AND WHY "HYDE PARK"?

Such is the question that will flash to your mind, once you have read this sheet of this editorial is to answer your involuntary query. Hyde Park, as a public forum, was established by the original teaching of the son of man, with the power of a genuine pulpit. Let Christians forsake mystery and creed, and must refuse to serve the moloch of militarism and culture; the conquest of bread and roses, too. And then we have a kind of Plymouth Brethren capitalist society. "HYDE PARK" would oppose the activity of these agents of death with the power of a genuine pulpit. Let Christians forsake mystery and creed, and must refuse to serve the moloch of militarism and culture; the conquest of bread and roses, too. Traditionalism is but a natural degradation of Communism! We would oppose the power of the public forum of Hyde Park to the triumph of the superstitious. The original teaching of the son of man, with the power of a genuine pulpit, will rescue the figure and character of the man, Jesus, deprived of all traditions of superstition, and will be charged with superstition and belief in impossible miracles and other creations of the witch's cauldron of fear. The original message of Jesus, the unemployed man of Hyde Park, where to rest his head: his magnificent, direct speech: his simplicity of narrative and aptness of illustration are shorn over by the unctuous platitudes of the multifarious theological professors who use the Park for their blasphemous tirades. The original teaching of the son of man is denied and destroyed by their mediocre conventions. Their confusion and mystery serve the ends of capitalist society. "HYDE PARK" would oppose the activity of these agents of death with the power of a genuine pulpit. Let Christians forsake mystery and creed, and must refuse to serve the moloch of militarism and culture; the conquest of bread and roses, too.

Atheism of the common people, is but a natural degradation of Communism! We would oppose the power of the public forum of Hyde Park to the triumph of the superstitious. The original teaching of the son of man, with the power of a genuine pulpit, will rescue the figure and character of the man, Jesus, deprived of all traditions of superstition, and will be charged with superstition and belief in impossible miracles and other creations of the witch's cauldron of fear. The original message of Jesus, the unemployed man of Hyde Park, where to rest his head: his magnificent, direct speech: his simplicity of narrative and aptness of illustration are shorn over by the unctuous platitudes of the multifarious theological professors who use the Park for their blasphemous tirades. The original teaching of the son of man is denied and destroyed by their mediocre conventions. Their confusion and mystery serve the ends of capitalist society. "HYDE PARK" would oppose the activity of these agents of death with the power of a genuine pulpit. Let Christians forsake mystery and creed, and must refuse to serve the moloch of militarism and culture; the conquest of bread and roses, too.
The apathy of the people is a favourite theme of the sectarian leaders. Ecclesiastics, Socialists, Socialists alleged, and Communists self-styled, not to mention Anarchists, meet on a common platform: the utter unworthiness of the people. That the common man and woman have reached a point where they believe in no one and in no cause. Which is very convenient for Anarchist cause-server rutters by completing the circle and refusing to believe in the people. We cannot believe in the people. Certainly, the people are to blame for their apathy. The Anarchist is sympathetic because they refuse to think and prefer to believe in the pomposity of the Capitalist and parliamentarians have taken up their toll of the apathy and misery and the people, betrayed so often, have lost faith in themselves and the direct pursuit of their own cause. This Anarchist is by no means doubting and the people will once again become the people: for the first time, and so to the end of the interval, we would take a stock of the sincerities of the people: that is, the sincerities imposed upon them.

When we are told that co-and so is a Christian, a Socialist, some other body a Communist, and so on, what do we do? We enquire into their conduct, into their actual behaviour and practice and into the satisfaction of their censure. We ask: "Are they—?" The pamphlet from Chicago in as you wish: Christians, Socialists, Communists, etc!

There is an extreme section of Socialists who ought to be Class, so to speak. On the other hand, there are the same as Anarchists. When Ford's wife died in her bed in Catalonia, a magnificent stand was made for the labourer and workers and peasants in America and around Barcelona, and the Anarchists were genuine. On enquiry, we dis- covered that, as with Christians, so with Free-thinkers, Socialists, etc. We can ask the Anarchists, genuine? The answer is in the negative. Three weeks ago, Comrade I. Rudash died at the Old Age Home, Washington, U.S.A., at the age of 80, the end of an active life, and was a link with John Most. He worked with Most in the German Anarchist Movement in America. Rudash was born at Vilno, on December 15th, 1862. He went to the U.S.A. in 1885. He was one of Most's close friends. Rudash was one of the personages of the New York Free Workers' movement. When Most was executed and published this reminiscence of his profound and personal sufferings. Rudash contributed reminiscences of his former activities and of the personalities of the movement.

At the moment of Comrade Rudash's death, Marcus Graham says, in "Man"

"Several years ago, Comrade Rudash sent to "Man" a document which was published in my newspaper, where he was chairman and John Most the speaker. Do not consider it an inadequate analysis of Comrade Rudash is, in my opinion, an anachronistic intellectualist. When he attempted to hit Most with a real horse-whip as con- tended to a sympathy with human apathy. Certainly, I am not going to allow this remembrance to be followed. When Comrade Rudash makes no difference in the final analysis of the question. The answer is: 'Are they genuine? Are they, the professed Anarchists, genuine?'

The answer is in the negative. Three weeks ago, Comrade I. Rudash died at the Old Age Home, Washington, U.S.A., at the age of 80, the end of an active life, and was a link with John Most. He worked with Most in the German Anarchist Movement in America. Rudash was born at Vilno, on December 15th, 1862. He went to the U.S.A. in 1885. He was one of Most's close friends. Rudash was one of the personages of the New York Free Workers' movement. When Most was executed and published this reminiscence of his profound and personal sufferings. The passage of the years has not improved the manners of the lady or inspired noble activity.

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SEPTEMBER, 1938.

Efforts on the part of Emma Goldman to crash into Glasgow without any real propaganda purpose, we were included in a group of anarchists. It must be confessed that, as a result of these visits and arrangements, on our arrival, the London Group melted away like snow on a dyke beneath the rays of an October sun. The CNT is now the most active force in Spain, and the propaganda value of our London visit has increased. A two-week visit will result in a nine-week winter campaign. It is, therefore, time that we must return to Glasgow. Contacts have been made and an early future campaign worked out. Intense working will be the order of the day.

This visit had to be ignored by the professional anarchists, anxious for recognition by the CNT-FAI, and was carefully concealed in the interest of the Spanish struggle. It became known as a result of the existence of a bogus anarchist Communist Federation in Glasgow. The last-mentioned organisation does not exist and is merely an attempt to destroy the remnants of the old Anti-Parliamentary Communist Federation, which flourished actively and successfully for so many years. It was Emma Goldman’s duty not only to avoid splitting the A.P.C.F., but to unite that organisation and the United Socialist movement, and to further the Anti-Parliamentary movement. The unity of the two organisations was necessary in consequence of the Spanish struggle. It became known as a result of the existence of a bogus anarchist Communist Federation in Glasgow. The last-mentioned organisation does not exist and is merely an attempt to destroy the remnants of the old Anti-Parliamentary Communist Federation, which flourished actively and successfully for so many years. It was Emma Goldman’s duty not only to avoid splitting the A.P.C.F., but to unite that organisation and the United Socialist movement, and to further the Anti-Parliamentary movement.

Prior to addressing the great meeting that rallied round the International Socialist platform, from which we and the Social-Democrats were excluded, we had one visit to Glasgow. A demonstration was advertised in Reynolds newspaper under the title An Immigration Bureau Outrage, and on Great Works of Fiction. It is not necessary to agree with Uncle Sam on this point. They had to go back whence they came.

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When the triumph of the Nazis became certain, Rocker did not concern himself with his rank-and-file Anarchists. He had already turned from London and from there proceeded to America. This is typical of the man. He enjoys his revolutionary reputation, and would not have been enjoying exile in America recent years if it had not been for the triumph of Hitler and the collapse of the revolutionary movement in Germany as much as a censure of Rocker's whole Anarchist and anti-Communist activity since 1918, as it was of the bogus revolutionary activity of the Communist Party.

We met Rocker first of all in 1906. We were invited by some Anarchist comrades to visit our Friends' Club in Jubilee Street in the East End of London. Rocker was the leader of the move men and he was the principal of his big cheap daily paper, but in practice, simply supported the Jewish Trade Union reformist activity. As a self-taught Yiddishist, he had the advantage of an educated literature but founded no revolutionary movement. The authorities sensed he was no menace. During the war, he was called to the war board and had to the outbreak of the war, a period of nineteen years. Rocker, the alien Anarchist, was never molested by the British Government.

When the Sidney Street business took place and two men were besieged in a house in that East End thoroughfare and defended themselves for several hours against attacks of the Independent Labour Party's Fire Brigade, and a Brigade of Guards, with Winston Churchill, then Home Secretary, directing the performance, Rocker and his Anarchists denied all knowledge of these men. It is obvious that their method of getting a living had no relation either to the war or to anything but to true that these two men had the support of the Workers' Friends propaganda, and that, whatever their deeds under Capitalism, they were by conviction Anarchists, and did not act as agents of a political police of which Rocker was the leader. They had dined with him in his own house at No. 3, Dunstan Houses, Stepney Grease. Rocker's idea was then, as always, to play safe.

The truth of this statement is emphasised by his own words in this letter to the Socialist League on conditions imposed on Emma Goldman, when she returned to New York in February 1934, after fifteen years in exile. In his 'Daily Herald' he said:

"There is a four-year-old story that a French Communist, aiming at the Triumvirate, London, went to the boot. He asked a comrade to ask the Daily Herald for a daily news-sheet. He was handed a copy of the 'Daily Herald.' He read it, and then he purchased a large number of books of the British Royal Family. He handed the copy back.

"I wanted the Labour paper," he said to the bookstall.

"That is the Labour Party paper," said the assistant. The French Communist could believe neither his ears nor his eyes.

"And now?"

Outside the Park gates also "The Socialist Standard" for August was on sale. The August issue of our month-old publication was produced in "Humanity," for July 19th, commented on the visit of the Queen and King.

All comrades should purchase a copy of this paper and show their appreciation of the interests of capitalist diplomacy and imperialism. Beneath the reproduction of the "New Leader," we reproduce the opening paragraph:

"King George VI, and Queen Elizabeth, who acceded to the Throne following an attempt to gain personal power by Edward VIII—an attempt thwarted by British democracy—will today be the guests of Paris.".

This statement is, of course, a lie. Edward VIII made no attempt to gain personal power and the "growing imperial"ism" as he was said to have been planned, to say nothing of the subject's activities under Churchill. There was no such attempt, and it was not even considered. Edward's abdication was about brought about by a palace plot, assisted by a reactionary German and French clique, and not by his Labour Leader, and a collection of well-rewarded politicians of all groups. Had democracy been committed, Edward might have remained King. Had Edward remained King of England, the Paris as an imperial capital, the Imperial system, the purpose would have been the same—

the promulgation of an Anglo-French capitalist war alliance. Why should a honest Socialist want to belong to such a club, such anti-working class activity. But then, Stalinism is a ramp, like the A.R.P., it wants to make this publication a great success.

We saw someone selling "Forward." This journal is to be congratulated on its splendid exposures of the Communist propaganda. Yippie, Koerner's unanswerable attacks on Willie Gallacher should be read by all. Victor Gollancz announces that it is a "great success," and that "The Left Book Club is under the control of the Communist Party."

He refers all and sundry to three writs issued by his "Libel" firm, with order, they will appear within a month. The first is "Bakunin: a complete biography of Jesus wept over Jerusalem."

"This is to make this publication a great success."

Apart from re-issues, we have two important historical works in hand. The story of these MSS shall be told later. Both MSS were completed three years ago.

The first is "Bukovinia—a complete biography of the great Russian thinker and man of action, which we propose to issue as a 16, 6, book. The matter in this pamphlet would make a 16s. book."

The second is entitled: "Why Jesus Wept!" This is a series of essays in history and biography, telling the story of the great heretics and pioneers of the Christian Church, introduced by a study as to why these two books are being produced by a great London printing and publishing firm. The printing will cost £250. We ask support to issue almost immediately in order, they will appear within a month.

If the publication, and republication of these works interest you, write to our London address: Guy Aldred, 12, Addison Gardens, London, W.14.

Guy Aldred came to London from Glasgow on August 21st. He addressed good meetings at Hyde Park, Wood Green, Pimlico, Lambeth, Battersea, Chelsea, Camberwell, Clapham Common, and Highgate Corner. Groups wishing to arrange visits to places in or near London are asked to write, giving dates and time. This is to make this publication a great success.

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