

F R E E D O M

A JOURNAL OF LIBERTARIAN THOUGHT, WORK AND LITERATURE.

No. 7. Vol. I. [New Series.]

NOVEMBER, 1930.

Monthly: ONE PENNY.

LABOUR POLITICS!

The Labour Party Conference at Llandudno got through its agenda quite peacefully. From Miss Susan Lawrence's address as President (the first woman to occupy the position) to the close of the Conference, the official element carried a majority with them.

And it would seem the most exciting time at the gathering was at the close of J. R. MacDonald's speech on the second day. For the most part it was the usual political generalities, with a swipe at the critics within the Party. But towards the end he seems to have felt that something more was necessary. To the surprise and delight of the delegates he declared it was Capitalism not the government that was on trial; it was co-operative organizations for the protection of human life, not protection for property that was needed. And finally, though he has never stressed his Socialism, he brought the whole conference to its feet in a frenzy of cheering when he said, "unemployment could only be cured by Socialism."

Right through the conference, the I.L.P., which was supposed to voice the feelings of the rank and file, failed to secure more than one vote in five when it challenged the Executive Committee's position. For some reason, this little body, which is really the parent of the political Labour Party, has of late years got quite out of step with the big movement it brought into existence. It still clings most tenaciously to the vague pre-war political Socialist conceptions, plus some very violent pacifist fallacies. And as its most able members have, one by one, been absorbed into some government position (soon becoming opportunist to meet the situation of the moment, as is so necessary in politics), it retains for the most part the disgruntled and nondescript elements of the larger Labour Party. Whether it was the Executive Committee's report, the Indian question, or any other matter they dealt with, the conference "turned them down."

The reason for this is not far to seek. They have no new principles to put forward. Political electioneering is their method of working; parliamentary institutions are the medium through which to secure any change. If their propaganda and language is more violent and reckless than the large Trade Unions, which make up the bulk of the Labour Party, it is because they have no responsibility beyond the empty political game. Yet, in spite of this violence in speech and recklessness in political action, they espouse the rich Indians' political movement, without troubling to insist that the untouchables and the ryots of India, together with its millions of other workers, are assured of social justice, if and when political independence is obtained. And it is extraordinary conduct of this kind, on the part of a so-called Socialist body, which causes the lack of confidence, as shown at the Party conference. Even an old friend of India and its workers, like Graham Pole, M.P., urged the conference to drop the question, which had been introduced by way of a resolution by Fenner Brockway. The previous question closed the discussion and the voice of Indian labour was never heard.

Sir Oswald Mosley, though he immediately followed J. R. MacDonald, gained the ear of conference and nearly secured a majority vote in favour of issuing the Mosley Report to affiliated bodies. While no fundamental change in the industrial system, which causes unemployment, is ever likely to be stressed by this sincere and shrewd politician, he is keen on trying some new methods of palliation; and to his credit, when the Labour Government would not adopt them, he resigned his official position. None of his colleagues who helped him draft the report, followed his example. It was this disinterested action and a desire to know more fully what his proposals really were, which gave him the largest vote of the conference against the Executive Committee, though not enough to secure a majority. Big changes in the machinery of parliamentary politics and drastic palliatives of a national character, are likely to be the popular lines of policy pursued by Sir Oswald Mosley in the Labour Party. And while it will secure plenty of noisy support and attract a lot of notice in the ordinary Press, it will, of course, leave the cause of all the trouble untouched.

In fact, this conference, like previous ones, has clearly indicated that a Labour Government is no more able to grapple with the evils of Capitalism than any other. It can at least "tip the scale" in favour of Labour, as in the "Coal Mines Act," but in all essentials leaves the position of power in the hands of the owners. Even if it had a strong working majority in the House of Commons, it would, as has been the case in similar circumstances in Australia, be compelled to derate its energies to secure, if possible, "National" advantages. And these mean everywhere the advantages of the people who own and control everything necessary for the production of wealth, and to use which, the workers have to submit to constant and systematic exploitation. Besides, it is plainly evident that Socialism to these folk means merely State ownership; a change from private capitalism to State capitalism.

Whatever modifications such a change would effect in the conditions of the workers of all kinds—professional, technical and manual—it is doubtful whether their personal liberty would be widened. If parliamentary political institutions are to continue and governments are to enforce the law, a new ruling class will emerge, carrying into industrial affairs political enforcements as harsh, or worse, than those now inflicted by the Capitalist. Besides, this "National" idea of industry is finding expression, just at the moment when it is being recognised that the "world's market" dominates the industrial position everywhere, even in Russia and Australia, whatever the form of government. Instead of a "National" outlook, what is required is an International survey, with a view to finding where we can best fit in for the future. It is not wise to forget that more than ever to-day, "the world is my country." But the Labour Party Conference is not the place to look for such advanced ideas.

In the finish, when the National Executive was elected, there was a significant change. J. H. Thomas was at the bottom of the poll in the Trade Union Section and lost his seat, while Sir Oswald Mosley was successful in the Constituency and Labour Party Section. So the Trade Unionists drop J. H. Thomas and the middle-class put in Sir Oswald Mosley. This indicates, not only some respect for sincerity, but the steady growth of middle-class influence in the Labour Party.

JOHN TURNER.

THE CHICAGO MARTYRS

Forty-three years ago this month, Albert R. Parsons and his comrades suffered death and imprisonment for their principles. Their offence, in the eyes of the law, that of devoting their lives and energies to improving the lives and conditions of the masses, and spreading Libertarian ideas.

Across the years we salute their honoured memory—in our hearts they live. May the example and memory of their heroism spur us all to greater and more resolute efforts toward a free society.

"KROPOTKIN'S LIFE AND TEACHINGS."

On September 25, John Turner lectured at the Trade Union Club to a large and interested audience upon the above subject. A good discussion and many questions followed the lecture.

Geo. Wilson, on behalf of the Libertarian Association, appealed for guarantors for FREEDOM. Altogether an extremely interesting and valuable evening, revealing Turner in all his customary ability as a lecturer.

LONDON FREEDOM GROUP

Monthly Dinner, Thursday, November 6, 7.30 p.m. Nanking Restaurant, 4, Denmark Street, Charing Cross Road. Madame Doris Wess will be the guest of the evening. Inclusive charge, 2s.

Business Meeting, Trade Union Club, November 13, 7.45 p.m.

Thursday, November 20, Discussion Circle. Trade Union Club, 7.45 p.m.

Thursday, November 27, 7.45 p.m. A. G. Barker, "Fifty Years of Socialism in England." Trade Union Club, 24, New Oxford Street. Admission free. Discussion.

FREEDOM

A Journal of Libertarian Thought, Work and Literature.

Editor: AMBROSE G. BARKER.

Price One Penny. Annual Subscription 1s. 6d., Post Free.

All communications to the Editor should be addressed:

EDITOR FREEDOM, 163, Jubilee Street, Mile End, London, E. 1.

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. 7. Vol. I. New Series. FREEDOM. NOVEMBER, 1930.

NOTES

How Far Will it Go?

The Labour Party Conference seems to have been easily satisfied regarding the Trade Disputes Act. It took the promise of Mr. Henderson that a Bill to amend this measure would be included in the King's Speech for next session without a murmur!

But how far is it to go? It will no doubt again give the Unions power to impose the political levy, allowing members opposed, to "contract out." As the treasury of the Labour Party relies on this for replenishment, this will be fought for at all costs. No doubt the Civil Service Unions will once more be allowed to affiliate to the Trade Union Congress and promote political candidates. But will it definitely make it clear that a general strike, any more than a strike of a section of the workers, is no longer illegal? It is very doubtful whether the Labour Party will seriously attempt to restore the position to even that of the Liberal Act of 1906.

The New Rulers

The fact is, the Labour Party, and particularly the Government emerging from it, are as much afraid of the workers taking "direct action" as either of the other parties. It must be remembered they are now the new rulers! They are as determined to uphold the paramount power of political government as the most reactionary. And we must not forget, it is the duty of Governments to protect those interests which to-day permanently exploit labour. If those interests clash with organized labour, the extraordinary situation immediately arises of Government taking sides against labour in the so-called public interest. This happened even in the case of a sectional dispute when the first Labour Government was in office in 1924. It proclaimed a state of national emergency, under the Emergency Act, during the transport workers' strike and prepared to break it. And we saw the anomaly of a Government put in power by the aid of the workers' contributions feverishly helping the exploiting interests to win.

Insist on Full Liberty

Under these circumstances, is the proposed amending Trade Union Bill likely to remove the illegality of a general strike and restore the liberty previously enjoyed by organized labour? Judged by the present Government's action in other directions, it is very doubtful. Personal liberty, or liberty of associated bodies, is not a passion with any political Government. "Thou shalt have no other gods but me," is their motto! That the present Government should have allowed religious interests to destroy the Blasphemy Bill early this year, shocked many of its supporters. Even the Conservative "Sunday Observer" was driven to say, "If we cannot see our way to inscribe religious liberty on the Statute-book, what title have we to demand such tolerance from the befogged Bolshevik?" It is to be hoped the industrial side of the Labour Movement will make its influence felt, and insist on recovering its full liberty.

The Imperial Conference

When an anarchist solution to the political problem of the British Empire was found at the previous Imperial Conference in 1926, no one seemed surprised. Autonomy should carry with it the right to secede: South Africa wants to know definitely if this is so. While slavery brought the matter to a head, it was the autonomy of the States in the Union, and their right to secede from it, over which the civil war was waged in the United States of America. The right to secede was denied, and those claiming it were beaten. Each Dominion in the British Empire has far greater liberty to-day than any State in the Union. It has been well said, "The first condition of a lasting unity is full liberty." The application of anarchist principles in solving the political difficulties of a scattered body of free commonwealths and so retaining their unity is worthy for greater attention than it has yet received.

What about the War

G. Bernard Shaw has, according to the Press, recently published another book: "What I Really Wrote About the War"! Among other things, he says: "Unemployment is caused by our making large numbers of workers produce twice as much as before; using the double profit to enlarge our class of rich idlers, and throwing two millions into the ranks of the workless." But one wonders if the very sound and drastic advice he gave to the private soldiers of all the belligerent countries in the early days of the war is included in this book? If it is, it would be quoted centuries after he is dead. It was to the effect that they should, when ordered to kill their fellows, shoot their officers instead, and return home and accomplish a revolution! Had his advice been acted on, millions of lives would have been saved and the world be a better place to live in to-day.

What Can We Believe

So many extravagant reports are being published regarding the present position in Russia, it is, as usual, difficult to know what to accept as true. One thing is quite clear: the new rationing system proves a terrible shortage of many things, which are plentiful elsewhere. Even the alleged shortage of labour takes on a sinister aspect, when it is said over 90,000 miners have deserted their work in the Don Basin alone on account of the unbearable conditions, while only some 30,000 have been induced to take their place. The Commissariat of Labour has ordered all unemployment subsidies to be immediately stopped and the unemployed are to be sent to various parts of the country. No excuse for a refusal of work will be accepted. So now, as in so many other things, unemployment is abolished by decree in Russia and, we may expect, any who object to this State slavery to be charged with being counter-revolutionaries and dealt with summarily! These few facts speak eloquently regarding "Dictatorship of the Proletariat" after thirteen years' trial!

JAY.

NEWS FROM NORWAY

In Norway (Oslo) a Syndicalist paper, called "Alarm," is published once a week. There was also an Anarchist paper, "Revolt," published at one time fortnightly, and later monthly. But the bad times and want of employment among the workers after the war, compelled it to cease publication. And unfortunately it has not been possible, up till now, to again bring it out!

The great bulk of Norwegian organised workers belong to Arbüderporti; Communist so far that they prefer revolutionary despotism and stick to the dictatorship of the Proletariat, but take part in the elections and are independent of Moscow.

There is also a little congregation of "New Communists," dependent on, and financed from, Moscow. But their influence is trifling and getting less all the time.

And there was also a social-democratic party, but before the last election they gave up their independence and—more or less willingly—were merged in the Arbüderporti.

In the present Storting—elected in 1927—of 150 members, Arbüderporti secured 39. At the previous election in 1924 it obtained 32. The "New Communists" in the 1927 election got three. At the 1924 election they secured six. In spite of this electoral success on the part of Arbüderporti, the movement as a whole seems to be goose-stepping. It has not developed any new ideas and there is little real enthusiasm, much the same as in most other countries.

A natural reaction, as a result of the bitterly disappointed hopes attached to dictatorship has ensued, whilst the only alternative left—the possibilities of free Communism—are not yet understood or reflected on.

I am at present engaged in translating Makhno's "The Russian Revolution in the Ukraine" (March, 1912—April, 1918) and am hoping I shall in some way or other succeed in getting it published. Arspiver's "The War of Independence of the Ukraine Peasants" (the Makhno movement) was translated and edited some years ago by the Syndicalist Federation.

I consider this movement of great interest and importance as an effective object lesson in regard to the question of "State," or "Free" Communism! I am writing a preface, which I am afraid will be too long for the new "Freedom." But you might perhaps use it in some condensed form or take abstracts from it, if you can manage the translation. I shall be glad to send it to you.

Oslo, Norway.

A. HAZELAND.

LIBERTARIAN ASSOCIATION

A General Meeting of Members will shortly be held, and enquiries, offers of affiliation and new members, are cordially invited.

Hon. Secretary,

GEO. C. WILLSON,

3, Provence Street,

London, N.1.

THE WOMEN'S FRONT

The history of woman's awakening in Japan dates from the "Blue-Stocking" movement in 1911. The Blue-Stocking movement had its origin in the awakening of an "individualistic" self-consciousness of educated women in Japan. Now, after two decades from that movement, another epoch-making women's movement, founded this time on the awakening of women as socialists, is going to be started by us.

It may be said that we are forerunning a great women's movement to come in Japan, because we arise in perfect consciousness that we must reject authority and establish anarchy for the complete emancipation of woman from the yoke of oppression. In this conviction we challenge, first of all, a life-and-death struggle against all sorts of authoritarianism.

Woman is most miserable in authoritarian society, because it does not acknowledge rightly the peculiar nature of the women, such facts that the menstruation, conception, birth and breeding children are woman's innate charges. In authoritarian society, such innate things of women are considered to be "private" affairs, and the value of a human being is judged by his participation in the so-called "public" affairs. To-day, it is true, the authoritarians, especially the authoritarian Socialists, are trying to mitigate woman of these "burdens" by means of founding, at the expense of society, such institutions as lying-in hospitals or foundling hospitals. But, even if these institutions were realised, the fact that woman's participation in "public" life is minimised by her physical and mental peculiarities cannot be denied. Woman's position in authoritarian society, therefore, is doomed to be always inferior to the man's.

For this reason, in authoritarian society, to be born a woman is a great loss. The capitalist, in refusing the work-woman's demand of an equal wage with the workman, is replying that "you have defects as a worker, because you have the menstruation, bear children and have to breed them. Your efficiency in the work is consequently not the same as with man; your wage must be low." In Soviet Russia, the Bolsheviki replied to the women, who demanded permission to their entering into barracks and uniforms with the motto, "Give women the same sort of official posts as men," that "If you can do away with your defects as women, then you will be admitted into barracks." Look, thus the women's innate charges are always defects and a loss for her. In "public" a woman's action is limited by these "defects," both in time and in space, and consequently her efficiencies in public works cannot but decline. Ah! in authoritarian societies, truly "man is master and woman must be his servant."

The division of human affairs into public and private ones is a common characteristic of all authoritarianism. But a woman cannot abolish her innate physical and mental peculiarities at all. So that, as long as this cynical division of affairs exists, the accomplishment of the woman's emancipation is hopeless, her remaining in permanent slavery is quite certain. Among the evils of authoritarianism this division makes us most indignant. We must fight against it to the death.

Marxists usually support this division and treat, for instance, the love between sexes as a private thing. (See, for instance, Kolontai's novels.) For them, the woman's value must be judged by her "public" career. They are authoritarians to the core, so it is quite natural.

What really is the public affair? It is in fact the work to profit the ruling classes only. Then, what is the private affair? It is the natural wants and charges of the human being. The woman's love for her husband and children has, through all the histories of authoritarian societies, been treated as a most private affair. The fact that the human being has his wants and charges, appears in the eyes of the ruling classes to be very inconvenient. For the human being, having these wants and charges, loves very often the "inefficient" and "unproductive" life, materially and mentally, and, therefore, diminishes the sum of his services for the master. The master wants a Robot for his servant more than a human being. While nature bestowed on women "unproductive" faculties more than men to conserve and preserve the human species the woman cannot be but held in contempt.

To consider human affairs separated into two parts, public and private, is impossible from the woman's point of view. The individual and society are not two opposite things, they are and must be one. Society, co-operation in another word, is the freedom of life—freedom of existence, of reproduction, of mutual aid, of the development of all human faculties for all individuals. Authoritarianism has been destroying this harmony of life.

The second contradiction between authority and woman exists regarding maternity. "The twentieth century is the century of mothers and children." The woman's awakening accompanies always the consciousness of the maternal instincts, the respect for children's freedom and right. In effect, where maternity is maltreated there children are maltreated also. The birth of a child is considered, in authori-

tarian societies, as an increase of the number of slaves. Why, then, the birth-control? Aye, it is promoted only to produce slaves of a good quality. By it the master classes want to eliminate slaves of bad qualities and "purify" the human race—for their profit. A mother with children diminishes her efficiency in work—in public work. Authoritarians advocate, therefore, the breaking off of children from the mother's hand. Children are to be educated by masters in the "public schools." "Mothers! Don't touch them! They are the State's property, not yours!" say they. All authoritarianism of the world, from Plato down to Marx, from Lenin to Mussolini, are at one on this point. To bring up children by officials in official schools is the highest ideal of them. It is done to-day among the upper classes, where nurses and tutors are charged to bring up children. The authoritarians' ideal is only the "socialisation" of that mode.

The mother is, we think, the champion of children's educators. The most normal thing is, we consider again, that "the mother herself educates her children." Society must help her in this work with all its means. Breeding and bringing up children are society's work through their mothers, and mothers' work by means of society. Authoritarians wait the birth of children with calculations, they consequently abnormalise them and trample them under foot by "education": the natural growth of children must be utterly hindered.

When a woman arrives at her true awakening, at a social awakening, what first of all must she do? "Let her throw her gloves in the face of authority! Let her say, to be a woman is not a shame!"

The awakening of maternity is in itself a protest against authority, and the restoration of maternity is a war against oppression and for the liberation of the oppressed. The tenderness is not the sole feature of maternity; it is a lioness, a dauntless and daring warrior to-day.

To achieve our complete emancipation, what steps must we take first?

In modern times, the human races have at last begun to doubt the principles of government. To doubt the Government is the beginning of non-government. In all parts of the world the close examination of the origin and principles of government has begun; already it is clearly demonstrated that political organisations are founded upon robbery, private property an injustice. The knowledge that every evil which humanity has had to endure has its premier sources in usurpations by a few, is spreading more and more widely. So that everyone is now thinking by what ways can this evil injustice be abolished. Many geniuses all over the world are busy working to find this way. Our movement is also one of the reflections of its awakening.

Side by side with above-said advancement in the human consciousnesses, new movements are started and are now shaking the world. They are unions of workers, of peasants and of poor, that is to say, syndicalism and co-operation. They are spontaneously started by economic necessities from below "without any definite leader." They are all against exploitations, usurpations, that is to say, against the very foundation of government. Their aims, therefore, logically consist in the overthrowing of privileges, authority and in the establishment of freedom for all, women included. Not the same political parties, which are relics of the bourgeois democracy, and therefore authoritarian;—they founded their organisations upon the principles of co-operation, federation, mutual aid, economic ties and solidarity. They are conscious of their strength, true strength of society, the strength able to manage the production and consumption without interventions of the Government. They are preparing to transform the society into a free confederation of autonomous communes, composed of men, women and children, all free. The logical consequence of the development of their movement is the abolition of authority and establishment of anarchy. We see in them our idea operating, and also in their development the guarantee of our final emancipation, the coming of a new era. We women cannot make ourselves but one with them.

In these opinions we founded our journal, "Women's Front." We reject authority and prepare for anarchy. We claim maternity, freedom of existence. We want to be a wing, a useful wing, of the social emancipation movement of the proletariat and peasants of Japan, nay, of all over the world.

ITSUE TAKAMURE.

(This is extracted from one of her articles in the journal and translated by a comrade.)

**

We can correspond with you in English, French and German. We send our hearty thanks to the foreign comrades who have written to us.

Our postal address:

Mrs. Itsue Takamure,
Kami-Wogikubo 269, Iwogimachi, near Tokio,
Japan.

CORRUPTION!

From our New York Correspondent.

There is nothing very new here. Times are still very hard and many, if not most people, expect a very bad winter. This is the country of "rugged individualism," to use a pretty phrase of Hoover, and as there is practically no governmental machinery to deal with unemployment when people are out of work, and their credit is exhausted, they remain hungry. In other words, we have no "dole" (unemployed insurance) such as you have, or unemployed relief like Germany, so when people here are out of work they suffer! In certain lines, things are a little better, but that is seasonable, and, while hoping for the best, the outlook is pretty gloomy.

In spite of all the unemployment and trade depression, local politics at least have little to say about it. The chief topics for the New York voter and politician are Prohibition and graft scandals that have developed in the city during the past year. The feeling against Prohibition has grown considerably during that time, and especially in the large cities and eastern States. New York has been pretty "open" for some years now, for when the State Enforcement Act was repealed and no new law passed, it left the entire responsibility for enforcing the Prohibition Law on the Federal Government, which it was unable to do. The Democratic Party has been "wet" for several years, although always calling for "law enforcement"; but now they openly call for repeal. The Republicans have been the "dry" party, but opinion has changed, and it is almost a certainty they will adopt a "repeal plank" in their platform at the Party Convention being held to nominate candidates for Governor and other State officers. If they do, it will mean the two major parties will be openly calling for repeal and, under those conditions, it is my guess, it will practically nullify the law in this State. It may take some years to repeal the law entirely, but the move is sweeping the country, and even if it is not repealed, it will become a dead letter.

On the question of graft, the politicians are, as usual, a filthy lot! Every man, woman and child old enough to know anything of public affairs, knows there is a price on every political job, with possible exception of such offices as President, Governor, and a few others; but even there they have to vote right to get the jobs. The whole system is rotten to the core. The Republicans in New York are righteously indignant over the grafting of Tammany Hall, but Republican Philadelphia and Chicago are as bad, and, if it is possible, even worse! But, of course, it is good campaign material for the Republicians in this city to expose Tammany Hall. By the way, the Budget for next year for the City of New York is a mere six hundred million dollars. Isn't that enough to make any politician's mouth water?

* * *

I have just finished reading a book issued by the "Vanguard Press" (the publishing house started several years ago by the Garland Fund) called, "Only Saps Work," and, while depressing to emotional folk, it advances rather a novel idea. It deals with various forms of thievery and graft, which have come to be known as "racketeering," and are already very powerful! These forms of thievery are outside the law, but the author, who is a young newspaper man, is of the opinion they will in time supplant regular business. To give one illustration: At the beginning of Prohibition, bootleggers sprung up in different parts of the city, and with it, competition. Then some fellow with a business head got the rivals together and zoned the business, so that it became a regular trade. This exists in a hundred and one industries and businesses, until it is honeycombing the whole country. Here is the way it works in, say, the laundry or dry-cleaning trades. A gangster calls and tells the dry-cleaner or laundryman he has formed a Mutual Protective Association and urges the fellow to join. If he refuses, pressure is brought to bear by bombing his shop, throwing acid on the clothes, beating him up, and a dozen other things, until finally he joins! Then he is protected against competition, for if another fellow tries to start in that line in the district they use various forms of violence until he is driven out. If the question is asked, where are the police? the answer is, the police are unable to cope with the situation, or they are in the "racket" and get part of the graft. And all the while the general public pay the bills in the shape of increased prices and the individual tradesman, once he joins, actually benefits by the protection of the racketeer. Yet this is the country of "rugged individualism," according to Hoover! It is estimated that the building industry of New York City pay no less than \$60,000,000 a year graft to those—among others, some labour leaders—who are in the "racket." In case of refractory contractors, buildings are set on fire and, when a contractor has had a \$250,000 or \$300,000 building burned down before it is finished, he "comes across," or goes out of business. Such is life in this once glorious country! For all these reasons, the author thinks, in time, business and government will be superseded. It is an ingenious theory, to say the least. HARRY KELLY.

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* * *

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- (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.

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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.

Published by the LONDON FREEDOM GROUP, 163, Jubilee Street, London, E.1 and Printed by the STEFNEY PRESS, London.

WORKERS' FRIEND

PRINTING & PUBLISHING ASSOCIATION.

163, Jubilee Street, Mile End, E.1

SUNDAY, OCTOBER 26TH 1930,

at 7 p.m. sharp,

the Workers' Friend Group are Commencing the

Lecture Season with a Tea Party

at "**CIRCLE HOUSE,**" 15, Gt. Alie Street, Aldgate, E.1

Chairman: M. FAULK.

Speakers: JOHN TURNER and I. CAPLAN.

SUNDAY, 2nd NOVEMBER,

Comrade M. FAULK will speak on

"THE ANARCHIST IDEAS OF ORGANISATION."

SUNDAY, 9th NOVEMBER,

Comrade I. CAPLAN will speak on

"THE CHICAGO ANARCHISTS AND THE 8-HOUR DAY MOVEMENT."

SUNDAY, 16th NOVEMBER,

Comrade M. FAULK will speak on

"THE ANCIENT AND THE MODERN."

SUNDAY, 23rd NOVEMBER,

Comrade JOHN TURNER will lecture on

"PETER KROPOTKIN: HIS LIFE AND TEACHING."

SUNDAY, 30th NOVEMBER,

Comrade ROSE WITCOP will give an address on

"WOMAN AND FREEDOM."

Questions and discussion allowed.

Everybody Invited.

Commence 7 p.m.

All Lectures take place at

15, GREAT ALIE STREET, LEMAN STREET, E.1.

Workers' Friend (T.U.) Printers, 163, Jubilee Street, E.1.

ארבייטער פריינד גרופע.

163, Jubilee Street, Mile End, E.1

זונטאג, דעם 26-טען אקטאבער, 1930

אום 7 אוהר אָבענד פונקט

אין סערקעל הויז, 15, גרייט עלי סטריט, לעמאן סטריט, א.

פֿאַנגט די גרופע „ארבייטער פֿריינד“ אָן איר

לעקטשור סעזאן מיט א טהי פארטי.

טשערמאן: גענאָסע מ. פּאָלַק.

פעסט רעדנער: דזשאן טארנער און י. קאפלאן.

זונטאג, דעם 2-טען נאוועמבער

וועט גענ. פּאָלַק רעדען איבער

„דער אנארכיסטישער בעגרייפ פון ארגאניזאציע“

זונטאג, דעם 9-טען נאוועמבער

וועט גענאָסע י. קאפלאן רעדען וועגען

„די טשיקאגאער אנארכיסטען און די אכט שטונדען טאג באוועגונג“

זונטאג דעם 16-טען נאוועמבער

וועט גענאָסע מ. פּאָלַק רעדען איבער די טעמא

„די פארצייטיגע און די מאדערנע“

זונטאג, דעם 23-טען נאוועמבער

וועט גענאָסע דזשאן טארנער רעדען אויף דער טעמא

„פעטער קראפאטקין, זיין לעבען און לערע“

זונטאג, דעם 30-טען נאוועמבער

וועט גענאָסינע רויז וויטקאף רעדען אויף דער פּאָלגענדע טעמא

„די פרוי און פרייהייט“

פראגען און דיסקוסיאן.

יעדער איינער איז איינגעלאדען צו קומען. אנפאנג 7 אזייגער פונקט.

אלע לעקטשורס קומען פאר אין „סערקעל הויז“