SOLIDARITY

A FORTNIGHTLY REVIEW

of the Relations between different sections of the Working Community of the United States and an Exponent of Anarchist-Socialism.

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A PLEA FOR "TRUE" ANARCHISM.

The dedication of the monument to the memory of our Chicago martyrs in the Waldheim Cemetery, on November 5th, was used by a Mr. Britzius as an occasion to deliver an electoral speech on the eve of the polling. That this gentleman should not have hesitated to outrage the memory of our comrades in order to promote his despicable interests is another example of the dastardliness of politicians. But it seems almost inexplicable that among the 6,000 people who witnessed the ceremony, none should have meted the scoundrel with the deserved punishment. The only explanation which can be offered for the almost criminal silence of our comrades before the said outrages is that they were overcome by the impudent treachery of their appointed speaker.

Yet, this circumstance, small as it is, ought to open the eyes to the gravity of the situation. We must have sunk very low in order that we allow our noble martyrs to be abused in their grave. We have indeed degenerated: we have lost much of what constituted our strength and our prerogative—the firmness in our convictions. This cannot be denied. Every day a man comes out of our ranks and recants a part of our principles. Confusion most confounded reigns in our camp—and a spirit of laziness, of submission is abroad, which threatens to kill the Anarchist movement if it were possible.

It is not our intention to enquire here into the causes of our present depression. They are manifold. Certainly a large part must be assigned to political corruption, and to other kinds and sources of corruption which are at work especially in this country. Every man who is able to stay on a platform or to blacken a sheet of paper with common-places considers himself entitled to rise up in the social station, and either he succumbs to the temptations of politics and prostitutes himself to a political party, or looks to a profession—no matter how criminal—for his own advancement. Here just happens to the contrary of what takes place in Europe where students and professionals turn their backs to their social standing and go to work as artizans, to live the life of the People and fight the cause of the People in the ranks of the People.

There is more fuel for corruption in this country than in old Europe. Hence the consequence that it is more necessary here than in Europe to stick to our guns. Had Anarchism not been proclaimed in Europe it ought to be invented for this country. The principles and the tactics of Anarchism ought to have been resorted to as a salutary reaction to the tendencies and evils of the American *regime*.

The men who in 1886 and years before advocated Anarchism in Chicago, had become Anarchists *in this country* and because of practical experience which proved the political helplessness of the people and the corrupting influences of politics. The secret of their success was that they were penetrated by the true spirit of Anarchism, they were not prejudiced or bigotted sectarians, they were intelligent, devoted, sensible men. They did not sneer at the struggles of labor against capital, they did not abuse the workmen for their ignorance or backwardness; they did not share the prejudices in vogue of Americans against foreigners, nor of foreigners against Americans. They did not make a propaganda of hatred. They appealed to the best part of human nature, to the sentiment of justice, to sympathy for the oppressed. They did not indulge in the foolish talk about bombs and dynamite or dagger or poison; nor did they, even on the scaffold, change their defiant attitude and recommend to their fellows to become law-abiding and passive. They were constantly among the workmen, organized them, agitated among them, and were always to be found at the brunt of the battle.

We need a few more such men. We need a few men devoted to the cause, speaking the whole truth and ready to take the consequences.

There was a time when it was generally believed that situations created men: we now incline to believe that men create situations. The personal influence of men like Mazzini, Marx, Bakunine and others on the evolution of thought, and consequently on the course of events, is undeniable. We Anarchists only want to increase the number of men exerting such an influence. We want moreover that those men should have no ambition, pursue no personal interest, should be led by true love for those who suffer, and should preach by example as well as by words.

We have to fight the morals of the present society by a superior morality. We can afford to be inferior in every other respect to our enemies—in number, in wealth, even in learning and in the means of warfare.

We must, however be their superior in morality. It is true that we cannot live in the present society according to the principles of Anarchism. Still, we may come very near that standard, very close to the ideal. We must realize as much of those principles as possible in our conduct. How can we expect that a doctrine may reform mankind, when it is not capable of reforming ourselves? We all have become better by becoming Anarchists. We have given an object to our lives, different from and by far superior to the objects pursued by the bulk of the people. We put our happiness not in acquiring wealth, not in enjoying personal comfort, not in ambition, nor in lewdness, but in helping the helpless and relieving the oppressed, in fighting for truth and justice, and we may say with Fisher that the happiest moment of our life is when we give it for the Cause. We do not expect all people to act in the same way; not even do we expect all people to understand us. We must even expect to be disavowed and blamed for our conduct. People, whom we try to shake from the torpor in which they lie, and whom we trouble in their death-like tranquillity, are apt to be angry at us and to blame us for the very evils from which we wish to save them. We will not resent even the enmity of those, nor be discouraged by the outcry which will be raised against us. As we do not expect reward nor praise so we will not yield to abuse. We will pursue our way, well knowing that time will render us the justice which we are now denied. This is the only spirit in which Socialism and Anarchism may be propagated anywhere, but more particularly in this country—a thorough revolutionary spirit, that makes no concession to the prejudices and interests of the different classes and sections of the community. This is the spirit in which all reforms were ever advocated—even such business-like reforms as were the abolition of negro-slavery in this country and the abolition of the corn laws in England. And as these reforms were ultimately won, so we will, if acting in that spirit, undoubtedly win.

THE AFFAIR OF JULES MOINEAU.

(Concluded from Nos. 7 and 9.)

"Twenty years ago, the name *Socialist* was an insult. To-day, it is so no more. On the contrary, to nip at Socialism has become a fad. Think of the Leo XIII. Encyclical to William II., and his pontifical letters on that question."

Mr. Roger reminds the court that in Belgium they endeavor to elaborate socialistic laws. He emphasizes the fact that an intensely social movement is taking place among the members of the *bar*, the most striking illustration of which is the publication of a paper called *L'Avenir Social*, edited by young clerical advocates. After reading to the court a most virulent article in that paper against the *bourgeoisie*, Mr. Royer resumes:

"I do not think that Jules Moineau has ever said anything so strong.

"To-day, Socialism predominates over all. It inspires artists and literary men. No *chefs-d'œuvre* appear, but are stamped with Socialism. In France, Jean Richepin, in his burning song of the *Gueux* poetizes the most wretched and the most despised. Zola, in his celebrated book *Germinal*, writes the epopee of the miner. We recollect his prophetic conclusion:

"*Men, we are growing a dusky, revengeful army, which germinates slowly in the furrow, growing for the harvest of coming centuries and the germination of which soon shall explode the earth!*

"With us, it is Camille Lemonier who publishes *Happe-chair*, and, recently, the *End of the Bourgeois*;—it is George Hechhout who disserts on the psychological features of the humble in his own locality—Campine.

"And in paintings, gentlemen, it is again the Socialistic idea which gives the inspiration to produce master pieces. Think of Millet painting the toilers attached to the glebe; think of Constantin Meunier, the painter and sculptor of laborers, miners, glass blowers, puddlers, whom he paints and chisels in the anhelation of arduous labor or as they return at night to the *coron*, exhausted from the hardship of their day's work, or in physical pain; or in mental anguish, the result of cruel catastrophes.

"Have you visited, gentlemen, the last triennial Salon, that of Anvers? Which *tableau* is the most praised? It is the *tableau* of Léon Frédéric,

the legend of which is:—"*The people shall one day see the rising of the sun!*"

"Permit me, gentlemen, to read to you a description of that painting as written by Champal in the paper *La Réforme*. That picture is more efficacious in opening our souls to fraternal pity, than would be twenty pleadings:

"Léon Frédéric, who, since several years, shares the life of the unprivileged, studying the workers in their simple state, seems to have been suddenly struck with the idea of the uselessness of their efforts in the unequal contest they wage against the present egoistic society. His soul filled with commiseration and rebellion, he resolved to raise a monument to human misery.

"Indignant at the iniquities he witnessed, Frédéric who had assigned to himself the task of grouping the sufferings of the *accursed*, would nevertheless emphasize in his work that hope which all men of heart and lovers of justice cherish.

"The people, someday, shall see the rising of the sun, says the legend of his production, and all those who behold his suggestive picture, will, like him, call with all their might, for that redeeming sun rising.

"In the central panel of his work the artist shows us a group of afflicted, who, in a state of exhaustion painfully ascend a hill of clayish soil in which they sink at every step. In the first plan, an aged man surrounded by children whom he helps to step, drags himself up, his body bent in two. Most of them sink to the waist in their shifting calvary. Babies left to themselves, are already buried up to the neck, and are going to perish asphyxiated, without agony, for they are attenuated.

"The heart-rending scenes acted in asylums and charity institutions are also described as the poor fight a last battle against that cruel soil which offers them nothing but a grave.

"The darkened horizon on which the wrecking crew stand in *relief* is overspread with immense flames, and it is with their gaze lost in this conflagration that the *accursed* are going to perish.

"The left hand panel is no less suggestive. In the midst of brushes bristling with gigantic thorns, three young girls, their bodies torn and bleeding, march onward, having tried, but in vain, to brush the murderous thorns aside with their hands.

"The heroic attitude of these children with their beforehand[illegible]orated ...bolizes the people, who, tired of religions, start alone through the difficulties of life, to seek for happiness.

This panel is meant to represent a transition from that in the center to that of the right. The latter is strongly contrasting with the former. The artist, in his evocations, transports us to a delicious landscape in the spring of the year. Five young maidens, clad in linen gowns, their waists girded with wreath of flowers, walk in the gorgeous auroral light, their arms interlaced in designs. Sprightly they stroll on fairy lawns of roses.

"Such is the enticing tableau on which Frédéric has painted his prophecy. To make it more striking, he has sketched the *Palais de Justice* of Brussels in the illuminated horizon.

"That pity for human miseries, that hope for a remedy, Moineau has felt more than anyone else. For him, the remedy lies in Anarchy. Gentlemen, who will make bold to affirm that he is in error? Who would dare to say that the forthcoming revolution, or, if you like better, the forthcoming reorganization of society, will be worked out on a collectivist rather than an anarchistic plan?

"I have shown you the mental evolution which has brought Moineau to anarchistic ideas.

"There is one thing, gentlemen, which commands esteem and respect, and that is a deep conviction. We honor the old priest who believes in his God and gives charity. We honor the learned who devote their lives to the study of social questions, be they collectivists, like Hector Denis and Guillaume de Greef, these glories of our country, or be they Anarchists, like Krapotkine or Elise Reclus, this illustrious thinker whom the University of Brussels to-day is proud to number among its professors.

"Yes, gentlemen, when in the midst of so much corruption and intrigues, we meet on our road, a man truly convinced of his ideas, we cannot help saluting him. *Moineau is that man*, and this is why, since the beginning of this trial, public sympathy grows around him. Moineau has sacrificed everything for his convictions: his interests, his liberty, and unfortunately still more. "Fear not" —he wrote to a friend—"I am not downhearted, on the contrary, I am full of courage, and I will prove it. I regret nothing, absolutely nothing save my poor wife and my two children; but as I said to Sebastien Faure, had I a hundred lives, a hundred liberties, a hundred matrimonial happinesses, I would gladly give them up for the *idea*, so noble and so beautiful of Anarchy."

Mr. Royer reviews every one of the chief points of accusation. "Concerning the stealing of dynamite," he says; "it was simply a preparation for acts of propaganda by physical means.

"Are you going to tell me that that man is a thief?—exclaims Mr. Royer in concluding—"that man who from his modest pay of lieutenant set aside enough to educate an adopted brother! Will you say that he is thief, that man who gave his sister the largest part of the maternal heritage? Will you say that he is a thief, that man who emptied his purse into the hand of an orphan soldier? Will you say that he is a thief that man who gave up lucrative employments because they clashed with his principles? No! no! a thousand times no!!—This is the *cry of your own conscience*, gentlemen of the jury, your justice will refuse to strike that man of heart to whom a single reproach may be addressed, viz, to have dreamed that the people will, one day, see the rising of the sun."

If Mr. Royer entertained the belief that men, sitting as judges on their fellowman, may be burdened with such thing as a "crying consciences," the veil must have dropped from his eyes when he heard the judge, on the report of the jury whose "conscience" was supposed to "cry"—solemnly, and in *due legal justice*, doom the man of devotion and principle, Jules Moineau, to twenty-five years hard labor.

May this revelation not be lost on the intelligent and receptive mind of *Maitre* Royer.

Under Anarchy alone, may justice be a fact besides a name.

MARIE LOUISE.

October, 1892.

ANARCHISM IN THE FAR WEST.

(From a Correspondent.)

Propaganda in Texas? Why, I have not met a single solitary individual down here who had a single solitary live idea on the social question. As I have been ranching most of the time I didn't expect to meet many, but I did expect to drop across a socialist or two in the towns. Even a bigoted Bellamyite I would have hailed with delight—wept over him, I believe, as a comrade. Propaganda in Texas!!! Why, that little mule I ride is the most hopeful subject I have yet met in Texas, the only thing which shows any sign at all of anarchistic leanings. She's a kicker, anyhow. Well, at any rate Texas is pretty bad. The people are rather a kindhearted lot, but they are terribly set on the dollar. Of course, out here in the country we cannot look for many new ideas of any kind, and in the towns there is still too much opportunity for land speculation in a small way amongst workingmen. The Texas workingmen were a revelation to me. They took me back into dim and distant ages of the past.

This account looks pretty black, doesn't it. I have no doubt, though, that there will soon be an improvement. The golden age, *i. e.*, money making times have gone by for Texas, and already there's a good deal of crying out in a stupid sort of a way about millionaires and monopolists. There is a great depression in trade just now and some people are not entirely satisfied with the explanation that it is due to having Hogg for Governor. The Third Partyites are going ahead and, you know, even Third Partyism clears the air a little bit.

There is still surviving in Texas, lingering on in a small way, a movement which is distinctly anarchistic so far as it goes, the "Free Grass" idea The Free Grassers were the small cattle owners who wanted all non-cultivated land to remain unfenced and open to anybody, in opposition to the wealthier men who bought or leased their land from the state. There is still a good deal of fence cutting—in fact, my employer is in . . . . . just now as a witness in such a case. It's a pity I've got on the wrong side, among the sheepmen. The Free Grassers, I'm sorry to say, wanted free grass for cattlemen only, and declared that sheep ruined any pasture they passed over. Certainly, sheep eat very close, but by forcing the sheepmen into the enemy's hands the Free Grassers greatly injured themselves.

The Mexicans here, being the most exploited, ought to take kindly to Socialist ideas, but ignorant men are poor stuff to work on, and very few of them round about here know B from a bulls' foot. They have the faults of an ignorant and long enslaved race, but I am rather favorably impressed by them for all that.

The most sensible people I hear of in these parts are the Indians in the Indian Territory. They do have a government, but the Indians themselves pay no taxes. All expenses are raised off the whites who are up there trying to get land somehow on false pretenses. The Indian land system is anarchistic out and out, every man is entitled to the use of as much land as he (*i. e.* his wife) can till; the rest belongs to all. Despite the efforts of the U. S. Government, the Indians will not recognize such a thing as the sale of land, and the white man who wants land up there has to take a squaw along with it.

I am beginning to take a great interest in American politics, and derive much amusement therefrom. They are a great institution. I compliment you. The old country isn't in it. And so cheap, too! Why, my boss doesn't pay more than a dollar a piece for the votes at his command. They're Mexican votes, but just as good as any highpriced article.

This letter could not appear in the preceeding two numbers for lack of space.

CINCINNATI LETTER.

ON THEOSOPHISM.

We had on Sunday, October 16th a well-attended mass meeting on the "Social Question." The day after a private meeting of comrades belonging to different groups (German, Jews and American,) took place and they all agreed to support SOLIDARITY, and work to get for it a foothold in the labor organizations of this city. A first donation of $15, besides $3 individual subscriptions, has been made by the group.

The number of girls and children employed in factories is perhaps larger in this town than in any other. In shoe factories girls work at a salary of from $0.75 to $2.50 per week.

A lecture on the subject of Theosophism was given last Sunday, at the Ohio Liberal League. It is hardly necessary to say that Theosophism has nothing scientific in it. The assumption of the existence of a "soul" when nobody knows what it is, and which in fact is, like God, but a meaningless word—is absurd on the face of it. More absurd still is the supposition that ready-made souls trans-migrate from one ready-made body to another, while we know that bodies dissolve and the elements of a dissolved human body enter into the formation of numberless other organisms, so that the "soul" or vital energies of one body are dispersed, as it were, after death, in the universe. There are no facts justifying the superstitious beliefs of the sect—while there are numberless facts (especially those of heredity faculties, instincts and even vices) which disprove the doctrine. Of course there are exceptions to the law of heredity; but, if Theosophism were true, each son ought to be different from his father; which is certainly not the case.

But, if the "scientific" tenets of Theosophism are utterly insignificant, the ethics of Theosophism are very important to be known and refuted. For, Theosophism is evidently a new attempt to lull the people in the belief of mysterious things and divert their minds from the realities of life. Theosophism entails a new theory of a *post-mortem* compensation the present sufferings of the working classes, and is therefore a preservative against Social Revolution.

"The sons of a prince," the lecturer said "will probably become poor; and those of a poor man may become rich. Even admitting this to be true, it would be very poor justice. The injustices of men would be punished by poverty in a second life. Poverty is here considered to be a punishment, and is assumed to have been deserved by the man, if not in his actual life in some preceding life. But we know that the statement is not true; the contrary is the rule. The son of the poor is not only poorer but ignorant, and as ignorance breeds vice and crime the son of a poor man may become a

criminal, and how may he work out his own salvation? The poor men will sink more and more down economically and morally; and instead of humanity evolving towards a higher life through reincarnation, the destitute many would reincarnate in lower and lower organisms, and the privileged few would be rewarded with higher and higher existences. This is not only absurd, but immoral doctrine. We have to change the existing organization of society, to enable men to be good and just to each other: Social Revolution will better mankind more surely then individual reincarnation. S. M.

THE MISTAKES OF THE PEOPLE'S PARTY.

The following criticism of the "People's Party" Platform appears in the Chicago *Flaming Sword*:—

"The people's party, as at present directed, is a misnomer. It is *not* the party of the people, but that of the silver kings, and of two per cent. loan agents. In that it is at war with the gold ring, we honor it. By engaging in this fight it has done much to open the eyes of the people on the great issue—the money question—an issue which both the republican and democratic parties have tried their best to obscure. In so far as this third party has been of much service to justice, we heartily commend it; but when it seeks to impress upon the minds of the American people the harmful fallacy that the free coinage of silver, bimetallism, and a sub-treasury act, such as it advocates, will restore to the farmer and workman the Edenic garden, it is guilty of leading the masses astray by attempting to inculcate false economical principles.

"No such party is the people's true friend. If farmers are to be granted government loans at two per cent. interest on their property, why not mechanics and workers in every line of industry? If not, then the people's party would create the, at present, mortage-ridden farmers a privileged class in the industrial army, which certainly would not be a popular move. If, on the other hand, all workers were granted two per cent. loans on property, assuming that this plan is feasible, it must be apparent that with such a position reached, the people would soon see the superfluity of all legislation providing for the loaning of the money of the people to themselves; they would therefore conclude to entirely dispense with money as at present used, thereby resolving the matter of commercial interchange into one of value for value.

"This would be a very desirable position to reach in economics. It is one that we must yet attain to, but it is apparent that, before we reach such a point, the masses will have made such progress that they will have no use for a metallic currency, nor any patience with parties advocating a large increase in the volume of currency without abolishing the fallacious commercial practice called usury, which, so long as operative, must always dictate and absorb the volume of a nation's currency, be it large or small. A loan, whether negotiated with a private individual or by an aggregation of persons called government, is a poor financial policy. Loans are only desirable so long as interest and scarcity of money obtain, and these two objectionable and concomitant factors of the competitive system will never be wiped out while that system and the fictitious valuations accruing from it remain.

"Why, then, should any party claiming to represent the people advocate the principle of loaning money at all? Think of a man lending money to himself! Yet this is precisely the principle involved in all government schemes of loaning money to the people. Who comprise the government, anyway? Right here we have exposed the illogical assumption of all so-called commonwealths, which instead of being real commonwealths—of the people, by the people and for the people—are conducted for the special benefit of a privileged class. We would like to inform the leaders of the so-called "people's party" that a true commonwealth cannot—in the very nature of the case—favor fictitious valuations of any kind as money, whether they are based on gold, silver or paper; therefore they cannot endorse any two per cent. loan scheme or sub-treasury act, for of such is the kingdom of the devil, under which we now groan.

"The genuine people's party, when it comes—and its advent is not far distant—will be consistent with its title. It will sweep away all forms of currency, gold, silver and paper, watered in value by a government fiat and utilized as wealth, when they do not represent an actual and equitable exchange of commodities. When the genuine people's party triumphs, the real wealth of the nation will not be represented by coin or paper stamped with a false valuation which dishonest men can inflate in value and contract at pleasure; but, on the contrary, it will consist of the actual products of industry, money as a medium of exchange being used simply in the commercial transactions that occur between individuals, which will all be conducted on the basis of a value of one kind for a value of another kind. This is in conformity with fundamental commercial law. All modes of procedure not in harmony with it are instituted by, and conducted in, the interest of class rule.

"The so-called people's party cannot long exist on its present platform. It is full of fallacies as representing the masses. The greatest mistake that its leaders have made is in attempting to reform a corrupt body politic by means of the competitive system. Their second error lies in crying "free silver" instead of the demonetization of all metallic currency. Shrewd people are not to be taken in by the free silver cry. We have had enough mushroom millionaires created by gold mining, without adding any more to their number by silver mining. It would be quite useless to add to the volume of the currency so long as the money devouring methods remain that produce millionaires and corner money. It is like feeding peanuts to an elephant. The supply may at any time be made great, but his lordship will always be able to soon create a scarcity."

The expressions "value for value" and "value of one kind for value of another kind" seems to us to be utterly incorrect. Value is the measure for the interchange of commodities, not the commodity itself. To say that goods will exchange on the basis of their respective values, is to say nothing. How and by whom is the value to be determined? Is the value of a commodity determined by the work necessary to the purchaser to obtain it at the moment in which the transaction takes place, or by the work necessary to the seller to obtain the other commodity which he proposes to buy with the price of the sold goods? In other terms, is value determined by *work* or by *needs*? If by work, what is the measure for different work? what is the term of comparison between the laborer's toil and the loitering about of a novel writer or of a poet? Evidently, labor alone does not account for differences of values: differences of situations, implements and social circumstances (*i. e.*, needs) have a great deal to do with the specific value of commodities. All such like circumstances ought to be taken into account, to resolve "the matter of commercial interchange into one of value for value." We think the task impossible, and the attempt to regulate exchanges "in conformity with commercial law" contrary to the spirit of that communism which the author of the article advocates. The consequence would be "competion," anyhow. The only basis on which communism can be established is the principle of solidarity; men will agree together to work so much and to produce so much, and will "give and take" without calculating "to a nicety" and putting down in figures their respective exertions and enjoyments.

With this reserve, we entirely endorse the above article. We might add that, in our view, there is a greater mistake, than "attempting to reform a corrupt body politic by means of the competitive system," and this is in attempting to reform the competitive system by means of a corrupt body politic. . . . .

THE PARIS EXPLOSION.

The explosion, in a Police station at Paris, of a dynamite bomb which had originally been placed in the offices of the Carmaux Company has given to the capitalistic press a new opportunity of pouring their usual abuses and vilifications on Anarchists and Anarchism. Yet it is by no means proved that the author or authors of the explosion were Anarchists.

The employees of the Carmaux Company went on strike, two months ago, on account of the Company having dismissed from work the man whom they had elected to the Mayorship of Carmaux, and since then many incidents have occurred which have embittered the feelings of the strikers. The last of such incidents was the discussion which took place at the Paris Congress, on November 8.

The Government admitted the justice of the claim of the men, and the strike could have been satisfactorily settled but for the punctiliousness of the French Premier, who obstinately refused to release the men arrested and to promise that they would not be deprived of work on account of the part they had taken in the strike.

To all demands for an amnesty the French Premier answered with a peremptory refusal.

"Amnesty, he said, is only in place after a great uprising. The strike of 3,000 miners at Carmaux is not to be compared at all to the Paris Commune." (Consequence: it is safer for the workmen to try and make a revolution than to strike). "We must teach the miners—Mr. Loubet proceeded—not to recommence the scene of the beginning of the strike. (The men had assaulted the manager of the company.) The Government cannot abdicate, etc."

Asked to withdraw the troops from Carmaux as there was no disorder, the Government equally refused.

So the hopes, which the workmen had been led to put on the Government and the Congress for the redress of an admitted wrong, vanished. Their comrades remained in prison, they had before them weeks and weeks more of unemployment and starvation. . . . In these circumstances the bomb was placed by an unknown hand in the offices of the Carmaux Company. It was aimed at the men who kept out of work, or in prison, without any ground whatever, a population of 3,000 miners.

FOREIGN NEWS.

BRAZIL.—The Labor Party has split in many fractions. Several members of the Directive Committee have withdrawn in consequence of the reactionary policy of its president.

An Italian Anarchist paper, called *Il Primo Maggio*, has been issued in San Paulo, Brazil.

BOHEMIA.—It will be news to many of our readers to learn that there are in Bohemia many Socialist papers, most of which are in sympathy with Anarchism. *Omladina* ("Youth."), the organ of young revolutionists, wrote in its No. 8: "Anarchism is a doctrine preaching pure humanitarianism; mankind will certainly reach that goal." *Novy Vek Svobody* (The New Era of Liberty), on August 25, had the following passage for the Anarchists: "Every socialist ought to [illegible] it is the most advanced men who conquer all what the moderate enjoy; therefore, one could expect that the reasonable men should not allow, at least out of gratitude, the martyrs of progress to be abused." The same sentiments were expressed in the *Socialni Demokrat*, August 25.

ITALY.—The general elections have just taken place. As a consequence of the Anarchistic propaganda more than half the electors have abstained from voting. This fact has made a great impression on the government.

11TH NOVEMBER COMMEMORATIONS.

Mrs. Lucy A. Parsons spoke on November 11, at the Rochester Hall, in Chicago. We give some extracts of her speech, as reported in the daily press.

"Let us to-night renew our devotion to the cause of Anarchy and send greetings to our comrades over the sea to be of good courage. Let us tell them that the time will shortly come when the only banner that will be flung to the breeze will be the banner of freedom. The first thing for an anarchist to do is to place himself fairly and squarely on the side of Anarchy and say he will have no masters, and there shall be no slaves. Do you know what the affairs at the Haymarket did really mean? It was supposed that the discovery of gunpowder put an end to the feudal system, because it enabled the common people to stand at a distance and destroy the baronial castles. The future historian will say that with the history of the bomb at the Haymarket there came in a new method of warfare; that the castles of the rich became vulnerable; that a man could go about with a little parcel, throw it quietly somewhere, or leave it and go away quietly smoking a cigar, and it would do its own work. The capitalists know this and they do not like it.

"Spies, Parsons, Engel, Fischer, Lingg! you are not dead, your names will live. As long as there is a child able to lisp, your names will live, and when liberty shall wear her glorious crown you shall be the brightest jewels in her diadem."

In Pittsburgh, Pa., on November 12, comrade Wm. Holmes, from Chicago, a life-long friend of Parsons, made a relation of the troubles leading up to the Haymarket Square riot and the scenes and incidents of that fateful night. He then proceeded to indict Judge Gary, States Attorney Grinnell and all others connected with the trying of the cases. In dwelling upon the trial he remarked: "This conspiracy was hatched, nursed and conceived by the citizens' committee of Chicago, millionaires of the country, and carried out by their tools, the courts, the jury and other officers of the law. This is why I am here to-night. In a score of cities in the United States and Europe there are similar gatherings to-night. It is to indict the murderers of our friends of the dastardly deed they committed five years ago. We have a terrible charge against the city of Chicago, the judge, the jury and state's counsel and official tools who acted as go-betweens and helped to carry out the conspiracy. Judge Gary, Grinnell the infamous, Burfield and Young all knew and all worked together in sympathy to take the lives of these men. A juryman before being selected was heard to declare before Roy Siecker that he would hang the scoundrels. States Attorney Grinnell finding he could not sustain the charge of murder declared Anarchy was on trial. He thought this would kill Anarchy in the United States."

In New York a large crowd gathered on November 11th, in Cooper Union to commemorate our Chicago Martyrs. The English speakers, comrades Edelman and Weissman mentioned in the course of their remarks several times the name of Berkman, which elicted great applause from the audience.

This year a new feature has been added to the 11th of November commemoration. Several Italian memorial meetings have taken place in New York, West Hoboken, Paterson, Orange Valley, Chicago and other places. It is a new section of the American community which comes under the red flag of Anarchism.

A comrade writes from Smithfield, New South Wales, under date of October 30: "We have made of religion is for a demonstration to be held in life, to see commemoration of the 11th of November in the Sydney domain, and secured two sympathizers (one of them being a former secretaryof the Socialist League) to speak from the same platform as ourselves."

In London the 11th November was commemorated in South Place Institute. Among the speakers were P. Krapotkine, E. Malatesta, Louise Michel, C. W. Mowbray, Yanovsky, etc.

It is rumored that Oscar Neebe is to be pardoned, because after five years it is found that there was not sufficient evidence to convict him.

We have before us a considerable number of Italian Anarchist newspaper, containing abstentionist manifestoes and reports of meetings where abstention was advocated as a protest against the corruption of politics and capitalistic oppression. We regret our space does not allow us to reproduce extracts of those manifestoes, it would be seen the use which can be made by Anarchists of the "campaign," and the great significance of abstention as a means of propaganda.

Mr. Tucker criticizes in the last number of *Liberty* the wage-system; yet he claims to be a Socialist—in what sense? it is difficult to understand.

ALL ABOUT THE SWEATING SYSTEM.

Mrs. Florence Kelly, special agent of the Illinois bureau of labor, says of Chicago: "There are 2,000 sweating shops in this city, and in each shop are little girls and boys, Bohemians, Germans, Russians and Italians, all huddled together, the girls from twelve to fifteen years old working at the machines and the younger children sewing on buttons. It is terrible, and for this state of affairs we are indebted to the philanthropic Marshall Field, H. W. King and others. They are the abettors of the sweating system.

In spite of the New York law against sweating, a den has been reported which is run in connection with one of the fashionable tailor-shops on Fifth avenue. It is said that several of the women employed there bring their babies in their arms.

A circular has been issued by the labor organization of Erie, Pa., pointing out the fact that the sales girls in that city are paid starvation wages, some of them receiving not more than $2 per week; and the public are requested to purchase only in stores where at least $5 are paid per week. A list of stores where wages are less than $5 is appended to the circular.

Even the Post Office! Wannamaker seems to have turned a part of the Washington Post office into a "sweating shop," if Carlotte Smith, president of the Women's Industrial League, is to be believed. She was granted the privilege of the floor at the last meeting of the New York Central Labor Union and stated that about thirty women were hired to mend mail bags at three cents a piece. Bags were so badly torn at times that one person could only mend about three a day. The girls demanded five cents and Pious John discharged them. Miss Smith called on the President in regard to the matter, was referred to Chairman Carter, of the national committee, and he has done nothing to settle the matter and won't do anything. And yet the Post office is considered as a socialistic institution by some people!

THE SPOIL DIVIDED.

When Senator Calvin S. Brice saw Cleveland in New York a month before the elections, through W. C. Whitney's agency, to talk over the situation, the ex-President affected his usual icy indifference to the question of conciliating the sulking leaders. Cleveland complacently threw one leg over the other and grunted in disgust. That angered Brice, and he opened a line of argument on the ex-President that would have made refreshing newspaper reading. The substance of it was that he had spent something like $135,000 for the candidate in the last election, and his views were entitled to consideration. The upshot of the interview was that Cleveland agreed to submit to measures of conciliation on these terms: Hill and Tammany to control the bulk of the patronage of New York in the event of success, and Brice and McLean to control the patronage of Ohio. Of course this deal was extended to include Gorman and others, but the story relates essentially to New York and Ohio. Soon after this agreement was made and ratified Hill came out in New York for Cleveland—at first tentatively, afterwards, as will be remembered, a little stronger.

JUSTICE AT WORK.

O'Donnell and Frick are both charged with the same crime—murder. One is closely confined in a dungeon, not allowed bail, while the other lolls amid the luxury purchased by the sweat of other men. Such is justice.

Lieutenant Cassidy has been indicted by the Grand Jury at Buffalo for murder of the boy Michael Broderick during the switchmen strike. To a reporter he said he had no fear regarding the outcome of the case. "If any member of the regiment should suffer for Broderick's death," said he, "it would ruin the National Guard. No man would join after that." Then he added: "I tell you if we ever go back to Buffalo we won't wait until the last day to shoot, and we won't shoot one man either."

An officer of the regiment told the same reporter that politics was at the bottom of the indictment against Lieutenant Cassidy. "The Prosecuting Attorney's office," said he, "is making a bid for the labor vote. The case will be dropped after election." No doubt, he is right.

Bring SOLIDARITY to all public meetings, debating clubs, single-tax rooms, etc., and ask people to read it. Send it also to local unions and insist that the members should take cognizance of it.

ANARCHIST NEWSPAPERS.

ENGLISH.

Freedom, Avonsdale Station, Chicago, Ill.

Freedom, 26, Newington Green Road, London, N. W.

SPANISH.

El Despertar, 181, Adams st., Brooklyn, N. Y.

La Question Sociale, Repalco, 3, Valencia.

Jovenes Hijos del Mundo, Cuanabacoa, Cuba.

El Productor, San Olegario, Barcelona (Spagna).

El Productor, Lealtad, 106, Cuba (Havana).

La Anarquia, Plaza del Dos de Mayo, 5, Madrid.

El Perseguido. Casilla de Correo, 1818, Buenos Ayres.

El Proletario, Duval, 607, Key West, Fla.

GERMAN.

Die Autonomie, 96, Wardour St., Soho square, London, W.

Der Anarchist, 515 E. 44th St. New York.

Freiheit, 167, William street, New York.

Der Arme Teufel, Detroit, Mich.

Die Zukunft, Reinprechtsdorferstrasse, 11, Wien.

FRENCH.

La Révolte, Rue Mouffetard, 140, Paris.

Le Père Penard, 4 bis, rue d'Orsel, Paris.

L'Endehors, 12, rue Bochar de Saron, Paris.

La Misère, 26, rue de Prusse, Bruxelles.

L'Homme Libre, 14 rue de Vésale, Brussells (Belgium.)

ITALIAN.

Grido degli Oppressi, 1 Varick Place, New York.

La Rivendicazione, Tipografia Sociale, Imola.

La Tribuna dell' Operaio. Tipografia Popolare, Prato.

Sempre Avanti. Via Serristori, No. 13, Livorno.

La Tribuna Anarchica, Calle San Olegario, No. 2, Barcelona (Spagna).

Primo Maggio, San Paolo (Brasile.)

DUTCH.

Anarchist, H. Van Bloppoel, Lambertusstraat, 56, Kralingen.

Received $10. from the Chicago SOLIDARITY Group.

We have received from comrade G. Aaronvich, $16.50 to be forwarded to comrade Berkman for his personal needs.

FREEDOM'S PAMPHLET.—We call the attention of our readers to two pamphlets recently issued by the London *Freedom*, one by P. Krapotkine, on "Anarchist Morality," and another by E. Malatesta explaining the fundamental principals of "Anarchy". The price of each of these pamphlets, 36 large pages is 2 cents, and they may be obtained from *Freedom*, at the address of C. M. Wilson, 72 Kentish Town Road, London, N. W. *Freedom*, which is now publishing extracts from Krapotkine's latest book, "The Conquest of Bread," is by far the best exponent of Communist Anarchism in the English language. Annual subscription, $0.36.

SOLIDARITY PAMPHLET, No. 1. Facts and Figures for Workingmen, 32 pages. Five cents per copy. $2.50 per 100 copies. $20.00 per 1,000.

All communications and remittances must be sent to Post Office Box 2618, New York.

Organize SOLIDARITY Groups in your vicinity and help spread its circulation.

The receipt of a sample copy should be regarded as an invitation to subscribe.

The Communist Manifesto will be republished. Quantity orders of not less than 100 at 2c. per copy received by SOLIDARITY.

Half-yearly subscribers are reminded to send funds for renewals to insure continued receipt of the paper.

Send subscriptions for the defense fund of Henry Bauer and Karl Nold to B. Kupfenberg, 711 Carson street, Pittsburg, Pa.

Parson's book on Anarchism, Spies' Autobiography and the Speeches of our Comrades before the Court may be had through SOLIDARITY.

"SOLIDARITY" may be had at Cor. 5th and South Sts. and Cor. 3d and Market Sts., Philadelphia.