

Freedom

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NOTES.

Royal Diplomacy.

Since the King has succeeded in making himself popular, it has been disgusting to notice the lickspittle attitude adopted towards him by a section of the Labour Party as well as by many Social Democrats. Even H. M. Hyndman criticises the Royal meddling in diplomatic matters with much circumspection; and the *New Age* in a strong fit of toadyism hopes the King "may live for ever." As if this very human personage was endowed with divine attributes! Now the country is having a taste of Royal diplomacy. And what a humiliation for a self-respecting nation to be (diplomatically) hand and glove with the Czar! We may give O'Grady and Keir Hardie credit for their protest, but it would need a Milton and a John Hampden to rouse the nation to indignation at the shame that has fallen on its name and outraged its old-time love of liberty.

Crime and Punishment.

The *Humanitarian* does well to call attention to the danger—nay, the outrage—threatened to those unhappy victims of a capitalist society, the so-called criminal classes, by the Home Secretary's Bill. Avowedly it is "to make better provision for the prevention of crime, and to provide for the prolonged detention of habitual offenders"; but at the back of it all can be seen the black hand of reactionary officialism, pointing with relentless finger to the life-long sentence as the doom of the old offender. Now it may be taken as an absolute certainty that every one of these officials, from the Home Secretary down to the veriest Dogberry of the Bench, professes Christianity. And this is the answer of these Christians to those whose "crimes" may have thrown them into their clutches! What hypocrisy! What cant! Let us rather have "Nature red in tooth and claw" than this abominable, cold, calculating cruelty that takes its victim gagged and bound and closes the prison door on him for life. Is this a sentimental, one-sided view of the case? Not at all. The whole outcome of the inquiries that have been made into the effect upon criminals of humane and enlightened treatment points but one moral: that these unfortunates, *when in full possession of their faculties*, can be reclaimed. When not so, they are subjects for treatment by a humanitarian science.

The Science of Criminology.

We wonder to what extent the Home Secretary has studied the science of criminology. As we would expect the head physician of a hospital to have expert knowledge in various diseases, so it might reasonably be hoped that one who had taken upon himself the immense responsibility of passing such a Bill as that proposed would have given long and serious study to the subject of crime, its cause and cure. The Bill shows no signs of such a study. It appears, on the contrary, to be only the offspring of the legal mind, which, as Professor Maudsley and others have pointed out, is generally quite incapable of a scientific appreciation of the mental and moral questions involved in the whole series of phenomena called crime.

But, taking as an instance Sir Robert Anderson's letter to the *Daily News* on this subject, one might suppose the criminal to be simply a vicious brute inflicting an injury on an innocent and outraged society. Yet we all know that the greatest of thinkers have over and over again reminded society of its guiltiness in its treatment of criminals—have even proved clearly how it breeds them. Surely those who have thought this question out will not agree that prison officials are to have the power to inflict the torture of life-long imprisonment. The powerful appeal of Dr. Conolly is applicable at the present moment:—

"A wretch foredoomed to insanity by mal-organisation or hereditary defect, or driven mad by poverty, or by disappointment acting on a distempered brain, has no other friends in the world. . . . The same courage which causes the physician to

brave the dangers of pestilence should support him in this duty beneath the assaults of pestilent tongues and pens. Not the voice of the people calling for executions, nor the severity of the Bench frowning down psychological truth, should shake his purpose as an enquirer and a witness. His business is to declare the truth. Society must deal with the truth as it pleases."

In Case of War?

La Guerre Sociale has recently been discussing the question as to what steps should be taken by our French comrades in the event of war being declared between France and any other European Power. The admirable propaganda made by the anti-militarists, and not least by the courageous editor of *La Guerre Sociale*, Gustave Hervé, who is now serving a term of imprisonment, gives hope that something might be done to check the unspeakable crime of Governments, who for no other reason than to fill the gorge of the capitalist are always preparing to hurl the nations at each other's throats. Our French comrades have already produced some effect. There is an increasing number of desertions every year from the French Army; and it is an undeniable fact that the antimilitarist propaganda has produced some radical changes in the treatment of the conscripts. The authorities fear this *direct action* amongst the soldiers far more than the frothy speeches of Jaurès in the Chamber. But what about England? Do the Socialist Parties here imagine that we have nothing to fear from the reactionary Imperialism of Asquith, Haldane, and Grey? What action can be taken, what effective protest made, in case of a European conflagration? Now is the time to discuss this possible calamity.

Malice Aforethought.

Does *Justice* find the position of Social Democracy so difficult to defend against Anarchism that it must descend to the tricks of the capitalist Press to vilify Anarchism and mislead its readers? Otherwise where is the reason for the reiterated implication that Anarchism is mere bomb-throwing, and is on the side of the capitalist because it is opposed to political action? The latter absurdity we need not notice. But when in the "Critical Chronicle" (June 20), referring to the bomb outrages in India, it speaks of Ghose's "misplaced Anarchism," we must say that this is a malignant misrepresentation without the excuse of ignorance. *Justice* knows perfectly well the philosophical bases of Anarchism, whether it agrees with them or not. It knows equally well that all movements which originate in rebellion have used force—including Social Democracy! It knows also that Ghose the patriot is no more an Anarchist than Morley the oppressor.

"Anarchism and Outrage."

This subject was so well dealt with in a little pamphlet published by the FREEDOM Group some years ago that it would be unnecessary to deal with it again were it not for the deliberate attempt to mislead already quoted. Honest criticism of Anarchist Communism is always welcome and necessary. But to try to make Anarchism responsible for all the outrages that happen is only a cowardly attempt on the part of *Justice* to keep in the bounds of *legal* respectability. Why does it not follow the argument to its logical conclusion and acclaim the acts of the Shah and the Czar and the blood-guiltiness of *all* Governments as true Anarchism? Perhaps we can answer this. *Because it believes in government itself!*

John McAra in Scotland.

After having done so much good work in Belfast since his release, McAra has at last been compelled to leave and return to Scotland. His employer made things impossible for him, and he had to seek work once more in the Land o' Cakes. On June 28 he spoke with great success on his favourite spot, the Meadows at Edinburgh, where he will speak again on July 5.

ANARCHISTS AND THE INTERNATIONAL LANGUAGE, ESPERANTO.

BY EM. CHAPELIER AND GASSY MARIN.

Report presented to the International Anarchist Congress at Amsterdam, August, 1907.

(Conclusion.)

(3) Still more to the left are the Social Democrats, who, advocating universal suffrage, always justify the majority, even when, as happens most frequently, that majority is wrong. Setting the ignorance of the multitude above the good sense of the individual, it is sufficient that an absurdity should be met with in, e.g., French and English, consequently accepted by the majority, for them to wish to impose it on those who use the correct expression. Sometimes they require that one should express a certain shade of thought by a dozen different terminations, and sometimes that there should be only a single word for the most diverse things. That one should be short of a word to express an idea or a sentiment, that the Chinese should rebel in the name of logic and outraged simplicity, provided that the French and English commit the absurdity, is not of the least importance; it is the law of the majority here, close by, and as such it must be respected, however complex, cumbersome, and stupid it may be!

In this group we find the "Idiom Neutral," the "Pan-Roman," the "Universal," the "European," etc.

(4) At the extreme left are those who, starting from an arbitrary principle, have fabricated systems more or less complete. They remind one of Minerva, who sprang fully armed from the head of Jupiter. In sociology these are the Platos, the Sir Thomas Mores, the Phalansterians; in short, all the makers of Utopias who in their study, in the midst of mouldy old books, have arranged the whole life of future ages of humanity!

Among these, as regards language, are the Abbé Schleyer with Volapük, Bolack with the "Langue Bleue," etc. Beginning with a seeming simplicity, they have wrought systems almost as difficult to remember as the living languages, and far less harmonious; almost unspeakable, dry as the Sahara, and so poor and hard in use that they could be of service only to those because of whom we revolutionaries are tempted to regret the existence of a universal language. It is sufficient to quote the famous dictum of M. Bolack, that the international language ought especially to be serviceable to financiers, organisers of industry, to merchants, and to fashionable ladies, so that they may be able to speak to the cooks in the many countries they pass through. According to them, although they do not all say it, to make use of an international language for poetry, literature, sociology, or philosophy is at best a monstrosity worthy of Anarchists!

We come at last to those who, casting away routine ideas, have freed themselves from Chauvinism, from the dust of the classics, from arbitrary rules, and from the opinions of the unthinking majority; who draw their inspiration only from reason and logic, and who wish to put at the service of the human spirit, by means of the latest victories of science, the reign of abundance and harmonious liberty.

In sociology these are Anarchists, and in language Esperantists.

At the foundation of any natural language we find first of all a few simple cries, imitative sounds, which multiply little by little. Each want which makes itself felt; each phenomenon which presents itself to man, suggests to him a new word. So the language becomes immensely rich in roots, in intricacies of all sorts, to the extent of having, as in the Society Islands, three different words to designate the tail of a dog, the tail of a bird, and the tail of a fish! It is because the mind of man as yet only grasps details, and can neither comprehend nor express synthetic ideas. For example, in the case we have just cited, man has not yet been able to separate the idea "tail" from that of the animal to which it belongs. Therefore this disconcerting richness of the primitive languages allows of their expressing only a very small number of ideas.

But this chaotic accumulation of roots necessitates before long a new principle—the roots combine and take additions; this is the beginning of a work of elimination, which little by little, while diminishing first the number of words, then their complexity, greatly increases the flexibility of the language. It is thus that modern German, with twenty times fewer roots and many times fewer rules than the Aryan from which it (like the

greater number of the European and Hindoo languages) is derived, is able to express twenty times more ideas.

To build up an auxiliary international language it was logically necessary to adopt, and at the same time accentuate, this principle of simplification and enrichment by analysis. This is what has been done in all systems, but in Esperanto it is carried to its actual maximum, so much so that its grammar is no more than a "key" of sixteen absolute rules, so simple and ingenious that with a few hundred "roots," and from thirty to forty prefixes and suffixes, one may form several thousand words and very easily express shades of meaning which cannot be expressed by living languages or by other artificial ones.

That which takes the place of grammar in Esperanto has its origin in logic, because that was the means of making a rich language and of rendering it easy for study and use. What was necessary for the vocabulary was simplicity. This problem has been solved by the principle of the greatest internationality for all the radicals—except when it has been necessary to avoid homonyms (words identical in sound but with different meanings).

"But," the universal-suffragists will say to us, "since you have adopted the principle of the greatest internationality for the vocabulary, why have you rejected it for the grammar?" We reply: "One of the indispensable qualities of an artificial language is facility. Now, if internationality of vocabulary gives this facility, internationality of grammar would suppress it."

Let us acknowledge, however, that Esperanto, although incomparably the best of the solutions proposed from the point of view of flexibility, richness of expression, facility in use and comprehensibility, of precision, logic, and harmony,—let us acknowledge, we repeat, that it still has certain imperfections. The fault is that our living languages have accustomed us to veritable bad habits which it is impossible to get rid of all at once. But its use will little by little become general, and it will infallibly come under the law of evolution; it will be enriched while being simplified, and we are convinced that it will become an excellent instrument of intercommunication, and consequently of fraternisation, between all the peoples of the world.

It possesses already thirty-two periodical organs, among them the *Internacia Socia Revuo* already named.

For the study of Esperanto some days or weeks are necessary, according to the time devoted to it, the memory and ability of the student, and the number of languages he already knows.

In our opinion, the great body of Anarchists cannot much longer remain indifferent; we must cease to dwell exclusively in simple negations, and must enter into the practical phase of social regeneration; we must become united not only by community of ideas, sentiments, and aspirations, but by a common language; the march of International Liberty must not be stopped by the frightful obstacle of a multiplicity of tongues. Let all those who wish to be really useful in the organisation of universal solidarity, study, use, and become propagandists for Esperanto—our future International Congresses must be carried on in an International Language.

This article on Esperanto, together with an appendix giving the elements of the language, will shortly be published as a pamphlet.

TOWARDS DIRECT ACTION.

It is encouraging to see the appearance of a new paper, the *Industrialist*, the first number of which was published in June. It is now the "official organ of the Industrialist League," and is obtainable at 3 Seymour Avenue, Bruce Grove, London, N. It has a special interest for Anarchists in so far as it advocates the primary necessity of industrial organisation for the economic struggle, and follows very closely the lines of Direct Action as adopted by the non-Parliamentarian Trade Unions of Spain, Italy, and France. With such a position we have much sympathy, but we cannot at all agree that, having organised the workers in the Industrial Union and in solidarity, anything but harm could follow from a subsequent resort to Parliamentary methods. If the workers should be roused to a consciousness of their economic power, they will never stand the nonsense of Parliamentary methods. On the contrary, the next step would be to organise productive groups, so that production and consumption might commence to develop on a communal basis, and the people begin to realise the actual and not the theoretical advantages of the new life. This is a subject that needs the deepest and most serious discussion.

TO-DAY AND TO-MORROW.

Will there never be an end to this ferocious struggle for existence between men who should love one another? Shall we always be enemies, even while labouring side by side in the common workshop? Among all those who either with their head or their hand are associates in the same task, will those who grow wealthy and wealthier for ever arrogate to themselves the right to despise the others, and on their side will the latter never cease to return hate for scorn and fury for oppression? No, it will not always be thus. With its love of justice, humanity, which is continually changing, has already commenced its evolution towards a new order of things. When studying calmly the march of history, we see the ideal of each century slowly becoming the reality of its successor, we see the Utopia of the visionary take form and develop into a social necessity and the desire of all.

Already in thought we foresee the factory in a country environment, as the future will surely inaugurate. The park has grown larger; it now contains the entire valley, colonnades rise in the midst of the verdure, fountains scintillate above banks of flowers, happy children run about the paths. The factory is always there; more than ever it has become a grand laboratory of wealth, but its treasures are no longer divided into two parts, one of which goes to a minority, while the other, the workers' portion, is but a pittance of misery; from thenceforth both belong to the associated workers. Thanks to science, which enables them to make better use of currents and other forces of Nature, the workers are no longer the panting slaves of the iron machine; they also have rest and festivals, the joys of family life, the lessons of the drama, the emotions of the play. They are free and equal, they are their own masters, they can look each other in the face—none bear on their features the scar which slavery imprints. Such is the picture we may contemplate in advance as we pace the borders of some well-loved stream, while the rays of the sinking sun embroider with gold the wreaths of smoke escaping from the factory chimney. As yet it is only a vision, but if justice is no vain word this vision foreshadows the city of the future, now low hid behind the distant horizon.—From the "Story of a Stream," by *Elisée Reclus*.

THE BOYCOTT.

The Press has given publicity to what they call the "amazing boycotting experiences" of one Walter Joyce, of Castleblakeney, County Galway, for the past five months. He is the owner of 1,897 acres, 1,234 of which he "farms" himself, the remainder being held by thirty-four tenants and others. Apparently, the latter wished to purchase their holdings—the matter to be discussed by the principals in the presence of the officials of the Land League. The tenants' offer included seventeen and a half years' purchase at present rents, etc., an abatement of 7s. on the November rents, and all arrears to be wiped off. But they were met by the landlord appointing November 12 as the day to collect his rents. The tenants arrived in a body, and refused to pay without an abatement of 6s. in the £.

Then trouble began. Five men immediately left the landlord's employment, his coachman following suit a few days afterward. He was then left without a single man to do anything on a farm of about two thousand acres. The great object was to make it impossible for any one to remain in his employment, so that he must do everything himself—to make life miserable and a burden. The blacksmith who had done his work for twenty years had to refuse to shoe his horses, fearing to be boycotted himself, as he was threatened if he continued it. The local rabbit-catcher declined to carry out his written contract, as it would not be safe for him to do so. The boycotted landlord and master had to cart his own coal, seven miles away, once a month. On one occasion his animal was overloaded, and when he appealed to a man who was passing to help him he refused. His provisions he couldn't buy locally, so they came by post from a distance. On Sundays the people have shown such hostility towards him in his going and coming from church that he has had to be under constant police protection.

From the foregoing statement one can assume that landlord Joyce has had a pretty miserable time from his point of view. He has felt, and is still feeling, the lash of the boycott, a most formidable but legitimate weapon advocated by Anarchists and practised by Irish agriculturists (who probably have never read a line of Anarchism) against their oppressors. But even then it can be justly claimed that Mr. Joyce has only been

forced to work for his living through being ostracised. Instead of collecting rents he never earned, and riding, probably on horseback, over his domains to watch toilers earning wealth for him, he has been taught to feed cattle, dig potatoes, and convey coals. One sees that he bemoans the fact that he should have been made to soil his hands with work, and he now looks to the world for sympathy, for hard labour causes aches and pains. He should know that "Labour is a Virtue," for that is what wealthy moralists tell the workers.

It is not the first time, however, that the landlord class of Ireland have felt the power of the boycott at the hands of the people they exploit. One only need turn to Irish events of the early "eighties," to learn of the original policy of the Land League movement of "PAY NO RENT," which practically proclaimed itself a most effective revolutionary force, and for a time even the British Government were powerless against it, until Irish political leaders hoodwinked the Land Leaguers, and led them from their set purpose.

The lesson of the boycott can be learnt even from the operations of the capitalist class as against the workers. They have practised it in the past, and are about to exploit it in the near future when they threaten to "lock-out" the employees from their works because the latter will not bow to their terms. They lock up the tools of production, and "legitimately" starve the workers into subjection. They have money, and can afford to rest, eat, sleep, and look on, while hunger knows the masses.

R. STUART.

THE CITY BLACK SMITH.

Under the towering chimney stack
The city factory stands;
Tom Smith a puny man is he,
Like all the other "hands";
But why he works for Jones and Co.
He hardly understands.

His air is anxious and forlorn,—
A poor downtrodden man;
He has a wife and children four,
And earns whate'er he can;
But just to get them food and clothes
He needs must scheme and plan.

Week in, week out, all day and night
You can hear the furnace roar;
And still he toils with dripping sweat
That runs from every pore.
But while he's poor, the boss grows rich,
And profits more and more

And children dragged too soon from school
Troop through the open door,
They too must toil and grind to keep
The wolf from father's door,
And sacrificing childhood's joys,
Increase the rich man's store.

He goes on Sunday to the park,
And sits among the boys;
He hears the ranters howl and bark,
He hears the spouter's voice:
"Send Labour men to Parliament,"
And he doesn't half rejoice!

For it speaks of election promises
And all the party cries,
And he needs must think of Johnnie B.,
How in that House he lies;
And the screw of a Cabinet Minister,
How many men it buys!

Toiling and often sorrowing,
Onward through life he creeps;
His never-ending task runs on,
He eats, he slaves, he sleeps.
The workhouse when his work is done
Is all the wealth he reaps.

When will the workers break the chains
That they themselves have wrought?
For by the men themselves alone
True freedom must be sought.
No longer then will free-born men
Like slaves be sold and bought.

A. RYLAND.

Freedom

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WHAT USE IS THE VOTE?

An Appeal to Working Women.

Your demonstration of June 21 will no doubt become historical, for then you gathered in your thousands in Hyde Park, many of you after having made long journeys to this so-called great Metropolis. No doubt you gazed with astonishment on the wealth and luxury of the West End; perhaps you saw with shame some of the poverty, misery, and degradation with which this "great city" is overflowing. However that may be, you were certainly filled with enthusiasm for the cause that brought you here, and many of you are doubtless prepared to do more than demonstrate—are prepared to suffer contempt and imprisonment for the cause you are now agitating for—the right to vote.

Some of you have already shown that courage, and now that your organisation is becoming strong, the hypocritical Press begins to applaud you, after insulting you, and the Government begins to fear you, after putting you in gaol.

Your leaders will tell you that victory is in sight, and perhaps they are right. But when the victory is won, what will you have gained?

You answer: "The right to vote, which men already possess." Yes, the "right to vote"; but what does that mean, and what will it lead to?

Now we as Anarchists ask you to consider without prejudice the few words we have to say. We, as well as you are fighting for freedom. But we want the freedom that is needed by all and can never again be lost. Anarchism alone ensures that. Hence it is that the ruling classes denounce us to you. The vote will no more gain liberty for you than it has gained it for men. The reason why is plain enough.

You are working women most of you, who even if you do not have to slave for a wage yourselves, at least know what the struggle for existence means through the experience of your fathers, your brothers, or your husbands. That struggle falls as heavily upon you as upon them through the cares and worries of domestic life. And in times of unemployment, of lock-outs and strikes—all brought about through the greed of the masters—the suffering you have to face, with the children crying for food, is more cruel and bitter than the burden that falls on men.

Is it not plain that after all the question you need to consider most seriously is how to secure for those who produce the wealth a fair share in its enjoyment? For you must remember that those of you who toil in the factories, in the mills and elsewhere are those who are helping to create the great wealth of this great country, and are getting in return a miserable wage that always keeps you poor, and in the case of adversity soon leaves you at the mercy of "charity" or the workhouse.

Do you imagine for one moment that the vote is going to alter all this, or even make life endurable under a capitalist system that makes slaves of us all to-day? If you think so, just ask yourselves this question: Why is it that working men, many of whom have the vote, and even have their "representatives" in Parliament,—why is it they are still at the mercy of their masters? Why is it they are still overworked on railways, in mines, in factories? Why is it that the little they have gained in better conditions, higher wages or shorter hours has always been gained by their Unions, and never through Parliament? There is only one answer to all these questions—

THE VOTE IS USELESS TO THE WORKING CLASSES!

It is only useful to the middle classes, who rule the workers and control the Parliamentary machine.

Of course, it will be said that when the workers know how to vote they in their turn will control the machine. But this is the greatest delusion of the present day. They will never control Parliament sufficiently to achieve their aims without a revolution—a terrible revolution that would cost more lives than would the taking over of the land, the factories, and the railways, to begin a Socialist society.

And this is the question you working women need to study: "How shall we emancipate ourselves from the control of the masters?" not "How shall we vote?"

You need to hold and enjoy the wealth you create.

You do not need to put over yourselves ambitious women of the upper classes to make more laws.

Help your fellow-workers of both sexes everywhere to learn the truths of Anarchist Communism, which means free co-operation amongst all workers for the use and enjoyment of the wealth they create, without submission to laws and governments which crush us to-day. That alone will bring freedom and well-being for all.

The above article, with a few slight alterations, was printed and distributed by the "Voice of Labour" Group at the Women's Suffrage demonstration on June 21.

To the Anarchists of the Whole World.

COMRADES,—

For a time the Czar and his Government have silenced the Revolution, and not content with the legal murders of the courts-martial, are now busy massacring in cold blood those they have taken prisoners. In this wholesale butchery it is the Anarchists who are suffering most, hundreds of our comrades having been shot and others consigned to terrible underground cells. When attempts have been made to escape from these living tombs, some have been shot and others court-martialled. But of all the massacres that at the prison of Ekaterinoslav was the worst. On May 12 a few comrades tried to blow out the wall of their cell with dynamite, but failed. Then Comrade Nagorni rushed out and shot at a warder who tried to stop him, climbed the roof, and finding escape impossible, fired on the warders below, and then shot himself.

Only Nagorni and Ivanoff made this attempt, yet sixteen more were shot at once; others ran to the kitchen but were found and shot. The soldiers, like infuriated beasts, went shooting into the cells left and right, and the death-roll was enormous. All the dead bodies were collected and thrown down into the yard below, and the governor thanked his subordinates for their "good work," amounting to 32 dead and 40 wounded, of whom 7 were dying. The remaining 900 prisoners were searched, stripped, and flogged. Their food was taken from them and they were not allowed to exercise in the yard. The dead were buried with as little noise as possible, as the authorities feared the workers of the town would demonstrate, because these methods had caused much excitement among the proletariat of Ekaterinoslav. Most of the murdered were working men who had been arrested as political offenders, and were destined to be victims of the scaffold or the inquisition. Our comrades who were wounded have now been handed over to be tried by court-martial, and we expect more executions, more dead, and more bloodshed.

We now appeal to you, comrades of other countries! We hope that you will condemn the actions of the tyrannical Russian Government. Organise protest meetings and demonstrate in front of the Russian Consulates. We send you our brotherly greetings. Down with the tyrants! Down with State and Capitalism! Hurrah for the Russian Revolution! Hurrah for Anarchism!

THE WORKERS' ORGANISATION OF ANARCHIST COMMUNISTS,
Ekaterinoslav, May 26, 1908.

Anarchist Communist Annual Picnic and Conference.

BANK HOLIDAY, MONDAY, AUGUST 3.

The Rendezvous will be

HADDON HALL, DERBYSHIRE.

1½ miles from Rowsley Station, 2 miles from Bakewell.

Tea at 4.30 prompt. The Conference, which this year will be of unusual interest and importance, will be held at 2 o'clock on the river-bank, near the Hall. Comrades may obtain further particulars from A. GORRIE, 4 Brazil Street, Leicester.

JOHN TURNER'S VISIT TO NORWICH.

At last we have had the long-expected visit of John Turner, he arriving here on Saturday, June 6. The weather being unfavourable, made us decidedly anxious for the morrow, which fortunately turned out much better than we expected.

On Sunday afternoon Turner addressed a meeting in the Market Place, his subject being "The Tendencies of Trade Unionism." He commenced by dealing briefly with the history of Trade Unionism from Robert Owen's period up to the time when the new Trade Unions were formed, the benefits these new Unions gained for Labour, the spirit that actuated the movement, and which was finally destroyed as a result of the leaders entering into politics. Up to this point he had a very attentive hearing from an audience nearly half of which was composed of political Labour men; but directly he spoke of Labour leaders entering the political field when they knew of the additional salary to be had, there were protests from some in the audience who evidently did not relish their idols being attacked. Unfortunately, this has always been the case. We destroy some gods only to set others up in their place, who in their turn enslave their worshippers and are as difficult to remove as their predecessors. Turner concluded by pointing to the utter failure of political action everywhere, mentioning Australia as a fair example.

At the finish of his address we had some questions. After these had been answered, the meeting was open for opposition, which was soon forthcoming from the secretary of the I.L.P., who very warmly defended the above-mentioned idols, and denied the failure of the Australian Labour Parliament. If it did fail, it was because it had not sufficient time given it to effect anything. (Here he must have been in ignorance of what Tom Mann and others have said of the Australian Labour Party.) He also mentioned old-age pensions, the reversing of the Taff Vale decision, etc., which, he said, were due to the presence of the Labour Members in the Commons. His opposition was fairly intelligent and well meant, although somewhat spoilt by the bitterness with which he expressed himself. Turner in his reply stated that the kind of opposition they were now receiving was offered twenty years ago by the Radicals and expressed in the same spirit; and in answer to the excuse that the Australian Labour Party had not sufficient time, reminded them of what the Commune had done in as many weeks, further telling them that this was the same excuse the Liberals offer for not performing their promises. His reply was appreciated by those in the audience who put principle before party. The meeting, which lasted two and a half hours, was very successful, we having a good collection and a fair sale of literature.

In the evening he lectured at the Labour Church to about two hundred people on "The Aims of Anarchism." The lecture was instructive both to Anarchists and to those who were not, many of them hearing Anarchism for the first time. He commenced by explaining what Socialism was, claiming that while 99 per cent. of Anarchists were Socialists, many Democrats were not. He then explained what Anarchism was, first removing the misconceptions that surround the word itself,—Anarchy, without chief or ruler, monarchical or democratic. Our opponents inferred that as Anarchy meant without government, it necessarily meant disorder, forgetting that wherever government exists, there disorder exists also. Turner further stated that while Anarchists object to man-made laws, no one but a lunatic would be opposed to the laws of Nature. He concluded by showing the advantages of voluntary associations over compulsory ones; how our enjoyment of life is made up of the former, as, for instance, the numerous clubs, unions, and societies voluntarily organised for recreation, amusement, and instruction; also the work of co-operative bodies of one description or another gave excellent examples of free association. Our comrade spoke for about an hour, the audience listening attentively throughout. After the address there were questions and opposition, but they were entirely different to what they had been in the afternoon, and offered in quite a different spirit. In fact, the speakers were most courteous and kind in their manner throughout.

Turner created such a favourable impression that after the meeting he was invited by the members of the Labour Church to lecture for them on some future occasion, the subject, I think, to be "The Historical Side of Socialism," which I hope he will accept, as although his visits may offend some, he will not offend any who really have the cause of the people at heart, although they may disagree with him at first. In fact, I may say that since his visit many have told us that they would very much

like to hear him again; and should his visits or those of any other comrade create any soreness or sever any early associations, we shall be sorry, but we cannot help it, as we intend to have the truth told as we see it. Besides, we want to hear Socialism as we used to hear it from Morris and others years ago, and which we so seldom hear now. We therefore intend occasionally to have visits from comrades for that purpose in order to teach the people the whole truth—namely, that no politicians, of whatever school, will help them. They must save themselves, for they who would be free, themselves must strike the blow.

A. B.

SOCIALISM AND CHRISTIANITY.

In our last issue Comrade Ryland, taking exception to our remarks on the mistake of mixing up Socialism with Christianity, says he fails "to see how Jesus can possibly be regarded as having been opposed to the best interests of the workers."

Now our friend is clearly entitled to his opinion as to the character of Jesus and his influence on mankind, and we are quite convinced of his absolute sincerity in the position he takes up. But as nearly nineteen hundred years have passed since His days, the problems presented to us are hardly akin to those that surrounded Him, and the knowledge gained during those centuries—gained, be it remembered, at the cost of untold suffering and persecution inflicted by Christianity on the best of mankind—has offered solutions which must have been as far from His thoughts as are the years that separate Him from us.

From this arises all the confusion as to what was really meant by the words He used. We can only read them as we would read any others; and if we protest against preaching poverty, humbleness of spirit and non-resistance, it certainly does not follow, as our comrade implies, that we are left to advocate "greed for wealth, conceit and contempt for the 'lower' classes, and a spirit of revenge and hatred to build up our Anarchist Communism."

We know there is enough wealth properly directed to feed, clothe and house all who live in poverty. So let us preach that, whatever Jesus may have said. We know that humbleness of spirit is largely the outcome of economic servitude. So let us preach economic freedom and the dignity of human individuality, no matter how we interpret the Sermon on the Mount. In other words, let our Anarchist Communism rest as it must on science and knowledge, reason and justice. And let the teachings of Moses or Jesus be treated with the same discrimination as we would use about Socrates or Plato, or any other great teacher of the past.

Let us add, in conclusion, we have nothing but admiration for our Cotswold Anarchist friends who have "turned their backs on the middle class," and are living by the labour of their own hands. It is such sincerity and courage that gives us all hope for the future.

PROPAGANDA NOTES.

[Reports of the Movement are specially invited, and should be sent in not later than the 25th of each month.]

MANCHESTER.

The Progressive Group is indeed doing some good work in carrying on the English propaganda. Our open-air meetings in Stevenson Square are held regularly at eleven on Sunday morning and three in the afternoon. We have good speakers from all the provinces, and are always able to explain our Anarchist principles to the good and attentive crowd that we always have. The comrades are very active in selling FREEDOM, and we are glad to say the sale is increasing every week, as is also the case with other Anarchist literature. We only wish that comrades in other parts of England, wherever there is a chance, would hold open-air meetings, sell our literature, and by so doing open the eyes of the English workers, that they may thus learn the true and only way to better their condition. We are not making them promises like the politicians, but are trying to make them understand how Direct Action will give them the power to act for themselves.

B. ISENBERG, Secretary.

BIRMINGHAM.

I returned from America a few months since, having seen many well-known comrades. We had one or two rather discouraging meetings, but only in the sense of police interference, otherwise all or most meetings were crowded. Later during the winter, when there is more time, I may write you about the American movement, etc. Just now I am conducting an open-air propaganda in Birmingham—Saturday and Sunday evenings, at seven p.m., in the Bull Ring. Sunday evening is a fixture.

It occurs to me there may be some comrades, either in Coventry or

say 20 miles around Birmingham, who for various reasons cannot speak on the whole ticket in the open air. Well, I shall be glad to cycle over and address any meeting any evening or Sunday morning (not Sunday evening) at my own expense. Further than 20 miles, third class rail. My subjects are "Anarchy, its Philosophy and Ideal," or "Anarchist Communism," etc. I am willing to speak to Socialist societies or any society, only I cannot speak on Socialism or the society's creed.

There are several comrades who are gradually making themselves known. Later on something may be done with FREEDOM and your pamphlets, and should there be any profit thereby it could go to renting a room for the winter evenings.

Last night (June 21) the crowd must have numbered about a thousand, with the usual supply of police, uniformed and plain clothes. My address lasted nearly two hours, and the questions were to the point and of an intellectual nature. The police are treating me very well so far, and some listen attentively.

CHARLIE KEAN.

A. DESPRES' REPORT.

Although Comrade Isenberg will send you a report, I should like to add my personal experience of the work in Manchester. The Progressive Group has during the last month done splendid work, and has every reason to be proud of it. On May 31 our Comrades Kavanagh and Bevan visited them, holding some very successful meetings with the assistance of the local comrades. On June 7, as per promise, I spoke for them, Comrade Coates opening. Results: Attentive audiences, large quantities of literature sold, and collections made. On July 14 our Comrade Kavanagh was the speaker, being ably assisted by our old Comrades Rounds, Coates and Cohen. A healthy discussion ensued, which ended in Comrade Kavanagh agreeing to debate with Comrade King of the S.D.P. re the merits of the citizen army. This debate was arranged to take place on June 28, too late for this issue, but I will send a brief report of same for next. On June 21 I was again their speaker. Keep on with your good work, comrades, and Manchester will once again take its foremost place for its propaganda work and its speakers.

The Liverpool Group has once more proved its virility by holding some very successful outdoor meetings at the Wellington Monument, and as a proof of the interest taken, the complete stock of literature held by Comrade Smith (our local wholesale agent) has been sold out.

Our Leeds comrades keep the flag flying by holding meetings and giving opposition to both I.L.P. and S.D.P., our evergreen Comrade Soleil doing yeoman service, with the able assistance of Comrades Goldberg and J. Levy; whilst our Comrade A. Kitson (who is travelling in the south) writes me he has already held some very successful meetings, and intends holding more wherever possible.

Will comrades let me hear from them as early as possible re suggestions for discussion at conference to be held at Haddon Hall, near Rowsley, August Bank Holiday? All correspondence to be addressed to A. Despres, 10 Bamber Street, Liverpool.

WANDSWORTH.

A good debate on Direct Action to a full room took place on June 26 at the Wandle Schools, Garratt Lane, between our Comrade W. Underwood and H. Dubery, of the Independent Labour Party. Many questions were asked our comrade on the subject and the answers seemed to give satisfaction. The meeting closed by singing the "Red Flag," and giving three cheers for the Social Revolution.

LITERARY NOTES.

The Conspiracy of the Privileged. By a Reconstructionist. 10 cents. Published by Commonweal Workers, 231 East 77th Street, New York.

In this we have a most excellent pamphlet, and one which we trust will be widely read. Although applying more particularly to the United States, its contents may be studied by all English readers with great advantage. Its clearness is admirable, and the calm spirit in which political and economic questions are discussed ought to recommend it even to timid souls who dread even the very name of Socialist or Anarchist.

The author, in discussing the situation, points out how "barefaced despotism is practically governing in America," and instances the powers conferred on the postal department over second-class matter, which, as he says, amount to a censorship of the Press which could only be equalled in Russia. He discusses the power of the Trusts, the brutal reactionary spirit of Roosevelt, militarism, the Church and Free-thought, and Socialism and Anarchism. He makes a splendid defence of the Anarchist position as against its traducers. He quotes John Most and Kropotkin, and makes a final appeal in favour of Anarchism. One of the best sentences in the book is this: "Law, then, is an artifice foreign to the structure of natural organisation; it is a crown of thorns pressed on the head of the vital interests of humanity."

Problems and Perils of Socialism. By J. St. Loe Strachey. 6d. London: Macmillan and Co.

One wonders how a man holding the position of editor of the *Spectator* could risk his reputation by publishing anything so ridiculous as this collection of "Letters to a Working Man." Yet perhaps for

the very reason that he edits this organ of capitalism we should expect the 125 pages of absurdities which he gives us. It is all so flat, stale, and unprofitable, such an unending display of "reasoning" in the vicious circle enveloping the capitalistic mind, that we may be sure the few who are unfortunate enough to buy it will never read it.

He is attacking State Socialism for the most part, and of course has no difficulty in showing how tyrannical such an attempt to administer Socialism would become. Yet he is all for the State when it agrees with his capitalism. But his ideas of the economics of Socialism can be gathered from the following:—

"The Socialist would confiscate private property, and dole out to each individual a subsistence portion. But in order that there shall be something to dole out, the inhabitants of the Socialistic State will be compelled to work. Compulsion, in a word, will become the ultimate motive-force of the machinery of production under Socialism, just as under our present system it is self-interest."

After this we will leave him alone in his glory.

William Godwin and Mary Wollstonecraft. By Victor Robinson. Published by The Altrurians, 12 Mount Morris Park West, New York City.

This small pamphlet of 22 pages (the first of a series of "Lives of Great Altrurians") can hardly be expected to give even the barest details of the lives of two such people as William Godwin and Mary Wollstonecraft. As a matter of fact, we get here just enough to arouse a deep interest in them, and almost compel a further acquaintance with their life-work and the influence it has had, and still has, on the deepest of social questions. There was something phenomenal in both their lives, and "A Vindication of the Rights of Woman," as well as the "Enquiry Concerning Political Justice," could only have been the fruit of two minds of altogether exceptional power and capacity.

The pamphlet is excellently printed, and contains portraits both of Mary Wollstonecraft and of Godwin.

A Green Garland. By Victor B. Neuburg. 1s. 6d. net. London: Probsthain and Co.

This collection of poems is not of special interest from an Anarchist point of view, but they indicate a marked and promising possession of poetical feeling by the author. There is more than ordinary merit in "The Garden of Youth," "The Swan Song," "An Agnostic View," and some others that might be mentioned. The best amongst all, however, to our mind, is "Carmen Triumphans," written to commemorate the Freethought Congress in Rome in 1904. We quote the concluding lines as having the true poetic ring:—

"Flash out, O Sun, widely upon the morn!
Let our wild shouts be echoed in the wide!
Let priests and gods be scorched in the world's scorn,
Or sink, all useless, in the flowing tide!
Tomorrow! Ah, tomorrow we will ride
Adown the forward path and eager fling
Laurels to dreamers of the Dawn, who died
To give us this new Life, this nobler Spring.
Forward in joy we ride; the reign of Man we sing!"

Qu'est-ce qu'un Anarchiste? Par E. Armand. 1 fr. 50 c. Paris: Editions de *L'Anarchie*, 22 Rue du Chevalier-de-la-Barre.

For those who read French this pamphlet can be recommended. It is exceedingly thoughtful and well-reasoned. It discusses the position in which an Anarchist finds himself placed in present society, his attitude towards the State, the various reform movements, and the like.

Books Received.

Religion and Sensualism as Connected by Clergymen. By Theodore Schroeder. 16 pp. New York: 63 East 59th Street.

The Religious and Secular Distinguished. By Theodore Schroeder. 8 pp. Same address as above.

Vers la Russie Libre: Etude sur la Révolution Russe. Par D. A. Bullard. Traduction de A. Pratelle. 40 c. Paris: *Temps Nouveaux*, 4 Rue Broca.

The Distribution of Livelihood. By Rossington Stanton. 6s. net. London: C. O. Farwell, 42 Craven Street, Strand.

ANARCHISM.

By DR. PAUL ELTZBACHER. Translated by S. T. BYINGTON.

With Seven Portraits.

An impartial and unbiassed study and analysis of the doctrines of the leading Anarchists of the world from Godwin downwards, with extensive extracts from their works. This is perhaps the best survey of the subject yet written. The contents embrace:—1. The Problem. 2. Law, the State, and Property. 3. Godwin's Teaching. 4. Proudhon's Teaching. 5. Stirner's Teaching. 6. Bakunin's Teaching. 7. Kropotkin's Teaching. 8. Tucker's Teaching. 9. Tolstoy's Teaching. 10. The Anarchistic Teachings.

6s. 6d. net; postage 4d. extra.

FREEDOM Office, 127 Ossulston Street, London, N.W.

INTERNATIONAL NOTES.

Germany.

Quietly, yet surely, the Anarchist idea is spreading through the country—of the larger towns Berlin being especially active, in spite of the suppression of literature by the authorities. New groups are constantly forming, and Antimilitarism is preached for all it is worth. The Prussian Government's sole bulwark being its army, Antimilitarism savours to it wholly of sedition, and terrorised at the fear of its legions fading into a thin blue line the military authorities not only endeavour to stem the tide at home, but see to it that their neighbour Holland also takes precautions against the common enemy of rapine and slaughter. Thus recently, at Prussian instigation, the Dutch Government has dissolved an Antimilitary Group at Amsterdam, after prosecuting and fining its secretary and treasurer.

Scandinavia.

The Swedish Government is proposing a decree to crush out the Antimilitary idea which here also is spreading rapidly. In Sweden the circulation of Antimilitary or Libertarian literature among the troops is to be punished by fine or imprisonment, the Conservative Press even demanding that recruits bitten with Antimilitarist sentiments should be formed into disciplinary corps, and sent to the far north by way of reviving a martial spirit. Norway and Denmark equally endeavour to baffle the now world-wide disfavour of standing armies among the proletariat. While employers of labour have formed a coalition to fight Trade Unionism, both in Norway and Sweden they have decided on a great lock-out of agricultural labourers, Denmark undertaking not to employ men who present themselves from either country and *vice versa*, for already in Denmark 3,000 agricultural workers are locked out owing to a dispute with landowners.

Russia.

The quality of the Red Czar's clemency and that of his officials is well shown by the following incident:—During the peasant revolt of 1905 a man named Lust was arrested and sentenced to death by court-martial. He was immediately escorted to some waste land and shot by a squad of twelve soldiers, every bullet penetrating his body, but miraculously missing vital parts. Hurrying back to quarters the soldiers omitted to ascertain if their victim was dead, with the result that, wounded as he was, the poor fellow on recovering consciousness was able to drag himself to a cottage near by, where he was safely sheltered and nursed by its owner, an old woman. For several months he lay between life and death, but finally, thanks to the tender care of the old peasant, recovered. He was hidden by her for two years, then thinking himself safe he left her cottage, but only to be recognised by the local police and at once flung into prison. Brought before the court he was sentenced to two years' imprisonment, but struck by his escape from death his judges forwarded an appeal on his behalf to the Czar. The case coming first before the Court of Appeal the application was returned with a prompt refusal to permit of its going further. Weak and ill as he still is, the Czar's victim must spend the next two years in prison.

Items regarding the massacre of prisoners in the gaol at Ekaterinoslav two months ago are slowly leaking out. It seems that only two men attempted to break out, but after despatching these the guards began an indiscriminate slaughter of the helpless inmates at their mercy. A group of 16 political prisoners were shot down as they stood. The rest fled into the kitchen, where they were followed and killed or wounded as struck the fancy of their armed pursuers, those supposed to be Anarchist-Communists being, however, singled out for death. After that, drunk with blood, the guards fired indiscriminately into the cells, throwing the dead into the prison court, where they were viewed by the officials, the governor thanking his men for their "noble work." There were 32 corpses and 40 wounded, of whom seven subsequently died. The remaining 900 prisoners were then stripped, searched, beaten, deprived of exercise, food, and otherwise punished. The dead were buried secretly for fear of reprisals by the city workers, who threatened demonstrations on hearing of the massacre. This is one side of the medal; on the reverse we read:—"The deck of the beautiful yacht presented a most animated and brilliant appearance. Amid the salvo of cannon and fluttering of pennants King Edward and Queen Alexandra warmly and affectionately embraced the Czar and the members of his family, while smiles of goodwill and happiness wreathed each royal countenance." But then Nicholas II. is of course an angel compared, let us say, to the Sultan!

France.

Fourteen comrades have been condemned to three months' imprisonment at Bourges for Antimilitarist propaganda. In spite of arbitrary methods, however, the movement grows apace, if official and military records are trustworthy, as the following statistics accredited to the Minister of War prove:—In 1904 there were 2,136 deserters from the French army and 4,700 men who fled the country to escape military service; in 1907 there were 3,437 deserters and 10,600 who chose exile to carrying a musket. Similarly in the navy the desertions have quadrupled within a few years.

Vigneux, a little town on the Seine near Paris, is the most recent scene of police violence, where the gendarmerie fired upon a band of

strikers who had elected to hold a meeting in a hall, killing two by firing through the windows and wounding sixteen. All along the river up to Paris there are sand and gravel quarries, owned by various companies. Lately the quarrymen employed to excavate these valuable deposits, which enriched the shareholders only, struck for better conditions and the recognition of their Union. The strike was being peaceably conducted when on June 2, owing to police provocation, there was a street struggle in which a worker was injured. His companions carried him into a hall, and held a meeting of protest. While thus engaged the gendarmerie, under pretext of wishing to arrest the injured man, endeavoured to penetrate into the hall; being baffled in this they retired a few yards from the building and deliberately fired 80 rounds of ammunition through the windows with the result stated. Before this the police had been overheard to say they would end the strike, and apparently these were the gentle and just means by which they meant to do it. Moved by this bloodshed the tender hearts of the quarry owners constrained them to offer certain concessions to their employees—these have been refused, and the strike continues. The matter being brought up in Parliament Clemenceau naturally shielded his police; 407 votes to 59 vouched them blameless. Of course it was regrettable that they tried to force their way into a private and legal meeting, but when they have to deal with refractory workers a prejudice against them is formed in their mind, and to lose patience is natural to police as to other men. So the French Parliament whitewashed its Cossacks, as does every Parliament. Even the English War Secretary admits that "the law of England, *being Socialistic*, aims at the good of the community before that of the individual, and the individual must be shot down rather than that he should be allowed to interfere with the good of the community." The community of the rich is understood.

Italy.

The situation at Parma does not improve. In one populous quarter of the city barricades have been erected to keep off the troops who now fill the city. The gas and electric supplies have been cut off, and in retaliation sharpshooters have been mustered at points where they can threaten strikers if these attempt to climb roofs for the purpose of stone throwing. In the district around blacklegs are hunted down and many cornfields have been fired. The solidarity of these poor agriculturists is said to be wonderful, seeing that as yet they know little of combination through Unions. In some cases the blacklegs have gone over by the train load to the strikers sooner than stand against them. With the prospect of losing their harvest the landowners are forming a committee of pacification, with the aid of the mayor and other influential citizens, for the purpose of treating directly with a proposed committee of strikers. The latter, however, decline to do anything in the matter unless the demands already sent in to the landlords are granted. They are ready to discuss a board of reconciliation, but their just demands must first be conceded. Meanwhile over 300 arrests have been made, there have been several struggles between strikers and troops ending in bloodshed, and the entire province is up. A general strike in Italy has been mooted, but the officials of the Labour Confederation hang back from proclaiming it as yet—nothing must be done without the order of the Central Committee! So far this strike of 40,000 peasants has lasted three months.

Australia.

May Day at Melbourne provided a lively time for Comrade Fleming, whose oratory seems always to attract larger open-air audiences than the Socialists can gather around them. On this occasion he stole a march on the latter, and was already installed in Flinders Park when they reached it. His banner, inscribed with the motto *No God, No Master: Long live Anarchy*, as usual sent his Roman Catholic hearers into a frenzy. It would appear that organised bands of this religious persuasion make a point of endeavouring to break up his meetings—and incidentally to break open his head—but so far have not succeeded in their double programme. On this occasion not only was Anarchy mobbed, but a real "Britisher" was howled down when praising Britain's rule, and "a mention of the Union Jack was greeted with howls," while an old man who tried to defend Christianity was almost trampled on by the same crowd of enlightened colonials. In spite of stone-throwing and rushes at his platform, Fleming kept things lively for two hours, his only mishap being a crushed hat. Other comrades, however, fared worse—two (one a woman) being cut by glass. In the end the police interfered and arrested two of the ringleaders.

United States.

A new Bill respecting mail matter—specially framed against Socialist and Anarchist literature—will soon become law. A comrade writes that very soon the postal authorities will be made the censors of all that passes through their hands. The term "immoral" is to bar out every publication that incites to arson, murder or assassination, or that suggests, advocates, or approves the abolition, overthrow, or destruction of any and all government. "That will put the press under the heels of a Caesar," remarks our comrade. The Postmaster General will now have the right to suppress any radical paper, and his definition of the term "Anarchist" will be final.

The New Jersey Legislature has gone one better. It has just ordained that "any person who shall in public or in private, by speech, writing, printing, drawing, or by any other method, threaten to take or try to take the life of one or several individuals, will be recognised

guilty, and as such under a penalty of 15 years' imprisonment or 5,000 dollars fine, or both." The State of Illinois also is seized with nervous panic, and decrees that "any person who shall excite people to violence or murder in the State of Illinois, or in any other part of the world, shall be recognised guilty and under a penalty. And any person who shall take part in any meeting where these ideas shall be discussed, may be sentenced to prison or fined."

Apparently the rapid increase of Socialism is disconcerting the corrupt officials of a once progressive and liberty-loving country, and the Socialist and Labour vote must be faced with medieval laws. Even the U.S. army trembles in the balance—the following reads almost like fiction, but is, unhappily for the sufferer, true:—"William Buwalda, a soldier in the U.S. army, attended several meetings of Comrade Emma Goldman and shook hands with her at the close of her last lecture. For this crime he was arrested, tried by court-martial, and sentenced to five years' hard labour, notwithstanding the admission of his superior officers that for 15 years he had been an exemplary soldier." Owing to the general outcry, the sentence has since been reduced to three years. Militarism is as rampant in the New Country as the Old. Meanwhile the comrades are working to arouse public opinion on behalf of General Funston's victim, and so secure his release.

A CHINESE ANARCHIST PAPER.

A sign of the rapid development of ideas in the present day is the fact that we are able with great pleasure to welcome the appearance of a Chinese Anarchist Communist paper. It is entitled *Equity*, and is published three times monthly in Tokyo. It prints, in English, in its first number the following *résumé* of its aims and objects:—

GENERAL OBJECTS.

1. To realise internationalism, abolishing all the national and racial distinctions.
2. To revolt against all the authorities of the world.
3. To overthrow all the political systems of the present time.
4. To realise communism.
5. To realise absolute equality of man and Asia women.

Correspondent department, No. 21, 6chome Iidamachi, Kojimachiku, Tokyo, Japan.

CHINESE ANARCHIST IN TOKYO.

Chinese revolutionists, having heretofore only aimed for political revolution pure and simple, that is the overthrow of Manchurian Government, knew nothing of Anarchism. Though lately some of them propose a measure of land-nationalisation, it is only a kind of state-socialism.

When Madam Ho Chin published "Tien Yee" in Tokyo, last year, Anarchism was taken up as its aim at the first time.

Then on August of last year, Lieu Sun Soh and Chang Chi started a lecture meeting of socialism in Tokyo. They declared in the first meeting that they take especially as their principle the anarchistic tendency among many sects of Socialism; their aim is in Anarchist Communism; their tactics of revolution are resistance of tax-paying, desertion of soldiers, and strike of labourers; their methods of propaganda are lectures and speeches, publication of papers and books, and wide scattering of pamphlets and leaflets. Among the Chinese students in Tokyo, this declaration was accepted with great approbation. The meeting is held regularly twice a month, and very well attended. This paper "Equity" is now published as the organ of the Anarchist group of Chinese in Japan, whose name is the "Chi-min shie" association.

The following notice, which is translated from Esperanto, appeared in No. 2:—

"Like all the revolutionists, we are very poor, and cannot subscribe to all the Anarchist papers. As you can see, our paper has a small international section, written in English and in Esperanto, so the foreign comrades can receive our news monthly. We hope that the Anarchist papers will exchange with us."

MONTHLY ACKNOWLEDGMENTS.

(June 4—July 2.)

FREEDOM Guarantee Fund—W. M. Stroud 2s., H. Glasse 5s., A. McL 5s. 6d., W. Cohen 2s. 6d., R. C. 6d.
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Liverpool Group 5s.

J. McARA FUND.

B. Ward 6d., Liverpool Group 1s., Balance of Literary Evening 4s. 3d.

VOICE OF LABOUR.

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COMRADES GOING TO CANADA

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