

Freedom

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THE STRIKE FOR AN EIGHT-HOUR DAY.

The battle for the Eight-Hour Day has begun in earnest. It is partly a strike and partly a lock-out; a strike so far as the men are contending for an eight-hour day; a lock-out on the part of the masters, who are making this the occasion for a blow—a fatal blow as they hope—against the most powerful organisation in the labor movement. As a matter of fact it is not the eight-hour day in itself to which the employers are so obstinately opposed, or important firms would not be conceding it as they are continually doing. It is not that they really believe it will entail upon them any loss worth seriously considering; for by practical experience it has been found that as good results can be obtained, from the masters point of view, by working the eight hours as the nine, which, by the way, is somewhat of a rebuke to those superior persons who are always suggesting that the worker is naturally a shirker and will always require the whip of competition to urge him on. Economy, therefore, has no great importance in the dispute. The true reasons are, first because all employers hate the strike as a weapon which *can* be used, and is sometimes used, to cut too keenly at their pride and power; and secondly because there is a minority of the most powerful employers who can see very clearly that if the workers are to obtain all their demands by means of the strike, then trades-union organisation, permeated with the growing spirit of solidarity which is manifesting itself on all hands, may eventually lead to the complete expropriation of the capitalist class.

It is clear enough, then, what motives lie behind the resistance of the employers to trades-unions and strikes. Their desire is to keep the workers in their grip, and the means which best answer the masters' purpose to attain this end are Parliament and the ballot-box. If they could but persuade the workers to put their faith in politics, they might keep them struggling for the next twenty years to obtain the comparatively small advantage of the eight-hour day. "Compromise!" would be the watchword of the capitalist and his friends, until matters became critical; then a "Bill," which would be carefully constructed to take away with one hand what it pretended to concede with the other, would be passed by Liberals or Conservatives (it matters not which) and the partisans of political action would glorify the measure as something "practical," and would be loud in their demands to be "returned" in the interest of the *working man*.

It is, however, both interesting and encouraging to note that after all the agitation of the political Socialists the workers are by no means unanimous in their liking for parliamentary methods. Indeed, it might almost be fair to say that there has been of late a marked distrust of governmental ways and means among a rapidly growing section of the workers. The scandalous treatment of the employees of the State in dockyards and arsenals, too obviously base and callous to escape the notice of the most apathetic worker—has doubtless had its effect. It was noticeable again in the attitude of the telegraphists who, at their crowded meeting in the Memorial Hall, strongly denounced the government and its officials, and favored the direct action of a strike to redress their grievances.

It may be clearly seen, too, how the workers tend to become united when the spirit of a great struggle, in which they may all bear their part, animates them. Strikes afford this opportunity and develop this spirit, in proof of which see the increasing tendency of the non-unionist to throw in his lot with the unionist, this being one of the most hopeful features of recent strikes. As another instance, we may point out that it seems but yesterday we were reading of the discord and jealousy caused amongst the men by the employment of women telegraphists, and to-day when a crisis arises which may involve them in a strike, we find the women of Birmingham sending this message to their comrades in London: "Forget old feuds and stand by the men."

So we say again, the engineers in striking for their demands instead of asking the help of the politician are setting a great example which should be, which will be followed by their comrades in other trades. Every Anarchist will join in wishing them complete success.

The Tortured Spaniards.

The documents before us and statements from the lips of the tortured, including general news, are numerous enough to fill triple the space of *Freedom*. This month, therefore, we can only give a summary of this information; for at last the work that *Freedom* first began in London is now being taken up by the whole of the English press.

The agitation for the release of the Spanish political prisoners is being persistently carried on throughout Europe. *El Pais*, a Republican journal

published in Madrid, has hitherto called attention to the rumours of tortures in Spain and appealed to the authorities either to desist from such conduct or deny the charges. It now takes the aggressive attitude by declaring that the silence of the Government constitutes its guilt, and expresses its intention of continuing to draw attention to the revival of tortures until European action forces Spain to cease this barbarity. The splendid reception accorded those refugees who recently arrived in France (among whom are the wives of Ascheri and Mas, who were both shot) has probably influenced the Montjuich authorities to prevent, as far as possible, any further release of the 120 men who have been acquitted and ordered to be expelled, but who are nevertheless detained in the fortress. Each of these men is absolutely destitute. Yet the authorities now assert they cannot be released until they produce sufficient money to enable them to go to some European country.

The famous Barcelona barrister, Pierre Corominas, in company with Joseph Thioulouse and Francisco Gana arrived in Paris from Montjuich; the latter was seen by the leader of each great political party in France, who in their respective journals expressed horror at the outrageous scars on Gana's body. The said protestants and journals were: Henri Rochefort (*L'Intransigeant*), George Clemenceau (*Justice*, Radical-Republican), Paul de Cassagnac (*Autorité*, Bonapartist), Edouard Drummond (*Libre Parole*, Catholic) and Alexander Natanson (*Revue Blanche*). Dr. Betances, member of the French Academy of Medicine and of the Legion of Honor, has certified the wounds on his fingers, feet, wrists and body. Pierre Corominas remains in Paris and is devoting the whole of his time to writing the history of the Court-martial; it will be remembered that Corominas figured in this trial and was sentenced to death, but was found not guilty by the Supreme Court-martial at Madrid. When sentence was passed on him, the barristers of Barcelona met together and in speeches eulogizing their companion gave token of their regard. We shall heartily welcome the publication of this work from his pen. Joseph Thioulouse has obtained employment in Belgium, where he is now staying.

The article about Gana that appeared in *L'Intransigeant* was signed by Rochefort and was so scathing that, for the first time, the journal of Senor Canovas del Castillo (the Spanish premier), *El Epoca*, speaks out and denies that Rochefort has seen Gana at all, and asserts that in all probability some youth has injured himself and displayed his scars for the purpose of injuring Spain. As if such a thing were possible! The *Daily Chronicle* of July 24 describes this theory as "almost impossible." *El Herald*, a Liberal paper of Madrid, says, "the system of silence is a bad method to destroy these calumnies," when speaking of Rochefort. The *Times* of July 26 published a letter from a Spanish diplomatist, dated Madrid June 27; the writer states he visited Montjuich on June 13—twelve months after the arrests,—and describes the imprisoned Anarchists as being "very happy," and says that the Governor of Montjuich is on amicable terms with them. A reply which was sent was published by the *Times*; but the *Daily Chronicle* of July 31 contained a complete refutation of this absurd story, by Teresa Claramunt on behalf of herself and the other prisoners. On Monday July 26 Francisco Gana made a declaration before a commissioner for oaths at the *Daily Chronicle* office, in which his tortures were detailed. On July 27 the *Daily Chronicle* published this affidavit in reply to the *Times* of the 26th, and several newspapers republished Gana's statement.

On the morning of July 27 a letter was received from the editor of the *Times* expressing willingness (on our suggestion) to interview Francisco Gana at their office on Thursday evening July 29; a comrade accompanied Gana to the office, the letter sent us was presented, Gana was seen but in no way interviewed—the editor stating that the information contained in the letter came from quarters they could not distrust; "it is just possible the tortured persons were not seen by our informant, though they may have been in Montjuich," he added. After this curious statement we came away.

The arrival of the now famous twenty-eight was the signal for general activity and excitement among their friends and interested persons. Our Liverpool comrades received them off the vessel, and the I.L.P. extended them such hearty welcome and hospitality as will never be forgotten by the twenty-eight, and should not be forgotten by us; the local Secularists and Trade-unionists also rendered considerable assistance. The *Daily Chronicle* of July 30 and 31 has given the best description of the incidents connected with their stay at Liverpool and arrival in London. These twenty-eight were among those to have been deported to Rio d'Oro, but were happily saved that slow murder; of the rest, 59 men and 16 women were sent to France.

While at Liverpool they drew up the following manifesto:

FELLOW WORKMEN OF GREAT BRITAIN,

ENGLISH WORKMEN AND FREEMEN,—We salute you. Receive from us, on our landing in this classic land of liberty, the salutations to which we give expression from the bottom of our hearts.

Sons of Spain, we come from a land in which we have not enjoyed personal freedom, but have had to endure the pain of exile to escape the terrible Inquisition. At its instance we have been imprisoned and sentenced to death. Some innocent men were shot and the rest condemned to perpetual imprisonment. We are grieved to think that 120 Spaniards, who love justice and liberty, are still in the power of the Inquisition.

Honorable men of every nationality, we salute you.

There are still 120 prisoners in Montjuich, for whom every effort must be made to obtain their release from their terrible situation.

Tom Mann, of 181 Queen Victoria Street, has offered to act as treasurer for joint committees, and subscriptions should be sent to him.

We learn for the first time that Judge Enrique Marzo was originally colonel commanding the 25th Regiment of Infantry, stationed at Navarro, but has been made permanent military judge.

America has also recorded its protest. The Humanitarian League and Trade-unions of Chicago demonstrated to protest against the tortures and passed a resolution of condemnation. Mr. W. Howard, representative of Alabama, U.S.A., has promised to introduce the matter in the House of Representatives.

The following important declaration was handed to Professor Tarrida del Marmol.

La Revue Blanche, Rue Lafitte,

Paris, 16th July, 1897.

MY DEAR FRIEND,—I have seen Mr. Francisco Gana; I have seen the scars on his hands, his wrists, his feet, and on the other parts of his body. They are the undeniable marks of the ill usage to which he has been subjected.

Furthermore, from the strictly co-ordinating collection of depositions to which you have drawn my attention, from the documents which I have had before me, it is to be inferred that this ill usage was inflicted on him during his preventive detention in the citadel of Montjuich at Barcelona, and that he was subjected to it in order to extort from him lying declarations which constituted an avowal of guilt for him and an accusation for certain of his fellow prisoners. Besides, it appears clear to me that the responsibility for these deeds cannot rest entirely on those who were the direct torturers, such officers, gendarmes, prison warders of whom you have given the names. It is primarily chargeable to the government of M. Canovas, which has systematically employed torture in the interest of an enquiry that aimed less at the finding out of truth than at the discovery of the guilty.

I am pleased if this testimony can be of use to the unfortunates still under lock and key, and again thank you for having allowed the *Revue Blanche* to be the first to make known to the civilised world the atrocities committed in Spanish prisons.

Accept, dear fellow worker, the assurance of my deepest friendship,

A. NATANSON.

The only account of the execution of the five martyrs—Mas, Ascheri, Nogues, Molas and Alsina—was given by Reuter's Agency. We have heard the true account of the bloody crime from the lips of Francisco Gana, whose cell overlooked the moat of Montjuich and who saw the whole proceeding.

The procession was led by Lieutenant Portas (the modern Torquemada) and his gendarmes, then came Mas, Ascheri, Nogues, Molas and Alsina, the hands of each tightly bound with cords behind their backs and covered in bandages necessary to preserve their sore fingers from excessive pain. Mas, who had become insane, walked silently, gazing vacantly into space; Ascheri, who professed conversion to Roman Catholicism in the hope of being relieved of further torture, walked with faltering step and head bent down; Nogues walked firmly with head erect, singing the Anarchist death dirge he had composed in his cell, and Molas followed joining in the song; Alsina, who, it will be remembered was found not guilty at the Barcelona trial, but was declared guilty by the Madrid Court-martial, walked erect and repeatedly turned to the gendarmes and the priests behind him shouting, "Assassins! Assassins! we are innocent; it is murder!" This dismal procession was followed by a number of priests, which gave it the appropriate finish.

How all this recalls the early days of the Inquisition. The five men stand with their faces to the wall, their backs to the firing party. Suddenly Mas screams out almost savagely, as if a gleam of sanity had lightened his tortured mind, "Long live Anarchy! Long live the Social Revolution!" Ascheri is silent; Alsina persists in his cry of "Assassins!" Nogues and Molas cry, "Down with the Inquisition!" and the latter three, when the order to get ready is given break out singing the Spanish Anarchist Hymn, in which all the 200 prisoners in Montjuich join, and in the midst of this scene—the singing of a hymn of progress whilst the most infamous reaction of the century is about to slay its victims—the fusillade is heard and four of the five fall dead. Still the singing continues unabated, mingled with revolutionary cries. Nogues, standing, appeals to the soldiers to come nearer; they fire again, this time he falls on his knees only wounded; they fire again, and he is then declared dead, but to be sure of it a trooper walks up to him and places his carbine against his head and fires once more, as if some especial hatred and desire for revenge was vented against this high-spirited and noble man.

Thus ended one of the bloodiest tragedies of this century. The cries, shouts, and songs continue for some time, the gaolers being unable to suppress them, and as the day wears on the song that Nogues composed is being vehemently sung by all the prisoners, accompanied by the beating of the waves against the prison walls.

Night steals on and all is still save the restless minds of the friends of the ordered and those who know the unspeakable injustice that has been done.

Hail to the memory of Nogues, Molas, Mas, Ascheri and Alsina.

J. PERRY.

JOHN GABRIEL BORKMAN.

The production of an Ibsenite drama is invariably received in the world of criticism with such enigmatical interest that anyone feeling himself sympathetically kindled cannot at moments avoid asking himself whether he is not, by saying anything, committing rash indiscretion. The most conspicuous quality of Ibsen, viewed in the light of professional journalistic wisdom, which has its sacred respectability to maintain inviolate, is that he is a riddle no two persons solve alike. Under such circumstances the best policy would be to recommend all interested people to attend an Ibsen representation, if such advice were not ironical—since such are comparatively of rare occurrence, confined almost to one spot and take place at a time of day when only those who are not pressed for their livelihood can attend. Irremediable as this latter circumstance seems at present, it is to be regretted. Although adversely criticised in a lesser degree, *John Gabriel Borkman* has not escaped the inky ordeal meted out to Ibsen's former productions; and many people, who have been bewildered by critics, must suffer their ambiguity.

John Gabriel Borkman was the managing director of a large bank who dreamed of one day controlling the world. His thirst for the power, the kingdom and the glory of the world's finance and industry was intense beyond expression. He meant to create millions; he would control the mines new veins innumerable; and the waterfalls, and the trade routes, and the steamship lines all the wide world over. He would organise it—he alone. And to achieve his glory he unscrupulously risked the credit which his post involved. He was on the threshold of his kingdom; "in a week all the deposits would have been covered; all the securities that he had dealt with so daringly would have been in their places again as before;" vast companies were within a hair's breadth of being started—when he was betrayed by the

only person in whom he confided, who published his secret letters, and he was sentenced to five years.

Briefly, this may be called the prologue that unfolds itself in the first act of the drama, eight years later, in the home of Borkman. Since his release, Borkman has hermitted himself up in the gallery and shuns the world, save for an humble and ruined old friend named Foldal and his daughter, and sometimes his own son Erhart. There he paces the floor from morn till night, awaiting the hour of his restoration, chafing, jealously nursing the illusion that some day they shall come when they find that they cannot do without him. They will come there, he says, and crawl to his feet and beseech him to take the reins of the new bank they have started and cannot carry on without him.

The development of the play reveals another tragedy—a woman's. Ella Renthelm appears in the first act at Borkman's house, driven there by her love for Erhart who she desires to take away. She and Mrs. Borkman are sisters, and while they are in conference it is evident that there is a still smarting wound somewhere. But Mrs. Borkman has other views on their son's destiny. He is to be the redeemer of their dishonoured existence; the redeemer of the obloquy and shame heaped on the name of Borkman. Erhart, however, to the sorrow of Ella and the pitiful, uncontrollable chagrin of his mother, claims to live his own life and tells them that he cannot follow either of them.

Afterwards, in the second act, when Ella and Borkman meet in the gallery, just after the latter and Foldal have parted through a quarrel, in the course of which they have mutually charged each other of self-duperie, the curtain is raised on Ella's mystery.

Borkman and Ella in the years gone by loved each other. But Hinkle, Borkman's confidant, becoming amorous of Ella, ended by exacting her as the price of his secrecy; and Borkman ruthlessly cast her from him rather than fail in his enterprise. Ella refused the confidante, and it was then that the latter disclosed the machinations out of revenge against Borkman, who he suspected was prompting Ella to reject him. This confession from Borkman's lips in the gallery fills Ella with indescribable emotion. "You are a criminal, a murderer!" she says, "You have killed the love-life in me!"

In the third act is witnessed the final sundering from his family of Erhart, who is about to depart with Mrs. Wilson, a wealthy young widow. All urge their claims, their pleadings upon the youth, but without avail. Borkman, who has come down into the drawing room the first time for years, steps forward and suggests that they two shall mount together. But Erhart, distressed, cries desperately: "I am young! I want to live! I want to live my own life!" And, when he is gone, Borkman, as though inspired to a resolution, exclaims, "Then out into the world alone!" And so in the last act we find him obstinately determined to go forward. He leads Ella upon a plateau in the wood where he becomes inspired anew with his dreams of power, and where soon after he dies of "cold" on a seat that long, long ago he and Ella used to occupy as lovers.

Such is our imperfect outline of the story of Ibsen's drama. Such is the picture of family life, of the perversion of love, of commercial ideals at the end of the nineteenth century, drawn by a master hand. Gloomy enough is this picture, but it is a true and faithful one, and, we may add, only such as a powerful, conscientious artist endowed with true human sympathy could have drawn. Here are no caricatured vices or exaggerated virtues strutting and staggering; but we have here represented real flesh and blood: a group of people in complete assonance with their age and its influences. Common people they all are, and surely common incidents; only a great genius has drawn them out in imperishable relief. Such fates as Borkman's are often to be met with. The part played by the class to which he belongs is pretty well understood by nearly everybody. But what everybody does not understand is that side of human nature—the noblest, we think—which it has become our duty, according to modern ideals, to subordinate and to attach lesser importance to than modern mundane ambitions. Borkman is a man fired with the first and foremost nineteenth century ideal—commercial power and glory. Love is a weakness to be tolerated, marriage a custom of the country to be conventionally carried out one day; that is all. If there happens to be love in the affair it is generally by accident and in most cases turns out unfortunate. But, as Borkman says, one woman can always supply the place of another; and we know that unless one is prepared to accept this steel-hearted callousness, he can never hope to be a Napoleon, either of empires or of finance. Moreover, if he succeeds he is honored; his power begets power; our very children are called upon in their lesser books to behold the ladder he mounted and to go and do likewise. Verily he is the modern Caesar.

Meanwhile, there is Ella's tragedy hushed by universal respectability and cant and treated as yet, except by the few, with that *insouciance* that erects in our midst doll's houses and brothels.

Again, Mrs. Borkman is but the wife of the great man of affairs, lavish with the money, of the source of which she is kept in absolute ignorance until she is rudely awakened, with only her conventional semi-religious faith of predestining her son to a life of redemption to fall back on. As for Erhart, he seems to us but a healthy reaction often witnessed in such cases, painful and tragic though his parting is to all.

If the relationship between Borkman and Foldal gives us a masterly insight into human character, it also serves to bring out in clearer relief the supreme egoism of the former. When he tells Foldal that he has no further use for him, the latter is keenly affected. Not so Borkman. With him it were a weakness to show it; and it is Foldal who returns to see him through a need of his nature.

The question as to whether Ibsen is a symbolist, or a dramatist first and a philosopher afterwards, or *vice versa*, need not detain us. Ibsen has quite recently, we are told, expressed himself to the effect that symbolism is chiefly the work of his commentators. Undoubtedly it has been carried too far with many, and we can readily believe that Ibsen has seen as Charles Dickens did, his monuments in the flesh.

There can be no question, however, as to Ibsen's sympathies. The light that has been kindled throughout Europe, excluding those who bring only prejudice, finds its cause in an agreement of sympathies, and we think you must come with sympathy to Ibsen if you wish to be satisfied.

CALEB KEENAN.

INTERNATIONAL NOTES.

This month's notes will be short, as little indeed of lasting importance happened. Strikes seem to be more frequent on the Continent than usual.

Anarchist publications augment and persecutions are not absent. In the latter respect, the behaviour of the French police is more insolent than ever. President Faure's little explosion in the Bois de Boulogne was taken seriously by nobody, and was mostly considered as the usual means to advertise himself on the eve of his journey to Russia. To make it look more serious and to suit their other purposes the police made an enormous number of raids on the lodgings of Anarchists and arrested many, but nothing ever came of all this. The connection between the police and crime of all sorts becomes more visible through these and similar events which are reported nearly every day; and the reasons are quite obvious. They have no serious reason to suppress crime, as this would mean sapping their own sources of livelihood; whereas crime, by hushing it up for money, becomes profitable to them, and as nobody watches them they are often in the best position for committing crimes themselves—unseen and unpunished. They know, moreover, that by their spying they gather the secrets, not of dangerous, but of harmless people and this goes a long way to secure their immunity in all respects. The State and governments are the more dependent upon them the more the people become indifferent or hostile to them: then it becomes necessary to varnish their prestige afresh with loyal demonstrations or by the alleged repression of non-existent plots, etc.; all of which is done by the police, hand-in-hand with another parasite on the modern body social—the press. If ever proof was wanted for the fact that law engenders crime, it can easily be gathered from the doings of the police during however short a period, and considering only what becomes public after all and not that in which they succeed and which never becomes known.

It seems that Amilcare Cipriani was returned to the Italian parliament at a recent election at Forlì. I have been unable to learn whether he has accepted the candidature and what he will do now. Of this more next month. In the meantime it is sufficient to mention that the Italian Anarchist organ *Agitazione*, of Ancona, repudiates all such attempts at candidatures of protest—which are only precursors of ordinary political candidatures,—and urges the people of Forlì to abstain from voting.

A welcome paper is *L'Ouvrier des deux Mondes*, of Paris, the monthly organ of the anti-parliamentarian French trade unionists, the Bourses du Travail, etc. It is not an organ of direct Anarchist propaganda—other papers fulfil this purpose,—but it considers the social and industrial events and the trade union movements of all countries from the strictly economic standpoint inseparable from Anarchism. This shows that this movement, of which we heard so much at last year's International Congress, where the bitter hatred evinced against it by the Marxist politicians was so disagreeably conspicuous, is extending and growing. In France, indeed, our ideas pervade a number of different movements, namely, the modern literature, the new drama, education, etc.; and before this can happen in every intellectual movement great numbers of thinking people are lost to us. The ideas are one thing, and their application to the endless variety of modern life is another thing. The latter is difficult and requires a thorough knowledge both of the ideas and the particular subject and of the methods of logic and research—yet it is indispensable. To speak plainer, it would mean that we prove to everybody how Anarchism is the best possible system that can be conceived to-day, for his own trade or occupation. This can only be done by competent persons, as mistakes in details discredit the whole idea with many, nor must any cut and dried schemes be proposed, as these, being stationary, consequently soon become antiquated and wrong. But in the same way as modern science, education and literature have been demonstrated to be Anarchist or not to be at all (that is to exist merely as repetitions of old formulas with no life or progress in them), so the field is still open for similar demonstrations in most other directions, and all who are experts in something should study the application of Anarchism to their particular subject and then propagate the results among their fellow experts in the same occupation.

Something of this kind has been done by Alfred Sauftleben, of Zurich, when he gathered all the available information concerning Dr. Giovanni Rossi's Brazilian colony *Cocilia*, and published them in a large book, *Utopie und Experiment* (Zurich, 1897; in German, to be published also in French and Italian translations). Dr. Rossi began by writing an Anarchist Utopian story *Cocilia*, afterwards tried to realise these ideas in two colonies in Italy and in Brazil; for certain reasons detailed in the book the latter failed and now he puts forward his new ideas in another Utopia published here for the first time, *The Parana in the Twentieth Century*. His Communism is here somewhat modified in the Anarchist direction, and his new standpoint will probably evoke further discussion. Here we see a problem pass through the stages of first conception, experiments, results and new conclusions, etc.; and most of the comments of other Anarchists on Rossi's writings and doings are reproduced.

In Berlin *Neues Leben* (New Life) is published weekly, in opposition to *Der Sozialist* which continues to be published by G. Landauer and W. Spohr. Surely there is room enough for two or two dozen papers, and no reason to quarrel. The best solution would be the continued existence of both papers, as the editors of both have their particular views on certain subjects and nothing is gained on the matter at issue if by pure accident one or other of the two papers is forced to disappear.

Comrade Tcherkesov has begun his reply to the critics of his *Pages of Socialist History* in the *Temps Nouveaux*, and intends to give further proofs for his disbelief in the Marxist dogma of the concentration of capital and the diminution of the number of capitalists. These articles will form an appendix to the proposed English edition—Italian, Spanish and Dutch translations have already been made.

AMERICAN NOTES.

William A. Whittick of Philadelphia, long a familiar figure among Anarchist circles in the United States, and known wherever English Anarchist journals are spread as the author of *Bombs*, and several essays on the various aspects of Anarchism—particularly the marriage and family problem—is dead. For more than a year Mr. Whittick had been suffering from his disease (a clot of blood on the brain), and had known quite well that he must die. So had his friends. Still the unpleasant shock of the great irreparable loss is felt among us. His remains were cremated, in accordance with his wishes and memorial services were held by the Ladies Liberal League of Philadelphia, at which appreciative addresses were delivered by his old comrades and co-workers H. V. Hetzel, Mary Elwell, Susan Patton, S. H. Gordon

and Horace Traubel, editor of *The Conservator*, the organ of Whitmanism, to which cult the dead man was devoted.

Mr. Whittick was a large and generous bunch of human instincts; that is to say, having human faults and human virtues. Although a middle-class man accustomed to what might be called a luxurious life (from a working man's standpoint), and although business interests would have commanded him to eschew Anarchism and Anarchists, nevertheless he would every now and again escape, so to speak, come to Anarchist meetings, get on the platform and give utterance to downright revolutionary sentiments, "I feel," he used to say, "that I must let out what is in me, or bust."

In economics he was an Individualist; in methods his convictions were peace, but his whole impulsive rebel spirit was war; and the constant struggle between his philosophy and his sympathies made him a most interesting contradiction. He had never learned the mean virtue of saving. He always helped in the days when he could help; consequently, his long illness having quite exhausted his means, those who feel able and inclined to do for him as he did for others and lift the burden of the last service from his young son's shoulders, cannot do better than to buy the books written by our dead friend, wherein they may learn directly the thought-life of this interesting man. All such orders should be addressed to Rollin Whittick care of E. H. Fulton, Columbus Junction, Iowa.

In Chicago an attempt has been made to reconquer the right of free speech on the Haymarket Square, the first meeting having been held on July 12, at which several speakers—Socialists, Debsites and Anarchists—were present. The capitalist papers report it as being a gathering of about 300 persons, very respectable in appearance and mild of manner. This is the second stage of the newspaper sneer: the first is, "ragged, in need of soap, wild eyed, long haired, redolent of beer and dynamite." When it is quite impossible to continue that, the Anarchist of capitalism evolves into "a mild, lackadaisical, buttonhole bouquet creature, gentle and inoffensive." What next?

The meeting of July 19 appears to have been a failure from lack of speakers. As a comrade writes, there is a first rate chance for a good movement, but where are the movers? We hope they will be forthcoming. Eleven years of that "peace" commanded by the grim monument to the police are more than sufficient. If the American people could once be brought to the saving modesty of seeing themselves as others see them, a nation of police worshippers, a long stride towards Anarchism would be taken. They are fast enough at asserting their liberties, once they realise them.

The annual labor war is now on. We always know it will be as soon as the burning heats of July and August approach. Although of late years there have been several great midwinter street car strikes, on the whole it is July we look to for general outbursts of industrial discontent. According to the last reports there are some 50,000 miners out, and the field constantly widening. Up to the time of writing no news of violence has reached us; but the character of mine strikes in general is so well established that we can scarcely look for a finish without some kind of a battle. Among the latest of the additions to the strikers were those of Pocahontas, Virginia, the same lot of men whom Dyer D. Lum tried to organise some five years ago. They were at the time utterly raw and undisciplined and without ideas as to the necessities or purposes of union. He came away after two month's exertions quite discouraged, yet with sorrowful affection for the men who could not see their own interests. Let us hope that the work then done by him will now bear good fruit.

I am glad at length to be able to announce that Lum's last and best essay, which has remained in M.S. until now, is at length published in the July *Monist*, Open Court Publishing Co., Chicago. The essay is entitled *Evolutional Ethics*, and was written as the expression of Anarchism from the moral side. It was his opinion that the more popular view of the ethics of Anarchism, Egoism, was unscientific, and must be superseded by a more comprehensive and virile view of life. It is to be hoped that the essay may be reproduced in cheap form, the *Monist* being too expensive for ordinary readers of our literature.

V. DE CLEYRE

We are glad to see the good work carried on by Moses and Lillian Harman is to be continued by the revival of *Lucifer*. This courageous and excellent little paper is as interesting as ever, and now that there is something like an organised attack on the marriage system in England we think it may find an increased sale here. The subscription is one dollar per annum, of M. Harman, 1394 West Congress Street, Chicago, U.S.A., or of the European agent Arthur Wastall, Cranbrook House, High Road, Chiswick, London.

The Firebrand, of Portland, Oregon, continues to appear weekly; occasionally, when funds get low, it has to appear only four pages in size, but it has kept up with wonderful tenacity from the start, and with lively articles and vigorous criticism of other movements causes an amount of discussion that has brought many into the Anarchist movement. It may be obtained of T. Cantwell at this office.

SOCIETE MOURANT ET L'ANARCHIE (Dying Society and Anarchy). G. Nelson wants 80 comrades to join in a 5s. subscription to cover the cost of material for printing English translation of Jean Grave's famous book. Subscribers to take value in finished copies. We will produce it if the £20 is raised. Address T. Cantwell at this office. E. Young 5s., Nelson 5s., Crisp 10s., Hopkins 5s., R. Newmark 5s. The following have promised to subscribe: Rhodes 5s., Cooper 5s., R. T. £1. Please send at once.

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TO CORRESPONDENTS.

E. A. PHIPSON.—Thanks for your note, but we hardly see anything to be gained by alluding to the facts you mention. While you have government someone will be found to do its dirty work, and it seems to us it matters little to what nationality they may belong.

H. BROOKS.—We have had to miss one issue, and consequently your remarks on the Jubilee would now be out of date. The whole thing is past—like a hideous nightmare, which has left only a gummy behind even among its supporters.

EXCHANGES.—We should be glad if any exchanges not receiving "Freedom" regularly would notify us, as we have reason to believe the mails are sometimes tampered with.

NOTES.

THE IMPRISONMENT OF CHILDREN.

The following letter has been forwarded to the Home Secretary.

SIR,—At the Wiltshire Assizes, held at Salisbury on June 3rd, a boy of fourteen was indicted before Mr. Justice Day for indecently assaulting a girl of about the same age. The judge is reported to have addressed the boy to the following effect: He could not do what he would like to do, and have him flogged and let him go; in which case the prisoner might some day have become a useful member of society. But, as he could not order him to be birched, he would sentence him to eighteen months hard labor.

On behalf of the Committee of the Criminal Law and Prisons Department of the Humanitarian League, I write to express our surprise and indignation at this monstrous sentence. The imprisonment of children is admitted on all hands to be an evil which should be as far as possible minimised; yet in this case the judge, while regretting the necessity for imprisoning the boy at all, seems to have gone out of his way to inflict an extraordinary and excessive punishment and to have, by his own showing, extinguished all chance of the lad's ever becoming a "useful member of society."

We earnestly hope the Home Secretary will order the speedy release of this unhappy child.

Yours faithfully,—LOUISA T. MALLETT
Humanitarian League, Hon. Sec. Criminal Law and Prisons Department.
79a Great Queen Street, W. C.

We have received the above letter which we gladly publish. It is extremely refreshing to observe the splendid stand the Humanitarian League takes on every public act of injustice that comes under its notice.

It has been suggested that the judge inflicted this brutal sentence in the hope of influencing the authorities to order flogging instead in all cases in future. We presume this "humane" person believes "the end justifies the means," but we are confident he would not appreciate the day when opponents to his brutal method of moralising became participants in that view.

NOT JUBILITIC.

Humanity, of July, publishes a splendid article by its editor, Henry S. Salt, on the Jubilee and the Jubilous-minded; it concludes as follows:

The whole ceremony has been an organised rally of the forces most opposed to humane progress. It has deliberately glorified the detestable spirit of imperialism and militarism, and has deliberately neglected all the higher and worthier instincts of the English speaking race. It was only fitting that such a design should be celebrated in such a manner—that imperialist and upholsterer between them should have made London hideous, and themselves contemptible, by the heartless and ostentatious vulgarity of their display.

CONTAGIOUS DISEASES ACTS.

In our last issue we published a letter from Major Warren on the Contagious Diseases Act. We regret to see the position he has taken up on this subject, and we regret still more to note the tone of the arguments with which he tries to defend his position. It is a difficult subject to deal with, certainly; and we ourselves don't expect to see any satisfactory solution of it this side of the social revolution. But we, as Anarchists, can at an rate protest against State tyranny adding its gross injustice to the suffering, the degradation, the contumely which social hypocrisy throws on an outcast class. To us it seems nothing short of inhuman to be told that these unfortunate women have no particle of modesty left and, consequently, the State can do no wrong in still further degrading them. By the same reasoning, if a man is robbed by his employer, it is quite legitimate for the State to rob him still further—for his own benefit, of course. For instance, to maintain a standing army in his defence. But "the soldier voluntarily places himself at the disposal of the monopolist," says Major Warren, and as he "thus deprives himself of the power of getting comfortably married . . . prostitutes become for him an absolute necessity." Truly the Major is very solicitous about the health and comfort of the soldier; but what about the unfortunate young men and women at home, for whom economic conditions make it practically impossible to enter into "married life," and who also have their healthy and natural appetites to be considered? Are there not dangers ahead for them? But no one dare suggest the State should take them in hand. Yet the soldier who "voluntarily places himself at the disposal of the monopolist" (and nine times out of ten he does not do anything of the sort, but is forced through some cause or other); well, we are sorry for him also. He

is surely the victim of the capitalist class, and he suffers the evils that will always attend a standing army; and until it is abolished it is useless for Major Warren to appeal to the State to protect him. We must confess the red-tape spirit displayed in Major Warren's letter disgusts us, and after the brilliant things he has said for Anarchism and the just and humane tone that is usually conspicuous in his writings, we are unpleasantly surprised.

VOLUNTARISM versus THE STATE.

Even at the best, friends of governmentalism must admit that times are dealing rather hardly with it. For some unaccountable reason commissions of inquiry have been investigating the affairs of the National Lifeboat Institution and the Society for the Prevention of Cruelty to Children. Both of these are voluntary associations and both do a splendid work. But there has been a dead set against them in certain quarters of late, and so far as the former is concerned at least, there has been a demand that it should be organised by the State. Now it is very certain that both these organisations could be and would be improved under a better social system; but, nevertheless, we are very glad to have them as they are, and are not at all surprised to find they have come through the ordeal of the inquiry with flying colors. The situation, however, must be rather unpleasant for the believers in red-tape; for, while voluntarism has gained this moral victory, our State-organised postal and telegraph system has been on the verge of a most serious breakdown owing, as everyone can see, to the shameful treatment of the employees. Fancy this centralised mass of officialism and stupidity undertaking to save life at sea! It had better confine itself to its own special function—that of the wholesale destruction of life. But the Society for the Prevention of Cruelty to Children—couldn't the State attend to that? Now, really, who will ask such a question after the revelations we have recently had in the matter of those bar-rack schools?

No, the old bell-dame is having a bad time and every one can see it. That's the beauty of it. We have had a very practicable comparison and for the State, at any rate, it certainly must have been "odious."

FRIENDS AND FOES.

According to the *Journal of the Knights of Labor* (July 15), we, the Anarchists, are to be bracketed with the political humbug and the unjustly rich [by the way, who are the "justly" rich?], as those who fight the Knights of Labor. Well, it's true enough we will have none of their political methods; it's true enough we deplore the tendency to bossing and wire-pulling which they only too often display; it's true enough we advocate a better means of social and industrial organisation than would be had by throwing our lives and liberties into the hands of the State. But we give good reasons for all this, do we not? and if we criticise the K. of L., at least we do so in a friendly spirit. More than this, our best hopes are centred in the great revolution that will eventually be won by labor organisations which we would do all in our power to help forward. After this it sounds somewhat of a joke to find ourselves classed with the "unjustly rich," and most probably that is what it is meant to be. But we would ask our friends of the K. of L. not to poke their fun so seriously, in case they may be misunderstood by the shallow-minded.

VOLTAIRINE DE CLEYRE.

Miss de Cleyre has been with us now for some few weeks, but we take this opportunity of adding our best wishes to the welcome which has already been accorded her. The good work she has done in the United States for Anarchism and Freethought, both as a writer and a lecturer, is not so well known here as we could wish; but any who have heard either of the lectures she has already given in London will easily understand how considerable her influence must be. Miss de Cleyre is in fact one of the clearest and most fearless exponents of Anarchism we have yet heard, and comrades and sympathisers with advanced ideas should not lose the opportunity which now offers of hearing her.

Her lecturing tour, which has practically commenced in London will take her to the Midlands and on to Scotland; and as she is staying with us till October it will be possible for many societies to arrange with her for lectures. We subjoin a list of her principal subjects.

<i>The Worship of Truth.</i>	<i>Life and Work of Mary Wollstonecraft.</i>
<i>Why I am an Anarchist.</i>	<i>History of Anarchism in America.</i>
<i>The Woman Question.</i>	<i>The Economic Phase of Anarchism.</i>
<i>The Poetry of Reform.</i>	<i>Sincerity and our Need of it.</i>
<i>The Philosophy of Anarchism.</i>	

THE ASSASSINATION OF CANOVAS.

No one who honestly says what he thinks can express surprise at the assassination of Canovas. It is probable, indeed, that the ruling powers have for some time been expecting anything—from an assassination by an Anarchist to a political revolution by the Republicans—to happen in Spain. The crimes of the Spanish government are too hideous and too monstrous for human nature to endure, and for these crimes Canovas was largely responsible. Generally speaking the so-called "Liberal" press of London has had the sense and the honesty to admit this, taking great care at the same time to put themselves right with "respectability" and law and order by denouncing the "assassin." But the howling attitude of the organs of the millionaires and the Jew stock-brokers has been a sight for the gods. Turning from the heaped-up corpses of their victims in every land, "savage" and "civilised," they momentarily assume a solicitude for human life—when the loss of that life may indirectly upset their money interests.

Of course, they call out for the utter annihilation of the Anarchists, and we should not at all wonder if they wouldn't like to include a few Social Democrats, Trades Unionists and "Progressives." However, we doubt if they deceive many people, and their crocodile tears over Canovas need not trouble us.

As to the deed itself, the moral of it can be summed up in a few words. While you have tyranny of the kind practised in Spain, you will have, as under all despotisms, tyrannicide; and no amount of philosophising will alter that fact.

THE STATE: ITS HISTORIC RÔLE.

By PETER KROPOTKIN.

(A lecture which should have been delivered in Paris, on March 7, 1896 in the Mille Colonnes Hall.)

Time would fail me were I to tell you everything of interest presented by this stage. Suffice it for me to observe that *all* institutions, which States took possession of later on for the benefit of minorities, all notions of right which we find in our codes (mutilated to the advantage of minorities), and all forms of judicial procedure, in as far as they offer guarantees to the individual, had their origin in the village community. Thus, when we imagine we have made great progress—in introducing the jury, for example,—we have only returned to the institution of the barbarians, after having modified it to the advantage of the ruling classes. Roman law was only superposed to customary law.

The sentiment of national unity was developing at the same time, by great free federations of village communes.

Based on the possession, and very often on the cultivation of the soil in common, sovereign as judge and legislator of customary law,—the village community satisfied most needs of the social being.

But not all his needs: there were still others to be satisfied. However, the spirit of the age was not for calling upon a government as soon as a new need was felt. It was, on the contrary, to take the initiative oneself, to unite, to league, to federate, to create an understanding, great or small, numerous or restricted, which would correspond to the new need. And society of that time was literally covered, as by a network, with sworn fraternities, guilds for mutual support, "con-jurations," within and without the village, and in the federation. We can observe this stage and spirit at work, even to-day, among many a barbarian federation having remained outside modern States modelled on the Roman or rather the Byzantine type.

Thus, to take an example among many others, the Kabyles have retained their village community with the powers I have just mentioned. But man feels the necessity of action outside the narrow limits of his hamlet. Some like to wander about in quest of adventures, in the capacity of merchants. Some take to a craft, "an art" of some kind. And these merchants and artisans, unite in "fraternities," even when they belong to different villages, tribes and confederations. There must be union for mutual help in distant adventures or to mutually transmit the mysteries of the craft—and they unite. They swear brotherhood, and practice it in a way that strikes Europeans: in deed and not in words only.

Besides, misfortune can overtake anyone. Who knows that to-morrow, perhaps, in a brawl, a man, gentle and peaceful as a rule, will not exceed the established limits of good behaviour and sociability? Very heavy compensation will then have to be paid to the insulted or wounded; the aggressor will have to defend himself before the village council and prove facts on the oath of six, ten or twelve "con-jurors." This is another reason for belonging to a fraternity.

Moreover, man feels the necessity of talking politics and perhaps even intriguing, the necessity of propagating some moral opinion or custom. There is, also external peace to be safeguarded; alliances to be concluded with other tribes; federations to be constituted far off; the idea of intertribal law to be propagated. Well, then, to satisfy all these needs of an emotional and intellectual kind the Kabyles, the Mongols, the Malays do not turn to a government: they have none. Men of customary law and individual initiative, they have not been perverted by the corrupted idea of a government and a church which would be supposed to do everything. They unite directly. They constitute sworn fraternities, political and religious societies, unions of crafts—*guilds* as they were called in the Middle Ages, *sofs* as Kabyles call them to-day. And these *sofs* go beyond the boundaries of hamlets; they flourish far out in the desert and in foreign cities; and fraternity is practised in these unions. To refuse to help a member of your *sof*, even at the risk of losing all your belongings and your life, is an act of treason to the fraternity and exposes the traitor to be treated as the murderer of a "brother."

What we find to-day among Kabyles, Mongols, Malays, etc., was the very essence of life of so-called barbarians in Europe from the fifth to the twelfth, even till the fifteenth century. Under the name of *guilds*, *friendships*, *universitates*, etc., unions swarmed for mutual defence and for solidarily avenging offences against each member of the union: for substituting compensation instead of the vengeance of an "eye for an eye," followed by the reception of the aggressor into the fraternity; for the exercise of crafts, for helping in case of illness, for the defence of territory, for resisting the encroachments of nascent authority, for commerce, for the practice of "good neighbourship;" for propaganda; for everything, in a word, that the European, educated by the Rome of the Cæsars and the Popes, asks of the State to-day. It is even very

doubtful that there existed at that time one single man, free or serf (save those who were outlawed by their own fraternities), who did not belong to some fraternity or guild, besides his commune.

Scandinavian *Sagas* sing their exploits. The devotion of sworn brothers is the theme of the most beautiful of these epical songs; whereas the Church and the rising kings, representatives of Byzantine or Roman law which reappears, hurl against them their anathemas and decrees, which happily remain a dead letter.

The whole history of that period loses its significance, and becomes absolutely incomprehensible, if we do not take the fraternities into account—these unions of brothers and sisters that spring up everywhere to satisfy the multiple needs of both economic and emotional life of man.

Nevertheless, black spots accumulate on the horizon. Other unions—those of ruling minorities—are also formed; and they endeavour, little by little, to transform these free men into serfs, into subjects. Rome is dead, but its tradition revives; and the Christian Church, haunted by Oriental theocratic visions, gives its powerful support to the new powers that are seeking to constitute themselves.

Far from being the sanguinary beast that he is represented to be, in order to prove the necessity of ruling over him, man has always loved tranquility and peace. He fights rather by necessity than by ferocity, and prefers his cattle and his land to the profession of arms. Therefore, hardly had the great migration of barbarians begun to abate, hardly had hordes and tribes more or less cantoned themselves on their respective lands than we see the care of the defence of territory against new waves of immigrants confided to a man who engages a small band of adventurers, men hardened in wars, or brigands, to be his followers; while the great mass raises cattle or cultivates the soil. And this defender soon begins to amass wealth. He gives a horse and armour (very dear at that time) to the poor man, and reduces him to servitude; he begins to conquer the germ of military power. On the other hand, little by little, tradition, which constituted law in those times, is forgotten by the masses. There hardly remains an old man who in his memory keeps the verses and songs which tell of the "precedents," of which customary law consists, and recites them on great festival days before the commune. And, little by little, some families made a speciality, transmitted from father to son, of retaining these songs and verses in their memory and of preserving "the law" in its purity. To them villagers apply to judge differences in intricate cases, especially when two villages or confederations refuse to accept the decisions of arbitrators taken from their midst.

The germ of princely or royal authority is already sown in these families; and the more I study the institutions of that time, the more I see that the knowledge of customary law did far more to constitute that authority than the power of the sword. Man allowed himself to be enslaved far more by his desire to "punish according to law" than by direct military conquest.

And gradually the first "concentration of powers," the first mutual insurance for domination—that of the judge and the military chief—grew to the detriment of the village commune. A single man assumed these two functions. He surrounded himself with armed men to put his judicial decisions into execution; he fortified himself in his turret; he accumulated the wealth of the epoch, viz. bread, cattle and iron, for his family; and little by little he forced his rule upon the neighbouring peasants. The scientific man of the age, that is to say, the witch-doctor or priest, lost no time in bringing him his support and in sharing his domination; or else, adding the sword to his power of redoubtable magician, he seized the domination for his own account.

A course of lectures, rather than a simple lecture, would be needed to deal thoroughly with this subject, so full of new teachings, and to tell how free men became gradually serfs, forced to work for the lay or clerical lord of the manor; how authority was constituted, in a tentative way, over villages and boroughs; how peasants leagued, revolted, struggled to fight the advancing domination, and how they succumbed in those struggles against the strong castle walls, against the men in armour who defended them.

Suffice it for me to say, that towards the tenth and eleventh centuries, Europe seemed to be drifting straight towards the constitution of those barbarous kingdoms such as we now discover in the heart of Africa, or those Eastern theocracies which we know through history. This could not take place in a day; but the germs of those little kingdoms and those little theocracies were already there and were developing more and more.

Happily, the "barbarian" spirit—Scandinavian, Saxon, Celt, German, Slav—that had led men for about seven or eight centuries to seek for the satisfaction of their needs in individual initiative and in free agreement of fraternities and guilds—happily that spirit still lived in the villages and boroughs. The barbarians allowed themselves to be enslaved, they worked for a master, but their spirit of free action and free agreement was not yet corrupted. Their fraternities flourished more than ever, and the crusades had but roused and developed them in the West.

Then the revolution of the commune, long since prepared by that federative spirit and born of the union of sworn fraternity with the village community, burst forth in the twelfth century with a striking spontaneity all over Europe.

This revolution, which the mass of university historians prefer to ignore, saved Europe from the calamity with which it was menaced. It arrested the evolution of theocratic and despotic monarchies in which our civilisation would probably have gone down after a few centuries of

pompous expansion, as the civilisations of Mesopotamia, Assyria and Babylon had done. This revolution opened up a new phase of life—that of the free communes.

CORRESPONDENCE.

THE SLAVERY OF NON-RESISTANCE.

Comrade St. John has devoted considerable space to proving (or endeavouring to prove) that Anarchism is non-resistance, that non-resistance is rebellion, and that this peculiar kind of rebellion we all ought to practice—largely because Jesus Christ is alleged to have taught and practised it.

Now I do think that the essence of Anarchism is to do anything because you personally think it right; not precisely because some one else does so. And Jesus Christ is not a consistent authority to quote on the subject; for on this question he certainly "dunno where 'e are."

He could not have been in an amiable mood or thinking of his precepts when he scourged the money-changers out of the Temple, or when he cursed and withered an unoffending fig tree by the wayside, or when he was threatening eternal damnation and torture to those who disbelieved his fairy tales.

Kenworthy, in his article on *Charity: True and False*, shows the usual reactionary pessimistic tendency of all mystics and believers in the supernatural. He asserts that mankind is wholly bad by nature; but the mystical, uncertain, illogical and inconsistent Jesus Christ is wholly good. Whereas, my idea of Anarchist philosophy is that mankind is neither wholly good nor wholly bad, but principally good; and I have become an Anarchist because I believe it signifies the rejection of the slavish doctrine that we ought to believe ourselves degraded and vile beings, not comparable with the wandering Jew who had pillaged all the moral sayings from the religions that had gone before.

It seems to me that a being impressed with the idea that he is unalterably bad at the best, from birth, has no moral inducement to strive towards the good. Yet the teachings of Christ support that idea, and Kenworthy, St. John and Florence Holah by holding up Christ so much appear to me to thoroughly endorse that doctrine. All three also put forward the doctrine of sacrifice; namely that people ought to give up their pleasure, or even their life, for the pleasure of others. This seems to me as brutal a doctrine as that of the French law, prior to the Revolution, which allowed that two serfs should be sacrificed in order that the squire might warm his feet in their bowels.

I have no doubt that there will always be plenty who will find pleasure in ministering to the needs of others; but let us not humbug ourselves and them with the idea that it is only done for others' sake. For instance, it pleases me to see others happy; and I have exerted myself with that object. I have exerted myself, as much as anyone that I know, to spread a knowledge of the principles of Socialism and Anarchy for the past 11 years—not because I love my fellow man or woman more than myself, but because the misery and degradation (mine and theirs) of the present system is hateful and repulsive to me.

Now, as to non-resistance. The Quakers perhaps do not believe in the use of violence by themselves, but they do believe in the use of violence by others; for they are loyal supporters of the institutions of property, government, the State. What they achieved was a comparatively small matter of freethought.

But Anarchy, besides being freethought, is free action; and this is incompatible with non-resistance to the forces that interfere with free action. When with half a dozen comrades, or less, I have "trespassed" in woods, streams and parks, and the keepers or other servants (for the land-thieves and monopolists seldom are their own bullies) came to oppose our varying the monotony of the dusty road, we have gone in just the same without doing harm, and our determination has seen us through; but we should have lost that pleasure if we had not been prepared to resist.

Florence Holah seems to be greatly interested in dividing human life into two separate entities: *body*, and *soul* (alias *mind* or *will*), because many people a long time ago believed, and still believe, in that division; but a great many discredit that idea to-day, and my reason leads me to do so. Likewise, I cannot agree to divide the exertion of the will from the exertion of the muscles,—the only function of the will, that I know of, being the direction and control of muscular action. The will to be free involves the use of the muscles, wherever possible, to overcome or escape from tyranny; and, for the effort to be effectual, the necessities of the case often allow little margin for a strictly proper distribution of the force used in the attainment of liberty.

If this discussion is continued, let it be conducted on the merits of the theories propounded, without dragging in the more or less fabulous personages of the balmy days of long ago.

THOS. CANTWELL.

A FINAL WORD ON NON-RESISTANCE.

Comrades St. John and Florence Holah have, we imagine, said the best that can be said for their views of resistance—forcible and passive. It seems to us, after all, necessary to come back to where we started from. Let us put the case again, so that the issue may be clear. Comrade Kenworthy took occasion to say that because Jesus gave his "enemies entire liberty to do as they pleased with him," he was therefore the perfect Anarchist. To this statement we did at the time and do now strenuously object, and we pointed out that there was some evidence to show that Jesus did not always act in this spirit himself. And here we may remark that in quoting the words of Jesus the angels were mentioned, and this gave comrade St. John the opportunity of doing a little "explaining away"—or so it seemed to us. The matter is done with now, but that was how the angels got dragged in, comrade St. John.

To come to the question of force. It is a great pity, but we cannot get St. John to see any moral difference between forcible resistance to invasion and force used to tyrannise and coerce. To him it seems that the force used by Nicholas Nickleby in flogging Squeers is just as criminal as the force used by Squeers in flogging his helpless little victims; or, to take another instance, the force used by the Communards in fighting for their lives and liberties and a great ideal is morally on the same level as the force used by Tiviers and his mercenaries in slaughtering the Communards. It is hard to have to think St. John means this, but his own words are unmistakable: "by an appeal to physical force..... you place yourself in this respect in the same camp with politicians, kings and Barcelona torturers." These are his words, and we need hardly say how utterly we repudiate the conclusion they express. We cannot help thinking that St. John himself feels what we know to be an undeniable fact: that there is morally all the difference in the world between forcible resistance and forcible aggression; and this is placed beyond dispute by their different effects on the character of men. Take any example of the aggressive tyrant, from the German Kaiser to the typical wife-beater, and what do we find to be their chief characteristics? Shall we say a cynical brutality which makes of them the most detestable of human beings? Well, are we to say the same of Garibaldi, of Victor Hugo, of all the heroes known and unknown who have struck a blow for human freedom? The supposition is too absurd. And here let us point out to St. John another fact which does not seem to have occurred to him. There are men who go through this world, who by cold and calculating cruelty produce more human misery than a dozen Bill Sykes; who kill their wives, corrupt their children and inflict bitter pain right and left without ever striking a blow. Such men never fight; they are the jackals of a rotten society. So we find this strange anomaly:

that some of the best of men have appealed to physical force in certain circumstances, and some of the worst of men have never raised their hands even in self-defence.

As to the Quakers. They got what they wanted, no doubt; but not by their own efforts alone. They reaped the advantage, as we all do, of the long struggles against tyranny which our forefathers have fought for us. The same with the Dukhobortsies; they are a great advance on the Quakers, and we have nothing but admiration for their splendid attempt to live without government and ecclesiasticism. But here, again, St. John confuses the issue. It was a great thing for them to refuse to serve as soldiers under the Russian government, but is that a reason why they should not fight for themselves? Cannot St. John see any moral difference between the two cases? We think he can; for what does he say?—"Their action tended to increase in Russia the number of true rebels—that is, people who will not be puppets of government" (italics are ours). But Kenworthy told us the true Anarchist "gave even his enemies entire liberty to do as they pleased with him;" so evidently the Dukhobortsies are not Anarchists in Kenworthy's sense.

In referring to the Greeks and Persians, we think St. John gives his whole position away. He says we admire the action of the Greeks "because they showed courage and because they were opposing aggression, which we see to be wrong." But they opposed this aggression with force, and consequently by St. John's method of logic placed themselves on a level with "politicians, kings and Barcelona torturers." Then he adds, "Both sides used force, but we don't admire the action of each side equally." Well, well, of course not: that's just the point we have been trying to drive home all along. But let us hear what Emerson says on this subject: "The best act of the marvellous genius of Greece was its first act—not in the statue or the Parthenon, but in the instinct which, at Thermopylae, held Asia at bay, kept Asia out of Europe, Asia with its antiquities and organic slavery, from corrupting the hope and new morning of the West." Perhaps this will answer St. John's query which he puts while speaking of the Quakers: "Can you against this put a single instance of violent rebels who got what they wanted?" We hardly think the Quakers would have "kept Asia out of Europe."

"Did the French by their great revolution get liberty, equality, fraternity?"—which is what they said they wanted. Have the English by their rebellions ever got what they wanted." Unfortunately, the French did not get liberty, equality and fraternity; but if St. John has not yet realised the tremendous influence in the direction of liberty which that revolution has had on the present century, it might be well for him to give the subject further consideration. As to the English, there is a very important thing to be noted which perhaps St. John can explain. It is this: there never was a nation of people who more stubbornly refused to allow "their enemies to do as they pleased with them," and there is not a nation on the globe that has conquered so many liberties as the English. We are not patriotic, far from it; but we are stating a fact. If Kenworthy's dictum is correct, cause and effect seem to be out of joint in this case.

Space does not permit us to touch on all the little side issues raised by St. John; but we must not pass over one statement of his which we think ought not to go uncontradicted. He says, "Government, as all Anarchists know, is the result of the ignorance, dishonesty and inclination to violence of the people." As this statement stands it is not true. If by the people is meant, as we usually understand, the great mass of the toilers as distinct from those who dominate and exploit them, then we can only say that whilst ignorance has unhappily played its part (thanks chiefly to the church and its officials), we deny that dishonesty and an inclination to violence are two characteristics that have brought the workers under the domination of the classes and consequently of government. On the contrary, these are the very points that most strongly characterise those who have usurped the rights and liberties of the people. Had the people been less trustful and confiding, less peaceably inclined, events might have turned out differently.

We hope Miss Holah will regard the above remarks as an answer to some points raised by her. As, however, there are still some others that must be noted we will answer them separately. It is not very important to the question in hand, but certainly Jesus never emphasised the importance of our physical development as did, for instance, the Greeks. As to his death, the whole life and teaching of Jesus inevitably culminated in a passive acceptance of the vengeance of his enemies. As such it was a consistent exemplification of his preachings and the manifestation of a great nature. But the world has room for more than one example of greatness, and every instance must be judged on its merits. If Jesus has helped humanity so have all rebels who, seeing the necessity for active resistance, have taken up arms in aid of their cause.

Miss Holah thinks that an Anarchist who uses physical force is "unfaithful to his principle of perfect freedom for all." Not so. There is no violation of perfect, or perhaps we had better say equal, freedom in resisting the infringement of one's own liberty. On the contrary, as we have said before, if you do not resist, the aggressor will be encouraged to increase his depredations to the fullest extent. Nor is it fair to confuse this resistance with "punishment," as Miss Holah does. Punishment as we understand the word implies a legalised, cold-blooded infliction of pains and penalties carried out by officials utterly indifferent to the justice or injustice of the case and acting upon no principle whatsoever. This would be regarded as slightly different, in its moral aspect, to let us say the "resistance" of Shelley to the "flogging" system at Eton which drove him to striking a penknife through the hand of one of his tormentors. After this his persecutors saw the advantage of leaving him alone.

Who would have been the soldiers and executioners if everybody had practised non-resistance in the past, we cannot say. Of course, we could all practise non-resistance if there was nothing to resist; but, as there has been and still is a great deal which needs resisting, the question is somewhat beside the mark. The truth is this doctrine of non-resistance is entirely misleading, as there are certain things we must all resist if brought to the actual test. We fail to understand the position of a "rebel" who gives "even his enemies entire freedom to do as they please with him," and we deny now as we denied at first that he and he alone is the true Anarchist. Let us have done with such a paradox. Finally, we will quote Emerson once more, as giving our position with more clearness and force than we could hope to do:—

"Nature has made up its mind that what cannot defend itself shall not be defended. Complaining never so loud and with never so much reason, is of no use. One heard much cant of peace-parties long ago in Kansas and elsewhere, that their strength lay in the greatness of their wrongs, and dissuading all resistance, as if to make this strength greater. But were their wrongs greater than the negro's? and what kind of strength did they ever give him? It was always invitation to the tyrant and bred disgust in those who would protect the victim. What cannot stand must fall; and the measure of our sincerity, and therefore of the respect of men, is the amount of health and wealth we will hazard in defence of our right."

CONTAGIOUS DISEASES ACTS.

At the same time that army service deprives a number of young men "of the power of getting comfortably married," an equal number of young women suffer a like deprivation; and often under the pressure of the capitalist system "prostitution becomes for them an absolute necessity." It seems to me that Major Warren has not much compassion for them.

I would like to draw Major Warren's attention to the following results of official medical inspection: (1) That the medical officer gets through his task as

quickly as possible. (2) That the instrument used, the speculum, is not disinfected with sufficient care during such wholesale use and becomes a means of inoculation and spread of disease. (3) However "degraded" the women may be, they don't like a compulsion that regards all alike as diseased and is dangerous besides. I would refer him to Nos. 28, 29, 30, of *Lucifer*. T. C.

THE LABOR EXCHANGE.

Quite lately there has arisen in this western portion of the Western Hemisphere a movement of which, judging from its remarkable development and the growing interest which it is awakening among all classes, great things may be predicted.

The idea of the Labor Exchange originated in the brain of one man, and it is mainly owing to this man's persistent search for truth and his untiring industry in disseminating his views that this wonderful movement has come as a boon to a suffering country and assumed its present formidable proportions.

G. B. de Bernardi, the founder and present national head of the Labor Exchange Association, has given a lifetime to the service of mankind, and deserves to be ranked among the world's benefactors. For years he did valiant service as an organizer and lecturer for progressive farmers' movements. He studied the various plans put forth by reformers for the betterment of the race, but became satisfied that none of them had yet combined a reasonable cause for economic ills with an adequate remedy.

The first—the cause of our poverty and misery—he believed he discovered in the use of legal tender money. Unscrupulous men possessed the power on account of its exclusiveness to corner and otherwise manipulate the medium of exchange. Thus they were enabled through usury to exploit labor and paralyze all industry. The remedy was to monetize all forms of wealth. This would abolish gold and silver as an exclusive basis for money, would render it possible to exchange commodities with greater facility, and strike a direct blow at usury. The exchange of commodities was to be still further facilitated by adopting a system of labor cheques based upon the dollar as the unit of value. In order to carry out the work systematically and safely an organization was formed and chartered under the laws of the State of Missouri, early in the spring of 1890. The new organization was called "The Labor Exchange Association." Its objects as stated at the time were:

1st. To provide employment for idle labor, by facilitating the interchange of commodities and services among the associates and the public.

2nd. To alleviate the suffering incident to, and avert the social dangers which may arise from a constantly increasing class of unemployed, by furnishing to this class useful occupation, and saving the wealth thus produced for the use and benefit of the actual producers and their dependents.

3rd. To lighten the burden of charitable institutions by establishing one self-sustaining.

By and through such employment of idle labor as aforesaid, this Association aims to furnish food, clothing and the comforts of home to those thus employed, establish depots for mutual exchange, operate boarding houses for the purpose, and also provide for education, the elevation of character and the amenities of life by maintaining schools and other places of instruction.

For two or three years the new association made but little progress. Then earnest, able radicals were attracted to it, and it began to grow. At present there are 225 branches of the Labor Exchange in about 35 States of the Union; the total membership being between 10,000 and 12,000. Its growth and success are remarkable. The State of California alone has about 60 branches, and these branches have embarked in many business ventures, giving employment to hundreds of laborers who otherwise would have had none, and owning capital estimated at several million dollars. Many buildings have been erected, canning factories, tanneries, saw and flour mills have been put into operation, brickyards have been established, and the goods thus produced have been shipped to various parts of the country. Here, in Denver, we have organized branch 165 of the Labor Exchange. We have already found employment for some of our members on farms in Colorado. We have started a weekly paper, *The Labor Exchange Guide*, and recently opened a brickyard employing ten or a dozen men.

The plan of the Labor Exchange is exceedingly simple. Five minutes conversation with any one possessed of ordinary intelligence, no matter if entirely ignorant of the laws of economic science, is generally sufficient to convince the person of its immense superiority over the present system. It takes no great study, and one does not need to be endowed with a very large amount of acumen to master the movement—its principles and their practical application to the affairs of life—thoroughly. It is simply a plan to afford opportunity for laborers to find means of employment, and to enable them to exchange their products one with another in an equitable and easy manner. This it does (1) by making it possible for laborers to work for themselves; (2) by providing opportunities for them to work for capitalists and regular employers of labor; (3) by affording them employment in business enterprises owned and operated by the Exchange; (4) by receiving their product at a depository or warehouse and issuing against such product certificates and labor cheques; (5) by making said cheques negotiable, transferable, and redeemable at their face value in goods already deposited; and (6) by facilitating exchange of commodities by supplying a medium of exchange (labor cheques) which possesses the rare qualities of elasticity, safety, adaptability and economy, and are at the same time simple and scientific.

The main object of the Labor Exchange Association is to employ the idle. It is based upon labor; not merely the expenditure of surplus human energy in what is known as labor force, but primarily upon la-

bor in production. Employ the idle laborers of the country and the economic problem is already more than half solved. Its motto, then, is "In labor we trust; by labor we live." It teaches that labor produces all wealth, and laborers are therefore entitled to the whole of their product. This means useful production and a system of equitable distribution, and the two are so closely correlated in the Labor Exchange plan that it is difficult to speak of one without mentioning the other.

First, then, the Labor Exchange affords opportunities for its members to work for themselves, individually and collectively. As individuals they are invited to produce something useful and to deposit their product in keeping of the Exchange. For their product they receive a certificate of deposit, showing the value of the article deposited. This certificate is negotiable and receivable at its face value for other goods which have been deposited at the same place. To make the circle of exchange as wide as possible, balance cheques are provided. The certificates of deposit may be exchanged at the depository for balance cheques of equal value, and these latter circulate as an ordinary medium of exchange the same as legal tender money. Thus, a cigar maker may make cigars, deposit them at the Labor Exchange, receive labor cheques and with these purchase groceries, clothing, etc. What is true of one individual may be applied to several individuals; co-operative production may be carried on, the product deposited and cheques issued in like manner.

Second, employment may be obtained for members of the Labor Exchange with outside employers by an agreement between employee and employer that the former will accept the product of the industry engaged in in lieu of money. This product the workman carries to the Exchange, deposits it, and receives cheques the same as in the other case. Take for example the cigar industry. The employer pays the workmen in cigars instead of in money. This is often a great boon for the employer as well as the workman, as it enables the former to dispose more readily of the product by furnishing an easy market for it.

The third method of employing laborers is for the Exchange to furnish them employment direct, by starting a new productive enterprise. This is the most common method and so far the one that has produced the best results. I could illustrate this by citing a score of examples of successful productive works carried on in various States of the American Union. I will here simply give one, and I select this because it so aptly illustrates the possibilities of the Labor Exchange when guided by intelligence and pursued with unremitting patience and vigor. A few poor men organized a branch of the Labor Exchange in 1894 at Pfafftown, North Carolina. They had no money, but succeeded in obtaining a lease of a piece of ground. Then they set to work making brick. They built a depository upon their land and afterwards added other buildings. They started a tannery, putting up their own buildings; then came a store, and the branch continued to extend its operations until to-day, only about three years since its organization, the branch is in possession of several thousand dollars worth of property and is doing good business. All this has been accomplished practically without money, and in a small village inhabited for the most part by poor people.

The Labor Exchange being a co-operative association, all its members are sharers in its benefits, not equally, but *pro rata* according to the value they have deposited. Goods are deposited at current wholesale prices and disposed of at current retail prices. The difference constitutes the capital of the Exchange. No dividends are paid to members, but the surplus is used (1) to extend the operations of the Association and thereby furnish work for more idle laborers; (2) to pay the expense of administration, and (3) to establish schools, and pay sick and death benefits, etc. A nominal fee (one dollar) is charged for a life membership in the Association, and there are no dues. Every applicant for membership contracts with the Association that for any goods he may deposit or any labor he may perform he will not demand legal tender money, but will accept goods or services of equal value. Thus, the property of the Association cannot be seized upon to satisfy a lien or forced judgment, and as it cannot under any circumstances be mortgaged or pledged it is tolerably safe from usury vultures.

A great deal more might be written about the Labor Exchange. I might dwell upon its features of voluntarism, autonomy and elasticity; its power to reach all classes (except the parasitic classes), its peacefulness, etc.; but I have already exceeded the limits of a newspaper article, and I fear the publishers of our excellent *Freedom* will even now think me presumptuous in trespassing so freely upon its space.

As to the value of the Labor Exchange as a scientific economic movement, through which surplus value may be eliminated, I have purposely said nothing, feeling certain that the painstaking student will have no difficulty in arriving at definite conclusions. For the present the Labor Exchange is put forward as the simplest and most practicable road out of our economic slough of despond.

WM. HOLMES.

FRANCE,

THE EIGHTEENTH YEAR OF THESE STATES.*

I.

A great year and place;

A harsh, discordant, natal scream out-sounding, to touch the Mother's heart closer than any yet.

I walked the shores of my Eastern Sea,
Heard over the waves the little voice,

Saw the divine infant, where she woke, mournfully wailing, amid the
 roar of cannon, curses, shouts, crash of falling buildings;
 Was not so sick from the blood in the gutters running—nor from
 the single corpses, nor those in heaps, nor those borne
 away in the tumbrils;
 Was not so desperate at the battues of death—was not so shocked at
 the repeated fusillades of the guns.

2.

Pale, silent, stern, what could I say to that long-accrued retribution?
 Could I wish humanity different?
 Could I wish the people made of wood and stone?
 Or that there be no justice in destiny or time?

3.

O Liberty! O mate for me!
 Here too the blaze, the grape-shot and the axe, in reserve, to fetch
 them out in case of need,
 Here too, though long repressed, can never be destroyed;
 Here too could rise at last, murdering and ecstatic;
 Here too demanding full arrears of vengeance.

4.

Hence I sign this salute over the sea,
 And I do not deny that terrible red birth and baptism,
 But remember the little voice that I heard—and wait with perfect
 trust, no matter how long;
 And from to-day, sad and cogent, I maintain the bequeathed cause,
 as for all lands,
 And I send these words to Paris with my love,
 And I guess some chansonniers there will understand them,
 For I guess there is latent music yet in France—floods of it.
 Oh I hear already the bustle of instruments—they will soon be
 drowning all that would interrupt them;
 Oh I think the east wind brings a triumphal and free march,
 It reaches hither—it swells me to joyful madness,—
 I will run transpose it in words, to justify it,
 I will yet sing a song for you, ma femme!

WALT WHITMAN.

THE PROPAGANDA.

[Will comrades in the London and provincial Groups make a point of furnishing
 us with reports of their meetings and progress by not later than the 20th of each
 month.—Ed.]

REPORTS.

London—We are very short of speakers, but we are doing our best. Canning
 Town Group have held meetings regularly at Beckton Road where a large and
 attentive audience masters every Sunday morning; they are having some thou-
 sands of leaflets printed for local circulation, and have a steady sale of literature.

Hoxton Group has begun to display increased activity, and are holding meet-
 ings on Sunday mornings and Wednesday evenings at Hoxton Church.

Somers Town Group are keeping up their meetings at the corner of Ossulston
 Street on Tuesday evenings and have given some assistance to the Soho Group
 in Broad Street. They have also gone in for a wide distribution of leaflets, the
 cost of which is generally covered by the collections made.

Voltaire de Cleve has spoken, both at Canning Town and Hoxton, to large
 audiences who were much interested in her description of American plutocracy;
 but, owing to the hot weather, it has been difficult to get a crowded audience to
 her excellent lectures at Christchurch Hall and Athenæum Hall. T. C.

Inverness.—For many years past there has been a dearth of workmen's houses,
 and as a consequence house rents have gone up, many of the rents being shame-
 fully excessive. The Town Council had some scheme in hand for the erection of
 workmen's dwellings, but nothing came of it.

Now that the holiday season is on, some of our comrades may find themselves
 —for some inexplicable reason—in the Highland capital. Not being sufficiently
 strong to engage speakers from a distance, would any who may be this way dur-
 ing the summer, and are willing to do some propaganda, kindly forward their
 names and date to comrade S. Gordon, 35 Wells Street, Inverness.

The Free Communist and Co-operative Colony, which was started two years ago,
 has a double aim: to demonstrate practically that intensive agriculture can be
 carried on successfully by a group of workmen with small capital; and, by its
 internal life, to be a practical example of Anarchist Communism. As to its ex-
 ternal life the Colony tries to entertain economic relations which comparatively
 approach Communism. This means close economic connection with co-operative
 societies, whilst conserving entirely our own autonomy.

The Colony has leased 18 acres of land. On this ground four hothouses are
 built, covering a quarter of an acre; one of them already gives a very rich crop
 of cucumbers (at least 20 dozen a week), and in the three other hothouses we
 raise tomatoes. Besides numerous kinds of vegetables—peas, beans, cauliflowers,
 cabbages, etc.—fruit and flowers are cultivated in the open air; there are also
 some cattle and fowls. The products of the Colony not consumed by the mem-
 bers themselves are sold in the main part to Co-operative Wholesale Societies,
 especially to that of Sunderland.

There is no wage-system at the Colony; every member works according to his
 or her ability, and enjoys equally all the Colony can grant. The common affairs
 are settled by a weekly meeting; in all personal affairs the members have full
 liberty.

There are actually at the Colony fifteen men, two women and four children.
 This means that there is an urgent need for women. Therefore, for female com-
 rades who are accustomed to a simple life and are willing to help us in our efforts,
 the possibility is given to start a comparatively free existence which may, in
 many respects, be preferable to capitalist slavery.

Any letters concerning the Colony may be addressed to the secretary: F. Kap-
 per, Clousden Hill Farm, Forest Hall, Newcastle-on-Tyne.

Glasgow.—Summer propaganda started here with a Labor Day Demonstration,
 May 1st, on Glasgow Green; the speakers were comrades J. B. Smith and
 W. B. Small, miners' agent. Though the attendance was very meagre, that the
 speakers made a good impression was shown by the excellent sale of literature.
 Sunday, May 2nd, we held two meetings on the Green, addressed by comrades
 Smith and P. L. Martin; these two meetings were in every way a success. On
 Sunday, May 9, we held a meeting at Blantyre, which was poorly attended owing
 to not being properly advertised. Sunday, May 16, comrades Smith and Martin
 spoke at two meetings on Glasgow Green. On May 20 we had a large meeting
 on the Green, addressed by comrades W. K. Hall and P. L. Martin, which
 roused considerable opposition from some of our Christian friends, and the dis-

cussion lasted till the close of the meeting. Sundays 23rd and 30th May we held
 two meetings each day on Glasgow Green, where Smith and Martin addressed
 good audiences and there was a splendid sale of literature. Sunday June 6 Hall
 and Martin held a large meeting in the morning on the Green, and one in the
 evening at Coatbridge. June 13th and 20th, two meetings each day on the Green
 at which Smith and Martin spoke to appreciative audiences. June 26 Smith and
 Martin got in some good work at Coatbridge, as comrade Smith in replying to
 some opposition was enabled to clear away some of the errors the audience en-
 tertained regarding Anarchism. June 27 two large and enthusiastic meetings
 on the Green, at which P. L. Martin, J. B. Smith and Ben Clark were the speak-
 ers; they were all in good form and fairly caught on—Martin with his philo-
 sophy and poetry, Smith with his facts, stated in his well known vigorous and
 lucid style, and the whimsical Clark with his pointed witticisms and quiet sar-
 casm;—no wonder we had such brilliant meetings and large sales of literature.
 July 4th at Coatbridge we held a splendid meeting, due in a large measure to
 the energetic efforts of comrade Degnon in advertising our coming; the audience
 numbered over 1,000, who received the speeches of comrades Smith and Clark
 with approbation and purchased an enormous quantity of literature. July 11
 we had two meetings on Glasgow Green, at which comrades Smith, Clark and
 Howie spoke to a large audience that invested freely in literature.

Comrade Howie is a new speaker who shows great promise of becoming a use-
 ful worker in the Cause. I am sure it will be a great pleasure to many to know
 that we have such an able exponent of our ideas as J. B. Smith once more in the
 thick of the fight.

From the above report it will be seen that the comrades here are actively en-
 gaged in spreading the principles of Anarchism, and much good is sure to accrue
 from all this hard but very necessary pioneering work. W. DUFF, Sec.

Comrade Harry Reade, of Marple, would like to hear from any Cheshire com-
 rades who are willing to assist him in the formation of a Cheshire Anarchist
 Communist Group. He intends carrying on an active propaganda throughout
 the County, and purposes issuing leaflets under the auspices of the group.
 Those comrades wishing to help should correspond or send pamphlets and leaf-
 lets for distribution.

BOOKS RECEIVED FOR REVIEW.

"Personal Rights and Sexual Wrongs," by Oswald Dawson, 6d. "The
 Rights of Natural Children," being the verbatim report of the inaugural pro-
 ceedings of the Legitimation League, 1/- "The Bar Sinister and Licit Love,"
 being the first biennial proceedings of the Legitimation League, 1/-; published
 by W. Reeves 185 Fleet Street E.C. "The Dawn of Civilisation," by J. C. Spence
 4d.; G. Cornwell, 4 Upper Mill Hill, Leeds.

"L'Individu et la Société," par Jean Grave, price 3½ francs of P. V. Stock,
 Paris.

"A Plea for a State Medical Service," by James Erskine, M.A., M.B.; John
 Morgan and Co., Glasgow.

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 Reeves 1/4.

Sales of FREEDOM.—Matthias 8d.; Heiligenstein 6d.; Manchester 5/8½; Wess 1/4;
 Reeves 2/6; Canning Town 4s.; Office 5/4; Finn 2/6, 2/6; Edwards 1/4;
 Smirnow 4/2; Notkin 18/6; St. John 5s.; Edinburgh 3s.; Porter 2/6; A.M. 2s.;
 Taylor 1s.; Aberdeen 7/6; Leicester 5s.; Percy 8d.; Sparrow 1/4.

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- No. 3. A TALK ABOUT ANARCHIST-COMMUNISM BETWEEN TWO
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- No. 4. ANARCHIST-COMMUNISM: ITS BASIS AND PRINCIPLES. By
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- No. 8. ANARCHISM AND OUTRAGE. By C. M. WILSON. 3d.
- No. 9. ANARCHY ON TRIAL—George Etiévant, Jean Grave and
 Caserio Santo. 32 pages; 1d.
- No. 10. ANARCHISM: ITS PHILOSOPHY AND IDEAL. 1d.

Our next pamphlet will be:—

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EVOLUTION AND REVOLUTION. By ELYSEE RECLUS. 1d.

AN APPEAL TO THE YOUNG. By PETER KROPOTKINE. 1d.

THE CHICAGO MARTYRS. Their speeches in Court and the record of
 their trial, with the reasons given by Governor Altgeld for pardon-
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THE IDEAL AND YOUTH. By ELYSEE RECLUS. 1d.

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