THE BRITISH WORKERS AND THE WAR.

For the last years the Labor Movement in this country has been going on very indifferently. There was a great enthusiasm for Socialism in the years 1899-87, but in proportion as that enthusiasm died out in the few middle class people who had joined the Socialist movement, and in proportion as the latter began to look upon it as upon a means of becoming M.P.'s, the movement began to lose its energy. Undoubtedly the idea has been spreading, but the workers, too indolent, failed to make use of the powerful and the indomitable movement which it ought to be by this time.

Again, there was a revival in the year 1890 when the Eight Hours Movement began. The workers conceived for a moment the hope of storming the position by means of immense May Day demonstrations which, if they had retained their original character, would have ended in strikes, nearly general, and in great labor movements. However, here again the first impetus was not maintained. Politicians stepped in, and the May Day demonstrations soon fell to the level of First Sunday in May gatherings devoid of any vigour. The demoralising idea of utilising the movement for electoral purposes gained the upper hand, and at the present moment these gatherings have lost all the importance they promised to acquire ten years ago. The great movement has fallen flat.

And, finally, the intervention of the different factions of British Socialists in the last elections in favor of the Conservatives, gave a last blow to the Socialist movement. The result of these most unhappy tactics was not to give to the labor agitations and Radicals the lesson which the promoters of these tactics expected to give. It was only to give a free hand to the Conservative parties in their reactionary inner policy in favor of the Church and Landlordism, and to their foreign policy of Imperialism.

Three times already, since the Salisbury-Chamberlain Ministry came to power, this country was brought to the verge of war. Once with the United States on the Venezuela question, when most submissive excuses and appeals to a common Anglo-American spirit had to be made by the British literary people and the leaders of the London "Society" to appease the anger aroused in the States by the arrogant tone of the Salisbury dispatches. War with Russia was only prevented by the skilled more of Russia at that time, by the skill of the English diplomats, and gave the English Liberals the possibility of starting a Peace agitation.

And for a third time, this country was on the eve of being plunged into the most fratricidal of all wars—a war with France—when most arrogant notes were sent across the Channel in connection with the rather insignificant Fashoda incident. It was only the advice of the Russian diplomats and the coolness of M. Delcasse (who probably saw the Transvaal war coming and foresaw its consequences) which prevented the two nations from being thrown by their British landlords, Church people and capitalists into a war of extermination against each other.

As last the Transvaal war broke out. The handful of usurpacious capitalists who have got hold of the public opinion of this country had evidently decided, in their wisdom, that the two peasant republics (whose aggregate white population hardly reaches 520,000 inhabitants, and whose aggregate black population hardly equals that of Leeds or Newcastle, i.e. 450,000 men, women and numerous children included) could be smashed and annexed in a couple of weeks. To go right back to the Transvaal war, in 1881, to 1886, the Boers, the Rhodeses, the Chamberlains and other international bloodsuckers of the Lombard Streets of London and other European capitals.

How many thousands more will have to be sacrificed now the Boers have taken to their second line of defense, which they had drawn in the Transvaal war, and put them at one-half only of the former, it will mean that no less than 6,000 Boer farmers have been mowed down. Men who demanded nothing but to be left cultivating their fields and bringing under cultivation such parts of the globe as no one else has ever desired or shown himself capable of cultivating.

More than 20,000 men have thus been sacrificed, during the first act of the drama, to the greediness of the Rothschilds, the De Beers, the Rhodeses, the Chamberlains and other international bloodsuckers of the Lombard Streets of London and other European capitals.

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The Boer mothers can safely go with the men to the trenches. They will not be in the company of those whom barrack life is roasting, and will be received as mothers and sisters.

And now, when we ask ourselves: "Who is the cause of all that bloodshed?" our pen refuses to write down the names of the Chamberlains, the Rhodes, the Rothschilds and other Christian or Jewish gold-grabbers. These are only the leaders of a current whose deepest springs are in the hearts of the whole of the British nation.

Yes, the whole English nation has been abetting the commission of this crime in South Africa. The British workers as well as their Junko masters. From the time of John Bright, when the British proletarians turned their backs to the Socialists who worked amongst the Chartists, the workers of the country have been induced to believe that the more their masters plunder in distant lands, the richer they will be themselves.

Under the pretext of finding new "markets" and keeping "open doors", the British workers have supported their masters in their policy of sucking the blood out of Turkish and Indian peasants, Egyptian fellaheen and Negro slaves. All the world had to be turned into a field of speculation for the British, and the British workers have supported this policy with all their heart for nearly half a century.

When the open town of Alexandria in Egypt was bombarded by the British ironclads, without even showing the mere pretext of "resistance", and when the church bells rang all over England to glorify this massacre, there were the English workers to protest against this act of highway robbery against which the French Republic refused to yield. When the Matabele were shot off the "enemies", their cattle were taken, and serfdom—true serfdom—imposed upon the sufferers, and what did the British workers say to that? They gave their approval.

After all, the worker said, "there is competition all round to our factories, so it will not be hard at all if so rich a country as Egypt be brought under English rule, and if in many millions of blacks are enslaved to us." The idea that the wealth of a nation is measured by the number of rich men in the nation, is so deeply rooted in England that by this time many millions of so-called "free-born Britons" feel happy to have thousands of rich men in the country, and themselves to earn their living as servants, as waiters, as gardeners, as butchers and grocers in the service of those who plunder distant lands, or by supplying luxuries and amusements to those adventurers who retire to a mansiou or a cottage in Surrey or the Isle of Wight.

Britain is literally studded with such mansions and houses belonging to officers and officials retired on full pensions after a short service in India and the Colonics, to bankers enriched abroad, to seafarers in Africa and the like. The main wealth of the nation is no longer made by the country's manufactures. The value of this manufacture is only $2,000,000 per year as interest upon the money invested in it, $245,000,000 distributed as loans all over the world: loans mostly twice repaid already (as England has proved, figures in hand) by Egypt, but still imperialistic in its effects upon the buyers, the English Treasury. Banking (i.e. trade in money), not the sale of the British manufactured goods, is now the great and profitable occupation of the British workers. It is good for the East and far West. England is no more a "nation of shopkeepers," as Napoleon I. said, and Mr. Hussey repeated with pride, but a nation of moneylenders and traders in gold. And, this being so, the British workers become more and more the servants and plunderers of rich moneylenders, for "administrators" of India who have brought it to the verge of starvation, for bankers trading in money and its insufficiency, for the Armstrongs and Whitworths, with their sub-Armstrongs and sub-Whitworths, enriched in providing the British nation with a fleet in order to make use of these sources of income.

Masters enriched by plundering all over the world, and well paid to those masters: this is what the British nation is going to become with gigantic strides. The present war was only the means of making a further great step in this direction.

The worst of it is, far from condemning this policy of the British workers, openly supporting it. The blind of the "British" seems now to be a well-paid servant to the man who has made a fetish of "freedom", at Johannesburg, at Cairo or at Hong Kong. In his addition to give his children nothing, giving the gravy-bone to the rich man's mansion, and his son running in a butcher's, a grocer or milk-cart to take orders at the "gentle" doors; to be employed in the stables or the gardens of an African Orosman and to glory in the horses and gardens of his master; to carry all over England the mistresses of the rich men on their holiday trips; to amuse them in the theatres and circuses; to sweep the streets for them; to build almost everything; to light them by electricity and to supply them with luxuries from all corners of the world. To be a servant to the rich who plunder the world; this now seems to be the highest ideal of the "free Briton," and the war is nothing but an attempt to go farther and further in that direction.

When an agitation was started in this country, in 1886, to nationalize the land, to return it to culture, to give the masses of the English nation access to their own land and to create a wealthy agricultural population which would be the best customer to British manufacturers: what did that agitation find amidst the British workers, apart from plebeian resolutions voted at the Trade Union Congress and forgotten as soon as the Congress was over?

No, to cultivate the land may be good for Boers and Hungarians; not for us. Is it not far better to say to our masters: "Plunder the world, and, provided you bribe us with some share in the spoils of the world, we shall give you full power for that; we shall stand by you, glorify you, serve you, become stations, and throw eggs and pen-knives at your opponents." And this was what the British workers have never ceased to say to their masters: when they seized Egypt, when they shot down the Matabele, when the great Empire took for itself the cattle of these starving—lings and imposed serfdom upon them amidst a Jesuitic talk about Liberty.

Let us hope, at least, that the heroic struggle of the Boers for their independence, and all the blows that this war is going to give the mentioned policy of Britain in Asia and the world will at last put an end to the example set by the British masters, when they gave the just-mentioned policy of Britain in Asia and everywhere else the best example of a policy of robbery and of sharing the spoil is not at all the easiest way to well-being for a nation any more than it is in the case of the individuals. The "Mafia" organisation carried on by a nation is as risky for it as the "Mafia" organised in Italy by individual robbers.

CORRESPONDENCE.

Conrad Hall, of Yorkshire, writes to Eastwell as follows:

You will, perhaps, have some reminiscence of the letters I sent to you a few years ago, when "Conscientism" was alive. I am still of the same opinion. I still believe that the work of our great towns and cities is not only unsolved but unsolvable—unless taken in consideration with the agricultural interest. I request you not only the minute coins from which our towns suffer, but the towns themselves as an effect, which it is natural to try to remedy whilst the case is open.

I think I pointed out before, the absurdity of Land Nationalisation—namely, in so far as the farm worker is already in practical possession of the land. It is my earnest desire to see the worker able to retain possession and control of the product he has raised, which implies me to write to you again.

If only a truce of forces should be observed, I would not be more widely I think the task of showing or demonstrating the possibility of a successful economy by social evils by its help could be very well.

The problem of the town is unsolvable, and there is a solution to the real problem: it must necessarily resolve itself on an agricultural basis. Being to possession, the question is not a question of the town produce against Constituted Authority? The only way that I can see is to face the force by force, but how are we to organise ourselves into an efficient force?

N o doubt it will take a large amount of propaganda work—for greater than any that has yet been undertaken in recent years.

It will imply a great amount of free work—far more than can be raised in this country, try us all can. Where, then, is it to come from?

At the present crisis, at a time when the two South African Republics are engaged in a fierce struggle with the capitalists of this country, it is too much to hope for the means to be supplied us to strive for and proclaim a Commune in England!

Yours sincerely,

A. H. BOUR.

THE EFFECT OF WAR ON THE WORKERS.

(Adress by Emma Goldman on February 25, in London.)

Pawell Wacinski. — Let me begin my address with a quotation from one of England's greatest men, not the Queen's England, but the English of 1886, the English of the day, the English of the present touching poets, from among whom Carlyle stands out like a shining beacon upon the fenamen. It was he who said, when asked: "What is the one purport of war?"

"There dwell and toil, in the English village of Dandenong, some twelve hundred. From these, by certain 'Natural Enemies' of the French, there are successively invited to get down to the French people's thirty active-handed men: Dandenong, at her own expense, has monted them—but, without difficulty and fear, led them up to manhood, and even trained them to crafts so that one can weave..."
EDWIN MARKHAM WITH A HOE.

(From the Literary Digest, New York.)

Mr. Edwin Markham recently paid a visit to the Roycroft Shop, where Mr. Elbert Hubbard, the "sage of East Aurora, N. Y.," holds court and where the Roycroft and other works are of art and beauty. Mr. Markham has lain before so often most of being a millionaire of the hog and of the man who sees that we rejoice with Poe Allerton in his discovery that the poet is himself no stranger to that implement. The sage thus tells the tale (in The Philadelphia, Daily):

When Mr. Markham arrived at the shop, Saint Germain, Sammy the Artist, Mr. Allister and Mr. McKenna were just starting for the potato-field, each armed with a hoe. Mr. Markham took hearty, honest, rugged, and bis "Mr. Markham is no stranger to a hoe," he said. "It isn't, it wasn't, it was all purely accidental.

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"I am no stranger to a hoe," said Mr. Markham, and, as he had his own hoe in hand, he added, "I have toiled in the fields of the Lord as well as you have."

Mr. Markham's visit to the Roycroft Shop was a signal event in the history of the Roycroft, for it marked the beginning of the Roycroft's association with the "humble instrument of agriculture," the hoe. The Roycroft has always been noted for its fine works of art and beauty, and the addition of the hoe to its list of products has only added to its reputation.

The hoe is not only a useful implement, but it is also a symbol of the struggles and hardships of life. The Roycroft's association with the hoe is therefore a symbol of the American spirit, which is one of hard work and perseverance.

The Roycroft Shop is located in East Aurora, N. Y., and is open to the public. Visitors are welcome to come and see the fine works of art and beauty that are produced there, as well as the hoe and other tools that are used in the shop. The Roycroft Shop is a fitting place to celebrate the spirit of hard work and perseverance that is embodied in the hoe.
NOTES.

JERSEY. "Leningrad."—Jerk is the word that comes to mind when thinking of the "Free Speech" in Russia. This word is now becoming a mockery, a play on words, a means of escape from the clutches of the police. It is now being used as a means of communication between the people and the authorities. The police are becoming more and more relaxed in their approach to this issue, and it is now being used as a means of expression of the people's feelings.

PETER LAVROFF. The Russian revolutionary party as well as revolutionary Socialists of all the world have lost one of their outstanding characters in Peter Lavroff. In him was united a marvellous knowledge, a strong character and a richness and depth of thought. His scientific and philosophical works have had great influence, but above all things his ethical and social essays show him as the true educator of that splendid generation of young men and women who so gloriously fought against Russian despotism. During more than 40 years Lavroff was a great representative of the revolutionary and international idea, and a courageous fighter for his opinions. During these 30 years as an exile he was condemned to the utmost severity of the Russian police in the movement. Hearing of his death the Democracy and Socialism of the whole world showed their sympathy by sending innumerable addresses to honor this really noble and courageous man.

GERMINAL. "The Field of Mars is ploughing, and hard the toils that cut the grass Of the great Oxen, straining back and bowing Beneath his good who guides the share of Death."—Germaine. "The dragon's teeth are springing And stern and white the newer ploughs that feed; He shall not gather the full as he ploughs Straight in Death's furrow treads and does not heed."—Germaine. "The helmet heads are springing Far up the field of Mars in gleaming files; With wild war notes the bursting earth is ringing Within his grave the mountain sleeps and muses."—Voltaire de Château.

RESPONSIBILITY AND SOLIDARITY in the labor struggle: Their Present Limits and Their Possible Extent. (The substance of a paper read on December 6, 1899, before the Freedom Discussion Group, London, by M. Dittmar.)

I wanted to find a means of action which would lead large masses of the people to a conception and acceptance of a real and serious combination of the inescapable feelings of human dignity and freedom and solidarity;
I believe one such means to be obtainable, if the two elements just mentioned be present in the minds of the workers; self-respect and of solidarity and of the capitalist altogether, make an end to the present system, he will try to raise public opinion on the question. In ignoring or denying the principle of responsibility one simply follows either the fallacious ways of superficiality and cowardice, saddling somebody else with what we shirk ourselves, or of new individualism instead of accepting at last an unchangeable truth. Unwilling I call it, because it apparently increases the work that has to be done before a real and lasting change can be expected,—but as I said before if the people remain as they are, a change will never come.

It will be clear from the preceding that my suggestion is twofold: raising the feeling of responsibility and of utilizing it for the purpose of bringing collective strikes in the public interest as described. If the laboring classes are judged to be up to the work, then public opinion would come to the front. The cry of the public in reply would be: No! and the shop assistants might help by coming out, refusing to handle further the abominable food which they now sell. This might cause the food to lose its market, whilst they themselves, perhaps, if in the retail trade, return the compliment by selling poisoned stuff to eat and to drink to the builders, barbers, etc. One cuts the other's throat and the capitalist pulls the strings. If house property is concerned, the small sections—either the working classes or the trade-unionists and Socialists before all; after this, practical efforts will not be wanting.

The main outlines of such means are, in my opinion, for the workers to seize their stores and to demand their proper place in the management of their establishment. The objections to this plan, which is the real solution, have been raised before. The capitalist, not to mention the employer, proposes to other men to do what ver him the capitalist bide; some want to go, and others to remain. But as the principle of responsibility is not taken seriously, the capitalist altogether, make an end to the present system, he will try to raise public opinion on the question. In ignoring or denying the principle of responsibility one simply follows either the fallacious ways of superficiality and cowardice, saddling somebody else with what we shirk ourselves, or of new individualism instead of accepting at last an unchangeable truth. Unwilling I call it, because it apparently increases the work that has to be done before a real and lasting change can be expected,—but as I said before if the people remain as they are, a change will never come.

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THE SOCIAL REVOLUTION.

BY MICHAEL BAKOUNINE

In my Letters à un Francien, Sept. 1870, I had the easy and hard moments of foreseeing and foretelling the social revolution which would bring about the liquidation of society, and by the very facts that are passing under our eyes in Europe, in such a way as to be accepted by all men of good faith, by governments inquirers after truth and the people, by all the just reservations and without equivocation the philosophic principles and the practical ends that constitute, so to say, the living spirit, the founda­tion and aim of that which we call the social revolution, is the object of this work.

I know the task I have imposed upon myself is not easy, and I might be accused of presumption if I brought into this work the least personal pretension. But I can assure the reader I do not; I am neither a scholar nor a philosopher nor even a professional writer. I have written very little in my life and I have only done that which was, in personal defence, and then only when a passionist conviction forced me to conquer my instinctive repugnance to any exhibition of myself in public.

Who am I, then, and what is it urges me now to publish this work?

I am a passionate seeker after truth and an enemy, not less embittered, of the misleading notions which the party of order—this official priest-legal and interested representative of all the religions, metaphysical, political, judicial, economic, and social villains past and present—still pretends to use today in order to seduce mankind. I am a fanatical lover of liberty, considering it as the sole medium amidst which the intelligence, dignity and happiness of men can be developed and increased; and of that altogether ethical and social order only, which is regulated and regulated by the State—an eternal delusion and which, in reality, never represents anything but the privilege of a few founded on the enslavement of all; and of that individual positive liberty and social liberty—exulted by the school of J. J. Rousseau as well as by all other schools of bourgeois liberalism, and which considers the so-called right of all represented by the State as the limit of the right of each, which tends necessarily and always to reduce the right of each to zero.

No, I mean the only liberty which is really worthy of the name; the liberty which consists in the full development of all the natural, intellectual and moral powers which exist as latent faculties in each; the liberty that recognizes no other restrictions than those that are traced for us by the laws of our own nature in such a way that, properly speaking, there are no restrictions—since these laws are not imposed upon us by some legislator from without, whether dwelling beside or above us. They are immanent and inherent in us; they constitute the very basis of our whole being, alike the material as the intellectual and moral.

Instead, then, of finding in these a fault, we should consider them as the actual conditions and effective ground of our liberty.

I mean that liberty of each which, far from being arrested as a barrier before the liberty of others, finds there, on the contrary, the conditions and extension. The unlimited liberty of each through the liberty of all. Liberty through solidarity; liberty in equality; liberty triumphing over brute-force and the principle of authority—which was the ideal of the ancients, of the middle ages and of the modern; liberty and destructiveness—extolled by the school of J. J. Rousseau as well as by all other schools of bourgeois liberalism, and which considers the so-called right of all represented by the State as the limit of the right of each, which tends necessarily and always to reduce the right of each to zero.

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Social Democrats and Anarchists.

Mr. Hyden and other Socialists would fain disclaim the Anarchists altogether, and an end of declaring that they are the very opposite of Socialism—that they are individuals of the bolted clump. But this conclusion will not stand. There are individualists among Socialists, no doubt. The Socialists of Hamburger, and of the socialists of Belgium, and of the socialists of Germany, and of the socialists of Russian, and so on; there are individualists among Socialists, no doubt. But the individualists are very few in number anywhere, and the mass of the party whose deeds make a mark on both sides of the Atlantic is individualistic in the strictest sense. As a general rule, Socialists go beyond the Socialists of Russia in matters of social institutions, by these means of failing short of them. They are really more Socialist, more democratic, more revolutionary than the rest of their comrades. They say that they are Socialists, because they have no government of any kind over their own people, except the people themselves, no legislature, no parliament, no representative, no administrative body which the people do not have the power to change by their vote. They say that they are Socialists, because there is no government of any kind over their own people, except the people themselves, no legislature, no parliament, no representative body which the people do not have the power to change by their vote. They say that they are Socialists, because there is no government of any kind over their own people, except the people themselves, no legislature, no parliament, no representative body which the people do not have the power to change by their vote. They say that they are Socialists, because there is no government of any kind over their own people, except the people themselves, no legislature, no parliament, no representative body which the people do not have the power to change by their vote.
March-April, 1900.

INTERNATIONAL NOTES.

Comrades may remember that in last year's May number of Freedom a call, signed by Don Carlos Buoninsegni, E. Peroult and E. Pogge, appeared, convoking an International Revolutionary Labor Congress in Paris which was to open on March 14th. The letter was sent to Socialist Groups and Clubs and Revolutionary Committees of all countries. Last December a second notice was printed in Freedom, to the effect that the initial group had expanded and had now developed into an organizing committee, composed of delegates from the various Paris groups—L. Lewy, of 71 rue Buffon, remaining as provisional secretary. It may now be mentioned that this Congress shall meet in September, about the same time as the Socialist and Trade-Union Congresses, and our French comrades urgently advise the previous discussion of suggestions, to be brought at the meeting, so that valuable time may not be wasted in useless debate over irrelevant matters.

The three questions so far proposed (Vide December circular) especially the two following: (1) the best means of carrying on discussions in Congress, and should there be the right to speak, but a distinction will have to be made on an opinion expressed on behalf of a group and a purely personal opinion. Voting being inadmissible, (2) the best means of carrying on discussions in Congress, and should there be

The victims of the Democrito Cosset in the island of Piana, near Naples, would be glad to receive such papers, pamphlets, and books as comrades have to spare. The Tempo Nuovissimo will undertake to forward the same to them, or they may be posted direct to D. Fantoni, Provincia di Spagna, Baccarichi, who has been in an Italian prison for 22 years, was liberated on March 14th, by, as reported, "special act of grace on the king's part." It is believed that the secret motive of the act, besides showing the king's desire to regain the sympathy of the people, was to put the death penalty to his own power, possibly to dread of the red terror of Revolution, rather than to any insane feeling of fanaticism, that the king's act of grace has been forthcoming at this particular time. The king's action may have been more a rebuke into discipline by close confinement, as in the case of Parascorti, than release.

On March 17th the postponement trial of Acciarito's accused was adjourned. The accused were acquitted. Their names were Gaetano Cipollino, Giovanni Gudini, Distenovi and Colozzal. It will be remembered that the confessions were extracted by inhuman means from Acciarito, and while the court seems disposed with to which side to act, they never mentioned or imagined it to be but idle talk. It is thought they will deny his statement when confronted with them.

The world in general is in an advanced in watching the death-throes of Transvaal independence. It has been a sad story, however, necessary to prepare for regularity and order in the proceedings, he suggests (1) discussion upon the manner of admittance, (2) the best means of carrying on discussions in Congress, and should there be the right to speak, but a distinction will have to be made on an opinion expressed on behalf of a group and a purely personal opinion. Voting being inadmissible, (2) the best means of carrying on discussions in Congress, and should there be the right to speak, but a distinction will have to be made on an opinion expressed on behalf of a group and a purely personal opinion.

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but may change the cut and colour of its coat, but it never changes its spirit. "By permission of God," runs one of Alva's despatches to his king, "may cut the throats of the burgurers and all the garrisons, and have not left a mother's son alive is Nsardon." Both the cause and the determination to exterminate enemies (to use the British officers' phraseology), that is, rebels black or white, remain distinctively what they were in Alva's time. So much for our boasted progress.

ZOLA.

One's first thought, on reading an appreciation of the work of Zola, is: How much such a man is needed in England today, who with his passionate love of justice, would combat the vile conspiracies that are dragging this country, through crowds of blood, to disgrace in the eyes of the world. The two great nations which are most advanced in civilization—Britain and France—have not left the mother's son alive is Nsardon. Both the cause and the determination to exterminate enemies are needed in England today, who with his passionate love of justice, would combat the vile conspiracies that are dragging this country further ever towards a better future. You, you alone, can impose upon the greedy, bigoted capitalists the new lines of progress towards Equality and Liberty.

MONTHLY ACKNOWLEDGMENTS.

No. 1. THE WARS SYSTEM. By Peter Kropotkin. 15s.
No. 2. THE COMMUNE OF PARIS. By Peter Kropotkin. 12s.
No. 3. A TALK ABOUT ANARCHIST-COMMUNISM BETWEEN TWO WORKERS. By E. Malatesta. 6d.
No. 4. ANARCHIST-COMMUNISM: ITS BASIS AND PHILOSOPHY. By Peter Kropotkin. 10s.
No. 5. ANARCHY. By E. Malatesta. 6d.
No. 6. ANARCHISM: ITS MORALITY. By Peter Kropotkin. 12s.
No. 7. ANARCHISM AND OUTFRAGE. By G. M. Wilson. 6d.
No. 10. ANARCHISM: ITS PHILOSOPHY AND IDEAL. 1d.
No. 11. THE STATE: ITS HISTORIC ROLE. By Peter Kropotkin. 6d.

SPECIAL NOTICE.

In future we must request that all orders for pamphlets be accompanied with cash. We are compelled to adhere to this as we need funds for reprinting.

Other Pamphlets.

LAW AND AUTHORITY. By Peter Kropotkin. 10s.
EVOLUTION AND REVOLUTION. By Elsie Richards. 6d.
AN APPEAL TO THE YOUNG. By Peter Kropotkin. 2d.
THE CHANGE MUTHERS: their speeches of the 19th February, 1897, by Karl Marx. 5d.
SOCIETY, DEMOCRACY AND GERMANY. By Gustave Lafourcade. 1s.
MONOPOLY; or, HOW LABOUR IS ENSLAVED. By William Morris. 1s.
BIBLIOTHEQUE DE L'ANARCHIE par M. Netteux. Professeur d'Ecole Libre. Brussels, 31 rue des Equerres, 1897; 324 pp. & plates; post free for 4d. per copy, on application to our agent.

LIBERTARIAN LITERATURE.

We have received the following papers and pamphlets:

La liberta, weekly, 10 Ct. 13 Rue d'Orléans, Paris.
L'avvenirc Sociali, weekly, 10 Ct. 58 Via Nome, Memiana, Salia.
Communist-Anarchist, 60 Rue du Peirre, Paris.
Etre Ouvrier, Calle Chiari, 72, Montevideo.
Comunismo Social, 19 Cts. 21 Rue d'Ormeuil, Paris.
La liberta Anarchica, 10s. 10s. 10s.
O libertario, Spiritualist paper. Rua Silva Jardim 9, Rio Janeiro.
Memorandum, 10s. 10s. 10s. A. Isako, 236 Clinton Park, Boston.
No. 1. THE COMMUNE OF PARIS. By Peter Kropotkin, 12s.
No. 2. ANARCHIST-COMMUNISM: ITS BASIS AND PHILOSOPHY. By Peter Kropotkin. 10s.
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No. 11. THE STATE: ITS HISTORIC ROLE. By Peter Kropotkin. 6d.

FREEDOM PAMPHLETS.

Subscriptions for War Leaflet.
Rhode St., Discussion Group 6/10. Per Townsend 6/1. No. 18 M. 1/10, Per O. 1/6. collection at Clubs & Institutions £1-0-0.

REPORTS.

The Freedom Discussion Group met on one of its meetings in December to issue a leaflet, which appeared in January, entitled THE WORKERS AND THE WAR: the list of subscriptions appears below. A very successful meeting was held at the Club and Institute Hall, Cheekwood Road, on Tuesday, February 20th: the speakers were Tom Mann, Withington, Parker, Emma Goldman, Williams, Mainwaring, Kelly and others. A few days interrupt ed it at first, but feeling unable to respond to an invitation to state their views from the platform they quitted down, and the crowded meeting with much enthusiasm sent a resolution of sympathy to Dr. Leys through the Continental press. The Discussion Group expect to issue another leaflet shortly.

A meeting was held, on March 16th, at the Athenaeum Hall, 73 Tottenham Court Road, to commemorate the 29th anniversary of the Commune of Paris. Speeches were delivered by Kelly, Mainwaring, Louise Michel, Caplin, Kjerkeby and Connolly. Kropotkin, having to keep his bed through a bad cold, sent the following letter:

Dear Comrades,—Unsuccess prevents me from being with you at this 29th anniversary of the Paris Commune. I regret it the more so, as at the moment, it is absolutely necessary that all the branches of the great Socialist movement should make no opportunity to afford and to stimulate the international solidarity which unites all workers, of all nationalities, against their oppressors and exploiters.

The war in South Africa, which will be known in history as the most unjust war ever fought; as the most scandalous slaughter of human beings in the interest of a handful of capitalists, and as the most terrible illustration of the principle which even such a freed lavoring nation as England is capable of committing once it empowers its government upon the exploitation of wops Africa—this war is not yet concluded, but guns and rifles are already prepared for new wars and new conquests.

The pamphlet papers are now doing all they can to raise a bad feeling between France and England; and if the workers of both countries do not interfere with their mighty votes at the proper moment, we may see, before this century is over, the most fratricidal of all possible wars fought between the two most advanced nations of Europe.

Take it as a rule: When the war is over its sequel.

You did not want Socialism! Well, you will have War—a new Thirty Years' War! Marquet wrote after 1848. Now we are in the same position.

The two great nations which are most advanced in civilization—Britain and France—are dragging this country through crowds of blood, to disgrace in the eyes of the world. The two great nations which are most advanced in civilization—Britain and France—are dragging this country through crowds of blood, to disgrace in the eyes of the world.

Either to boldly march head in hand towards true Liberty and Equality by working for the realization of Socialism for All. Creating wealth by free Labour, in the spirit of all and mankind a Communist life based upon Free Cooperation;

Or, to go on furiously new wars in Africa and Asia, trying to exploit all the world by means of their accumulated capital, and thus, bitterly fight one another like robbers for the spoil; and to both march towards a better future. You, you alone, can impose upon the greedy, bigoted capitalists the new lines of progress towards Equality and Liberty.

Walsall Relief Fund.
Enterprise centre (3rd portion) 2s., Westley 1s.

THE TABLES TURNED; or, NUMBERS AWAKENED. A Socialist interlude. By William Morris. 1s.

(Only a few of these original copies left.)

J EAN Grover's famous book, Mortel's Society and Anarchy, translated by Veliz TOUCHET de Cleve, is now ready. We have more on sale, prices 1s.

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