

WEEKLY

THE COMMONWEAL

A REVOLUTIONARY JOURNAL OF

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SATURDAY, JULY 11, 1891.

[WEEKLY; ONE PENNY.]

A Mass Meeting will be held in Victoria Park on Sunday, July 26th, to call upon the Workers to pay No Rent to Robber Landlords. The inhabitants of the slums of the East End are earnestly invited to attend.

AN ADDRESS TO THE ARMY.

FELLOW-WORKERS.—For fellow-workers you were before you sold yourselves, and fellow-workers you may be after your term of servitude as soldier is expired. We, the Anarchist-Communists of England, being the English section of the Anarchist-Communist groups of the world, appeal to your manhood to listen to us through this address, and to be careful before you cast aside what is on the one hand an appeal and on the other a word of warning.

The world-wide struggle on the part of the wage-workers against the tyranny of Capitalism is becoming so severe that recently, in various parts of the world, the military have been used by our masters in order to crush the rising aspirations of the people. In America, men, women, and children have been shot down by the soldiery for daring to protest against the starvation wages paid to them. In France, Austria, Italy, Spain, and Belgium the same thing has occurred. You may say, what has all this to do with me? well, stop and listen. Recently in Scotland, at Motherwell, at Liverpool, Southampton, Leeds and Bradford the services of the soldiery—in whose hands this may fall—were utilised to put down the meetings of working men and women who were attempting to protest against the miserable wages paid, and the horrible conditions under which many of them lived. The capitalists in their attempt by "blackleg" labour to crush the workers are, and ever have been, ready to use the soldiery in order to achieve their damnable ends; only recently the soldiery in Maryborough, Australia, were made howling drunk and then let out in the town, committing many brutal assaults, yet the workers were quiet, even under these circumstances, and this in one of our own colonies. Other governments in various parts of the world have used soldiers as "blacklegs" to defeat the workers in their attempt to better their position. The governing powers of England, made up of our masters as they are, and must necessarily be whilst they hold the means of life in their hands, are not one bit behind their "co-thieves," the capitalists of other lands. Recently, during the threatened Gas Strike, it is well known that accommodation was made for the soldiers, not only to occupy the Gas Works, but also to "blackleg" against those on strike. Is this to continue? The answer lays with you, largely. You who are the sons of workers, you who have known the hard conditions of factory life, you who when your services were no longer required by a boss were cast aside and forced (in most cases) to enlist or starve, are you to be the men to crush others whom you left behind in factory, mine, field, or workshop, when they try to resist being slowly starved to death? Nay, surely you will never butcher your own class like wolves eager after blood. Our fathers, mothers, and kindred have, like many of yours, ended their days in the workhouse, whilst we, and many of you, have had to eke out a miserable existence as best we could. And why? In order that an idle class of Landlords and Capitalists may live in luxury and debauchery, whilst we work hard and starve. They are able to maintain their power over us simply because they can hire you to shoot us down if we should rebel to alter our conditions, paying you out of what has been wrung from the blood and sweat of your brethren. Need this be? No, a thousand times no. There is land enough for all to live upon; nature has endowed us with skill to be able, not only to exist, but to live the lives of happy men, women, and children.

We are striving to bring about a condition of society in which there shall be neither slave nor master, neither poor nor rich, where all shall be able to satisfy their human desires, in a word we are striving for FREEDOM. Shall it be said that you—part of our class as you are—

will aid in suppressing our noble efforts? Remember you also will have the battle of life to fight, that you will on the day of your discharge have to begin the struggle for existence; what sympathy can you expect if to-day you use your weapons against those who are fighting not only their battle but yours. Pause, comrades, and on the words, "Make ready, Fire!" shoot the scoundrels who bid you murder the people. You do your duty and we will do ours. We have put our hand to the plough and do not mean to turn back whether we achieve victory or meet DEATH. We have nothing to lose but our chains, and we have a world to gain. We, therefore, are working for the destruction of private property, believing that the holding of land and capital by the community will be the best and safest way to obtain the greatest amount of happiness for you and all the human race. When the people attempt to take back the wealth they have created, your services will be called in; THINK carefully, and decide on which side you will fight. Science has placed in our hands a weapon also, and we shall not hesitate to answer back when once you have begun the bloody work of our task-masters. We appeal to you in no idle manner, we are in earnest; we ask you to choose whom you will fight for and with. Shall it be for our masters or with us? The history of the world testifies to cases where the soldiery have joined the people against their rulers; let us hope that history will record that the soldiers of England stood beside the people and against the thieves who robbed them. We appeal to you to choose, and we warn you on the other hand that, come what will, we will not turn back. Every means we know of shall be used by us in our struggle, and if you are against us we can only look upon you as traitors to your class and enemies of mankind. We ask you again to show your sympathy by joining the revolt of the people, which may not be long coming. Whilst determined to resist force by force, we would rather greet you as comrades than enemies. Our watchword is "REVOLT! REVOLT!" What shall yours be? Several of our comrades are in your midst, will you answer their signal, or obey the commands of your officers? Let us hope when our comrades cry "REVOLT!" that your answer will thunder forth "Revolt! Revolt against tyranny and robbery; hurrah for Anarchy and the Social Revolution."

We intend to immediately reprint this article in leaflet form for distribution, comrades and sympathisers who wish to help the work forward should send subscriptions for this purpose to the Secretary, which will be duly acknowledged in the "Commonweal."

AFTER THE REVOLUTION.

I.

I THINK that all Revolutionists should discuss a question that is of great interest not only to Socialists and Anarchists, but to the outside public also, and that is, what would be the first steps of a revolutionary party when they had obtained a victory over their adversaries. Imagine the revolution successful and the Revolutionists victorious, what would be the first steps towards inaugurating Anarchist Communism.

It therefore seems to me that it would be well to discuss this question thoroughly, and the present writer, although he has no desire to pose as an authority or to assume an attitude of infallibility, still thinks it necessary to give his own opinions, in the hope that other comrades may give theirs, and by this means, we may arrive at a common understanding.

Let us imagine then that London is in the hands of the revolutionary party, that the city with its workshops, factories, warehouses, and the wealth of all kinds stored within them, are in the hands of the people. What is to be done, what are the first steps in the revolution?

Well, let us look around us and see. Here are immense masses of clothes, food, boots, and shoes, and all kinds of furniture and wearing apparel, and here are large numbers of people wanting all these things. Surely if revolution is to be for the benefit of these people, those who lack everything should at once enjoy, what after all, is theirs by right. Therefore we must not tell the people to wait till we have elected a

parliament or a council of state, that it may by slow and gradual stages extending over many years, feed the hungry and clothe the naked. Those who advocate this slow and gradual method of settling the question are really playing into the hands of the enemies of revolution, and should the Revolutionists be attacked by their foes, what interest will the masses have in defending them, when they find that the Revolutionists, like the politicians they have so often denounced, have promised much but have performed little. No, if we want to secure to ourselves the devotion and enthusiasm of the people, we must take care that while there is food and clothing to be had, those that lack them shall have them. The first day of the revolution must see the distribution of the stored-up wealth in shops and warehouses among the starving and the poor, and before the sun sets there must be no man without a good coat to his back, shoes on his feet, and without a good square meal, while there is meat in the butchers' shops or bread at the bakers'. This will prove to the people that the revolution is really for their good, far better than yards of windy rhetoric, or the infinitesimal reforms with which they have been deluged on former occasions by their leaders. They will understand clearly then the aims and objects of the revolution, and will fight desperately if need be against its enemies. Let our comrades always understand that this must, under any circumstances, be the first step taken by Anarchist-Communists, even if they should only have a town or part of a town in their possession for a few hours, they must urge on the poor, nay, teach them by example, to supply their needs from the good things piled up in stores and warehouses.

We can fancy that some of our moderate friends will be horrified. "Horrible" they will say, "why action like this will alienate the respectable shopkeeper who might otherwise be content with Socialism when watered down into Fabianism or Bellamyism. Yet strange as it may appear we are not anxious to stand well with the respectable classes, in fact, the more we offend and shock these good people the better we shall be pleased. We confess we are more anxious to obtain the good opinion of the poorest outcast who crawls along the gutter looking for a mouldy crust to still the ravings of the pangs of hunger that gnaw at his vitals, whom our Fabian friends would pass by on the other side for fear of possible contamination, than of all the respectable people in creation, and the sort of Socialism that goes to the heart of the poor is the kind that we will work and fight for. Unless our ideas fill the people with enthusiasm they are useless, although they may furnish the topic for discussion in scores of drawing rooms, and may be the finest examples of superfine philosophy going. The point we have to study is how to fill the heads and the hearts of the people with them, and not to prove that we are the most learned, the most virtuous, and the most philosophical of all mankind.

Therefore we do not mind offending the middle class or even that section of the middle-classes to whom our Fabian friends appear to dedicate so much of their time and trouble in adapting Socialism to their limited understandings. It will not be these worthy people by whom our ideas will be carried into practice, but the classes whom they look down upon with scorn and contempt, the outcasts, the scum, the mob, and the dregs, it is to these we appeal, and not to that God of Fabian idolatry the small-minded British snob.

But clothing and feeding the people is not enough; if we look around us to-day what do we see? While the rich have houses containing many rooms which are not used or occupied, whole families are crowded into single rooms, and in many of the hideous slums of London seven or eight persons living in a single room is not uncommon. Can we as Anarchists allow this to continue? No it is impossible, directly therefore, the revolution is triumphant, we must lead the poor from the slums and dwellings of Seven Dials to the West End palaces. In London at the present time the question of the Housing of the Poor could be settled in a very short period. It is not a fact that there is not enough house accommodation for the poor of London, any more than it is true that there is not enough wealth to keep them all in luxury and comfort; the truth being that the poor are overcrowded as well as denied the common necessities of life, so that the rich may dwell in splendid palaces and revel in profligate luxury. There is house room and wealth enough for all, only the rich take up so much room as well as consume so much wealth that there is none left for the poor.

On the day in which the revolution is victorious the houseless wanderer who has pillowed his head upon the cold flagstones of Trafalgar Square, or in the recesses of the bridges, shall lie upon a silken couch in a gorgeous palace, whose wealthy-owner has fled for fear of what may befall him. It is by action like this that we may teach the poorest, the meanest, and the roughest, what is the meaning of the revolution, and when that knowledge has penetrated into their minds it will be impossible to overthrow it. Or even if the re-action be victorious it will be but for a time, for the people having tasted the pleasures and enjoyments which are possible, will not be contented to be tamely crushed by re-action, but will seize the first opportunity of overthrowing their tyrants and establishing that free society which we are doing our utmost to obtain.

The slums, being abandoned by the people, must not be left standing, at least, we must make it impossible for the poor to inhabit these horrible dens again. That broad belt of slums which surround the City of London, from St. George's in the East to Clare Market and Drury Lane, like a stagnant marsh of poverty, misery, vice, and criminality must be fired, and as the people march out to fairer dwellings on the heights, and in the North and West of London their way shall be illuminated by the blaze of the frightful dungeons in which they had been immured by the capitalist monster. Is not

destruction the just doom of such dens as these, and fire will quickly rid us of them. The slower method of demolition is not only costly but also dangerous; why should men be forced to risk their health and strength by labouring at pulling down these hovels that swarm with vermin, and reek of pestilence, would they not be better employed in producing food, clothing, and other articles of use for the community. Let the slums perish in the purifying flame, let a sea of fire sweep over them, and may the earth know them no more. As the Spanish conqueror, when landing on an unknown shore, burnt his ships behind him to signify that for him there was no retreat, so let the workers burn the slums in which they have been forced to live, when entering upon the promised land of peace and plenty, as a sign that whatever dangers may threaten and however black and stormy the sky, yet they will never return to their old slavery and misery.

But the work of destruction is not complete, the title deeds of landed property, the books of the banks, all legal parchments, and every scrap of paper and parchment that relates to the present system of private property must be hurled in the flames. Let us burn also all those documents that relate to the science and mystery of Government, away with the laws and all relating to them, burn the Government offices to the ground, force the jails, set free the prisoners. Death to all that savours of Governmental fraud and legal chicanery. Away with policemen, lawyers, jailors, and rulers, and what remains? A free and happy life, the glorious sun, the smiling land and all its fruits, beauty, freshness, the cattle in the fields, the golden fields of corn, a fair, sweet, pure, and happy life for all the dwellers upon earth, food to eat, and raiment to wear, a peaceful happy home, and not a den to live in. This will be ours when we have swept away our tyrants, knaves and rulers, this is the vision we see beyond the smoke of battle and roar and glare of fire which consumes the shams, the horrors, and the tyrannies of the past.

D. NICOLL.

NOTES.

THE following leaflet has been issued by the Anarchist group relative to the coming of the German Emperor. We don't think we need say any more, except to declare our complete agreement with it.

"THE GERMAN EMPEROR DAMN HIM

AND THE FLUNKIES WHO CHEER HIM.

All loyal subjects are engaged in celebrating the coming of the German Emperor and strange enough the very people who exclaim against the poor foreign workman who comes to earn a crust of bread, and call him a "foreign pauper," will rush to welcome this German despot, who has lived all his life upon the sweat and blood of the workers; this young butcher, who told the Westphalian miners, who came to ask for better wages, for bread for their wives and little ones, that he would shoot them down like dogs and still their cries of hunger with bullets and bayonets. And this is the man whom English Trade Unionists will throng to cheer and applaud, together with our representatives of royalty fresh from the baccarat table of Tranby Croft, the brothels of Mother Jeffries, or Hammond's den of infamy in Cleveland Street. Yet the victims of this tyrant, the poor foreign workmen, who are driven to this country by his hideous tyranny because they have stuck up for their rights, are treated by you with contumely. Is it not time that this was changed? We Anarchists tell you to greet the foreign toiler as a brother, but receive the tyrant with groans and hisses, while the robbers, gamblers, and debauchees, who accompany him shall be met with cries of "Baccarat," "Tranby Croft," "Mother Jeffries," and "Cleveland Street," with any suitable accompaniments that may come handy.

Down with Despotism. Long live Anarchy and the Social Revolution."

For distributing these leaflets in Victoria Park on Sunday afternoon Comrade Mowbray had his name taken by a park keeper, and the police were ordered to take Chapple into custody by an irate parson. This proves that these leaflets have done good propaganda.

We said last week that Creaghe's example was likely to spread in Sheffield; it is doing so already. We quote the following from the *Sheffield Anarchist*.

"We have just had our attention called to a case of bum-bailiff robbery which is quite up to the average performance of these gentry. A woman, residing near Brown Street has had her household furniture stolen by these bandits five times in succession whilst her husband has been away from home for the annual militia training. Of course no one is at all surprised that these despicable tools of the robber classes always choose the time when the woman is at home alone and almost helpless, but they were doubtless surprised to find, the other week, that she had adopted Comrade Creaghe's method, and that, when they arrived on their housebreaking mission the second time, all the goods of any value had disappeared—goodness knows where. A friend who saw these burglars coming up the street also had a happy thought, and, breaking into the house just before them, he succeeded in smashing to pieces all that had been left, much to the annoyance of these church-going hypocrites, who were heard to use wicked language about the matter. Bravo! More grease to your elbow! You will soon not be so much alone in such plucky action, and when the day comes, which is no longer so very

distant in any case, in which workers will support and help all such opposition to robbery of the poor—because they are poor—and will give not only bailiffs, gamekeepers, and police their deserts, but also the classes that employ them—those living in that happier time when, robbery and oppression having ceased, there will be Plenty and Freedom for all, will gratefully remember the services that all such anti-legal acts gave towards hastening the advent of this good time.”

The men of Sheffield ought not surely to lag behind, when the women are setting this glorious example.

We have had two striking instances of legal outrage recently, with which even the capitalist press has been ringing. One, the Southend Vaccination Case, in which a poor woman was sentenced to fourteen days imprisonment, because she refused to allow other people's children to be impregnated with the germs of hereditary consumption from her own child; and the other a still more hideous case at Aldershot, when a girl, a child of the working classes was dragged into court and charged as a prostitute by the blue-coated ruffians who administer the law, and she could only escape conviction upon the evidence of the rural Endacotts by undergoing the legal outrage of an enforced medical examination. What a nice lot of blackguards are our police and magistrates. Now both these cases spring from laws similar to those with which our State Socialist friends would load the Statute books, with a view to the salvation of humanity, and these laws would be administered by people quite as stupid, bigoted, and brutal as the magistrates and policemen of Aldershot and Southend. Is it not therefore quite plain that under these conditions, where not only innocent girls would be liable to be run in as prostitutes, and poor women imprisoned for refusing to have their children vaccinated, but even our dress, conduct, manners and hours of work, etc., would be all regulated by law, that life would be more unendurable than even under our present society. Cannot our friends see that salvation really lies not in the extension of laws, but in the destruction of all laws.

The brutal ruffianism of the police at Aldershot is only characteristic of these hireling bullies everywhere. Since Trafalgar Square these beefy ruffians have been monarchs of all they survey. No workman has been safe from their brutality, and women and children are the natural prey of these brutes, who are as cowardly as they are cruel. The police are endeavouring to crush the spread of the spirit of revolt among the people by sheer brute force; they will not succeed, save in demonstrating to the dullest of the workers, the horrible tyranny of the laws made by the rich exploiters to keep labour in order. We Anarchists are thankful to them for this tyranny, but we fear that if they keep on, the patience of the people may come to a sudden end, and these infernal blackguards, will get such a lesson, as those of them who survive will not be likely to forget in a hurry. Appealing to the law courts is a waste of time, the law exists to protect the police bully, the people must appeal instead to that ruffian's regard for his own personal safety.

N.

WHAT THE SCOUNDREL WITH THE BLACK FLAG SAID ON SUNDAY.

FRIENDS and fellow-workers, tell me why you toil
In the city's workshops, on the country's soil,
On the ocean's bosom, in the bowels of the earth,
In the distant colonies, or in your land of birth?

No, no, my fellow-workers, the truth you cannot tell,
For you are kept in ignorance, an intellectual hell.

In ignorance they keep you by the church's subtle fraud,
By pious priests who tell you of an unseen Vengeance—God;
Who bid you be contented though your earth be hell,
For, as a great reward, your soul in heav'n perhaps may dwell.

In ignorance they keep you by a cheap and lying press,
By men who prostitute their pen with brazen-facedness;
By the howling agitators in Whig or Tory pay,
Who blind your thought with "patriotism" and with your conscience play;

By the Chauvinist self-seeker who pretends to be your friend,
But who leaves you still in misery when he has gained his end.

But still my friends and comrades, a study we have made,
In the time we should have rested, in the time we might have played;
The question we can answer, for we have thought it out,
And the Anarchists can tell you too how things thus came about.

The reason why your labour is to keep yourself in life,
And perhaps your aged parents, your children, and your wife.

But you great men of learning, whom Economists we call,
Have said a few short hours is a day's work for us all;
But still you toil much longer, from early dawn till night,
Till death comes as an ending to a life devoid of light.

We Anarchists can tell you the cause of overwork,
It is that you have masters, who useful labour shirk.

Your masters live in luxury, in idleness, and sin,
In mansions of the West End, far from the factory's din;

In castles in the country, far from the city's roar,
Or else in pleasure yachts they roam abroad from shore to shore.

Your men they keep in slavery by economic laws,
And though they cant of purity, your girls they make their whores;
And they prate of peace on earth, and to all men good will,
Yet by patriotic murder the soldiers' blood they spill.

Nature and the workers are the makers of all wealth,
Yet two-thirds your masters take by treachery and by stealth.

Are you going to stand it longer? or are you going to rise
With us in Revolution, with Freedom for the prize?
If so, come join us comrades, come and help us preach—
"No God! No Master!" "Each for all and all will be for each."

CYRIL BELL.

AMERICAN NOTES.

THE recent strikes of the bakers in St. Paul and Chicago for a ten hours' day have been completely successful. San Francisco, Kansas City, Portland, and Wilmington have made similar demands. When will London bakers follow their example, and not wait for parliament to move in the matter?

Another good man gone wrong! Colonel Bob. Ingersoll, in whom I have always felt a great interest as an Atheist, has recently been writing in the *North American Review* on "Is Avarice Triumphant?" He seems to speak as the paid retainer of the Railroad Corporations when he undertakes, as he does, to justify the granting of enormous subsidies to build railroads, and even contends that the watering of railroad stock is a harmless and defensible practice. He says, "There is now freedom of speech, men are allowed to utter their thoughts, lips are no longer sealed by mobs." Has he forgot that the lips of eleven Italians were recently sealed in New Orleans by a well-dressed mob? Has he forgot the Morewood murders by the Pinkerton mob? Has he forgot Chicago? He cannot have done so yet. He goes on to say, "Here, in America, is a finer sense of what is due from man to man than you find in other lands. We do not cringe to those whom chance has crowned, we stand erect." This "patriotic" cry is always the favourite resort of tricky, shallow declaimers, and interested defenders of abuses. Bradlaugh, Leo XIII., and now Ingersoll, are clear illustrations of the fact that, though separated by religion, they are united as far as private property is concerned. I am glad to see, however, that the working men's press of America have answered Ingersoll as he deserves, by calling him a "shallow sycophant."

Commenting on the Pope's recent Encyclical Letter, the *Knights of Labour Journal* says, "We shall await with some anxiety the publication of the full text of the Encyclical. We should regret if it is the re-actionary pronunciamento Archbishop Corrigan interprets it to be; but even if it is we do not fear it, for it will not even then stop or even seriously delay the car of the people's progress towards justice and equality." This is sound talk, and we are glad this journal has given the straight tip to the Pope, through his tool Corrigan, that they don't mind his letting off gassy speeches about the divine institution of private property. Divine institution be damned; it is rot, and they are afraid the people are beginning to see it.

Our Comrade John Most has been sentenced to twelve months imprisonment for delivering a speech in November, 1887, at the graves of our Chicago comrades, for whose death vengeance shall yet be taken, and also for this latest tyranny. The heaven is working, and we feel sure America will not be behind in the coming revolution.

C. W. M.

"NO RENT" IN SHEFFIELD.

COMRADES,—As requested by Comrade Nicoll to give you some account of what has been passing here, and which by good fortune has roused a decided No-Rent feeling on the part of some of the workers and an overwrought dread of it on the part of the exploiters.

It began in March, when I was summoned for assaulting a bailiff and policeman. I had taken a second house in the East end of the town where I set up another Dispensary, but my object chiefly was to sell in the shop Socialist and Freethought literature. I also hoped I may say, to get some more patients than in Gower Street, where I was doing badly.

Well, what happened, comrades, is a proof, if proof were wanting, how much better for our propaganda and for the interests of freedom, it is to have bad, that is to say, exacting and unscrupulous capitalists, but for that I had as landlady, a thoroughly unscrupulous thief, we never would have had the fun that followed. The woman authorised me to get some large panes of glass, that those broken might be replaced with new ones, and afterwards refused to pay for them, so I decided it was a case where there was a good opportunity for beginning the No-Rent campaign. After a little the landlady sent the bums, but they retired without more than threats; but about a fortnight after a big fat bum came alone into the shop, asked to see me, demanded rent, and on my refusal told me he was going to take my furniture, so I ordered him out, and on his refusal threatened him with the poker, and finally with the help of Comrade Brackenbury bundled

him out, and applied a few whacks to him with the poker outside, as he attempted to use his stick.

We closed the door and laughed at him through the windows, but we did not know what was coming, and soon the laugh was against us, for as soon as a policeman appeared on the scene, the bum flung himself against one of the side doors, which was very frail, and burst in, followed by the policeman. The poker had been laid away, and before I could get it and have a clear blow, the two were grappling with me. Another bobby turned up then, and I was removed to the police-station, but the inspector let me go, saying that the bum would have to summon me.

After this I got into a controversy with one of the robber papers here, the *Sheffield Telegraph*, which frequently attacked the Socialists, and was furious when it found we were Anarchists with "Neither God nor Master" for our motto.

Well, in Gower Street I continued to practice, and though the Lord sent me an epidemic of influenza I still found that my earnings did not justify Rent, so I refused to pay until the bums came, and took an inventory, and having induced me to sign a paper giving them authority to break in if necessary after five days, and promising to pay the expenses, they left me without leaving a man in charge as they would otherwise have done.

I had, however, made up my mind to pay no heed to the law or any of their regulations, so a day or two after the bums left I removed my furniture to a safe place and bid defiance to law and landlord robbery.

At the expiration of the five days the bums came one day in my absence, and took a few sticks that were left and some things which I thought their respect for the law would prevent their taking. A summons followed for which I was prepared, and I had made up my mind to attend in order to make propaganda, when on the night previous, Brackenbury's father being much interested in the affair, came to the Club and soon persuaded us that by not attending our enemies would be much more embarrassed than if I did, and so it turned out, as you have seen by the newspaper report which we sent you. I had that day sent a letter to the *Sheffield Telegraph*, an extract from which was read in Court and published as you have seen.

The affair has made much stir, and has troubled property owners not a little, and the Property Owners Association has called a meeting for the 2nd of July. On the other hand we are trying to get up an Anti-Property Association, the object of which is to encourage every attack against property and law, by assuring support to the families of men who go to jail for resistance to property and its support, authority. You will find notice of it in our paper the *Sheffield Anarchist*, the first number of which appeared last week. We have had a very fair sale of it at our first meeting at the Monolith. We had a splendid meeting, most attentive and enthusiastic. We have still another meeting to come as I write.

This was the day fixed for our Conference here, which was well attended by Sheffield comrades, though very few from other places turned up. At the Monolith Comrade Purcell from Derby spoke very eloquently, and was much applauded. He is, however, unfortunately not with us altogether upon the religious question, but he is very liberal in his views of it.

In conclusion let me say that there is a fine spirit growing up here which some day will take form in real rebellious action.

With revolutionary greetings,

J. CREAGHE.

[The propaganda of our comrades in Sheffield has evidently struck home. This is shown by the wild shriekings of the Tory press, and by the fact that the local property owners have organised gangs of roughs to break up our comrades' meetings; but these tactics have been useless, as our friends have firmly held their ground, but Comrade Fishburn has been arrested by the police for forcibly resisting one of these attempts. The best proof of the success of the No-Rent propaganda is the fact that 600 copies of the first number of the *Sheffield Anarchist* were sold in a single Sunday. Revolutionary literature has never sold so well before in Sheffield. We also have to report the rout of some more bum-bailiffs in the neighbourhood of Charles Street by the help of the kitchen poker. Comrade Creaghe has been sued for libel by Mr. Wilson, the landlady's solicitor, for the article reprinted from the *Sheffield Anarchist* in our last week's issue.—Ed.]

THE PROPAGANDA.

SOUTH LONDON.—We opened the campaign in West Newington on Sunday, at the corner of Garcom Street, Walworth Road. Comrades Tochetti, Fox, and Atterbury speaking to a splendid meeting, who loudly applauded us. No opposition was offered.—G. C. A.

DUNDEE.—On Saturday 20th, Anarchist-Communism was preached for the first time at Greenmarket, by Cyril Bell. There was a good meeting, and some opposition. On the 21st, Cameron opened at Hilltown, and Bell spoke for an hour and a quarter, no opposition, but good crowd. In the afternoon again, at Barrack Park, splendid meeting, Cameron, C. Bell and Dempster speaking. Dempster had been called upon to oppose Anarchy, but he quite admired it! Afterwards the Social-Democrats began to have a discussion on Parnell! Interesting! In the evening, a large meeting in Commercial Street, from 7 to 10, Cameron introducing and Bell lecturing. Opposition came from a God Almighty "Christian Democrat," and in answer to the Social Democratic opposition Bell showed the futility of government and the ballot-box. At the meetings we got rid of three quires of *Wear*, and a quire of pamphlets. A Group has been formed in Dundee, and lecturers are invited to help as there are no outdoor speakers.—C. B.

NOTICES.

LONDON.

- Commonweal Club.*—273, Hackney Road, N.E. Lectures every Sunday at 11 a.m. and 8 p.m. Admission free. Membership: 1s. entrance fee, and 6d. per month subscription.
- Club Autonomie.*—6, Windmill Street, Tottenham Court Road. Young Anarchists meet every Wednesday evening at 8 o'clock.
- International Club.*—40, Berner Street, Commercial Road, E. Discussion Class every Tuesday evening at 8.30.
- South London.*—Comrades willing to help in forming a South London Group of the Socialist League should communicate with G. Atterbury, Clayton House, Manor Place, Walworth Road, S.E.

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.
- 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.
- Manchester.*—Socialist League Club, 60 Grosvenor Street, All Saints. Open every evening. Weekly meeting on Tuesdays at 8.
- 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.
- 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.

(Weather permitting.)

- London.*—Sunday: Regent's Park and Hackney Triangle at 11.30; Hyde Park and Victoria Park at 3.30. Saturday: Hyde Park at 7.30.
- Aberdeen.*—Sunday: Castle Street, at 6.45 p.m.
- Edinburgh.*—Sunday: Leith Links at 2; Meadows at 6.
- Glasgow.*—Sunday: Paisley Road Toll and St. George's Cross at 5 p.m.
- Leeds.*—Sunday: Market Gates, Kirkgate, at 11.30 a.m. and 7 p.m.
- Leicester.*—Sunday: Russell Square, at 10.45 a.m., Market Place at 6.15, and Humberstone Gate at 8 p.m.
- Liverpool.*—Landing Stage, Sundays at 11.30 a.m. and 3 p.m.
- Manchester.*—Saturday: Middleton market ground, at 7 p.m. Sunday: Philips Park Gates, at 11; Stevenson Square, at 3. Monday: Market Street, Blackley, at 8.
- 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.

A CONFERENCE of Anarchist-Communists will be held at the Hall of the London Socialist League, on Sunday, August 2nd, to consider the best methods of revolutionary action. Provincial comrades are specially invited.

STANLEY'S EXPLOITS; or Civilising Africa. Price One Penny. A full account of the fiendish atrocities committed upon the natives of Africa by the "Buccaneer of the Congo." Suitable for circulation at Stanley Meetings; a large stock still on hand. To be had of the Secretary, 273, Hackney Road, N.E.

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

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

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

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

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*.