order to make room for liberty and the rights of man, their first act will, of necessity, be the application of communistic principles. They will expropriate all wealth; they will take possession of all foundries, workshops, factories, mines, etc., for in no other way could they be able to continue to produce what they require on a basis of equality, and be, at the same time, independent of any authority. The great warehouses and stores and granaries, filled with what their labour had produced, with enormous quantities of food, clothing, etc., for man's nourishment and protection, will be made to minister freely to the wants of all. So likewise, the labourers of the agricultural regions, exploited by landlords and despoiled by money-lenders, will in their turn, take possession of the soil which they till, but from which they did not enjoy the fruits of their toil. Thus there will be no fear for the morrow and every man will sit beneath his vine and fig tree, with none to molest or make him afraid. A new race of men and women will be evolved from the new civilization, whose progress and advancement, now no longer weighed down with the sorrows and cares of poverty, will bound forward into the light of intelligence, the happiness of peace, and the manhood of Liberty, Fraternity, Equality.

DYER D. LUM.

DEATH OF A LEEDS COMRADE.

Comrade FRED. CORKWELL, who has for over seven years been connected with the Leeds Socialist League, died on Tuesday September 22nd of consumption. Our comrade was only 26 years of age.

The movement sustains a great loss through his death. He possessed a keen intelligence—as all who knew him will testify—and had not that fatal disease, the “product of Capitalism,” as he called it, which

he suffered from, prevented him, he would have been one of the foremost men in the local Revolutionary agitation. As it was, in spite of his infirmity, he was one of our best and staunchest comrades.

He was one of those men who gathered round Tom Maguire in the earliest stage of the movements in Leeds and took an active part in organising the “unskilled” laborers particularly the Bricklayer's laborers and Gasworkers Unions. His sincerity was thorough. His adherence to the cause could always be depended on whatever fortune might bring to his comrades. In this respect he was a shining example to those “weak kneed” ones who “drop off” at the slightest trouble or reverse. Although practically in the last stage of consumption he could not resist the temptation of going to Bradford on the occasion of the riots there last April so strong was his antipathy to authority, and feeling of satisfaction at signs of resistance and revolt on the part of the people. Our comrade was an Atheist and Anarchist-Communist in opinion. We can ill afford to lose such an acute thinker.

Capitalism killed him. Had it not been for the privations and hardships want of employment brought upon him a few years ago, combined with the unhealthy occupation he was compelled to follow for a living, and want of means to provide proper treatment, he might have lived for years to come, and done a great work in the struggle for freedom. Not that he did nothing, on the contrary, even under such adverse circumstances he was a good propagandist.

Comrades who knew him will all mourn his absence amongst us. Although our Leeds comrades were unable to afford a public funeral, the 40 comrades marched in procession to the graveside, amongst them being E. Carpenter of Sheffield, Maguire, Paylor, Sweeney, Wormald, Allworthy, and many others of his old comrades. A comrade has well written:—

“Past are his ills, which life had never mended. Who that e'er loved him truly will complain? Save that a manly spirit is expended, And that a life ne'er sullied by a stain should be cut short. Such is the pain we keep. Life was his sorest trial, sweet be his sleep.”

GEORGE CORES.

ANARCHISTS AND ANARCHY.

“Anarchy and Anarchists, can anything be more detestable than these madmen who declare, that their ideal is chaos, confusion, disorder, and murder.” This is what the average middle class man is apt to exclaim, when hears these terrible words. Unfortunately too, the workers listening to the lies of the capitalists and, declare that they too, are lawabiding citizens and will have nothing to do with this party of violence. Everywhere the word Anarchy raises the most determined prejudices, the most bitter hatred, and the Anarchists are selected not only for cruel imprisonment and persecution by the rich, but are condemned to suffer coldness and indifference, if not actual persecution from the poor.

But my friends the unfortunate Anarchists did not choose for themselves the name that they bear. They are as little responsible for it, as the Christians, who have derived their name from a term of reproach hurled at them by the Pagan world, and adopted by them as a title of honour. And has not this been the case with most parties political and otherwise. The Protestants of Brabant were called “beggars” by their Catholic adversaries, they accepted the title, and in the end the “beggars” were victorious over the might of Spain. Radical means revolutionist, a person in favour of a radical change in society, but this name is quietly borne by respectable middle class gentlemen from whose thoughts the idea of revolution is very distant.

Let us tell then how the Anarchists obtained this name of evil sound. In the old International, were two parties, those who are known today as the State Socialists or as they prefer to call themselves: Social Democrats who are great lovers of law and authority, the upholders of discipline, of obedience to leaders and who believed that in future the means of production, distribution and exchange would be placed in the hands of a centralized state in which a handful of despotic leaders would rule society with an iron sway,—and on the other hand was another party known at first as “Anti Statist” or “Federalist” who believed that society in the future would be made up of free co-operative associations of working men owning as their common property the land, mines, factories and railways, that these societies would be freely federated for the distribution and exchange of their products, but their would no need for rulers or legislators to make laws for these “free communes” but that each community would manage its own affairs without interference from any government or rulers. These “Federalists” were also revolutionists, disbelieving in the Government and the State, they denied that any good could ever come from parliamentary or legal action and declared that the people must break their own chains by a rising against their tyrants and rulers. Their enemies the State Socialists at once seized upon the fact that they were revolutionists and dubbed them “Anarchists” declaring at the same time that their only desire was to create disorder and chaos without troubling what would follow. This the Anarchists desired and pointed out the word Anarchy—which comes from the Greek—does not mean necessarily either confusion or disorder, but simply “No Government.” Anarchists therefore desire a state of society where all men shall be free, where each man shall be his own master, neither allowing any are to encroach upon his liberty nor desiring to trample upon the liberty of others. This is what mean by Anarchy.

“Very fine,” answer an opponent, “but how are you to obtain it, do not you Anarchists continually urge the people to revolt against

law and authority, are you not therefore rebels, advocates of riot, confusion, and disorder?"

True, we are rebels against law and authority, but search the pages of history and you will find that its best and brightest pages are consecrated to the memory of "rebels," foes of established governments and therefore friends of "disorder and confusion."

What were William Tell, Wallace, Wycliffe, Galileo, Huss, Hampden, Washington, Marat, Blanqui, and John Brown, but Rebels, they all revolted against Government in Church and State, they and numberless host of others as brave, gallant, and true and to-day the record of their achievements stirs the hearts of all honest and earnest men, but who looks with pleasure upon the men who persecuted, imprisoned, tortured, or slew them. Yet these were the lovers of law and order these were they who rushed to the defence of society against daring theories and deeds of those enemies of "property and government" and it is the Anarchists now, who tread in their footsteps. It is men like our comrades who were murdered on the gallows at Chicago, or who are persecuted and hunted down like wild beasts in every country in Europe. For what? Because they love the people, because they dare to dream of a better and purer society and therefore revolt against the shams, the cruelties, and the tyrannies, all which, are comprised in the one word—Government.

Government, that sacred word, which even those workers who have freed themselves from other superstition still prostrate themselves before it in a kind of religious awe. What are the deeds of this noble institution, which people imagine we could not do without? Has not government in all ages been the foe of the new ideas, that have regenerated mankind, that have filled the human race with new life and hope. What has persecuted, imprisoned and slain all the rebels and reformers from Christ down to John Brown? Government. And admire the noble instrument that uses to enforce its decrees the cross of the Romans on which the "rebels" were nailed, the dungeons, the man eating oubliettes, the rack, the thumbscrew, and the stake of the middle ages, the gallows, the plank bed, the dark cell of our own philanthropic age. These are the means by which it has always endeavoured to keep man in terror, to keep the people beneath the rule of a privileged class in fear that they might arise, burst their chains, and be free. And who does Government employ to make and administer its "just and beneficent laws? The lying and cheating lawyer, the unjust judge, the smooth spoken, humbugging politician, the perjured and brutal policeman, the jailor, the spy and the hangman. Men whom humanity look upon as brutes knaves, liars, and cheats, or else shrink from in horror and detestation. Strange if Government is so good and necessary, that its instruments, administrators, and creators, are always so cruel, vile, and bad. Surely if an institution is good, these methods and the people it employ should partake of its nature. Or are we to judge law and authority by its servants or by its deeds.

"O" but answer the lovers of authority, "the governments of the past we admit have committed crimes. The Roman Government burn and crucified Christ and Christians because it was a bloody and brutal despotism of the rich and wicked. The crimes of the middle ages and of the crowned and mitred despots who succeeded the barons, these hanging, quartering, torturings, and burnings of reformers were detestable, but these were also the crimes of a small ruling class. And even the brutalities inflicted in prison, the hanging of the men, whose crime is that they are rebels against the robbery and tyranny of the middle class, is also offensive to us, but what we want is not a class government, but a government of the people, by the people, which shall do what the people desire." A Government of this kind has never been known and is practically impossible. Government surely implies that some one is governed, and how can the people govern themselves, unless we have Anarchy; that is no rulers or masters, but every man his own master refusing to let allow anyone tyrannize over him and refusing to govern others.

But this is not what our Democratic and Social Democratic friends mean. Their Government would consist of a number of delegates elected by universal suffrage, delegates of the stamp of the leaders of Social Democracy of men like those, who sat in the recent Brussels Congress and agreed by a almost unanimous vote to exclude all Anarchists. Is it not notorious, that every effort is made to stifle free discussion in Social Democratic organizations both in England and abroad. That the man who dares to have an opinion of his own is never favourably looked upon and is persecuted as much as possible by the leaders of the party. Imagine then what would be the consequence of placing absolute power in the hands of the men like these. Don't you think that if they had a police and an army at their back, that Anarchists would get but little quarter. Think what immense power would be in the hands of these people in a Social Democratic State, which would practically own all means of producing wealth, and where the governing authorities would wield a power with all the national wealth in their hands such as no Government has ever held before. But would they not be elected by a majority and is it not the theory of the ordinary democrat, social or otherwise, that a majority can do no wrong. We, on the other hand, would like to ask the question, when has a majority even been known to do what was right? How does a majority act, and of what is it composed? Take a number of men in a club room, or in a meeting in the street, is the majority there, composed of the most intelligent, the most intellectual men in the assemblage, of those who judge of a principle by its truth and right; or of those who are simply attracted by orators with loud voices and well turned phrases, who believe not in principles, but in names, and who will allow a clever trickster with a smooth flow of fine

sounding phrases, to twist them round his finger. Every-one knows, alas that the majority has always been composed of the stupid and indifferent, of those who never trouble about principles, but who take a sentiment on trust, because a certain person says it. The majority is composed of people who argue like this; Mr. Gladstone is in favour of Home Rule. Therefore Home Rule must be right, because Mr. Gladstone who is a great and clever man is in favour of it.

These are the people who allow themselves to be ruled by their prejudices, who judge of new ideas, by what their opponents say of them. Thus Socialism must be wrong, because Socialists want to divide up all the property of the industrious and honest, and give it to the idlers and loafers. This remarkable inversion of what Socialists want, being the exact opposite of what all schools of Socialists teach, is firmly believed in by the majority, because they are told so by the rich robbers and their hirelings the enemies of Socialism. And it is to a majority of this kind, that our lives and liberties are to be entrusted, in the Social Democratic State.

(To be continued.)

NOTES.

Sweater Haile and the Police.

Sweater Haile finding that he could not get an injunction from the High Court of Chancery, against the boycotting bills—that were injuring his business to the tune of £15 to £20 weekly—determined to apply to another department of the law. He went cringing accordingly to Scotland Yard, and asked Sir Edward Bradford to interfere. The despot from Rajpootana, was of course only too happy, and issued orders to the local police to put down the boycotting; so on Thursday Oct. 15th, a man was sent down from Scotland Yard, to see that they did their work properly. On the previous Tuesday, inspector Marlow and the local superintendent of police called on Lillingstone and six other shop-assistants and informed them that they were going to put down the agitation. The meetings were disorderly, because a peeler had been struck with a stone, and if they continued to hold them in defiance of the police "they would render themselves liable to a criminal prosecution". This outrageous act of intimidation on the part of the police was done in the presence of the assistants masters, and evidently with the intention of getting them the sack. Yet we are told that England is a free country, and that "Britons never shall be slaves." Yet directly any section of the workers try to better their condition, they soon find out, how much their boasted freedom is worth. Our friends replied to this by the issue of a fresh bill, in the form of a catechism, in which Haile was denounced as a sweater, and the public were again called upon to boycott him.

Arrest of an Anarchist.

On Thursday night there was a bigger crowd than ever, in the Harrow Road, with a stronger force of police. Four mounted men were drawn up to repel any attack on Haile's shop, and the policemen paraded up and down in front. Our comrade Tochatti and other friends were busy, in spite of the threats of the police, and loud cries were heard on all sides, of "Boycott Haile" "Boycott the sweater". All went well till about a quarter to eight, when at a word from Inspector Hammond two peelers collared Tochatti, and rushed him off to the station. Despite this the agitation went on with unabated vigour, and the crowd continued to call upon the public, to "Boycott the sweater," to the great annoyance of Haile's manager, who is generally known in the neighbourhood, as the "Living Skeleton," on account of his emaciated and meagre appearance. He looks as if sweating did not agree with him.

Before Cook at Marylebone.

On the next day, Tochatti appeared before Mr. Cook at Marylebone Police Court, to answer the good old charge of "obstruction". It is worth noting, that Haile is allowed to block up half the pavement with his egg boxes, but if you walk up and down, giving bills away in front of his shop, that is "obstruction". Mr. Cook was evidently determined to uphold the authority of the law, he said it was monstrous to suppose that people should be allowed to pace up and down outside other peoples shops. So you mustn't walk up and down the pavement now, according to this magisterial idiot. But when is Haile going to be summoned for "obstruction", we are sure his egg boxes are in the way of the passers by.

More Intimidation

On Saturday evening, some comrades went down and "picketed" Haile's shop, to the great indignation of the lean and hungry looking manager. We don't know, whether he lives on the eggs and bacon sold in that establishment, but if he does, they must be very unwholesome. Perhaps he wears the flesh off his bones, by nigger driving the assistants. But at any this functionary was very indignant, and sent for the police. They came, an inspector, a sergeant, and two constables, "I want you to take these men's names and addresses" said the manager. This was accordingly done by a constable. Then the sergeant entreated the pickets "as Englishmen" to go somewhere else and give away their bills. But our friends kept on though warned by an inspector, who said that if he were Mr. Haile, he would prosecute them for issuing the bills, and that if they caused a crowd to assemble, he should run them in instantly. Thanks to police intimidation and prosecutions, the Shop Assistants Demonstration in Hyde Park, was a great success on Sunday, sweater Haile will find out that he has not ousted the agitation yet.

Monsters in human shape.

Down at Ryarsh in Kent, a certain brute named William Goodavle has an orchard, and he caught a little girl picking plums in it. He knocked her down, tied her to a tree, and set a savage dog on to worry her for half-an-hour. The poor little child's mind is quite unhinged, through this atrocious brutality, and she is likely to become a lunatic for life. This Goodavle, this disgrace to humanity, was brought before "Malling Justices", and they "punished" him by fining him £5. These hellish scoundrels evidently approved this devilish act. The law does not exist to protect the poor, but to defend the property of the rich. Are there no men at Ryarsh? If there are, we wonder the cowardly brute Goodavle, is not suspended, by a good stout rope, from the tree to which he tied the little girl. Room might be found for the magistrates on the other branches. The whole case is but an illustration of how law and property turns the rich into fiends.

The Crime of Poverty.

Some more country "Justices" have also been distinguishing themselves. At the Petty Sessions, at Towyn in Wales, before Mr. Pugh and Mr. L. Lewis Esqs. Richard Owen, a tramp, was sent to prison for three months with hard labour for being without visible means of subsistence. Some magistrates in democratic Australia, have supplied us with another proof, that poverty is a crime. The "British Australasian" of the 15th of this month, reports from Melbourne, that Joseph Harris a poor old man aged ninety-six, "being unable to obtain work, or admission to any charitable institution, was yesterday sent to jail." Do you hear this, ye workers? The law made by the rich to protect their "property", sends you to jail for being without visible means of subsistence; but if a rich brute set his dog on one of your children, and nearly worries her to death, he is let off with a trifling fine. You do well, working men, to ask "What could we do without law and government?" Why, there would be no jails or workhouses to shelter you when dying with cold and hunger. You would have no magistrates to send you there for being without visible means of subsistence. How you would miss them to be sure! But these gentlemen are overdoing it in their zeal for the protection of property. The people will soon come to the conclusion that they might as well do something to be sent jail for; if you can get three months imprisonment for poverty, and they will help themselves. We should start on some of the "property" of these justices, if we were the "tramps". They can spare a little.

INTERNATIONAL NOTES.

AUSTRALIA.

Sydney parliament has just been reinforced by 13 Social Democratic members. Nice for the propertied class out there.

Their programme contains the following:—

"There must be no social revolution."

"All avowed Anarchists will be expelled from the Socialist League."

"The League will take no part in unemployed demonstrations."

"The League forbids all revolutionary talk."

These men are more advanced than our Social Democrats, so you see, workers, what to expect if you put H. M. Hyndman, esquire, or John Burns, esq., into parliament. C. B.

AUSTRIA.

OUR Austrian comrades beat the record this time! Dynamite seems to grow as thick there as rotten potatoes grow in Ireland. Only last week I mentioned two bomb explosions in Reichenberg and here again we record another infernal and diabolical Machine that has thrown terror and dismay into the minds of the capitalist class.

It is well to remember that many of our comrades there have been most active for years past in that district; some of them are now undergoing hard labour varying from 12 to 20 years. As we see this does not put a stop to the warfare that is raging against government.

Do we ever think of these brave men when we are drinking and dancing in our clubs? Do we ever inquire about the lovely little ones who are here in London, whilst their courageous fathers are shivering in an Austrian dungeon? Stand up! The day is coming when the fight will not be carried on by a few, but by the multitude of white slaves for the regeneration of mankind. X. X.

FRANCE.

Colonna was an honest worker but honesty is not what a boss required, it is profit.

Now as Colonna did not bring enough profit he was sacked. The outlook was now dreadful, and he resolved to chastise those who stood in his way. He flew at the throat of the Boss, was arrested, and in the police station, he stabbed a bobby and ran out in the street. Another man in blue attempted to arrest him and got stabbed in the heart. Well done! A third bobby and one civilian got the same lesson on political economy. At last the brave worker fell under the blows of a dozen gendarmes who brought him back nearly dead. Let us mention that the crowd stood by and after having heard the reasons, approved the worker who said that the bosses would not have it all their own way. This happened in Marseilles.

Joseph Hélot was before the Court Martial at Toulouse. On the president asking him if he had anything to say, he replied: I have to say that you are a lot of hired assassins, that I will not serve in your army, and that I look upon you as my enemies, not the foreigner. X. X.

SPAIN.

A few weeks back an attempt was made to take by surprise the barracks of Buen Suceso, to-day we hear of five men being arrested for attempt to break in a Civil prison to release the prisoners and with their help to create a revolt in Barcelona.

They were not successful but it shows that the noble spirit of revolt animates men to bold deeds and it proves moreover that Spaniards are practical and that one or more failures does not dishearten them. X. X.

NOTICES.

LONDON.

Socialist Co-operative Federation 7 Lamb's Conduit Street W.C. Lectures every Sunday evening, at 8 o'clock

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. Reekie, 15 Ann Street.

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

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

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

London.—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.

Liverpool.—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 Tottenham at 11.30; Hyde Park and Victoria Park at 3.30. Walworth at 7.30 Saturday Hyde Park at 7.30 Thursdays; Hoxton Church at 8.15

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: Philips Park Gates, at 11.30; Stevenson Square, at 3.

Nottingham.—Sunday: Smeinton 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; Grimethorpe, 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.

A GENERAL MEETING of London Anarchists will be held at Club Autonomie on Wednesday Oct. 28th to consider future propaganda and the present position of the Commonwealth. All comrades should attend.

THE CHICAGO ANARCHISTS. A great Public Meeting to commemorate the legal murder of Five of our comrades on Nov. 11th 1887 at Chicago will be held at South Place Institute on Wednesday Nov. 11th at 7 p. m. List of Speakers, etc. next week.

THE CHICAGO ANARCHISTS. The Speeches of the men and the report of their trial will be published on Nov. 7th. Price 4d.

All orders should be sent to Comrade Barber, Club Autonomie, 6 Windmill Street, Tottenham Court Road, in consequence of loss on previous issues cash must accompany all orders. Comrades and Groups who had these books from our late comrade Reuter and have not settled for them are asked to send the cash to Barber at above address.

GRAND CONCERT AND BALL at the Hall of Autonomie Club on Monday Oct. 26th at 8 p. m. for the Benefit of the Commonwealth. Admission by programme 6d. each to be had at Autonomie and from all Anarchist Groups.

SUBSCRIBERS who find that the Retail Agents are unable to obtain the *Commonweal* from their Wholesale Agents, are reminded that R. Forster, 28, Stonecutter 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*.

SPECIAL NOTICE TO EMANCIPATOR GROUPS in Scotland and England, THE "EMANCIPATOR" (the new holy BIBLE) will shortly be published.