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[WEEKLY; ONE PENNY.]

WAR TO THE KNIFE.

It seems at the present moment that strike at Wharves is not unlikely to end in an ignoble fizzle. Instead of declaring a general Strike at once directly the leaders saw that the dock directors, wharf owners and all the employers of labour along the riverside were in a conspiracy to crush the workers unions, they have let the men be crushed in detail. First the wharfmen struck, their places were at once taken by the blacklegs of Shipping Federation. It must have then been obvious to all that the employers were in league together. Then the Union leaders should have turned round to the bosses and have said: "Well since you are all banded against us, we will attack you all. This is busy season, and we shall declare a General Strike, unless the blacklegs are dismissed, and all the men at the Carron and Hermitage. Wharves taken back upon the old terms." One day of a strike of this sort would have been enough for the leaders had no heart for fighting, so they contented themselves by calling out the carmen and lightermen, who are conveying goods to and fro from the two wharves. With the result that the carmen and lightermen are discharged and their places taken by blacklegs. The men who on Monday, October 3rd, were in high spirits and ready for anything, are now disheartened by the defeat which naturally followed upon this half hearted method of fighting. So when on last Monday the union gives order for all men belonging to the federated union to refuse to touch or handle goods, coming from the Hermitage and Canon Wharves. The order is in many cases not responded to. There is still perhaps a bare chance, if even at the eleventh hour, if the leader will call a general meeting of the men, and proclaim a General Strike, but the prospect is not hopeful. The timidity especially of the leaders of Dockers Union has ruined all. The blacklegs of the Shipping Federation have complete possession of Albert Docks, the "permanent men" of the Dock Company are doing nearly all the work in South, East and West India Docks. And now we hear of permanent men for all the Wharves. The dockers and wharfmen who fought so gallantly in the Dock Strike are being ousted by blacklegs everywhere, and are turned on the streets to starve, and it will not be long before the Shipping Federation falls upon the scattered fragments of Federated Unions in every port in the country and will crush them pitilessly. Reductions of wages and wholesale dismissals of men will be the order of the day, and those who remain will groan beneath a worse tyranny, than they suffered even before the Great Strike. What remedy is there? "The Ballot Box!" says John Burns. What, can these poor wretches vote themselves bread by returning some of the "many men on the make in the labour movement"—the phrase is Mr. Burns not burs—to Parliament? We don't believe it. We never knew the ballot box to perform such miracles yet, even at the command of such a mighty magician as Mr. Burns. The workers have had quite enough of most of their leaders at the present time. They are disgusted with their weakness and cowardice and when starving by thousands, we think they are more likely to listen to Anarchists, who tell them to help themselves. If you need food, clothing and shelter, starving workmen, take it. It is yours by right. Help yourselves and if the capitalists, and their government send police and soldiers to bludgeon and butcher you let them take care of their lives and property for both will be in danger. Dynamite and revolvers are cheap, and these assassins who butcher the poor and starve their children, may yet learn that workmen's arms can strike these murderers even though they may be carefully guarded in their splendid mansions.

D. J. NICOLL.

MOWBRAY IN NORWICH.

Bedford unfortunately absent.

On Sunday last Comrade Mowbray paid a visit to Norwich in order to justify his action regarding the attack made on Mr. Bedford. It was rumoured that this gentleman would be present. However such was not the case, and Mowbray had the field all to himself. It must not be supposed however that Mowbray had all his own way. He was

plied on all hands with questions, and was charged with being in the pay of the Tories; no proof was adduced against him on this charge, as his past career in Norwich was too well known for the workers to swallow this. He is willing to meet anyone in debate who cares to back up this assertion. He was also charged with not paying his rent; to this charge he unblushingly pleads guilty. And as he has preached the paying of No Rent for some years now, he is only consistent in setting the example to those who listen to his addresses. He is further charged with owing money to one of the local municipal councillors and secretary of the Boot and Shoe Trades Society. However this charge also is open to doubt, as several friends of Mowbray who knew of his lack of ability to pay Mr. Mason have offered to pay the amount (10s.); but the offer has been refused, and for obvious reasons. Mr. Mason is a supporter of Mr. Bedford, and this 10s. is a very useful weapon to use against Mowbray this is the kind of answer some of the liberal 400 give to the accuser of their "pet" candidate. Why all this shuffling? There is a liar one side or other, which is it? Mowbray has shown his eagerness to meet Bedford in discussion, and the other side hesitate, why is this? Are they afraid, or is it that they yet expect to accomplish their object of closing the prison doors on one who has dared to attack their "darling." A deal was made of the letter of Lewis Lyons who tries to show that he at any rate does not believe Mr. Bedford to be a "sweater." Will Lyons assert that there is no log of the A. S. T. in the East End, and that the log of the A. S. T. does not apply to bespoke trade in the East End. And is Mr. Bedford's trade exempt from the log? Does the A. S. T. recognise the prices of this man as those of their log, and still further does Mr. L. L. speak in the name of the society when he says, "no attempt was made prior to the early part of this year to enforce the log and workshop question." If Mr. Lyons is the chief supporter of Mr. B., it reminds one of the old saying "save us from our friends." One would have thought that Mr. Madden, secretary of City Branch, A. S. T., or J. Macdonald, general secretary of the West End Branch, A. S. T., would have been better authorities on this question than Mr. L. We trust however that Norwich trades unionists will act for themselves by writing to the above gentlemen for information before taking L.'s word for truth. Let the Liberal 400 be consistent and our opposition drops at once. Let them run their man as a Capitalist Liberal Candidate, and not as a working man's friend and Labor Candidate. The general Meeting of Electors of Norwich will soon take place, and then perhaps Mowbray and Bedford may meet face to face, and truth in the end must prevail.

OBJECTIONS TO ANARCHISM.

As to the so-often repeated objection that nobody would labor if he were not compelled to do so by sheer necessity, we heard enough of it before the emancipation of slaves in America, as well as before the emancipation of serfs in Russia; and we have had the opportunity of appreciating it at its just value. So we shall not try to convince those who can be convinced only by accomplished facts. As to those who reason, they ought to know that, if it really was so with some parts of humanity at its lowest stages—and yet, what do we know about it?—or if it is so with some small communities, or separate individuals, brought to sheer despair by non-successes in their struggle against unfavorable conditions, it is not so with the bulk of the civilized nations. With us, work is a habit, and idleness an artificial growth. Of course, when to be a manual worker means to be compelled to work all the life long for ten hours a day, and often more, at producing some part of something—a pin's head, for instance; when it means to be paid wages on which a family can live only on the condition of the strictest limitation of all its needs; when it means to be always under the menace of being thrown to-morrow out of employment—and we know how frequent are the industrial crises, and what a misery they imply; when it means, in a very great number of cases, premature death in a paupers' hospital, if not in the workhouse; when to be a manual workers signifies to wear all life long a stamp of inferiority in the eyes of those very

people who live on the work of their "hands"; when it always means the renoucement of all those higher enjoyments that science and art give to man—oh, then there is no wonder that everybody—the manual worker as well—has but one dream: that of rising to a condition where others would work for him, When I see writers who boast that they are the workers, and write that the manual workers are an inferior race of lazy and improvident fellows, I am inclined to ask them, Who, then, has made all you see round about you: the houses you live in, the chairs, the carpets, the streets you enjoy, the clothes you wear? Who built the universities where you were taught, and who provided you with food during your school years? And what would become of your readiness to "work," if you were compelled to work in the above conditions all your life on a pin's head? No doubt, anyhow you would be reported as a lazy fellow! And I affirm that no intelligent man can be cosely acquainted with the life of the European working classes without wondering, on the contrary, at their readiness to work even under such abominable conditions.

Overwork is reluctant to human nature—not work. Overwork for supplying the few with luxury—not work for the well-being of all. Work, labour, is a physiological necessity, a necessity of spending accumulated bodily energy, a necessity which is health and life itself. If so many branches of useful work are so reluctantly done now, it is merely because they mean overwork, or they are improperly organized. But we know—old Franklin knew it—that four hours of useful work every day would be more than sufficient for supplying everybody with the comfort of a moderately well-to-do middle-class house, if we all gave ourselves to productive work, and if we did not waste our productive powers as we do waste them now. As to the childish question, repeated for fifty years (who would do the disagreeable work?), frankly I regret that none of our *savants* has ever been brought to do it, be it for only one day in his life. If there is still work which is really disagreeable in itself, it is only because our scientific men have never cared to consider the means for rendering it less so; they always knew that there were plenty of starving men who would do it for a few pence a day.

As to the third—the chief—objection, which maintains the necessity of a government for punishing those who break the law of society, there is so much to say about it that it hardly can be touched incidentally. The more we study the question, the more we are brought to the conclusion that society itself is responsible for the anti-social deeds perpetrated in its midst; and that no punishment, no prison, and no hangman can diminish the numbers of like deeds; nothing short of a re-organization of society itself. Three-quarters of all the acts which are brought every year before our courts have their origin, either directly or indirectly, in the present disorganized state of society with regard to the production and distribution of wealth—not in the perversity of human nature. As to the relatively few anti-social deeds which result from anti-social inclinations of separate individuals, it is not by prisons, nor even by resorting to the hangman, that we can diminish their numbers. By our prisons, we merely multiply them and render them worse. By our our detectives, our "price of blood," our executions, and our jails, we spread in society such a terrible flow of basest passions and habits, that he who would realize the effects of these institutions to their full extent, would be frightened by what society is doing under the pretext of maintaining morality. We must search for other remedies, and the remedies have been indicated long since.

Of course now, when a mother in search of food and shelter for her children must pass by shops filled up with the most refined delicacies of refined gluttony; when gorgeous and insolent luxury is displayed side by side with the most execrable misery; when the dog and the horse of a rich man are far better cared for than millions of children whose mothers earn a pitiful salary in the pit or the manufactory; when each "modest" evening dress of a lady represents eight months, or one year, of human labor; when enrichment on somebody's account is the avowed aim of the "upper classes," and no distinct boundary can be traced between honest and dishonest means of making money—then force is the only means for maintaining such a state of things; then an army of policemen, judges, and hangmen becomes a necessary institution.

But if all our children—all children are *our* children—received a sound instruction and education—and we have the means of doing so; if every family lived in a decent home—and they *could* under the present high pitch of our production; if every boy and girl were taught a handicraft at the same time as he or she receives a scientific instruction, and not to be a manual producer of wealth were considered as a token of inferiority; if men lived in closer contact with one another, and had continually to come into contact on those public affairs which now are invested in the few; and if, in consequence of a closer contact, we were brought to take as lively an interest in our neighbors' difficulties and pains as we formerly took in those of our kinsfolk—then we should not resort to policemen and judges, to prisons and executions. The anti-social deeds would be prevented in the bud, not punished; the few contests which would arise would be easily settled by arbitrators; and no more force would be necessary to impose their decisions than is required now for enforcing the decisions of the family tribunals of China, or of the Valencia water-courts.

PETER KROPOTKIN.

PARNELL IS DEAD.

The leader of the middle class revolution in Ireland has passed away. Like Boulanger, he died when all was lost. He died, not in the front of the battle, not in the height of the struggle, but obscurely, like some

wounded wretch, who with a gaping wound from some fearful fight, drags himself away to a hovel, or a ditch, to die.

What a lesson to those who thirst for empire over the souls of men, Who stood higher, only this time last year, than this illustrious leader, who by sheer force of parliamentary strategy, by sheer skill and cunning had the great Liberal party harnessed to his chariot wheels, and kept men who hated and feared him, his obedient slaves.

A trifle changed all this, what the ordinary middle class world reckons a venial offence in one of its members, so long as it does not give any occasion for public scandal, a divorce suit of which the incidents were neither uncommon or unusual. The Nonconformist conscience was shocked! Tender Nonconformist conscience, that can job a fortune out of sweating, that can plunge little children into slavery in its cotton mills, that can massacre savages, in the name of gun and the gospel, but shudders affrighted at the awful word "adultery". Yet the Nonconformist conscience believes in its bible, which says that all liars shall have their place in the lake that burneth with fire and brimstone. Yet the said conscience goes on lying every day of its wretched life; lying in its adulterated goods; lying in the sham morality of its conventional life; lying in its sham christianity, which prates of its philanthropy and fine charity, and is sincere alone in its devilish greed and its heartless barbarity. Good old Nonconformist conscience, which reads its bible and professes to believe, when the bible tells it that a certain Jewish King was a man after gods own heart, and yet this person not only slept with his friends wife, but murdered her husband into the bargain. Yet Parnell who had committed only the first of these offences, is to be damned, damned by the Pecksniffian Pharisees who grind the faces of the poor, who wring from want, misery, and prostitution, their piles of gold, but who are greatly "shocked" if their conventional morality is infringed. We wonder if the test, which the founder of their religion, the man of whom they make a god, applied to self-righteous Pharisees, who wanted to stone the woman who had trampled on the Jewish marriage law, was applied to those whose sweet voices were so loud last year, "Let him who is without sin among you, cast the first stone," how they would have passed through the ordeal. Would they not, like the Pharisees, have slunk away with shame on their faces. What is the answer of Stiggins, Stead, Stuart, and Co.?

Well they have done their work, Parnell is dead. Slain by men compared with whom, he is probably an angel of light. Slain in the name of religion and conventional morality, by envy, hatred, malice, and all uncharitableness. Slain by a society that is like a whited sepulchre, fair outwardly, but inwardly full of dead mens bones. Slain by men who, have nothing of Christ about them but the name; and rightly so Society teaches, that if a man, through lust or passion, gets a woman into trouble, he must throw her on one side, like a broken and worthless toy, or her "disgrace" falls upon him. Parnell clung to the woman he loved, clung to her through storms of obloquy and calumny, though by doing so, he did much to wreck his cause in Ireland. Let us honour him for this at least.

If the revolt of the Irish party against Parnell, had been an upheaval against his dictatorial authority; Anarchists would have sympathised with it. But we don't sympathise when we know that Parnell's followers deserted him at the dictation of that old humbug Gladstone, the greatest fraud of modern times, who feared the loss of the Nonconformist vote, and who no doubt wanted to get rid of a "dangerous man", for a gentleman whom he could twist round his little finger—Justin Mc. Carthy the leader writer on the official organ of the Liberal party—the Daily News—. The official Liberal gang never liked Parnell, he had too much of the revolutionist about him, and was too intimate with the Irish physical force party for these gentry. But it will be quite safe to grant Home Rule to Ireland, so long as the Mc. Carthyites are the rulers. But what have Irish people gained? as little as the man who lies quiet in his grave, where slander and calumny can wound him no more. The Irish workers may, perhaps, get rid of their English sweaters—the landlords—, but they will soon find that the sweaters of their own race, are a great deal worse. No, for their freedom, the Irish people must wait. They must wait for the social revolution, that shall sweep away not only Government and private property, but the hypocrisy and "morality" by which Parnell was murdered.

NOTES.

Amusing Incidents in the Wharf strike.

There have been some amusing incidents in the wharf strike. The funniest perhaps, was when some one threw some bricks and old iron, among a party of police and blacklegs, who were going by at the time. The police burst into the union hall, under the impression that Tom Mann and Ben Tillett had been "throwing things". Fancy Ben Tillett engaged in chucking a brick at the police. The notion is too funny! On Monday too there was some fun, especially when a blackleg, carman tried to drive a three horse team from the Carron Wharf. The scene was very comic, especially when the crowd got in front, and what with hoots and yells, nearly frightened the horses out of their wits. So terrified were these poor animals, that they backed the wagon into a wooden structure, which serves as the ticket office of the Carrion Co. and nearly smashed the place to pieces. The blackleg carman had a very exciting time, till he got away with the help of the police. He was more fortunate than one of his companions, whom I saw drive by in a panic, with his face covered in blood, from an ugly cut on his cheek. The wharf men know how to deal with blacklegs.

How Shocking.

The Times announced to its readers, in a horror-stricken tone, on Thursday, that the already strong force of police had been greatly strengthened on the previous day. Some "mad revolutionary" had been distributing bills recommending the people to set fire to wharves and warehouses in order to give the police some employment. This advice seems to have caught on, for a docker was heard to say that he should like to see the Carron Wharf burnt down. This is really dreadful! We wonder who gave "those wicked bills" away. N.B. The neighbourhood swarmed with police on Friday, you could not walk a dozen yards without meeting a policeman, and there was an immense demand for anarchist literature among the dockers, who seemed to expect to find in it something extraordinary. We hope they were not disappointed.

Another Sweater Sold.

Justice Jeune has refused to grant an injunction against the boycotting bill, issued by Lillingstone of the Shop Assistants Union, against Haile the sweater. Unfortunately for sweaters, there is no law yet enacted against boycotting in England. Justice Jeune said very feelingly, that he feared the plaintiffs business would be injured.

It has been injured already, according to an affidavit sworn by Haile that thanks to the boycotting notice, his receipts have fallen off by £15 to £20, as compared with the weekly takings prior to the issuing of the bill, and that for the purpose of keeping his trade together, he has had to reduce the prices of certain goods, and which he is now selling at less than he has paid for them, and that he has every reason to believe that he will continue to suffer loss in his business "and that the said business may be still more seriously affected, if not ultimately ruined, unless you are further restrained from printing and distributing the said bills, and bills of a similar nature."

Bravo comrades! Keep it up.

Funny Mr. Bumble

A poor man applied to the Brentford Board of Guardians for relief, he and his wife together earned only 4s. and 3d. a week, and paid 3s. out of it for rent. "You don't get much meat" said a guardian, "I don't see it" said the man, "You can if you go outside a butcher's shop" said another guardian, a Mr. Brown, who shook his fat sides with laughter at his own joke. What a blessing to live in a free country, where you can "see meat" by going outside a butcher's shop. If we were the poor man, we should not be content with "seeing" meat, but should take some. Even the tender mercies of the policeman, and the jailer are preferable to those of the guardians of the poor, who like Mr. Brown, can only see in extreme poverty and misery, a subject for their "merry little jokes."

No Rent in Jubilee Dwellings.

Our friend Miles is in trouble again. He has to appear before the Shoreditch County Court to show cause, why he does not deliver up the room he occupies at present (rent free) to his landlord Mr. Sharp. Poor Mr. Sharp has not had any rent from Jubilee Dwelling since the middle of August and he is greatly distressed about his "property." He met Miles the other day, and asked him, when he was going to pay his rent. "Never" said Miles. Oh but Mr. Miles can't you pay me something? Can't we come to some arrangement? "I won't pay you a farthing," said Miles and no one else shall, if I can help it. "Oh, I see what it is," replied the irate landlord, "you're the agitator for the whole block." The No Rent Campaign is in permanence in Jubilee Dwelling, the tenants keep their money in their pockets, or spend it on Sunday dinners and the landlord cries for his rent in vain. Not only Miles is summoned but Mr. Saunders also husband of the neighbour who gave evidence on his behalf in the police court. This looks like personal vengeance on the part of Sharp.

There is a sadder side to the question, however, last week, the child of the caretaker was taken away to the hospital, sick with fever. The children of other tenants are blood poisoned through the bad drains.

Poor Miles himself has lost a child by diptheria from the same cause, and yet Sharp has the impudence to expect rent from a fever den like this. He won't get it; that is one consolation.

Model Landlords.

Yet Mr. Sharp might hide his diminished head before the landlords of Newcastle. Last week a man was brought before the magistrates for housebreaking, and it was suggested that poverty had driven him to help himself. The man's wife said that since Free Education had come in fashion, the landlord had raised her rent. This gentleman thought as she had no school fees to pay, she could pay more rent, and he raised it accordingly. The police and their superintendent confirmed her story, and said that the raising of rent by the amount of the fees remitted was going on all over the place. Shylock will have his pound of flesh and the British landlord will have his "rent." This shows the uselessness of partial reforms, so long as the present system is allowed to exist by which landlord and capitalist can plunder the workers at their will. Nothing but a complete overthrow of capitalism and government by the people taking forcible possession of the land and the means of production will put a stop to the robbery of the poor. Mean while as a step towards this, could not our comrade at Newcastle start a No Rent Campaign among the workers there. It seems to be wanted.

SAVAGERY AND CIVILIZATION.

We have some unexpected testimony as to the blessings of civilization in a sermon of the bishop of St. Johns, Caffraria, reported in the "Mission Field". He gives some startling facts, how our civilization has made "drunken sots" of the Kaffirs and Zulus. He says "We found their tribes more or less isolated, each with its own chief, who with his councillors governed the people according to long-established law and precedent, with the right of free speech in the council, that jealously guarded birthright of every man, even the poorest of the nation. We found them as they still are, an agricultural people, who won their subsistence by patient labor from the soil; people who, in times of drought and famine, only too common, had no poor laws to pauperize them. If the green food ripened in time, they lived another year; if not, they died. These are conditions, not indeed favorable to

THE GROWTH OF "CIVILIZATION"

or of wealth, nor did the constant wars and famines conduce to of population; yet under them was bred a people, ignorant in- dependent, and suspicious of strangers, but thrifty, self-reliant. Now, thanks to the Gatling Gun, the bible, and whisky bottle, these happy savages have been "civilized" and law order reigns supreme. They have learnt that under its rule "the est purse wins." They are taught that they are British subjects, each man has his own individual rights, and so the old system of lective responsibility is dying out, by which the community was possible for the individual. The men are "so happy" under civilization that they have taken to drink, which destroys their "whole r fibre" and they are losing their fine simple natures and are becc "corrupt and horrid." Have these savages gained much by civilized, and after all, were they not happier in their savagery.

Missionaries profess to take the gospel to the savage, it is intere to hear from their own lips, that our christianity and civilization, spreads demoralisation and death among them. Would not our unsk. laborers be willing enough to change their lot for the simple happy of these savage people before they were accursed by civilization. V should think so. The sooner our sham civilization is destroyed, the b- ter not only for our people, but for the whole of the human race.

FUTURE PROGRESS AND PEACE.

THE most enlightened peoples, seizing back the right of themselves disposing of their blood and riches, will gradually learn to look upon war as the most terrible flaw, as the greatest of crimes.

First we shall see disappear those wars which are caused by usurpers of the sovereignties of nations, for pretended hereditary rights.

The peoples will know that they cannot become conquerors without loosing their own liberty—that perpetual confederations are the only means of maintaining their independence: that they ought to search after safety, not power. Little by little commercial prejudices will disappear: false mercantile interests will lose the horrible power of covering the earth with blood and of ruining nations under pretext of enriching them. As the nations finally become more alike in political and moral principle, as each of them for its own advantage will call the foreign ones to a more equal division of the good things which is ours to nature or its industry, all these cause which produce, envenom, and perpetuate race hatred will gradually vanish: they will no longer furnish either warlike fury, or pretext for war.

Institutions, better combined than these projects of everlasting peace, which have occupied the minds of some philosophers, will accelerate the progress of this International Brotherhood: and the wars between peoples, like murders, will be numbered among those extraordinary atrocities which revolt man's nature, of which imprins a long approbium on the country, and on the century whose annals have been thus sullied.

Condorcet.

The Majority.

NOTHING is more absurd than the majority for it is composed of a small number energetic persons, scoundrels who are banded together, feeble people who try to be like each other, and of a mass which follows anyone who takes the trouble to lead it. GUTH.

INTERNATIONAL NOTES.

AUSTRIA.

The capitalist class in this country have been horrified at the two dynamite explosions that took place at Rosenthal.

It is the custom to fire off a Royal or Imperial salute to any potentate on entering a town. Our comrades thought that a couple of bombs might have a better effect on the carcass of Francis, the so-called Emperor of Austria, and so they set to work; they placed two bombs in the drain pipes under the railway where the Imperial train would pass, they set fire to the fuse, but unhappily a little too early, for the explosion occurred too soon, and Francis will be allowed to rule his Slaves for another short time.

Now, why do the Austrian Anarchists resort to dynamite instead of peaceful agitation? Let us look at facts and we shall have an answer.

The Bohemians who are the vanguard of Anarchy in Austria see that commercialism is throwing every year thousands of workers in the street and that 90 per cent of starving people lose their energy and manhood in proportion as their stomach gets empty; starving people, as a rule get so indifferant that they forget their own misery and would be a poor auxiliary

in an open revolt, they are too degraded to be taught anything but violent means of propaganda, talk is useless with paupers, it is bread and bacon they want. Our Austrian comrades have even been compelled by the government to resort to this kind of propaganda, as they are not allowed to educate by leaflets or newspapers. Dynamite can be hidden in the fields better than literature, and when made use of, in the nick of time, a few pounds of that stuff strikes with panic those who possess and fill with joy the hearts of the sufferers in all countries. Let us therefore study, as our Austrian comrades do; with dynamite or nitroglycerine One Anarchist is worth 100 hired assassins of the capitalist class; let us put our faith in it, and as a French tyrant said: the answer of kings is the cannon, so let us say: Dynamite is the answer of the proletariat!

X. X.

BELGIUM.

all the Belgians lose their time in asking for universal suffrage. *Bougres* were seated, well armed, in a public house of Godveerdegem. on Monday the major made his round as usual to see that the ere closed. He ordered the 20 poachers to leave, a scuffle took place the gendarmes and the poachers, in which the former were defeated; grades then went poaching the whole night.

pect for private property is going to the devil in Belgium. X. X.

FRANCE.

was rather a pleasant job to be a delegate to the Brussels Congress for jolly trip, for leaders, to go to foreign countries, especially when you no serious business at heart except banqueting at the expense of the ers.

it now that the trip is over and have to give an account to their respec- groups, the delegates find it very hot as a general rule.

Roanne, St. Etienne, Reims and many other centres they were treated negades for having expelled the Anarchists, not that the Anarchists lost much by the cowardly action of these false brothers, for it is not ongresses that good work can be done, where a few traitors boss the e shop. In every case the delegates have been blamed for their on.

X. X.

GERMANY.

a general strike in the printing trade is daily expected.

At the annual Congress of German Socialdemocrats, which will be held in sfurt on the 14th and 15th inst. the so-called "young wing" or advanced ocialists will be excluded. It is expected that an entire split will soon take ace.

Another crowd maniac has just gone to sleep with his fathers. The latter years of his life King Charles of Wurtemberg entirely devoted to the study of sorcery, in which, thanks to his liberality and the exertions of an American "Mahatma" on his behalf, he proved himself an adept. It has cost the Court trouble enough to get rid of this Mahatma upon whom he lavished a great part of his fortune. His remaining time, he spent in playing cards with his barber whom he once offered the title of Hofrath (Court Councillor). The new king has issued a proclamation, calling upon "subjects" to render him their "bounden service, loyalty and obedience." In return he promises them his "grace and favour."

?!

ITALY.

Our comrades in Rome have been amused with the Popish pantomime when 10,000 pilgrims were there to kiss the feet of his Hollowness Leo XIII. The good father expected a great deal more, and to express his anger he kicked some pilg- s down stairs, who in their turn went in the streets to shout down with the king, and once in the history of politics they agreed with the Anarchists. Down with Authority! It is a good sign of the times when even religious fanatics are asking for liberty. They soon will join us not to ask but to take it.

X. X.

RUSSIA.

The new edict restricting the rights of the Finnish Press has now entered into operation. Two of the principal Finnish papers have already been warned on account of leaders which they published commenting upon the situation in the country. Popular hostility to everything Russian is increasing in Finland and is leading to fights and disorder in the streets of the capital and elsewhere. Thousands of Russian peasants are reported to be dying from famine in the country around Baku.

The agitation in Poland, owing to the tremendous increase in the price of bread, is becoming very serious.

Meantime in St. Petersburg the grain monopolists are keeping back grain in the expectation that its value will rise still higher.

The celebrated Russian writer L. Tolstoi writes as follows to a Russian paper:

Owing to numerous requests for authorisation to publish, translate or play my works, I beg you to publish in your paper the following declaration: I give everyone gratuitously the right to publish in Russia or abroad either in Russian or a foreign tongue all my works written since 1885.

?!

SPAIN.

I don't care a damn what you think of me said a proletariat to a judge in the Assizes Court of Malaga, I may be a burglar from your point of view, but you are not the only person to be considered, I am much more important than you are, I deny you the right to say I must live as you please: I must look upon you and those of your like as my enemies. You can keep me in geol if you are the strongest but you may not say that I am wrong while living as all men should. If men object to my living by useful work, I will take wealth wherever it is.

Our comrade got of with three months hard labour.

X. X.

WANTED all hungry men who are not cowards to help themselves. Unemployed please take note.

WANTED. Slum dwellers to refuse paying rent. Anti-broker brigade ready to help them gratis.

£ 5,000 a year will be given to each correct solver of the following riddle! Why is a bishop like Jesus Christ? (Editor gives it up.)

WANTED EMPLOYMENT for (1) wheelright, (2) schoolmaster, (3) general labourer, all three refugees from French tyranny. Apply to the International School.

WEST END CORONER WANTED. To hush up a little west-end scandal: beats Cleveland street hollow. Apply to Troutbeck.

SHOOTING SEASON! Valuable chambers to be seized in Piccadilly or St. Johns wood districts. Some of the worker's sisters can be had with them. Apply at the Albany.

TQ LET as a shelter for the houseless poor the Queen's little cottage by St. James' park (Buckingham palace). Apply in your thousands next Friday at the palace.

NOTICES.

LONDON.

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. 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: 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.

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

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

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

Remittances to the Secretary should be sent in postal orders or halfpenny stamps, care of R. Gundersen, 98 Wardour Street, Soho, W.

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*.

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.

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THE COMMONWEAL

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SATURDAY, OCTOBER 24, 1891.

[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 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