



The Hiring Soldier.

See! He stands in coat of red,
Trim and beardless, full of pride;
Gaudy cap upon his head,
Gaudy stripe adown his side;
He, the fatal words hath said:
Is a moral suicide!
Is there room for pride in this?

Done has he with right and wrong;
He's a burnished war machine;
To the state doth he belong;
Fearful harvests he may gleam,
Slaying freedom for the strong
'Neath a patriotic screen.
Is there room for pride in this?

Are his cold palms crimson stained?
What cares he, his people win!
What cares he if tears have rained,
'Tis the Statesman's, not his sin.
He hath approbation gained,
And been feasted by his kin!
Is there room for pride in this?

Only room for grief and shame
For his manhood crucified!
For the soul that casts its blame
On bloated power defied!—
Seeking an ignoble fame
With a conscience bought and tied!
There's no room for pride in this!

—ARTHUR HICKMOTT.

A Teacher is Learning.

The *Houston Daily Post*, of June 20, publishes a sermon by Rev. H. D. Aves, D.D., which seems to have made a sensation; and certainly does show that, in the South as well as the North, the teachers are beginning to feel that they have much to learn. Dr. Aves' subject is the labor troubles, his text the refusal of Jesus to act as arbiter between two brothers who disputed about an inheritance (Luke xii, 13-15). His discourse might be divided under the following heads. (1) Jesus preached with the utmost vehemence against the tyranny of the rich, the corruption of the government, the unrighteousness of the unco'gaid. It was very natural that the rich, the rulers, and the respectables all combined against him. (2) But it was very natural that the poor, the oppressed, and the despised, should also see in him a "practical" revolutionist. When they found he was not that, they turned against him too; and this sealed his fate, which otherwise the dominant classes might have had some difficulty in bringing about. (3) The church of to-day is taxed with being wholly managed by the world, like the established church of Jesus' time; and the rest of the sermon is a sort of a plea for the church. (4) The church does not throw herself on the side of labor in the war with capital, partly because she sees the same fault on both sides. Both the brothers who wanted Jesus to arbitrate were greedy. Jesus saw that greediness was the root of the trouble. He saw that arbitration would not eradicate it. But he aimed at the root of evil, not the flowers and leaves. Therefore he would not arbitrate, but bade both beware of

covetousness. (5) Another reason the church does not take sides is—her own ignorance. The social problem is too complex to be solved by twenty-minute lectures. (6) Finally, the church has learned something from past experience. Religion, her peculiar treasure, is a matter of emotion. She has been, accordingly, a very emotional institution. Like Peter, alleged to be her first head, after Jesus, she has been much too ready to down the sword. But she has seen the folly of it. Her preaching hereafter will be "Put up thy sword again into the sheath; for all they who take the sword shall perish by the sword."

Most unquestionably there is a great deal of truth in all this. The theory of Jesus' mission is one quite fashionable now, and sustained by many of the accounts which have come down to us. The church is charged with having apostatized, all but a remnant, just as the seer of Patmos foretold would happen. There is not a particle of doubt the laborer does average as greedy as the capitalist and less sagacious—that in Hester street, his ambition is to become a sweater; that in Wall street, his hunger for wolf-meat furnishes the supply of lambs; that the walking delegate and the Socialist politician are interested in their personal bread, and know better than their followers on which side it is buttered; that covetousness is the root of all evil, and if the church has really set about teaching both Rockefeller and savings bank depositors that, she may well be excused undertaking more work at present. The preachers, as a rule, are densely ignorant of social problems. There is not a more hopeful sign than that they begin to acknowledge it. If they are even partly cured of bigotry—if they are not quite as rabid as they were after Comstock laws, prohibitory laws, anti-divorce amendments, and coercion of all sorts—then are we on the eve of a far greater reformation than occurred in A.D. 1517.

But is this all? Jesus, Dr. Aves being witness, was at least thought an agitator dangerous to morals and property. The entire freedom of the church from that reputation does not argue that she is acting much like Jesus. Jesus got himself so considered, as Dr. Aves tells us, because he denounced covetousness, tyranny and hypocrisy, chiefly in the places where they produce their worst effect—that is in high places; the populace went back on him, and helped to crucify him, because they found out that he had no sympathy with the same spirit in low places, and saw no good in transferring power, even if it had been practicable, from the smarter set of grabbers, bullies, and hypocrites, to the stupider. Very different has been the course of the church. She has generally backed the upper dog till he began getting under; and then, very frequently turned again and helped to rend him. In other words, Jesus was an Anarchist, who did not believe in transferring power but struck at power itself—the true object of all covetousness, as my other friend, J. Wilson, Ph. D., remarks on p. 18 of his "Life's Problems," but the church, because she wanted power herself, has always held on to the wheel which was going up hill, except

sometimes thru failure to see in time that it had begun going down. Dr. Aves speaks with feeling natural in a southern preacher, of her conduct about slavery; which certainly was a very glaring instance. But I am afraid he is rather optimistic when he says she has now learned, and makes it her business to teach, that "the policy of force never succeeds." It has always brought defeat. Anarchists teach that. The church, as far as I can see, is more opposed to Anarchism than to anything else; for the obvious reason that she wants power, which is force. At the same time, all the indications certainly are that she is getting ready for another flop; and will help, with true emotional gusts, to pick the pockets and cut the throat of our latter-day slave-owners when they have made it inevitable that some one shall do that.

The church's ignorance of social problems is no credit to her; but perhaps in that she might, with some plausibility, plead the example of Jesus (Dr. Aves will not, I hope, blame me for speaking of Jesus merely as of a man, our accounts of whom are in corrupt texts of second-hand legends; because that has nothing to do with Unitarian or other theology—it means only sticking tight to proveable facts). However, I think her resemblance to Jesus, even here, is superficial. Jesus said, "Be wise as serpents." One would hardly take the Sermon on the Mount for a politico-economical treatise; but the author of the parable about the Unjust Steward did not deprecate the use of brains. That fashion came in with the church's power, and consequent covetous desire to keep the brains for herself. Consequently, I much recommend Dr. Aves to cultivate acquaintance with the anarchistic philosophy, which he does not seem to know anything about. He remarks in his peroration that the instincts of Individualism and of co-operation are equally rooted in human nature. Anarchism alone provides for their effectual reconciliation. Perhaps he would tell me that the desire of power is equally ineradicable; and a criticaster might add that that was "inconsistent" with what he says about the policy of force. But in the light of Anarchism there is no inconsistency. The desire of power is ineradicable, normal, and progressive. But—the dominion of man over man is the ignorant barbarian's way of seeking power. The greatness of men is in their power over nature. That is founded in their knowledge. To the progress of knowledge, and therefore of collective power there is no drawback like the waste of time and energy involved in men's strife to rule each other. C. L. JAMES.

P. S. I see Livesey has been keeping you and others informed on the fraud-order hold-up of the Preferred Mercantile Co.'s mail; which has not only been partly defeated, but excited great indignation thruout the Tory (Rep.) stronghold of New England. Now, why does not every one interested improve the opportunity of the presidential election to attack the Wilman's hold-up, the *Lucifer* hold-up, and thru them the hold-up business generally in the same way? It will be long before we have another chance as good.—C. L. J.

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ANARCHY.—A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal; absolute individual liberty.—Century Dictionary.

ATTENTION.

All delinquent subscribers are earnestly requested to renew their subscriptions if they wish to receive the paper. A blue pencil mark on the wrapper indicates that the subscription expired.

In New York City Mrs. ANNIE EDELSTADT will visit the negligent subscribers, and we hope she will not spend curfew in vain.

By the Wayside.

It is only a few weeks ago when the New York *World* rejoiced over the fact that the coroner's jury investigating the Slocum disaster has "acquitted itself of the responsible task with an intelligence and a thoroughness meriting high praise." Owners of the fire-trap and the negligent government inspectors were to be punished. The verdict did more "than give an outraged public a scapegoat." It looked above the deckhand to the men at the top. But "accomplices won't pick holes in each other's coat." It was soon found that the law was powerless against the men "at the top," and scapegoats were found in the captain and the mate of the ship.

In Colorado "law and order" is still triumphant. Men are being picked up on the streets and deported, without allowing them to notify their families or change their clothes. An assayer from Cripple Creek, W. H. Morgan, president and general manager of a mining company, committed suicide on the "glorious Fourth," because he had been hounded by the military for sympathizing with the strikers. Others have taken refuge to suicide because they had been separated from their families. Yet the outraged workers have learned no other lesson from the situation than to appeal to their fellow workers "to do their duty at the next election." If they would spend the money and energy wasted on and before elections, in disseminating radical literature all over the State of Colorado they would awaken a spirit of fraternity and resistance which no military scoundrel would dare to face with impunity.

Tho hardly "back from beyond," as the Paris correspondent of the London *Star* puts

it, our untiring Louise Michel has again taken up her work for the betterment of mankind. "Now I am going back to London," she says in an interview. "I have to finish an important series of articles on teaching, and a book for my pupils. Ah! there is much to do, and so little time in which to do it, for social solidarity is coming, and tho not in my time perhaps, the era which you call Utopian and we call Just is surely dawning. The working man will, as Dupont said, hold the factory, the peasantry hold the land, the people be supreme. Yes, it is coming." Grand Louise. She knows no pessimism, no retirement, as is the case with so many of our once enthusiastic workers. "She is as bright and eloquent as ever," says the correspondent, "the toneless voice drops every now and then into that wonderful sonority which moves her audiences so strangely, and, as she talks, La Citoyenne has the same youthful gesture of revolt which carried her across the barricades, and tosses the grey curls of her wrinkled forehead with the same bold defiance as of yore."

"Altho our country may well boast of its naval and military systems," says the *Heimin Shimbun*, a Japanese Socialist weekly, "yet it has done nothing worth mentioning toward the solution of labor problems." But the editor is glad that the government has decided to take the manufacture of tobacco in its own hand, and hopes that the government will hasten to better the condition of the tobacco workers, altho the government has not proven to be an ideal employer in the arsenals, the printing trade and railways. "Laborers in government employ are as easy victims to consumption as those in private factories. . . . On the other hand, most laborers are so ignorant that they do not dare to aspire to better conditions," says our contemporary. It is a pity that the Japanese Socialists should fall into the same error that the European and American workers have embraced for so long in vain, namely, to expect help from a source which is the cause of their misery. The amelioration of the toiler's condition can be brought about by himself,—by raising his intellectual level and increasing his wants. For thousands of years the workers have in vain hoped for mercy from the hands of the oppressors. Governments have been shifted but the lot of the toilers ever remained the same: Servitude and abuse. It is not a question of law and the form of government. The whole system of exploitation must be destroyed.

Those who admonish the Anarchists that in a free society here and there an individual might be killed in the heat of passion, do not seem to realize that government is the most brutal and greatest murderer the world has ever known. Aside from the massacring of the harmless heathens in Thibet, simply because the land possesses gold and other mineral riches, a correspondent of a German daily reports the following infamy perpetrated upon the natives at New Guinea by the pious Britishers. A British man-of-war landed there, demanding the surrender of the natives who had participated in the murder of a missionary. A delegation of fifty natives approached the ship in their boats, pleading with the commander for mercy, pointing out that they had already

been sufficiently punished, and that the murderers were no longer among them. The Christian commander replied by having the guns turned on the delegation and several hundred curiosity-seekers, who had come to see the ship, and the negroes all perished before they reached the shore. "An English writer once said of his countrymen," the paper comments, "that they were sea-rovers who had painted a white cross on their flag of piracy." Altho this is applicable to all governments, the Britishers have distinguished themselves in their predatory excursions. But in their marauding expeditions they never failed to carry the white cross on the black flag; they always robbed, plundered, burned and murdered in the name of the "Almighty," "All-wise," the "supreme disposer of all good." No government has been more hypocritical, more knavish in its villanies than that of the pious Albion.

"The fundamental cause of war is over-population," says Elizabeth E. Evans in the *Truth Seeker*, which is on par with the absurd assertion that over-production is the cause of industrial panics and general depression. It certainly takes a great deal of imagination to assert that the war with Mexico, the "freeing" of the Cubans, and the "benevolent assimilation" of the Filipinos was caused by the over-population of the United States—a country whose hundreds of millions of acres of fertile land is withheld from use by speculators. "It is not lack of room nor the scarcity of provisions that has brought about these bloody wars in which thousands of men have cut each other's throats for the greater glory and profit of a few," says Jean Grave in his "Moribund Society." "On the contrary, it is these iniquitous wars to which the desires of rulers, the rivalries of the ambitious, the commercial competition of the great capitalists have given birth, which have fenced off the peoples as distinct nations, and which, in the middle ages, brought about those plagues and famines that mowed down those whom the wars had spared." So far the earth is vast enough to support everybody. Abolish government, the prop of special privileges and monopoly, and the sword will be turned into ploughshares. That in a land of plenty under-consumption—the inability of the workers to purchase their own products—rather than over-production is the cause of panics, the workers need not be told.

From all appearances the "signs of the times" in this country tend toward brutalization, perversity and obscurantism. Aside from the steadily growing arrogance and tyranny of capitalism toward the slowly awakening toilers, as now exhibited in Colorado and elsewhere, the lynching craze among so-called Christians threatens to spread all over the country, and it is only in exceptional cases where the all-powerful government succeeds in protecting the victims against the infuriated mob. While flogging has been abolished in European monarchies, in the United States people begin to look upon such brutality as an efficient means for the reforming of "miscreants." Wife-beating, looked upon as a relic of barbarism in Europe, is sanctioned here even by so-called justice. "I recognize the right of any husband, whose record is other-

wise clear, to chastise his wife when her conduct is offensive," said Judge Riley, of Louisville, Ky., in discharging a farmer who was before the court on the charge of wife-beating. "There is no other way by which he can censure her properly for certain acts discreditable to her and to him." Even the teachers of youth clamor for the rod in schools, to imbue the "miscreants" with morality and Christian principles. In the colleges and the public schools unctuous and hypocritical obscurantists triumph over the intelligent and liberal-minded. Lofty sentiments have no place in the halls of learning. "Practical" ideas—the ideas of a Rockefeller—are put forth as the guiding star of life. Mammon is the idol now in vogue. Yet there is reason to be pessimistic. While commercialism and obscurantism is running mad at the top, noble aspirations are growing up at the bottom. And again the lowly will be the harbingers of a better society.

* * *

The present strike of the meat workers again demonstrated the efficiency of the general strike; and, no matter what arguments the designful politicians in the labor movement or the sophisticated Socialist editors may bring forth against the idea of a universal strike, the intelligent workers cannot fail to see that it is the most formidable weapon available to toiling humanity. Hardly had the meat workers laid down their tools in the different packing houses in the country when both the Meat Trust and the public expressed their impotency in coping with the situation, or in averting a meat famine. And the daily press, perhaps remembering the admonition which Mirabeau hurled at the French national assembly of "Notables" in 1789: "Beware! Do not bring in anger this people, which produces everything, and that, to infuse horror into you, has but to fold its arms!" immediately set out to pat the meat workers on their back, justifying the demands of the strikers. But, as is ever the case, the workers proved again that they themselves are their worst enemy. The allied crafts remained at work in the packing houses, thus enabling the packing firms to employ scabs. Had all organized workers connected with the meat trade gone out on a sympathetic strike, the strikers would have been victorious in a few days. But the greatest obstacle in the labor movement is the ignorance of the leaders themselves. Many of them are honest and well-meaning, but have no conception as to the solution of the labor problem. Instead of striving to abolish the wage system and its pernicious concomitants, they are endeavoring to gain better conditions without injuring the interests of the employers. Hence their timidity and embarrassment. But it is not the mission of the Anarchists to impeach the toilers for their ignorance. Our task is to enlighten them, to open their eyes as to their degradation and slavery. To make them conscious of the fact that they have the power to change conditions to suit themselves. That they need only discontinue to work for others and consider the products as their own and enjoy them. But do not think that the Anarchist papers can perform this task without the co-operation of their readers. Never fail to bring your ideas before the union you have joined; distribute our literature among those

who will read; send the names and addresses of liberal-minded workers to the Anarchist periodicals, which will supply them with sample copies; and if everyone of us does his share we shall soon see our efforts bearing fruit.

INTERLOPER.

Human Inconsistency.

In a recent article in *FREE SOCIETY* Max Baginski mentions the brigade of "disappointed revolutionists" that migrated to these and other shores after the troublesome events of 1848, when the revolutionists of all Europe had indulged in a short but ill-conceived, and still worse managed (for want of solidarity) uprising.

The reaction that followed was of the usual savagery on the part of the various governments who shot, imprisoned, and persecuted such partisans of the revolt as were unable to escape to other countries. As "disappointed revolutionists" these soon sought and found bourgeois comfort in the "adopted Fatherland," and this lulled their ultra-liberal ideas gradually to sleep.

One of these was Herman Raster, for many years editor-in-chief of the once influential *Illinois Staats Zeitung*, the chief German daily of Chicago.

He dabbled in politics, then in stocks and real estate, and being thrifty the young and ardent revolutionist of twenty-one had become a petty capitalist at twice that age. At the time of the Chicago eight-hour movement in 1886, he evidently considered himself a full-fledged capitalist, and "representative business-man," for we find him at that time fighting and persecuting the disinherited and the workers (for their crime of trying to better their lot) as savagely and relentlessly as ever did his Prussian persecutors of yore.

Yet the germ of revolt must have been still in him. Or was it his conscience or remorse, or both, that made him again susceptible to sympathy for the downtrodden, when, as an old man, and suffering from an incurable sickness, in 1891, he sought refuge in an out-of-the-way health resort, Cudowa, in Silesia?

Who has not heard of the poor weavers of Silesia? Or those of Crimtschau, who recently, after valiant resistance, endurance and privations for six months, lost their strike for a settlement of their condition—a condition of semi-starvation? ("Long live the Kaiser!" I suppose was the cry of the military that drove them back with bayonets into their hunger-pens). It was the misery of these people that inspired Heine, the humanitarian and revolutionary poet to write his world-famous poem "The Weavers." Perhaps this fact secured also old Raster, who in his revolutionary days of youth must have often admired, read, and probably had learned by heart that soul-stirring song of the oppressed. At Cudowa there was a settlement of some sixty families of these abject weavers, and Raster pictured their poverty and misery in the few weeks that were allowed him before death overtook him, and adds: "But he who in the face of all this would expect to meet 'class-conscious' creatures flashing defiance at their exploiters here, will be disappointed. The fact is that when poverty has reduced human beings to what these weavers are in the social scale today, every trace of manliness, independence, or self-assertion is eliminated. They are incapable to neither love nor hate, but are ignorant and patient like a Mexican peon. Their one desire and hope is to receive or be able to earn something in charity, if only in fuel, provisions, or old clothes, or for a trifle to be able to perform some chores or service beside their scant daily wage of some twenty-five cents or less. If man or wife work together they can make thirty cents for the two in a workday of fifteen hours." (In Japan things are not much worse). "A wealthy invalid taking the waters at Cudowa offered

seventy-two cents a day for a man to wheel him about in a chair, and the one that got the job was the most envied person among the whole proletariat of the town.

"This is how the average weaver lives per diem: Rent 2½ cents, for one room 12 x 15, serving as workroom (with loom in it) and as living, sleeping, and cooking room. Bread, a five-pound loaf, made of a mixture of rye, barley and oatmeal, costing 13¼ cents. Two pints of skimmed milk, 1¼ cents. Potatoes 3¼ cents. Flour for soups, dumplings, etc., 3½ cents. Oil and salt, 1½ cents; one-half pound of butter a week at 10 cents, makes it about 1¼ cents a day. Thus we have already a total of 28½ cents, without reckoning coffee, sugar, spice, vinegar, lard, etc., for daily wants, when man and wife can only earn at most 30 cents at 15 hours weaving! How about meat, shoes, clothes? Even school books and supplies have to be bought, to say nothing of spiritual food or even a newspaper." Raster asked the man who wheeled him about in his invalid chair how often he and his family partook of meat at home. "One-half of a pound of soup meat, including the bones, about once in every two or three weeks, and at seven or eight a pound, was the answer. "No wonder" he continues, "that these poor people are eager for any cast-off old clothes from the inmates of the town sanitarium, or any other charity or menial service to be performed by them. And the winters here are bitterly cold, and coal costs 27½ cents per hundred, which is only a ten day's supply, and kindling wood is dear in proportion. Yet theft is almost unknown among these willing, good and simple people."

Yes, we have to look higher up the social scale for theft and worse—highly organized and artistically performed, strongly entrenched by laws and privileges, backed up by Gatling guns and bayonets, and everlasting "hell-fire" threatened in the bargain for the revolting slaves.

"Perhaps it is only on account of their total loss of the virtue of courage and enterprise," continues Raster, "that these folk are so rigorously honest; the only deviation from this rule is that some of them will occasionally hold out mutely the begging hand to the benevolent stranger." But why did our ex-revolutionist Raster not investigate some of the mining districts, cotton spinners, or the mortgaged poor farmers and the peons of the South in his own "adopted glorious republic," to say nothing of the legions of "hoboes" and tramps, composed mainly of the disinherited looking for work from Maine to California? All these were in evidence then, and are perhaps more so now. We must presume that, as editor and "business man," Raster could not see the world in the same light as he did when he was poor and a revolutionist. Besides, it is "good manners" for "successful public men" to persistently ignore the shortcomings and their causes—social or political—rampant at home; which they continually criticize in other nations.

F. CAMBENZY.

Letter-Box.

M. C. Yonkers, N. Y.—Certainly; "the term freedom is relative and does not signify any particular state of things," as you say; and it is for this very reason that Anarchists have no programs for posterity. Yes, I fully agree with Comrade James, that freedom means to do as you please, you taking the consequences of your actions. True, "a man who is not detected after having committed an anti-social act has no consequences," excepting his own conscience. But what consequences would there be under "restricted or equal liberty" if he is not found out? Can you not see that the proposition of restriction is absurd? Even today murderers are neither restricted nor punished unless they are caught.

J. Gros, rue Balleau 172, Lyon, France, writes: "I am anxious to correspond with American comrades who want to learn the French language, and will also fill orders for papers, books and pamphlets."

Coal Miners' Appeal.

To begin with—After listening to the supplications of down-trodden labor for a number of years in Colorado, and after using all lawful means at our command to meet and adjust our grievances with the coal operators, and having all our efforts in this direction met with scorn and disdain, or the guns and abuse of the hired poltroons of said companies (deputy sheriffs), and after being fully convinced that nothing short of a cessation of work would open the deaf ear of corporate greed, on the 9th day of November last there was a strike declared in District 15, U. M. W. of A., and sanctioned and supported by our national organization. We have had the full support of our national organization since that time, and notwithstanding fact that every effort known to man has been put forth since last November by our national and district officers to reach an adjustment of the trouble, and notwithstanding the fact that we have been subjected to the worst form of indignity that a selfish corporation and a prostituted state government could devise, executed by the most heartless tyrants in the form of military commanders and county officials, we are still ready to settle on a fair basis, but not willing to submit to a condition compared with which the lot of a black slave of the South was a paradise.

Men have been driven from their homes at the point of guns. Men have had their homes razed to the ground over their very heads.

Virtuous women have been insulted in the presence of their husbands, fathers and brothers, who, if they made any resistance, were subjected to the worst form of indignities. Men were ambushed and shot like criminals on the public highway by the military desperadoes and the thugs of the companies (deputy sheriffs) and no recourse for them.

Men were seized and thrown into military bullpens, and deported from their homes and families for no other reason than that they were union men; and their wives and daughters awakened from their sleep at the dead hour of night only to be insulted and abused by the military thugs. Men have been forced at the bayonet point to salute a flag that all true Americans revere in its province, but all hate to see it disgraced in the manner it has been in the coal fields of Southern Colorado. This and other indignities of sufficient magnitude to make the blood of an American run cold, too numerous to mention, have we submitted to.

And now, after nearly eight months of a strike in which our people have demonstrated (by their continued unity of thought and solidarity of rank) that they want something better than their present condition, our earnest appeal to the coal operators for a fair and impartial settlement of the trouble has again been met with contempt and disdain, and the only proposition they will listen to is an unconditional surrender and submission to a form of slavery that makes the American heart quail.

And there is a fair probability that conditions (unforeseen at the inception of the trouble) have arisen which will force our national organization to withdraw, or curtail, the financial support that is now coming into District 15.

We therefore issue this appeal to organized labor and sympathizers to come to our relief as quickly and as generously as possible, as we believe this is not only a fight to the death between organized labor and organized capital in Colorado, but when this is accomplished (should it be accomplished) organized capital will then enter the fight of extermination of organized labor in other fields. Therefore we take the position that our fight is your fight, and ask you as liberty loving people to contribute your mite to the end that organized labor may not be strangled in this centennial state (Colorado), and by so doing win the everlasting gratitude of the striking coal miners of District 15, U. M. W. of A., comprising Colorado, Utah and New Mexico.

Send all remittances to John Simpson, district secretary-treasurer of District 15, post-office, Box 777, Trinidad, Colorado.

Attention.

A few active comrades of the FREE SOCIETY Pub. Group met last Sunday for the purpose of considering the financial circumstances of the paper, which during the summer months, when no meetings take place, are always precarious.

Owing to the energetic work of a few comrades, the paper has made its regular appearance for the past few years, but, while they are still willing workers, their means are exhausted for the present. There is no money in the treasury and bills remain unpaid. The situation we have to face is this: Means must be procured to pay the printer and other running expenses (which have been reduced to the lowest possible level) until the fall.

The proposition which the Publishing Group has to make to the comrades and readers is as follows:

If they want the paper to continue they must get down to business, that is, pay their subscription, contribute articles, and help otherwise. If they do not like the editor, let them make suggestions for another one. Comrade Isaak has, in fact, urged the group to look for a new editor, thinking that his resignation will improve the paper in every respect. If they do not care whether the paper comes out or not, let them say so.

But this they must do within the next two or three weeks, as the comrades composing the Publishing Group are not willing to encourage the lethargy and indifference of the rest of the comrades any longer.

THE FREE SOCIETY PUB. GROUP.

A Letter from France.

About two months ago at the time of President Loubet's journey to Rome, the omniscient police "discovered a dreadful Anarchist plot at Marseilles." According to the dailies, an Italian Anarchist had made an incendiary speech in which he had uttered the following threat: "Loubet must not return from Rome. If you are too cowardly, I shall go to kill him!" Immediately after the "discovery" all Italians suspected to be Anarchists were arrested and some of them expelled from France. Finally those of the imprisoned workers were indicted for plotting to assassinate President Loubet. M. Giovanni, a hairdresser, was accused of having uttered the threat. Ten witnesses testified that they had heard him saying he was going to kill the President. The fact was, however, that he had been working in the shop at the time the plotting was supposed to have taken place. The jury had not much confidence in the witnesses of the prosecution, and so he was set free. The owner of the lodging house where the "plot" had been hatched out, was sentenced to two months' imprisonment. Not because he was proven guilty, for no "plot" had taken place. But the jury was reminded that Bresci had stopped in his house, and that settled his fate. Cazznali was charged with having drawn a smoking pipe into the mouth of President Loubet and having written the word "Death" under the same picture, and he was sent to prison for three months. Thus "liberty and justice always triumph in France."

France abounds with strikes and labor troubles. At Nice the street car workers are on strike, and the city is filled with policemen and soldiers. Several cars, run by policemen, were upset. The dock laborers at this port

have won their strike. At Brest the dock workers have also been victorious.

Everywhere the workers begin to realize that the strike is their most effective weapon at the present time. The government in turn is much concerned about the welfare of the toilers, and especially conspicuous is the Socialist Millerand, Ex-Minister. He does his best to check the revolutionary tendency in the labor movement. First he had a law passed that the differences between labor and capital be submitted to arbitration boards—a law which the unions have rejected in all their conventions. Now he urges that the workers should give their employers a lapse of time before they lay down their tools, to give the employers time to prepare themselves for a victory, I suppose; and that no strike take place unless the absolute majority of the workers vote for it.

But the workers know well enough that strikes under such conditions are made ineffective and will repudiate the paternal admonition of the Socialist Millerand.

J. GROS.

The Anarchist Convention.

Since our first call for an Anarchist convention, we have received a large number of letters from all over the globe, encouraging the convention and promising moral and financial support. We have, therefore, decided that the convention shall take place on September 5, lasting about five days. Those wishing that the convention may bring forth practical results, but cannot be present themselves, are requested to send essays and suggestions on the following subjects:

Anarchism, Communism, Individualism, Collectivism, Anarchism and Trades Unionism, The General Strike, Anarchism and Social Democracy, Political Action, Religion, Federation of Groups, A Defense Fund, The Sex Question, Our Literature, The Modern Drama and Anarchism, Ways and Means of Propaganda, and other pertinent questions.

Those intending to attend the convention will please communicate with us in order that the arrangement committee may provide accommodations for them at low rates.

DEBATING CLUB.

1008 N. 17th St., St. Louis, Mo.

For New York.

Sunday, July 31.—A Free Picnic of the Radical Reading Room takes place at Schmidt's Wald Hotel, near Glendale Schuetzen Park. Transfers from all Brooklyn cars to Richmond Hill cars. Come and have a pleasant outing.

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For Paterson and New York.

On July 31, 10 a. m., the Italian comrades have a picnic at Cavagnar's Hotel, Corner of Jewett and Turnpike Aves., Staten Island. Tickets (including lunch and three glasses of beer) 30 cents. Comrades of all nationalities are cordially invited to participate in the outing and make things merry.

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For Philadelphia.

The First Annual Moonlight Excursion of the SOCIAL SCIENCE CLUB, arranged for the benefit of FREE SOCIETY, takes place on Saturday, July 30, 2 p.m. sharp. The boat "Henry A. Haber" leaves from Dock Street Wharf. The steamer takes only 175 adults, and so tickets should be procured in advance. Tickets for adults 75 cts.