

Freedom

A JOURNAL OF ANARCHIST COMMUNISM.

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1905.

The year that has just closed must be regarded, all things considered, as the most important for the revolutionary cause since 1789. Even important developments that have to be recorded in many countries fade into insignificance beside the titanic struggle that is now being fought out between the Russian people and autocracy. Tsardom has fallen, and come what may, that curse has passed for ever from the lives of that long-suffering people.

In *Freedom* we have had to devote so much space to the record of events in the revolution that it will be unnecessary now to do more than topoint out the most prominent features of the struggle.

A terrible crime—the massacre of Sunday, January 22nd—was the Romanoff's answer to the cry of the people. From that day all who understand what a revolution means could foresee that Tsardom was doomed.

We need not stop to enumerate all the events of the weeks and months that followed this barbarous and cowardly slaughter of the workers. The effect on the mind of the masses of the people was instantaneous and profound. By that "whiff of grapeshot" all the long years of blind faith in the goodness of Tsardom had burst like a bubble. From that day the revolutionary spirit began to manifest itself in all directions, the details of which we have already referred to in our last issue. We pass on now to an event which we regard as of the first importance in the influence it will have on the future of working-class and Socialist struggles against the capitalist system. We refer, of course, to the General Strike at Moscow. This idea, which had been mooted early in the year, and had even taken a practical form in Poland, developed with extraordinary rapidity. The effect of the strike was to simply paralyse the life of the city. The world stood amazed at the incalculable possibilities of this new tactic of the workers, and the enemies of the people recognised that here at last was a lever that could effectually bring about their expropriation.

It is in the manifestation of this new spirit that the Russian proletariat has placed itself in the vanguard of the revolutionary movement, and the workers of the world are watching and noting, and let us hope preparing for this new arm when their day shall come.

In the Latin countries the progress of the General Strike has been decidedly encouraging. In Italy, at Rome and Milan especially, the first steps in this direction have been taken, and have initiated an anti-political movement which promises interesting developments. In the year's record of the activity of advanced movements Italy stands bravely in the front.

The comparative quietness of Spain was certainly to be expected after her struggles and sufferings of the previous years. But she is not sleeping.

France has been exceedingly active in her preparations for the First of May, 1906, and her encounters with the authorities at the Bourse du Travail proves how effective has been this been this propaganda and how it is dreaded by the Government. The work of the anti-militarists has also been carried on with great spirit, and we can surely hope it will bear good fruit when the crisis comes. For the interesting discussion that arose as to the best lines to be taken in this propaganda we must refer our readers to the columns of the *Temps Nouveaux*.

In England the talk has been of politics and Labour representation, and consequently there is nothing eventful to record that will help in any way the real advancement of the people.

The country is still suffering from the demoralisation of Chamberlainism, and has only just awakened to the necessity of turning out "the worst Government of modern times," and putting in the new set of law manufacturers with their fine promises and disinterested protestations. The only thing to be noted in this connection is the appointment of John Burns to the presidency of the Local Government Board, about which it has only to be said that Liberalism has captured a valuable ally and Socialism has irrecoverably lost one of its most promising champions. Otherwise it will make no difference to the workers of England.

Under these conditions Anarchism makes slow progress in England. Still those who have an opportunity of hearing its principles show much interest in them, and the sale of literature in 1905 shows a considerable increase over the previous year.

While South America has had its share of labour troubles and its attempts at a General Strike, which have been met with ruthless barbarity at Buenos Ayres, from the United States of America we hear little except of the preparation for the great struggle between the unions and the trusts which will sooner or later have to be fought out. The Chicago Packers strike was the most important omen of the coming battle. It is sincerely to be hoped that when war is declared the American workers will have learned something from the Russian Revolution.

The one great fact that stands out from the events of 1905 is indisputably the success of the new arm in labour warfare—the General Strike. So obvious is this that old antagonists of the idea like Hyndman and Bebel, have had to admit its vital importance. But for those of us who have realised the power it would place in the hands of Labour, and have wished that Socialists instead of chattering about the vote would educate the working men in the use of this great weapon of direct action, these events have but confirmed all our anticipations. True, the idea has still to take a firmer hold of men's minds, and the possibilities of direct action must have wider scope. But the object lesson given in this direction by the strikes of 1905 will have a most potent influence in helping the workers to throw off the capitalist yoke and begin their New World of Liberty, Equality, and Fraternity.

"HULLO!"

By SAM WALTER FOSS.

W'en you see a man in woe,
Walk right up and say, "Hullo!"
Say "Hullo," an' "How d'ye do?"
"How's the world a-usin' you?"
Slap the fellow on his back,
Bring yer han' down with a whack;
Waltz right up, an' don't go slow,
Grin an' shake, an' say "Hullo!"

Is he clothed in rags? O sho!
Walk right up an' say "Hullo!"
Rags is but a cotton roll
Jest for wrappin' up a soul;
An' a soul is worth a true
Hale an' hearty "How d'ye do!"
Don't wait for the crowd to go;
Walk right up and say, "Hullo!"

W'en big vessels meet, they say,
They saloot an' sail away,
Jest the same are you an' me—
Lonesome ships upon a sea:
Each one sailing his own jog
For a port beyond the fog:
Let yer speaking-trumpet blow,
Lift yer horn an' cry "Hullo!"

Freedom

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NOTES.

A poor out-of-work who had tramped all the way from Bedford found on his arrival in London there was no room for him in the City of London Ward. Not feeling disposed to endure the injustice of sleeping unsheltered, he boldly broke a window and got himself arrested. When brought up at the Guildhall there was special interest in his case, and inquiry proved there was no means of communication between the various casual wards. So the poor outcasts have to tramp from union to union, often in the rain. The simple expedient of telephonic communication is to be asked for, and will probably be granted. The unknown man with a will of his own got his night's lodging, and started a reform that may have its use for unfortunates like himself. This little example of "direct action" tells its own tale. A broken window is infinitely more expeditious than an appeal to red tape, and is decidedly cheap at the price. But we expect the Local Government Board will get the credit of the "reform."

TO THE NOBLE BRITON.

The following address does not appear to have found its way into the press, but as it seems to us to contain some grains of truth we publish it in the interests of our readers, although it is unsigned.

TO THE VOTERS OF A FREE AND ENLIGHTENED COUNTRY.

Fellow Countrymen,—You have now reached that moment in history when the duty falls upon you of selecting a new set of masters. That you have become dissatisfied with the retiring lot seems clear, judging by your efforts at the bye-elections; but as you were suffering from the *delirium tremens* of Jingoism when you put them in, it is hardly surprising that in the stupor of your debauch they should have robbed you, degraded you, and spurned you. Through your folly you have let Chinese slavery into South Africa, and closed your doors to your unhappy fellow-workers of other nations. You have gone back a hundred years.

And now the fever has caught you again, and you think you can atone for the past by setting a new gang of painters and decorators to whitewash your institutions. Certainly some of them are very good workmen, and will make a brave show of repairing the damage done. But that is not what you need. That will not ensure you the life that is worthy to be lived. The capitalist, the landlord, the usurer, will still have you by the throat, and the new actors in the tragi-comedy of government will not loosen the grip of those who inflict on you all this injustice and misery.

Fellow countrymen, you need no masters. You need Freedom—Freedom and the Fruits of your Labour.

When you have ceased smiling at this advice, and the truth of it begins to come home to you through the hard facts of experience, study the cause of your misery, of the burdens that weigh you down. Then you will begin to grasp the new ideas, the new conceptions of a better social life toward which the world is moving. Then you will know better than to vote into positions fallible mortals whose love of power leads them to make promises they cannot fulfil, and you will begin to realise that

In yourselves your safety must be sought,

And by your own right hands it must be wrought.

Long live the Social Revolution!

FRUITS OF REACTION.

The Government of rogues and vagabonds that has just resigned has left us a rich harvest of reaction. The Aliens Act would have made all England blush with shame fifty years ago, but we are a different people now. We have no eyes but for the glitter, no ears but for the jingle of gold. Who can listen to this in cold blood? It is an account of two Russian refugees given in the *Star*:—

"One is Hertz Tankewitz. He is a young fellow of twenty-one, and an upper-machiner by trade. It seems that Tankewitz was a Russian soldier. He was called out to fire upon the strikers. This he heroically refused to do. Thereupon he was arrested, but succeeded in fleeing from Russia and taking ship for this land of freedom. Here, however, he was rejected on the ground of possessing insufficient means.

"The second man is Chaim Winigrod, a youth of eighteen. He was one of the Russian strikers. Being commanded by the authorities to return to work, he refused. Upon this he was arrested, but escaped to England, where he has a sister living in London, and where he was rejected."

We shake these heroes by the hand, but we own with shame our country is not worthy of them.

SOCIALISM AND SCIENCE.

Socialist parties pick out from their creed certain articles of faith which it is thought may appeal to the Gentiles, and around this minor creed or practical program the fighting forces are drilled and picketed. Sometimes an enthusiast is found among them; the founder of the party still noble in the energy about which it has grown, or converts still eager from their conversion and ignorant of the gap between the greater and lesser creeds. But the Socialist parties of to-day are wielded by men without self-delusions or ignorance of the first principles of party success. They know that the necessity of a powerful party is a definite attainable object, and in time of action will be as impatient of babblers of the larger creed as any Low Churchman. This, then, is the strength of the Socialist parties, that they are beginning to acknowledge their limitations and act within them. Their weakness lies in the fact that their foundations are actually the longer, not the shorter creeds, and that on the unused portions of these other parties are built up, to the confusion of mankind.

Is this process necessary for the evolution of Socialism and the regeneration of the race? Are we to see an endless procession of well-meaning, much-promising parties rise with a shout and fade with a smile and a "reform bill" tucked under their arms? Will future revolutionists some day rant at an Anarchist Communist party concentrating on prison reform or the extension of the suffrage to orphan children? But, seriously, granted the party formed, does anyone imagine that the mere adjective "Anarchist" will save it from its decadence any more than "Socialist" has saved others?

The Anarchist Communist spirit is going to spread in these coming years, and spreading, it will grow strong; and the crisis of all things is in their early strength. How is this growing mass of knowledge and purpose to retain vitality in evolution without concentrating to ultimate degeneration?

Negative answers are obvious. Primarily, by not doing as others have done, by avoiding creeds long and short, by repudiating Sectarianism. But, it may be asked, what is wrong with Sectarianism, or a sect sworn to the overthrow of State and Capital? Only this, that the inherent principle of Sectarianism is concentration to ultimate degeneration. The process can be followed in the history of any sect, religious, political or economical. It is most easily seen in the sectarian individual, or faddist.

Clearly Anarchist Communism will develop otherwise. In the first place, the tendency of its infant life is wide of centralisation; in the second, it has had modern scientists for its godfathers. So for its development it will demand all the resources of science, and in claiming these it will note the constructive principle of modern science and therein see proved its own innate, though as yet little expressed, constructive wisdom. This is that principle called by some "regional," the principle that teaches (1) the appreciation of botany through a local herbarium; (2) the appreciation of the world through local observation. Science does not abjure text-books any more than Anarchist Communism will abjure the pioneer "Freedom" Pamphlets, but it does not sit down to moon over those any more than we go to sleep over these. What has happened is simply this. The basis of specialisation has been changed; we no longer take one science in one educational program, but one district, one region, be it only our back yard or our window-box. And so with Anarchist Communism, there is no central body of highly-specialised tacticians, but every group, each individual, is specialist of a district. For instance, an Anarchist Communist knows where his bread comes from, how it is made, whence the flour, the grain, the amount necessary for his village or district. But he does not, because he excels in this knowledge, specialise in flour or form a Bread Trust. He is in the meantime observing other branches until he is intimate with the whole food supply of his district, his country, continent, the world. But even then he does not wish to be President of the Board of Commerce. He is much too busy accumulating regional knowledge, the wealth of the Revolution. It is men like he that make party leaders, Prime Ministers and kings of commerce look as grey and historically dim as the priests of Jehovah. And therefore no more of these sad secessionist processions, but an increasing loosely-knit federation of regional specialists, ever preparing, yet ever ready, for the Social Revolution!

K. W.

COMMUNISM.

Communism bases itself upon the natural equality of men in the domain of right and justice. Considering man as a social being, it regards mankind as constituting one compact whole, with natural needs, sentiments, and sympathies common to its individual members. Refusing to qualify any member of the human family by any higher title than that of "man," and unwilling to deny to any their part in the great human brotherhood, Communism unhesitatingly proclaims the common and equal rights as well as duties of all.

The natural rights of man may be summed up in the right to existence, the right to happiness, and the right to develop mental and bodily faculties to the fullest extent possible, while to these rights there corresponds a duty, obligatory on all, of labouring according to capacities and opportunities for the common welfare and advancement. Thus Communism takes utility for its basis of right; it aims at the good of all; and in place of the cynical adage, "Everyone for himself, and God for us all," which does but re-echo the ignoble sentiment expressed in the well-known saying, "The devil take the hindmost," it proposes as the motto of regenerated humanity, "Each for all, and all for everyone."

The right to a happy existence has been mentioned above, but as the right to anything implies the right to the means necessary for securing it, and as in the case in point these means are to be found in the use and enjoyment of the gifts of Nature, and of the products of industry, it follows that all have the right to share in both, the right of each individual being limited only by the equal right of others. Consequently all monopoly of goods by individuals is at variance with the demands of strict justice, whether these goods be, like the land, the free gift of Nature to all, in which case such monopoly is robbery, or whether they be the fruit of skill or industry, in which case it is opposed to the duty which each owes his neighbour of working, not for his own exclusive advantage, but for the common benefit.

It may be said, in opposition to what has been here advanced, that Nature herself is not an impartial mother; that inequality, not equality, is her rule; and that the weaker must ever yield to their more powerful brethren. Such an argument, however, when applied for the purpose of defending social inequality, loses much of its force when we consider that few animals prey upon individuals of their own species; while those of many kinds, so far from even competing with their fellows to the injury of the latter, actually share with them the results of their own industry, and, however superior they may be in individual powers, are content to use them for the general welfare and defence. The argument, furthermore, overlooks the gift of reason, which exalts man above other animated beings. Reason, which teaches us that it is unjust that any should be required to suffer for no moral fault of their own, prompts to the removal of such injustice by suggesting that the harmonious co-operation which we admire among animals of certain species, such as the bee, the ant, and the beaver, and which is with them the result of instinct, may with immense advantage be introduced into human affairs by an intelligent and humane re-organisation of society. Nevertheless, the argument drawn from the difference existing between individual capacities is not without force when viewed in relation to the present chaotic condition of society, for it is certainly a glaring anomaly that one who is superior in natural gifts should be possessed of less influence than another morally and mentally inferior, yet wielding vastly greater power for good or ill through a blind freak of fortune arbitrarily conferring rank and wealth by the accident of birth or the success of a lucky speculation.

It has also been argued that "Communism means that it is incumbent on the strong and industrious to protect the weak and support the idle"; but why should the strong and industrious be classed together on the one hand, and the weak and idle on the other? Have we not robust and lusty idleness and industrious toiling debility in far more frequent contrast before our eyes? I repudiate as much as anyone the idea that the idle may live upon the workers, and should regard such drones as imitators of the rich of to-day. There would, however, be this noteworthy difference between them—our *aristos* and *bourgeois* can, and do, enforce their impudent claims, whereas in the future society the loafers (supposing there should still be any in times when work will be a pleasure) will be unable to do anything of the sort—the workers will take good care of that. I affirm the duty of the strong to help the weak, and I do so on the ground of humanity and consequently of justice; but I also maintain it on the score of policy and on behalf of the strong themselves, because all men are weak at some period of their lives, and liable to become so at any time. Communism does not ask a man to starve himself to feed others, but it urges him to give what he needs less to those who need it more; it does not, however, call this charity, but duty, justice, and equality.

Each man, by virtue of his existence on this planet, is entitled to a share in all Nature's present gifts and in all the advantages bequeathed by past generations, and thus becomes a partner with all others possessing the same right. "To each according to his needs, from each according to his abilities."

H. GLASSE.

* * Any books on Anarchism, Socialism, or kindred subjects forwarded (if obtainable) on receipt of order and cash. Inquiries answered on receipt of stamped envelope.

DR. STOCKMANN ON MAJORITIES.

Dr. Stockmann. Well, fellow-citizens, I will say no more about our leading men. If anyone imagines, from what I have said here, that I want to exterminate these gentlemen to-night, he is mistaken—altogether mistaken. For I cherish the comforting belief that these laggards, these old remnants of a decaying world of thought, are doing this admirably for themselves. They need no doctor's help to hasten their end. Nor, indeed, is it this sort of people that are the most serious danger of society; it is not they who are the most effective in poisoning our spiritual life or making pestilential the ground beneath our feet; it is not they who are the most dangerous enemies of truth and freedom in our society.

Cries from all sides. Who, then? Who is it? Name, name.

Dr. Stockmann. Yes, you may be sure I will name them! For this is the great discovery I made yesterday! [*In a louder tone.*] The most dangerous enemies of truth and freedom in our midst are the compact majority. Yes, the d—d, compact, liberal majority—they it is! Now you know it.

Aslasken. The chairman expects the speaker to withdraw his thoughtless remarks.

Dr. Stockmann. Never, Mr. Aslasken. For it is this great majority of our society that robs me of my freedom, and wants to forbid me to speak the truth.

Hovstad. Right is always on the side of the majority.

Billing. Yes, and the truth too, God bless me!

Dr. Stockmann. The majority is never right. Never, I say. That is one of those conventional lies against which a free, thoughtful man must rebel. Who are they who make up the majority of a country? Is it the wise men or the foolish? I think we must agree that the foolish folk are, at present, in a terribly overwhelming majority all around and about us the wide world over. But, devil take it, it can surely never be right that the foolish should rule over the wise! [*Noise and shouts.*] Yes, yes, you can shout me down, but you cannot gainsay me. The majority has might—unhappily—but right it has not. I and a few others are right. The minority is always right.

Hovstad. Ha! ha! So Dr. Stockmann has turned aristocrat since the day before yesterday!

Dr. Stockmann. I have said that I will not waste a word on the little, narrow-chested, short-winded crew that lie behind us. Pulsating life has nothing more to do with them. But I do think of the few individuals among us who have made all the new, germinating truths their own. These men stand, as it were, at the outposts, so far in advance that the compact majority has not reached them—and there they fight for truths that are too lately borne into the world's consciousness to have won over the majority.

Hovstad. So the doctor is a revolutionist now.

Dr. Stockmann. Yes, by Heaven, I am, Mr. Hovstad! For I am going to revolt against the lie that truth resides in the majority. What sort of truths are those that the majority are wont to take up? Truths so full of years that they are decrepit. When a truth is as old as that it is in a fair way to become a lie, gentlemen. [*Laughter and interruption.*] Yes, yes, you may believe me or not; but truths are by no means wiry Methuselahs, as some people think. A normally constituted truth lives—let me say—as a rule, seventeen or eighteen years, at the outside twenty years, seldom longer. But truths so stricken in years are always shockingly thin. And yet it is only then that a majority takes them up and recommends them to society as wholesome food. But I can assure you there is not much nutritious matter in this sort of fare; and as a doctor I know something about it. All these majority-truths are like last year's salt pork; they are like rancid, mouldy ham, producing all the moral scrofula that devastates society.—Ibsen's *Enemy of the People*.

THE SPANISH TRADE-UNIONS FEDERATION.

To the Workers of Russia, Argentine Republic, France, Spain, persecuted by the autocratic, constitutional and democratic reaction:—

Comrades,—The working people of Corunna, at a public meeting called by the workers' societies of this town, decided to send this message to express their firm adhesion as well as their sympathy to you in view of the great spectacle of your unyielding constancy in the fight that with the spirit of Titans you are now waging without cessation against the most tremendous obstacles. You are the worthy sons of the twentieth century—untamed rebels whose energy nothing can stop or lessen. Your detractors and persecutors are trying to repress the irrepressible; they do not know what they are doing; they ignore that we are the pioneers of the future and they only the upholders of the past—of a horrible past of untold sufferings, while we struggle to bring peace and happiness by means of Labour, thus realising the now-abused ideals of Liberty, Equality, and Fraternity. At the same time, we protest with our utmost energy against the execrable deeds of your persecutors, to whom we send from our remote corner all our scorn and contempt.

Receive our greetings, together with a brotherly embrace from all the persons of this assembly. Happiness and emancipation to all!

La Corunna, December 15, 1905.

(Signed) The Coachbuilders' Union; Guild of Shoemakers of Corunna; Typographical Association of Corunna; "The Cosmopolitan" Union of Seafaring Cooks and Waiters; Group of International Solidarity of Corunna; The Liberty Society of Sawyers and Cabinet-makers; The Loyalty Society of Painters; The Reform Society of Iron and Metal Workers; The Gilt-moulding Makers' Society; The Emancipation Society of Carpenters; The Free Humanity Society of Conductors of Conveyances; Centre of Social Studies, Corunna.

INTERNATIONAL NOTES.

France.

In Rouvier, says *L'Insurgé* of Liège, the French capitalists and property-owners have found what they love to call a "strong minister." "I will prove," promises the Prime Minister, "that there is still an Executive power in France," and he commences by attacking the Paris Bourse du Travail, from which numerous local confederations have been expelled, strict rules imposed, and searches, arrests and prosecutions carried out against the members once congregating there as well as among those in the provinces. Independent working men's organisations are to be harassed and the Anti-militarist League crushed wherever it shows life. It was the successful and energetic propaganda of this last that furnished the real motive for the Ministry's move, aided and abetted by a malicious outcry on the part of certain Social Democratic deputies and a section of the capitalist Press, which latter declared that the Arsenal workers throughout the country had formed a secret determination to blow up all the ammunition stores on the eve of any new war. The recent heavy sentences passed on the ringleaders of the Anti-militarist campaign, ranging from four years to twelve months' imprisonment, with the added penalty of a fine, will, however, in all probability collapse on appeal, and Rouvier's bark, in this case, appear worse than his bite. In others, his teeth have met. Forty teachers were arrested in Paris for having formed a union, and the right to strike is denied all workmen in Government dockyards on the pretext that these form part of the national defences. The friction between the Social Democratic leaders and the large mass of the workers seems very strong at present. The latter have little relish for State control as outlined by its votaries, and mistrust those who, when in power, too often forget their earlier aspirations. So the bids for popularity made by the party are met with silence. The workers are learning that there can be no true alliance between those who wish to free labour absolutely from enslavement, and those who on the morrow would be ready to oppress it in the name of "the State." Since the congress at Bourges in 1904 the workers have concentrated their strength entirely upon the Eight Hour question. For over a year energetic propaganda has been made in every industrial centre, and the expected struggle has become the dominant pre-occupation of all revolutionary unions—as also of the Government. The latter is busily arranging the "measures of order" to be taken when the hour of action arrives.

The jewellers' strike at Amiens has now ended. For two months the conflict was bravely kept up by the men of Gonthier's establishment; but, only forty in number, and not joined by other shops in the same trade, they had to give in. Piecework has been abolished, but this concession means little, for it is replaced by work by the hour or day. So that if a workman accomplishes less than the master expects of him, it will probably become a reason for dismissal.

America.

The Chicago Employers' Association is making arrangements to do battle with future strikers in quite a Napoleonic manner. It intends to raise a standing army of workers, skilled and unskilled, of every trade, to be transported to any city to replace men on strike. In all the large cities of the States employment bureaux will be maintained at which non-unionists may enlist—to kill or eat the bread of their brothers. But we think they will do neither. Homestead has shown what the American worker can do when his blood is up.

A few notes on the colony at Home (Washington) appear in *Temps Nouveaux*. It is the Anarchist offshoot of the larger Socialist colony at Glennis, and settled at Home in 1896. At present there are about 150 colonists, mostly of middle age. Each lives on a plot of two acres, and cultivates vegetables and fruits for sale or self-support. The diet is chiefly vegetarian, but game abounds, and the younger colonists are not averse to wild fowl or fish. Many understand Communism, and are ready to practise it, though at present living an individualist life. There is a school for the children, under a State teacher, who, however, is apparently not allowed by them to have his own way entirely, for they refused to learn a patriotic song, and, on the master insisting, promptly threatened to quit the class! These children are highly developed for their age, and extremely self-reliant and independent. Many of the women do their field work in a "rational costume," and are quite able to live on the land they cultivate, though in a few cases their children at work in the towns assist them financially. During the rainy season (December to March) some of the colonists also work in the towns. Such as seek the "simple life" might do worse than try the one at this little colony in the heart of the States.

Spain.

Madrid is festive over the marriage ceremonies of Alfonso's sister and her Bavarian husband, and will soon be making merry over those of its chauffeur monarch and an English princess, who, untouched by the memory of the martyrs' blood that has crimsoned every inch of soil in Spain and its one-time Dutch dependencies, has become a Catholic in order to become a queen. If all reports be true, she will get her reward in Alfonso! And the police are making plots. They seem clever at it in Spain. About the time that Malato and his friends were being arraigned at their instance in Paris, a similar affair was taking place in Barcelona, where a police agent is popularly supposed to have buried some bombs and named certain members of a Libertarian group as the depositors. Five were arrested, and later, for the sake of appearances, the police agent himself, he being a member of the condemned group. At the trial the Public Prosecutor, of course, dropped the case against him—as later the jury did that against the other prisoners. All were acquitted on the plea of unreliable evidence. This result, as in the Paris trial, had been foreseen. For it was soon proved that the evidence rested wholly on the testimony of the police, and any apparent corroboration had been dragged from one of the accused by means of force and threats, the examining magistrate questioning him revolver in hand, and a police officer threatening to shoot his father! Such is justice in Spain—little better than in the days of the Inquisition.

An Appeal for "Freedom."

The difficulty of printing *Freedom* in these times of depression compels us to ask all friends and sympathisers to render what financial assistance they can to enable us to appear regularly.

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