

F R E E D O M

A JOURNAL OF LIBERTARIAN THOUGHT, WORK AND LITERATURE.

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JANUARY, 1931.

Monthly: ONE PENNY.

NOTES

The Moscow Madhouse

The reports of the so-called trial of eight professors and engineers at Moscow—whether contained in the "Moscow News," printed in that City in poor English and sent here for propaganda, or the ordinary news agencies—are repulsive reading. The trial scene in "The Only Way," with Martin Harvey as Sydney Carton—while springing to mind as one reads—must be tame by comparison with the great Trade Union Hall in Moscow, and the huge crowd yelling for the death sentence on these wretched men.

It is not that we have the slightest sympathy with the criminal folly of these professional men in their contacts with the dispossessed previous owners of property in Russia. These cowardly creatures would undoubtedly have left them in the lurch had they carried out the suggested projects. They were merely to be the catspaw for retrieving some of their previous property. If by any chance these engineers had formed a fresh Russian Government, then the property jackals would have put in their claims.

A Silly Suggestion

It is because those responsible for the whole theatrical proceeding seem to imagine workers in other countries can be as easily deceived as the poor devils in Russia. As far as one can judge, the idea created in the minds of workpeople here was that the latest stunt—"the five-year plan"—like so many of the dictator's plans, had gone awry! And the folly of these engineers afforded a splendid opportunity for diverting attention from the failure. The confessions read out in Court did not sound like the language of technical men, but the jargon of "the Third International." And the noise and conduct of those in the hall during the pretence of a trial, was rather that of a well-paid and organised clique. As for invading Russia, while the splendid spirit of ten years ago, with its "Hands off Russia" and "All power to the Soviets," has been killed as dead as a doornail by the continued political tyranny of the dictatorship, so far as the workers of this country are concerned, any such suggestion would be ruthlessly turned down by every political party.

Legal Robbery

One by one the various governments are teaching the workers that, while they must stand up to an implied contract at all costs, even if forced upon them by law, governments may default if they feel so inclined.

First, Mr. Winston Churchill raided the Health Insurance Fund, confiscating money which should have improved the benefits of sick workpeople for the purpose of lightening the taxation of the rich. And how the Labour Party, quite rightly, denounced this legal robbery of the workers throughout the country. But now Miss Bondfield, the Labour Party Minister of Labour, has agreed that girls out of work from textile mills—who have been compelled by law to pay unemployment insurance while at work, the employers being allowed to stop it from their wages—must accept domestic service as alternative employment, if offered them at the Labour Exchange! Would she dare to say that an engineer must accept an agricultural labourer's job? What an extraordinary effect a £5,000 a year Government position has on the mentality of some folk?

Abolish the Death Penalty!

All humane people will welcome the report of the Select Committee on the Death Penalty recently published. It recommends that a resolution should be passed by Parliament, asking the King to exercise the royal clemency in all cases of the death penalty—a complete suspension of the penalty—and that in the meantime a Bill should be brought forward to abolish capital punishment. It is urged that immediate action be taken!

In case Parliament should decide not to suspend or abolish the penalty, the suggestion will be made that reprieves should be granted more freely, and in no case should a person less than 21 be executed. Thus very slowly and painfully we emerge from barbarism. There will be many opponents to the removal of this horrible survival. Anything less than its total abolition

cannot satisfy those who want to promote humanitarian thought and feeling. The action of the present Government on this matter must be closely watched. This is one more step toward human freedom.

African Natives First

Just as Europeans in India have in the past, and still do in some cases, consider themselves a superior race to the natives, so in Africa the whites not only walk in and take whatever they want of the coloured man's land and compel him as far as possible to work for them, but set up their authority to make laws to further enslave the coloured people. For once—and a Colonial Secretary in a Conservative administration at that—the Duke of Devonshire in 1923, declared it necessary definitely to record the considered opinion that the interests of the African natives must be paramount, and that if and when those interests and the interests of the immigrant races (including whites) should conflict, the former should prevail.

Ever since that declaration the whites in Kenya and Rhodesia have been trying to reverse the policy that followed in favour of primarily furthering the interests of British subjects who have gone there. These declarations in favour of fair play for the natives are good. Some day the British worker may get one in his favour, against his idle exploiters.

JAY.

Message from A. Berkman

St. Tropez,
November 24th, 1930.

Dear Comrade Turner,

To you and to the comrades that signed the cable, my best and appreciative greetings.

It gives a fellow a warm feeling around the heart to feel that he has so many good and staunch friends. However "independent" or even self-sufficient we may be, we yearn for the understanding and approval of those near and dear to us.

The cables, telegrams and letters of congratulation I received on my 60th birthday from various parts of the world are to me a source of deep gratification as well as of great moral support. I have been deeply moved by the thoughtfulness and solidarity of our friends and comrades everywhere.

I have also received a surprise from France. An order of a second expulsion within six months. The first took place, as you have probably heard before, on May 1st. In June I received permission to return to France for three months, with the promise of a further extension of time. Instead I was notified on August 8th that I must leave within 15 days.

I immediately left for Paris to see what could be done in the matter. I again received a stay of three months, with the promise that permission to remain in this country will be continued. The promise may be valid or not, but in any case I shall be prepared for whatever is in store for me.

You may rest assured, and you may assure all our good friends and comrades, that persecution, deportation and expulsion shall never in the least affect my devotion to our ideals or change my purpose in life.

To you all my fraternal greetings,

ALEXANDER BERKMAN.

LIBERTARIAN ASSOCIATION Arrangements for January:

Thursday, January 1st, 7.30 p.m. Dinner at National Trade Union Club, New Oxford Street, W.C.1. Guest, H. W. Nevinson. Chairman, E. E. Williams.

Thursday, January 8th, 7.30 p.m. Freedom Group Meeting.

Thursday, January 15th, 7.30 p.m. Discussion opened by A. Simpson. Subject: "Where we Agree and Differ."

Thursday, January 22nd, 7.30 p.m. Libertarian Association Members' Meeting.

Thursday, January 29th, 7.30 p.m. Lecture by Miss Dorothy Evans. Questions, Discussion. Admission Free.

All the above at the National Trade Union Club.

GEO. C. WILLSON,

Hon. Secretary.

FREEDOM

A Journal of Libertarian Thought, Work and Literature.

Editor: AMBROSE G. BARKER.

Price One Penny.

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All moneys to be sent to:

JOHN TURNER, 17, Woburn SQUARE, London, W.C. 1.

A free copy of this paper is an invitation to become a subscriber.

No. 9. Vol. I. New Series. FREEDOM.

JANUARY, 1931.

TOWARD THE DAWN

During the past year it has become the habit to take a miserable view of everything. Even those who had no reason to be other than cheerful seemed to think it necessary to pretend to be wretched, so as to be in the fashion.

And certainly there have been many sound reasons for being unhappy. The world-wide economic and industrial situation has been appalling to all those who have any feeling, and—apart from the President of the last Trade Union Congress—the sight of the ever-increasing army of unemployed men and women has created a sense of dismay and horror.

The dismal failure of the Preparatory Committee on Disarmament at Geneva has caused many of the ordinary pacifists to despair of anything worth while coming out of the International Conference when it takes place. The hope that if secret diplomacy was replaced by open conference, great results would ensue, has been completely shattered in this respect.

Then, too, the utter futility of the present Government to ensure any improvement in the position of the workpeople has caused some bitter searching of heart among the organised workers, who out of their hard-earned wages have found the bulk of the finance of the Labour Party. It has shocked their simple understanding to find that while they finance the Party, to try and secure a majority in the House of Commons, a wealthy Conservative can endow their political leader with £5,000 a year and so at once safely anticipate any such happening.

All these, and many other factors, have combined to create a feeling of hopelessness in the minds and hearts of, not only the workpeople of this country, but many who previously had great confidence that the near future would bring many beneficial changes for everyone.

Is there, however, any sound reason for this enfeebling despondency? To Anarchists and Libertarians of all shades of opinion, the situation ought to be one of a stimulating character, since it is exactly what the best thought in our movement said was inevitable. To have been able to foretell the truth, when so many diligently supported all kinds of false hopes, has put us in a strong position to deal with the present and the future.

To take the question of unemployment: This country with over two millions, Germany with 3½ millions, U.S.A. with anything from 3 to 5 millions—these three countries alone with some 10 millions men and women anxious for work, but condemned to idleness by the modern industrial system, constantly changing its form, yet always retaining its injustice!

It has been pointed out that just as the old individualist capitalist is passing away, becoming, in face of International Capitalism, merely a kind of rudimentary organ in a newer and world-wide industrial system, so national governments become more and more helpless to remedy unemployment. They belong to a passing era!

Still, in spite of the impotence of governments, the present slump, like previous ones, will liquidate itself largely at the expense of the workers, and be followed by a boom period, in which the lessons of the present will be largely forgotten unless we are able to increase our propaganda and keep them alive. As soon as the boom appears, financial operations in industry—now passing more and more into the hands of the big banks and international financiers—will be busy transforming industrial undertakings wherever they are ripe for it, into international concerns!

The fact is, economic development has outstripped political forms, and the present fumbling at Geneva for some international power and influence is the blind groping to obtain some new form to control this industrial growth. It is up to all Libertarians to exert their influence to prevent the establishment of an international, coercive, super-Government, and to secure the settlement of differences by agreement instead of by law.

In the purely political arena there is still greater reason for hope and confidence, at least, so far as this country is concerned. When at the Imperial Conference in 1926 the self-governing Dominions were declared autonomous communities, equal in status, in no way subordinate one to another in any aspect of their domestic or external affairs, though united and

freely associated as members of the British Commonwealth of Nations, Imperialism—as a system of government by Imperial authority—came to an end so far as the Dominions were concerned.

The conference held during 1930 has not only confirmed that declaration, but affirmed “the right to secede.” Politically this is a triumph for Anarchist principles, unconscious, no doubt, but arising out of circumstances which have steadily developed in the Dominions during the past century. And after all, unless the circumstances make Anarchist, or any other principles, possible of application, they will remain abstract theory, instead of concrete example.

And so, though 1930 has, in some respects, been a depressing twelve months, from many points of view, we remember that the darkest hour of night is that which precedes the dawn, and we look forward to 1931 with confident hope of our ideas rapidly gaining ground.

JOHN TURNER.

The Late Mrs. Dryhurst

Mrs. N. F. Dryhurst's smiling, charming face was, since the late 80's, noticeable at all meetings of the Anarchist cause; speaking, debating, handing out bills, or going round with the collection plate; nothing was too much or too little for her to do.

In “Freedom,” she occupied a most important position; often editing while Mrs. Wilson was away; writing up notes and comments on contemporary events; corresponding with and encouraging comrades all over the country; getting them to send up reports of propaganda; putting ship-shape all their notices and reports.

With her command of foreign languages she was able to render great service to “Freedom” in translating and reviewing works; while her inborn Irish humour added charm to all her writing.

I cannot but recall with feelings of deep gratitude how Mrs. Dryhurst, during those years, would in spite of her middle-class education and upbringing, cordially interest herself in and render help to every comrade of the most down-trodden class who was fortunate enough to come in contact with her.

W. WESS.

HOW I MET KROPOTKIN

The following is Mrs. Dryhurst's own account of her first meeting Kropotkin and the work she did for “Freedom,” right from the beginning.

It was in 1885 I met Peter Kropotkin for the first time, at a party given by William Morris in the office of the “Commonweal,” of which paper Morris was then the chief supporter and contributor, if not the actual editor. My introducer was a friend (Mrs. C. Wilson, first editor of “Freedom” later on) I had made through the reading of Stepniak's books describing Russia as it was then, under the Czarist tyranny. In one of them he told how Kropotkin had succeeded in escaping from his prison cell in the Fortress Peter and Paul in St. Petersburg, and the same friend told me something about Kropotkin's subsequent adventures in Switzerland and France, where even the malignity of Russian tyranny had pursued him.

Never shall I forget the impression that first sight of Kropotkin made upon me, inexperienced as I then was in meeting men of renown. No one would think on seeing him that he had just undergone three years in a French prison. The perfect courtesy, always a feature of Kropotkin's manner, first claimed attention, it made you feel that you were in his eyes an individual worthy of his attention; then the clear and penetrating blue eyes, the massive head and flowing patriarchal beard, the squarely erect figure—not military, but somehow most valiant—were all impressed on me as we exchanged greetings—in French, I suppose, for at that time he knew but little English to speak, although not long afterwards he was able to address large audiences in English, always intelligible, if not with an English accent. Not long afterwards I was told that Kropotkin was interested in starting a monthly paper to be called “Freedom,” for the propagation of Anarchist-Communist ideas. I was asked to co-operate—but how? Up to then my ideals had never gone beyond “Freedom in Ireland,” and the history of her seven centuries of struggle against English domination. “The very thing we want,” said Kropotkin. “We should know what is going on in the extreme west of Europe.” So I undertook to make notes of the movement, which at that time was agitating Ireland and also, it must be said, the English Houses of Parliament, the beginning of the peasants' struggle for the land. It was long afterwards that Kropotkin told me how much he enjoyed those Irish notes which I had penned with the gay irresponsibility of youth.

N. F. DRYHURST.

Auberon Herbert and His Teachings

By Ella Twynam

One of my early recollections is of Auberon Herbert—a tall, rather thin, Roman-featured, noble-looking man—calling on, and holding a long conversation with, my late grandfather at Westgate, Winchester—the happy home of my childhood. After that visit he regularly sent his paper, *The Free Life*, and some of his other publications to my grandfather, who read them with appreciation and was wont to describe the author as a man of great gifts and broad view-points, but somewhat too much of a visionary. According to the *Times* he “was a man of distinction in more than one walk of life, whose place in contemporary history might have been higher if he had been more in touch with the spirit of the age. During a period which tends to produce men moulded after a common pattern, he remained untouched by levelling influences, and he was a conspicuous figure if only from the fact that he followed his own bent in matters of conduct with an absolute disregard for convention and authority.”*

Recently I have met many men who were friends of, and co-workers with, Auberon Herbert, and they all speak with genuine and glowing enthusiasm of that truly great man's personality and work, but so far as I am aware, apart from a sympathetic “Sketch” by J. Morrison Davidson, published in 1880—from which I am about to reprint extensive extracts—no biography of that remarkable Anarchist-Radical has yet been written.

Auberon Herbert was the third son of the third Earl of Carnarvon, and was born on the 18th June, 1838. “Mr. Herbert's early education,” writes Morrison Davidson, “was superintended by tutors, to the personal rather than to the scholastic influence of some of whom he was much indebted. In 1857 he proceeded to Oxford, where he became a student at St. John's College, but studied steeple-chasing and kindred pursuits more than the ancient classics or any other kind of literature. The spirit of adventure was strong within him, and after two years of desultory reading he determined to enter the Army so as to see service abroad. Accordingly, in 1859 he joined the 7th Hussars at Canterbury, and subsequently served in India for a period of sixteen months, attaining the rank of lieutenant. Here, perversely enough, he was as studious as at Oxford he had been idle. He edited a little magazine called the *Crusader*, and began to qualify himself for staff duties. With this object in view he returned to Oxford to complete his University curriculum, and graduated B.C.L.** in 1862. On taking his degree, not caring to resume his military career, he devoted himself to University tuition, and subsequently obtained a ‘Founder's Kin’ Fellowship. In 1864 the man of ‘blood and iron’ had matured his first great crime by procuring the invasion of Schleswig-Holstein by an irresistible Austro-Prussian army. Mr. Herbert, deeply sympathising with the gallant Danes, abandoned his academical pursuits and hastened to the Dybbol lines in order to encourage the defenders by succouring their wounded. He rendered valuable aid, was oftener than once under fire and became a great favourite both with officers and men. The Government subsequently signalled its gratitude by conferring on him for his labour of love the Order of the Danneborg.” A little later, Mr. Herbert went to America, where the war of Secession was then ending. Of this visit he wrote: “The easy, powerful current of life, the mixture of classes, the respect shown to all, made a deep impression on me. Ready to see all the faults of democratic government, I saw them, and yet felt the power and depth of the tide, as if I had passed from some narrow lake out on to the sea.” Afterwards, “when he made the final plunge into Radicalism, he felt like an escaped prisoner on the first day of freedom.”

In 1870 Mr. Herbert stood as a Parliamentary Candidate for Nottingham in the Radical interest and was elected by a large majority. He remained a member of Parliament for four years and then retired from party politics—owing to his changed outlook—a great and growing antagonism to all forms of Legislative Government.

“In Parliament Mr. Herbert was not, generally speaking, a *persona grata*,” to again quote Morrison Davidson. “He was too conscientious to be a good party man, too Radical all round, both for Conservatives and Liberals. The cut and colour of his coats, moreover, scandalised hon. members. They were light green when they ought to have been of a more sombre hue. . . . This, however, was not Herbert's greatest enormity. In seconding Sir Chas. Dilke's famous motion respecting the Civil List and commenting on the justly suspected frauds connected therewith, Mr. Herbert, while alluding to the actual occupant of the throne with all the

superstitious reverence which a degraded public opinion could possibly enact, had yet the manhood to affirm his conviction that a Republic is preferable to a Monarchy in a community such as ours. Thereupon one hon. member ‘spied strangers in the gallery,’ and had the Press ejected, while a noble lord manifested his loyalty to the Crown by ‘cock-crowing’! So great was the uproar, raised chiefly by the ‘party of order,’ that for the space of an hour the member for Nottingham could scarcely ejaculate more than a word or two at a time. The Speaker pronounced the scene the most ‘painful’ he had ever witnessed, yet I have never heard anyone allege that Herbert uttered one untrue or offensive syllable in his speech. The fault was entirely with the fault-finders. . . . In 1873, in criticising the Army Estimates, Mr. Herbert took occasion to impugn the organisation and question the efficiency of our standing army. He proved by irrefutable statistics that the British Army is consumed by loathsome disease, and thinned by incessant desertion to an extent that is almost incredible. ‘Officers and gentlemen,’ needless to say, were horrified, more especially when they were told by a member, who might be regarded as one of themselves, that a territorial citizen force—a simple extension of the volunteer system—would be more effective in the field than a standing army, and incomparably less costly to the British taxpayer.

“Mr. Herbert's kindly nature was never seen to greater advantage than in the untiring efforts he made ‘to provide for the protection of wild birds during the breeding season.’ He set forth the virtues of thrushes, blackbirds, jays, and sparrows with something like paternal pride, and begged the House with a genuine ardour which aroused its sympathy ‘to have compassion on creatures which were so entirely in their power’! (It was largely through his exertions that the Wild Birds' Protection Act was passed.)

“Since Herbert has been out of Parliament he has devoted himself to agricultural pursuits, but no serious call to public duty has found him wanting. The Bulgarian atrocities filled his mind with horror. He came to London and ‘lobbied’ for weeks in order to put courage into the breasts of timid Liberal members. The St. James's Hall Conferences owed him much for the success which attended them, and he gave a striking proof of her personal intrepidity by presiding at the second Anti-Jingo meeting in Hyde Park (March, 1878), where the herculean strength of Mr. Bradlaugh with difficulty availed to save himself from a violent end.

“As a politician, Mr. Herbert has latterly adopted the ultra-individualist theories of Mr. Herbert Spencer, and started a ‘Personal Rights and Self-Help Association,’ as the outward manifestation of his new faith.” Thus far I have followed Morrison Davidson's narrative—published in 1880—before Auberon Herbert had become known as an original and independent thinker and author of world-wide reputation. He had indeed written “Letters from Sönderberg,” pleading the unpopular Danish cause—re-published in book form: “The Danes in Camp,” in 1864, which had caused no small stir at that time.

Auberon Herbert married Florence Amabell, daughter of the sixth and sister of the seventh, and last, Earl Cowper.* They had three children, the eldest boy died in 1882; the second son, Auberon Thomas, born 1876—on the death of Earl Cowper became Baron Lucas in 1905—died 1916; and a daughter, the Hon. Nan Ino Herbert, born 1880, who on her brother's death became Lady Lucas, Baroness Dingwall, and in 1917 married Lt.-Col. Howard Lister Cooper, still survives. Lady Florence Herbert died in 1886.

It was in May, 1890, that Auberon Herbert started his brilliant and thought-provoking monthly journal, *The Free Life*, “an organ of Voluntary Taxation and of the Voluntary State.” His own published statement as to *The Free Life* and the Aims and Objects of Voluntaryism shows his principles and view-points in a clear light. “*The Free Life* does not believe in creating happiness, virtue, or prosperity for the human race by Acts of Parliament. It does not believe in splitting the nation up into two or three political parties, each trying to vote down the other and to force upon the other its own opinions and interests. It does not believe in the modern politician, always engaged in glorifying himself and his party, belittling his rival, misleading the people by passionate appeals to the interest of the moment, and too careful about his own self-advancement to speak in the scrupulous and responsible language of true friendship. It does not believe in the great game of politics; in the traffic of votes; in the scramble for property; in forcible interferences with the habits and lives of men; in great uniform systems; in huge departments, escaping from all real control on the part of the people, their nominal owners; or in the treatment of men and women, their faculties and their property, as State material, which may be employed for any purpose at the pleasure of the majority which has climbed into power.

* Morrison Davidson refers to her as “a woman as remarkable for simplicity of manners as for the vigour of her intellect and the kindness of her heart. With her, as with her husband, *noblesse oblige*.”

(To be continued).

* Obit. notice, 7th November, 1906.

** D.C.L. in 1865.

CORRESPONDENCE

GEORG HERWEGH and DAVID NICOLL

Will any comrade who has Georg Herwegh's "Hymn of Hatred" in German, with tune for singing, also a portrait, print, or photograph of him, kindly oblige me with same as gift, on loan, or for purchase? I have recently published (in English) the above, and another noble-spirited song by that truly great Poet of Humanity, also a stirring song by one of our pioneers in this country, the late Dave Nicoll, and would be very glad to get a portrait of him, too, for framing.

Yours fraternally,

ELLA TWYNAM.

163, Park Lane, Tottenham, N.17.

POLISH ANARCHIST COMMITTEE

The Committee of Polish Anarchists abroad wish to inform all those comrades who desire to get into contact with us that our new address for correspondence and money is:—

Madam Andrée Pèche, 15, Rue du Faubourg, Saint-Denis, Paris (Xe), Pour Y. Hardy.

THE WORKERS' CHARTER

Our readers will be pleased to know that at last a modern Workers' Charter has been found. Published by The Minority Movement, and written by Harry Pollitt. Price: One-halfpenny.

In its pages we are informed that the Labour Government supports Capitalism, but attacks the worker. That workers are being disillusioned with the Labour Government, and that the way out is indicated by the six points of the Charter, which may be amended, extended, etc. The six points are as follows:—

- (1) Increased unemployment benefit, and abolition of disqualifying restrictions and task work; benefit for each unemployed day. (2) Against speed-up dismissals, overtime, and the spread-over, and for the seven-hour day. (3) Against increased insurance contributions and for non-contributory social insurance. (4) A guaranteed week and a national minimum wage of £3 per week. (5) Repeal of Trade Disputes Act. (6) Against Imperialism and Tariff attacks upon the workers' standards.

"Shades of three acres and a cow. Thirty bob minimum. Ninepence for fourpence, etc."

What have these to do with the abolition of Capitalism and the establishment of a non-Capitalistic Society? Did not the teachings of Karl Marx inculcate that "money is the means whereby we are robbed"? If so, why discuss wages and working hours? Does not the plea for a minimum week and wage imply acquiescence in exploitation?

The only use for this pamphlet suggesting itself for the moment, is that some comrade desirous of musical fame should buy it and set it to music, under the title of "Symphonic Idiotique."

BALAAM'S ASS.

N.B.—This pamphlet would be excusable were it not for the fact that the author and publishers know better.—B.A.

THE STORY OF CREATION

It is recorded that "the world was created in six days and on the seventh day the Lord of Creation rested." This is one account, there are others—here's another: "God created the world and being at a loss for amusement, created Man and Woman, who, in a land of plenty became so dull and slow-witted as not to afford Him the amusement He anticipated. God therefore compelled the creation by man of money and has ever since been hilariously amused at the struggles of mankind in pursuit of money."

Enough of this darned history stuff. I am told that history is the recorded reflex of man's stupidity.

G.C.W.

THE PEOPLE'S CLINIC.

For Birth Control and Social Welfare.

Married women (and those about to marry), who for economic or health reasons require to limit the size of their families and wish to know the best methods of contraception, can obtain the most reliable information at the above Clinic.

The methods are safe and scientific. Each patient is seen by a lady doctor and carefully instructed by a fully qualified nurse.

Advice is given free. Lady Doctor attends Fridays 3-5.30 p.m.

Telephone: Riverside 3488. Open Daily (except Saturdays).

Hours: 10.30 to 1 p.m. Afternoons, 3 to 5.30 p.m.

Lady Principal in attendance all sessions.

If you cannot call, then write for a copy of FAMILY LIMITATION (by Margaret Sanger), price 6d. post free.

THE PEOPLE'S CLINIC, 85, Shepherd's Bush Road, Hammersmith, London, W.6.

CONTRIBUTIONS TO "FREEDOM"

Since 11th November to 12th December, 1930.

Guarantee Fund.—Emma Goldman (100 francs), 16s.; A. G. B., £1; E. T., 10s.

Special Fund.—J. V. Brown, 5s.; Albert Sanders, 3s.; F. C. Davis, 2s.; F. Tcherkesoff, 6s.; Miss G., £1; J. S. Richfield, 1s. 6d.; C. Lahr (sale of literature), 10s.

Subscription.—Ch. Gillett, 10s.; Peter Goodman, 10s.; John Blundell, 1s.

Sales.—Miss Greenfield, 9s.; F. C. Davies, 3d.; Autodidactes Club, Paris (25 francs), 4s.; D. E. Pude, 5d.; Miss Greenfield, 6s.; Miss Greenfield, 4s. 6d.

SPECIAL NOTICE!

LIBERTARIAN ASSOCIATION

The attendance of members, new and old, is earnestly desired at a meeting to be held on January 22nd (Thursday) at 8 p.m., at the National Trade Union Club, 24, New Oxford Street, W.C.1. Business: Election of Officers and discussion of organisation and the programme for the year.

GEO. C. WILLSON, Hon. Secretary.

THE "WORKERS' FRIEND"

A monthly organ of Anarchist Communism.

(In Yiddish.)

I. Caplan Editor:

Annual Subscription: England 1s. 6d., America 50 cents.

Communications to be addressed to: "The Workers' Friend," 163, Jubilee Street, London, E.1, England.

LIBERTARIAN ASSOCIATION

AIM.

THE ABOLITION OF ECONOMIC, SOCIAL AND POLITICAL COERCION

OBJECTS.

- (1) To examine and discuss current problems and ideas in connection with the State and its activities from the standpoint of personal freedom. (2) To advocate voluntary association in all directions, and the settlement of differences by agreement instead of by law. (3) To encourage Trade Unions and Industrial Co-operative Societies among the wage earners, with a view to these, or similar freely organised bodies, ultimately carrying on production and distribution in the interest of all, thus eliminating the exploitation of labour by capitalists and governments, and inaugurating an era of free Socialism. (4) To assist in every way the breaking down of national barriers and oppose all forms of militarism and war. (5) To work for the removal of the barbarities of the criminal code, such as capital punishment, flogging, and vindictive terms of imprisonment; to advocate the doctrine that it is not punishment, but public opinion, real education, and just social conditions which stop crime; and generally to promote humanitarian thought and feeling. (6) To keep the Association, as a body, independent of political parties, but to work in sympathy with any movement likely to advance its aim and objects. (7) To affiliate any Groups or Societies agreeing with its aim and objects.

Applications for membership or affiliation to "The Libertarian Association" should be addressed to the Hon. Secretary: GEO. C. WILLSON, 3, Provence Street, London, N.1.

"FREEDOM" may be obtained at:

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