

A Journal of the Anarchist Ideal and Movement

Vol. 2—No. 5

113

San Francisco, California, U. S. A., MAY, 1934

On news stands FIVE CENTS

## Government's Foul Conspiracy to Destroy Man!

On April 17th, the President of the United States, Franklin D. Roosevelt, issued forth the following declaration, that:

"I do not believe it would be amiss for me to say that I personally find high satisfaction in the knowledge that it is possible in this land of ours for anyone to establish a newspaper or a news service and to enjoy the freedom of operation guaranteed by our fathers and which, I am proud to say, still prevails."

On April 3rd, a social welfare committee appointed by Secretary of Labor Francis Perkins issued their recommendation to rescind the anti-anarchist law under which so many alien radicals have been jailed, harassed and in many instances deported.

These two news items, most widely circulated throughout the press must have appeared as an undisputed demonstration of the liberalism evinced by the spokesmen of the New Deal regime.

In reality, though, hidden away from the public view and the press, the very same pretentious liberal dispensers of the New Deal reveal themselves in an entirely different role from the one they assume to display.

News has been reaching MAN! for quite some time, from various parts of the country, telling of "visits" paid to readers of this journal by federal agents of the Government. These readers were in each case asked to accompany the agents to the offices of the local branches of the Department of Justice. Behind closed chamber doors they were plied with questions, and given information for their "benefit." Explanations were demanded of the readers as to why they read and lent material aid to an Anarchist journal such as MAN! Do they know that the editor of MAN! has been placed under arrest and that the office at 1000 Jefferson Street, Oakland, closed? Are they aware of the fact that the editor of MAN! has been ordered deported to Canada? The questioning was ended by threatening with deportation the alien readers and criminal prosecution of native ones, should they continue to render moral and material aid to MAN!

In every city where such questioning has taken place the federal officers placed the same questions, offered the same information and summed up with the same threats. Scores of complaints are also reaching MAN! from readers who assert that the March issue never reached them, although MAN! is mailed under a pre-cancelled Post Office permit. Thus it becomes quite evident that the general order for attempting to intimidate the readers of MAN! must have come direct from Washington.

If one might have entertained any doubt as to this, the subsequently transpired events totally dispel this. On April 11th, in the middle of the night, federal and local police officers headed by E. C. Benson, immigration inspector of Oakland, Cal., descended upon the private residence of Vincenzo Ferrero and Domenick Sallitto, the owners of a restaurant where MAN! has its mailing-office-address. After ransacking their rooms and seizing some of their belongings, they were placed under arrest on telegraphic warrants from Washington to be seized for deportation procedures. After a few days' imprisonment they were released under a thousand dollar bond each. Ferrero is charged with causing the publication of MAN! and Sallitto on the charge of having acted as chairman of a scheduled debate held on March 25th, to discuss as to whether Marinus Van der Lubbe was an agent of the Nazis or an outstanding revolutionist.

On Friday, April 20th, 7 a. m., upon arriving to open their restaurant at 1000 Jefferson Street, Oakland, Ferrero and Sallitto found a stationed policeman who informed them that the front door was broken into, and that the place had been robbed. Within about an hour's time a squad of detectives headed by the same E. C. Benson of the immigration department arrived. They came, so they stated, to "investigate the robbery." This they did by delving into the drawers and shelves of the restaurant and afterwards ascending the small balcony where the editor of MAN! keeps his correspondence and other matters pertaining to this journal. Here pamphlets were seized and also copies of MAN! A stencil attached to the mimeograph machine and also used stencils. A large sealed carton box, returned to the editor by the U. S. Postmaster of Brainerd, Minn., was broken open. It was found to contain a box of crayons intended for the recently held Bazaar of MAN! This "evidence" was not seized. When questioned by what right they were seizing belongings of a renter, Mr. Benson answered that the editor might come up to the federal authorities for any explanation.

Now all these perpetrated acts just enumerated, by local and federal authorities, would be considered good copy in any newspaper office. But the authorities saw to it that not a word should come out in the open as far as they were

concerned. They even failed to release the news of the "robbery," as is usually done by them in robbery cases.

Thus, the contrast between the claims made by Mr. Roosevelt and Miss Perkins and the perpetrated outrageous misdeeds intended to indirectly destroy MAN! are so self-evident that they need no emphasis.

Since no kind of a summons has ever been left at the office of MAN! it is of course a most brazen and deliberately invented falsehood to assert, as the federal officers did, that the editor is under arrest, or that the office in Oakland has been closed. The only partly true statement is the editor's being under a sentence of deportation. Instead of feeling ashamed about his "criminal" record, he gives it here with pride. He was first arrested in 1919 at Peterson, N. J., on the charge of having in possession an Anarchist paper that denounced Wilson's 14 peace-points of hypocrisy. He was held in the Peterson jail house for two weeks, thence two weeks more at Ellis Island. In the same year he was sentenced to be deported to Canada. But the Canadian government refused to recognize him as its native son since he has given the Government of Canada a good bit of worries with his anti-censorship activities in 1917. The U. S. Government then appealed to the Bolshevik Government to accept the editor, which they of course refused to do. The Mexican Government was also appealed to, but likewise in vain. Then agents of the U. S. Government offered the editor the choice of any country he preferred, and they would aid him to enter it illegally. But the editor refused to oblige in helping a government to get himself deported. In 1921 the editor was again arrested. This time in the New York City Library for his continued Anarchist propaganda. After going through a 24-hour third-degree torture at the hands of the New York Detectives he was held at Ellis Island six months—the full time limit allowed by the courts to detain an alien held for deportation. In 1930 he was again arrested. This time it was in Yuma, Arizona, whilst on a hitch-hiking lecture tour. The "crime" charged on this occasion was for having in his possession 2 copies of "An Anthology of Revolutionary Poetry"—(comprising 400 poems by close to 400 authors)—that he compiled and edited. A demonstrative protest by well known authors of the country forced his release from a two weeks' sojourn in three different jails, and the dropping of the new attempt to deport him, since the old deportation order was still held against him. So—if the authorities would want to state the truth about the "criminal record" of the editor of MAN! they would have to say that they have an order for his deportation, but that they can not execute it. The editor is a man without a country—and truly so, since the entire world is the only country he recognizes as his, and also that of every human being!

But to return to the chief issues involved. The Constitution of the U. S. guarantees the freedom of expression and

beliefs, as also the civil rights of every human being. This Government also has on its statutes, laws providing prosecution for malicious slander. That the Government should violate its own laws and flaunt the rights of the citizenship whose servant it pretends to be, can not surprise the Anarchist in the least. Through his unceasing and undaunted struggle for a society minus any form of man-made laws, the Anarchist has come to learn long ago that every kind of government disregards and breaks its laws they swear to uphold whenever the reign of the system of exploitation is threatened with rebellion.

Mr. Roosevelt has repeatedly denied that his "New Deal" is a Fascist one. The perpetrated vicious conspiracy to assassinate and destroy this journal in a most sinister conceived secretive round-about way disrobes him from the liberal cloak he wears. Where Mr. Wilson and Mitchell A. Palmer had at least the courage of their convictions to carry out their brutal infamous persecutions upon radicals in the open, Mr. Roosevelt and Miss Perkins are attempting to hide their identical similar misdeeds, only, in a most hideous and cowardly manner. For, if the Government wants to suppress MAN!—as is now quite evident—why doesn't it do so directly and openly?

MAN! feels certain that its readers will give the kind of a reply to the pretentious liberal regime of Mr. Roosevelt that it deserves. And since as Anarchists we will not indulge in any legal procedure against the very institutions in which we see the sole support for the upkeep of every form of injustice, we can therefore only trust in the spirit of fair play by the people, asking all such, to raise their voice of protest and condemnation, as also to aid in the widest exposure of this most foul attempt to destroy a dissenting voice of the present order.

The struggle for the Dawn of a Day of Freedom and Justice can not, nor will it be stilled or stifled by such shameful methods of attempted assassination, as is now being carried on by the U. S. authorities against this journal.

MAN!—the only English publication depending upon its appearance on the basis of voluntary support by its readers will continue to appear as heretofore.

If the Government stoops to intercept private mail addressed to MAN!—the readers will assuredly find other ways and means how to continue their already evinced wholehearted moral and material support to it.

The indirect attempt of the pretentious liberal government to destroy MAN! is another conclusive proof that all governments are alike, notwithstanding the cloak they shield themselves with. And it is only in the complete disappearance and discarding of every form of man-made law that such outrages as is evinced by Governments, time and again, will no longer blot the pages of mankind's history. When that day dawns we shall emerge into the Free Society of Anarchy.

## To Poverty—

Poverty! Miserable curse of plenteans, earth, what horrors, are conjured at your name! Shameful shadow, falling like a pale over the bright glow that civilization would boastfully send forth, you darken every dream of beauty and purity that mortal dares to dwell upon! You drive him to despair, you hound him to the prison door, you call forth the will within to fight your encroachments, and you crush to earth his aspirations, his genius. Needless, hideous, phantome that you are—thing created, not of nature but of men—what mystical words will banish you forever? Has the whole race lost the key to your existence? Is there no presto change!! In the vocabulary of suffering humanity that will change you into something less like the phantasma of black art? You have no excuse for being! You push your ugly shadow around under the eaves of palaces, beneath the richest store-houses and through the grandest, wealthiest streets, with the audacity of Satan. You go and brood like a great bird of prey over the green, fertile fields of the farmer! You sit like a great grim specter on the earth of the man who digs more wealth than a hundred like him can use! You are the hated but familiar acquaintance of desolate, tired, work-worn. Women you make little fiends, and idiots, and automatons of the children who should be frisking and laughing all day long in the gold sunshine. You are the most brazen forced curse the world knows for you act as though we wanted you and there was no such thing as proceeding without you. You have no business here! Nature planned her arrangements with the express purpose of keeping you out of her domains. Man

is strong enough to crush your wrecked shadow into atoms—if he could grasp you. But you see that he does not do that. You are the evil genius called upon by many methods and into many different shapes that neither you, nor your conjurers can be seized in a firm, sure grip. You will not assume a definite form, nor tell what master summoned you, and thus you elude while you haunt and torture us all. Where you cannot creep, you send a dim, terrible resemblance of yourself, a specter that can go where it will—in the palace, in the quiet home, in the courtiers' rooms where the gold is heaped; that drive men to deeds even you cannot wake, that can crush love, affection, beauty and truth from the soul of man. It is the FEAR of you!

No, you have no acceptable excuse for crowding among us, uninvited. The world is bounteous, labor is generous, crying aloud for opportunity, yet here you came, tagging along after wealth as though you were its shadow; though of course if wealth must be piled into enormous heaps, it will cast first such hideous shadows. But you're not wanted! And when enough of us realize that you do not belong here, and that even wealth doest not want you, REMEMBER! OUT YOU GO!

The State and Capitalism are inseparable concepts. In history these institutions developed side by side, mutually supporting and reinforcing each other. They are not bound together by a mere coincidence of contemporaneous development, but by the bond of cause and effect, effect and cause.—Peter Kropotkin.



# THE LABOUR MOVEMENT and the REACTION in ENGLAND

The position of the Revolutionary movement among the workers of Great Britain is disheartening. There is no revolutionary propaganda; there appears to be an entire lack of Revolutionary ideas, and yet there is brooding over all a sense of waiting, a sense of an impending catastrophe, which no one seems able or willing to avert. The workers themselves are for the most part apathetic; their Gods have betrayed them, and no new Gods appear upon the horizon. The lower middle class (petite Bourgeoisie) are waiting and watching. Fascism in many guises is lurking in obscure corners also waiting and watching, and meanwhile the Great Trade Union movement is fiddling with its Political toys whilst the clouds gather which may easily bring down upon it irrevocable ruin.

Here are a few figures which well illustrate the culpable indifference of the General Council of the Trade Union Congress and also of all the component Trades Unions to their real business—that which they were created for—and their criminal preoccupation with the Political side of the movement. In 1933, taking the figures from the Board of Trade Gazette (Governmental), there were 11,000,000 persons registered as employed in insurable occupations. This figure takes no account of the large army of agricultural workers nor of the domestic workers male and female; two occupations that are non-insurable. Nor does the figure include the many thousands of unemployed who for various reasons have been struck off the registers during this Government's term of office. Add these figures to the B.O.T. Gazette figure of 11,000,000 and there is a total of nearly 12,000,000 manual workers. Out of this vast army of potential fighters there is little more than one-third organized in the suitable Trade Unions. The membership of the Unions a year ago was 4,670,000. The decrease in membership since the year 1921 is 3,728,000. The actual increase in membership since 1913 (20 years) is 11%, and this in the face of a very much larger working population.

There are many reasons that account for this immense loss of members. Widespread unemployment is perhaps the most important. The unemployment figure still fluctuates round about the 3,000,000 mark, and most of these unemployed, particularly in the unskilled, and semi-skilled trades, have let their membership lapse. Another and far more significant cause of the slump can be found in the political situation which arose two and a half years ago when the present Tory Nationalist Government was returned to office and when the two Gods of the politico-Labourists—McDonald and Phillip Snowden so bare-facedly and cynically betrayed the trust that these deluded workers had placed in them. For 40 years the Trades Unions have carried on an intensive campaign amongst the workers in order to create and foster what they call a political conscience and which had for its aim the returning of Labourists and T. U. officials to parliament. So successful has been this campaign that today to the mass of the workers the Socialist-Parliamentary movement and the T. U. movement are one and the same thing. In these circumstances the rattling of Snowden and McDonald and the smashing defeat suffered by the Labour Party at the last General Election was bound to react on the membership of the Unions and thousands lost all further interest in a movement which, they felt, had badly let them down, and which, they considered, was but a rotten reed to lean upon. Far from this very striking object lesson teaching the big centralized Unions a much needed lesson it seems but to have confirmed them in their blind folly. Their constant cry now is to build up once again a powerful Socialist and Trade Union Party in the House of Commons. Money, time and energy are expended on fighting every by-election that occurs, and meanwhile the 8,000,000 of that 12,000,000 still go their sorry way unorganized and dumb.

It is more important to increase the 6,000,000 votes at the next general elections than to have a militant army of 12,000,000 ready to fight for real Socialism through their all-powerful Trades Union organisation. And so they fiddle while the clouds gather.

But the officials of the official T. U. movement do not want to fight for real Socialism—that is the Social Revolution. Their so-called Socialism is known as Gradualism. The doctrine of piecemeal social amelioration of which McDonald and Snowden were the high priests. And in their wilful blindness or class ignorance they imagine that the possessing classes are going to stand idly by while their privileges are filched from them little by little until at last they wake some fine spring morning and find the last of their entrenched positions of monopoly and power fallen, and full fledged Socialism firmly established in the seats of the mighty. In the course of which serene and peaceful progress many careers will have been made, and many dustmen have risen to the dizzy rank of Cabinet ministers or Prime minister. Such is the dream of Gradualism, but the realization of such a dream pre-supposes the acquiescence of the other side in this slow disintegration of their power. And this meek and kindly acquiescence is very far from being a fact. There has been for many years since the war much outspoken criticism of the effectiveness of Parliamentary Government and it is a very significant fact that the most outspoken of this criticism has come from members of that class of society whose privileges Socialism would attack. The core of all such criticism being that Parliamentary methods of Government having served their purpose (the raising of the upper-middle-class to power) they can now be scrapped. Further, that the use of this machine by another class for their accession in turn to power is illogical and absurd. Nor does this grumbling at Parliament come from any Fascist thought or instigation. Some of it indeed goes much further back than Mussolini's Fascism.

Meanwhile the Fascists (there are two or three different brands) are watching and waiting. Whilst the present Government remains in power there is little danger of their ac-

tivities taking a more definite form than propaganda. But should the Labour Party be returned in sufficient numbers at the next election to form a Government, then it is more than probable that the activities of these various Fascist organizations will take on a more sinister and provocative form. To support this contention it has to be remembered that during the general strike of May, 1926 there sprung up, almost over night it seemed, a fully equipped organisation of young middle-class hooligans ready organized to voluntarily run all the essential services.

Despite all these facts the Trade Union movement is making no preparation to meet this very real danger. Having passed a wordy resolution at the last Trade Union Congress, held at Brighton, to the effect that the T. U. movement of this country would not tolerate a dictatorship either from the left or right, it sits with folded arms, or goes back to its

Political toys content to think that when the clash comes it can protect itself behind a paper resolution.

Such is in brief the lamentable position of the great Trade Union movement in Great Britain at the beginning of 1934. A movement with a long history behind it of strenuous fighting and endeavour it has degenerated since it became politically minded some 40 years ago into a mere nursery and breeding ground for would-be statesmen and politicians.

There is no reason for thinking otherwise that should a coup be attempted in this country on the lines of Hitlerism the Parliamentary Democracy and the T. U. movement would collapse as completely as it did in Germany. The only hope lies in the rank and file, and that, judging the present indications, is very cold comfort.

William Mainwaring

(Bulletin of the I.W.M.A.)

## The Cassa Vieja Massacre of Spain

In the March 1933 issue of *Man!* comrade Giuseppe Guelfi spoke of the murdering of 20 of our comrades and the wounding of more than 30 at Cassa Vieja by the republican-socialist regime of Azana. Now, more than a year since this wholesale massacre in Spain, the *New York Times* of April 7, 1934, prints a detailed account from its correspondent William P. Carney. He speaks of Communists being the attacked when he should have stated Anarchist-Communists, for it is known by all those who followed the events in Spain, that it is for Free Communism that our comrades gave their lives so heroically. The following excerpts from this correspondence is of historical-documentary interest:

"Just when former Premier Manuel Azana was preparing to win back his place in Spanish politics the public prosecutor concluded his investigation of the 'Cassa Vieja Massacre,' which contributed largely to the downfall of the Azana government and the losses suffered by Left wing parties in the last national elections.

The Cassa Vieja slaughter nearly eighteen months ago was characterized by cruelty almost as ruthless as that received by the Aztecs in Mexico at the hands of the conquerors under Cortez.

Cassa Vieja is a small village in Andalusia near Cadiz. The peasants there proclaimed their preference for communism on Jan. 9, 1933, and tried to launch a nationwide revolution. Gendarmerie reinforcements were rushed from Jerez, but the Azana government in Madrid feared the police reserves in the region would be unable to prevent the rebellion from spreading to nearby towns and villages. A large detachment of assault guards under the command of Captain Rojas was sent down from the capital.

Captain Rojas insists that before his departure from Madrid he received instructions from Arturo Menendez, Di-

rector General of Police, to crush this Red revolt so mercilessly and completely that the peasants of Andalusia would be discouraged from ever again trying to start another. The police chief added, he said:

"Don't bother to bring back prisoners or wounded to be cared for in public hospitals."

When Captain Rojas arrived at Casa Vieja nineteen revolutionists were barricaded in a small house owned by an elderly Communist known throughout the province as Old Six Fingers. While the civil guards and assault guards besieged the house the old man's 18-year-old daughter Libertaria stood by his side loading the old-fashioned muskets with which he valiantly returned shot for shot.

An assault guard who attempted a surprise attack on the back door of the tiny fort was shot and killed. Captain Rojas then threatened to use hand grenades and machine guns unless the Communists surrendered at once but they refused.

Bombs soon set fire to the hut. When the daughter rushed out with her clothing ablaze she was riddled with machine-gun bullets. All of the nineteen Communists died fighting.

Captain Rojas proceeded to round up thirteen suspected Communists who were hiding in their homes in the village and marched them to the scene of Old Six Fingers' last stand. Pointing to the smoking ruins of the house and the bodies of their fellow-townsmen, the captain said:

"There you see the result of your own folly."

According to a deposition signed by Captain Rojas, one of the young prisoners "shrugged his shoulders and sneered impudently."

"I lost my temper and shot him dead with my pistol," the deposition continued. "My men followed my example and shot down the others."

## Spark Plugs

"At last, a blind pig found an acorn," would have been John Most's comment on the discovery of R. G. Tugwell, assistant secretary of agriculture, when he said: "We have depended too long on the hope that private ownership and control would operate somehow for the benefit of society as a whole. That hope has not been realized."

Right, but rather late, Mr. Tugwell. Thomas Jefferson knew it 145 years ago when he wrote this same idea to James Madison in 1789. Look it up!

And here is another quotation from Jefferson worth knowing: "Millions of innocent men, women and children, since the introduction of Christianity, have been burnt, tortured, fined and imprisoned; yet we have not advanced one inch toward uniformity. What has been the effect of coercion? To make one-half of the world fools and the other half hypocrites."

I heard Mrs. Roosevelt speak on Old Age Pension. She forgot to mention that the money wasted on foreign missions and missionaries could have saved the lives of 20,880 suicides in 1932 in these U. S. A.

When a senator or representative travels, say from San Francisco, the actual cost of his transportation to Washington, D. C., and return will be \$274.76. But just as soon as he reaches Washington, a check for \$1,292.80 will be awaiting him as his mileage for the trip. His clear profit will be \$1,018.04. We call that "serving his country."

"It might not be amiss for every aspirant to the bench in the criminal courts to take a post-graduate course in actual prison experience."

"Long prison terms are sublimely ridiculous."

"Inequality before the law is a sore spot in our entire philosophy of penal administration."—L. E. Lawes, in "20,000 Years in Sing Sing."

The Christians who wanted to make the world better with their teaching of Christ and God, had 1900 years time to do it. Now look at the result.

"In heaven is seen the bull we name Parvin,  
Beneath the earth another lurks unseen;  
But the herd of asses that is grazing  
Between the bulls, is surely most amazing."  
—Omar Khayyam.

We are a nation of crooks, thieves and liars with the motto: "Do the other fellow before he does you."

"It is time we treated ourselves to a little civilization."  
—Secretary Perkins.

Some of our lawmakers, who are so anxious to have their name preserved for posterity, could make themselves im-

mortal (if they had horse-sense enough) by repealing 99 per cent of the laws that they and their forerunners have made.

A petition of North Dakota Indians to Governor Langer contains this sentence: "After 50 years of following the white man's plan, we are more destitute than at any time in the history of the Sioux nation."

"I have no hesitancy in saying that the worst men who make tracks upon southern soil are the Methodists, Baptists, Presbyterians and Episcopal clergymen, and at the head of them for mischief are the Methodists."—Gov. Brownlow of Texas.

For the proper observance of the Holy Sunday, Voltaire suggested: "The safest manner of passing such days is to sit and yawn your head off."

"Would it not be a blessing for us poor people if the good Lord would throw down some money instead of so much rain," suggested my grandmother on the evening of an all day heavy rain. "I doubt it," replied my grandfather, shaking his gray head, "by the time we drag our old bones down the three stairs, those on the first floor would have picked it all up."

That N.R.A. surely is a National Recovery Act if 129 corporations made 394 million dollars profit in 1933.

What else can we tax? is the great question in every law-factory. What is the matter with taxing millionaires and church property? U. S. Grant suggested it in 1875. Since that none of the army of law makers had the courage to tackle these two monsters.

Jews in business or owning property must not be molested, according to a new Hitler decree. When money talks, race and religion don't count, nicht wahr, Herr Hitler?

While they are "shooting" those movies it would be a great improvement in many cases if they would also shoot the producers and the actors. —"Pathfinder."

I am convinced that our experts and specialists on the money, social and economic question in Washington don't know more than anybody else. They are similar to our "leading and prominent citizen" who as a rule are the biggest scoundrels in the community. In Detroit, for instance, they all helped faithfully to wreck the banks.

The more faith one has in the Lord, the less he has in himself and in mankind. If the Christian has faith in the Lord, why put lightning rods on church steeples?

Carl Nold



# MICHAEL SERVETUS One of the First Martyrs

Guy A. Aldred

Wesley called Michael Servetus, the Spanish physician, "a wise and holy man." Neither his wisdom nor his holiness saved him from Christian martyrdom.

Michael Servetus (or Miguel Serveto) was born in 1511 at Tudela in Spain. His father was a notary at Villeneuve, Michael made great progress in his studies. At the age of fourteen he understood Hebrew, Latin and Greek. He had considerable knowledge of other branches of learning.

Five years later he was private secretary to Quintana, Charles the fifth's confessor. The Protestant Reformation was then interesting the thoughtful and Servetus betook himself to studying the Bible. In consequence he discarded the Roman Catholic faith and resolved to devote himself to the Reformation of Religion.

Servetus was a natural scholar. His was the courage and the dignity of the thinker. To think for himself on various subjects appeared to him to be his right—the essence of his existence, his benefit to the world, and his right in and against the wrong.

He was not only a law student but was well skilled in medicine and anatomy, and discovered the preliminary circulation of the blood.

When he was twenty years old Servetus published his first book, entitled, "On the Errors of Trinity." Afterwards, he wrote two books of dialogues concerning the Trinity. He was also author of "Notes to the Holy Bible." But his great work, for which he suffered death was the "Restitution of Christianity." Only six copies of this work escaped being burned with its author.

Servetus spent very little time in Spain. He travelled in France, Italy, Germany and Switzerland. He met Luther and other Reformers. He found his views unacceptable and travelled on, outcast and disappointed. Sometimes we find him acting as a physician and writing medical treatises. At others, he is engaged in purely literary capacity. It was at Paris, in 1534, that he became known personally to Calvin. His correspondence with Calvin was the greatest misfortune of his life. Calvin never forgave Servetus his genius for truth.

To Calvin, Servetus wrote of Calvin's system of theology, not merely his opinion, but what the sense of mankind knows to be the only possible conclusion concerning Calvinism.

"You may perceive how your gospel is confounded with law; your gospel is without one God, without true faith, without good works. For the one God you have a three-headed Cerberus; for the true faith you have a fateful dream, and as for good works you say they are empty pictures. Mankind in your account are no more than stupid blocks; and God in your system is no other than a monster of Arbitrary fate."

There was truth fearlessly expounded, unforgivable truth. Calvin found it unanswerable. So he hurled dreadful epithets at Servetus and declared, in 1546, that, if ever Servetus came to Geneva, the Spanish heretic should never leave the city alive. Calvin went further. He plotted to get Servetus to Geneva in order that one more name might be added to the roll of martyrdom.

Calvin, who could denounce Romanism in strong terms, discovered in Servetus a pungency of style that was impossible to forgive. The following passage in which Servetus discussed Errors of the Trinity in his book of that name, illustrates his scathing directness of expression:

"What Turk, Scythian, or barbarian, tell me, I beseech you, can endure, without laughter, those ligmachies, or stripes of words as Paul calls them? Besides—what is more distressing than all this—how fruitful a cause of derision the tradition of the Trinity is to the Mahomedans God only knows. The Jews also abhor the imagination, and deride our folly about the Trinity, which they hold to be a blasphemy. Not only the Mahomedans and Hebrews but the beasts of the field might mock us if they should perceive our fantastic notions."

For a time, Servetus practised as a physician at Lyons. Here he met a former friend and pupil, Peter Palmier, Archbishop of Vienne, in France. Palmier induced Servetus to visit Vienne and to stay in the Archbishop's apartments there. Servetus accepted the proposal and settling with his old pupil, spent four years writing his great work, "The Restitution of Christianity." This work exposed, traced, and dated the corruptions introduced into the Church, aimed to bring back the Christian world to the primitive standard of faith and life. It defined and preached first century Christianity. Catholics and Protestants combined to suppress the circulation of this book. Servetus was arrested, and brought before a tribunal in Vienne, for blasphemy and heresy. At early morn on April 7th, 1553, he escaped from his prison and fled to the country, intending to go to Naples. In his absence, he was found guilty, condemned to the loss of all his property, and ordered if apprehended "to be burned on a slow fire until his body was reduced to ashes."

Pending his apprehension, his effigy was burnt, and five bales of his writing were destroyed at the same time by fire.

Servetus intended to settle at Naples as a physician. He was induced to Geneva first. Calvin knew of his arrival and had the fugitive arrested.

The most honorable and most distinguished man of his time; one of the greatest and noblest minds of the centuries, whose grandeur of vision and devoted scholarship dwarfed history itself and reduced men like Calvin and his hired judges to noisome insects by comparison; he was cast into a filthy prison, where he was most nearly devoured by vermin, and reduced to horrible sickness pending trial.

At last Servetus was brought to trial. Calvin's servants were at once the prosecutors and the judges. The sentence of the court has lived down the ages, the only immortal achievement of the men who pronounced, their one infamous claim to fame:

"We condemn thee, Michael Servetus, to be bound and carried to the place called Champel and there fastened to a post, and burnt alive, with thy books, both written with thine own hand and printed, till thy body be reduced to ashes; and thus thou shalt end thy days, to give an example to others who would do the like."

On October 27, 1553, Servetus was burnt alive. Before

his assassination, he was exhorted to return to the doctrine of the Trinity. He calmly requested to be convinced by one plain passage of Scripture. His dying words fearlessly challenged Romanism and Calvinism alike and are a call against the monstrous folly of Christendom in our own time:

"No man yet could ever explain or inform me how he understood that these three, of which each is God, were only one God . . . We are willing to try the whole matter by the word of the Scripture, as by touchstone, and to find out the true knowledge of God . . . The Son himself declared that 'The Father is greater than I,' and 'I ascend unto my Father and unto your Father, and unto my God and your God.' The Scripture does always distinguish between God and the Son of God."

## Anarchism

Anarchism is the highest ideal of love, human brotherhood, freedom, justice and equality. The mission of Anarchism is to redeem humanity from social, economic and political bondage by taking possession of the earth and all that is in it for the benefit of those who produce, with no other condition than that every member of society who is able shall do something useful for his or her living.

Everything that is consumed by humanity shall be as free as the air, as daylight and the waters of the springs. Production and distribution shall be carried on the basis of "from each according to his ability and to each according to his needs." There is no other equitable or just medium of exchange.

Anarchism stands for mutual agreement instead of government; for human brotherhood and understanding instead of law; for enlightenment, example and mutual respect instead of authority; for co-operation instead of competition, and for communism instead of private property and industrial rule.

We Anarchists hold that Nature has endowed all humans with equal rights and equal opportunities and that, while

Champel, the place where Servetus was executed, was a small eminence, about a musket shot from the walls of Geneva.

Servetus was fastened to a trunk of a tree fixed in the earth, his feet reaching to the ground. A crown of straw and leaves sprinkled with brimstone was laid upon his head. His book was fastened to his thigh, the pile was lighted, and he suffered much. A strong breeze sprang up and scattered the flames. He was kept in great torture for almost an hour.

So he died, a distinguished physician and reformer, a man of genius and sincerity, for having exercised the right of private judgment in the interpretation of the Bible.

some are gifted with higher mental, intellectual or physical attributes than others, these blessings of Nature should be used for the benefit and not to the detriment of the commonweal. The weak shall be aided and not preyed upon by the strong.

Anarchists hold that, if even the beasts, fowls and insects of the earth can regulate their own lives without guidance from above, that man, with his superior intellect and broader vision can the easier govern his own life without the interference of governments, rulers or masters. Because Anarchists recognize the sovereignty of the individual as the first principle of freedom, many believe that Anarchism is an individualistic creed, averse to co-operation.

This is a great error. Anarchism is limitless and has no frontiers. It is the deadly foe of centralized power, and voluntary co-operation is its creed. It stands for the voluntary association of individuals, groups and communities, and so on to the great Federation of Humanity that shall constitute the free society of the future, without masters or slaves, without exploiters or exploited: a redeemed universe, free from the rule of man by man. *Hippolyte Havel*

## Why We Become Sick

No subject is of greater importance to the human race and, likewise, no subject has been more theorized upon than the above. Let us dispense with theory, therefore, and approach the subject strictly from a biological viewpoint; proven scientific facts.

Doctors claim that 95 per cent of human ills are caused by overacidity. Acid develops in the body because of a deficiency of the essential organic minerals, and is brought about in the following manner:

Most persons are aware that their bodies are made up of billions of micro-organisms, each one a complete living being in itself. There are two general types designated, protective and destructive. The normal healthful child, at birth, is composed of approximately 80 per cent of the protective type and 20 per cent of the destructive type. This is considered the correct and natural ratio to assure perfect functioning of the several organs. As long as "protectives" predominate they hold in check the activities of "destructives," prohibiting premature destruction of body cells. When this predominance ceases decomposition (disease) begins.

The protective type bacteria feed upon lactose (found in milk), the minerals found in the juices of raw leafy vegetables, such as lettuce, raw spinach, raw cabbage, and the juices and skins of raw fruits. Because it is the custom of the average mother to wean her baby on gruels, mashed potatoes, gravy and other totally demineralized foods, the protective bacteria rapidly decrease in number, due to starvation, while the destructive type multiply at terrific rate, because they thrive on these dead foods. Thus we begin to dig our graves with our teeth on the day we are weaned!

Resultant from this general violation of the laws of nutrition we usually arrive at adulthood with the chemical ratio of the body dangerously unbalanced. I say dangerously because the destructive bacteria are, at this stage of life, increased to such vast numbers that it is practically impossible to consume sufficient food to feed them (you know people who are always hungry no matter how much they eat), at which time these destructive germs begin to eat away the flesh and we have what is called Tuberculosis, or Ulcer, Neuritis, Colitis, Rheumatism, Arthritis, Catarrh, Gastritis, Athlete's Foot, Bright's Disease, and other names too numerous to mention. Regardless of what term we give to the effect, the basic cause is the same—too much acid.

After reading the foregoing it should not be difficult for one to determine what course must be pursued to correct such conditions. Obviously, local treatments are valueless, because even though we succeed in healing the sore in the one spot, it must eventually "break out" in another, because the poison (destructive germs) which caused it have not been removed from the blood stream. The sensible procedure then would be to change the chemical analysis of the body to the same healthful ratio we found at birth.

Diet alone will not remedy the acid condition, because the body at this time has become so saturated with destructive acid that all foods (even alkaline foods) are changed to acid before they reach the small intestine for absorption by the blood stream. How then can we inate once more, at which time it will drive out the destructive bacteria which have developed through years of dietetic abuse. This process is known as "changing the intestinal flora." This accomplished, the glands and other organs will function normally again and the return to normal health and weight will be rapid.

As you read at the beginning, many theories have been advanced concerning the cause of human illness. Volumes would be required to delve deeply enough into the subject of

biology that you may know exactly how the body is made, by that I mean how the vegetables and fruits you eat are transformed into human flesh and blood, but the foremost important fact to keep in mind is an adherence to the natural laws of nutrition, assimilation and excretion. The intestinal flora must be restored to its original condition, after which we must furnish the correct materials. We cannot build a brick house body with wooden blocks! The fuel consumed by the human body is organic mineral—nothing else—therefore, if you would be well give this thought serious reflection.

*Charles Melville Weston*

*"California Health News"*

Regretfully, most writers on health questions fail to point out the present economic state of injustice as one of the chief contributing factors in bringing about ill-health, as well as preventing the dissipation of truthful knowledge on health and life.—Editor.

## Facts and Comments

Doris Duke, heiress to \$53,000,000 will not have to worry for a roof in the future. She has, in addition, a town house, an estate near Charlotte, N.C. and the 2,600 acre estate in Somerville, N.J.

In 1922 the total dividends paid by all corporations in the United States was \$930,648,000. In 1929 it rose to \$3,478,000,000. A gain of a mere 356 per cent . . .

Figures by the Census Bureau for 1931 showed that manufacturers of this country received for their produced commodities \$41,521,147,000. The workers, who produced it all, received \$7,255,692,000 . . .

Mr. Andrew Mellon, former secretary of the U. S. treasury controls: \$743,000,000 in Good Golf gasoline, \$77,000,000 in the Koppers Company. The Bethlehem and Pittsburgh Steel companies, the Overholt Whiskey Distillery, the Pittsburgh Plate Glass factories, the Standard Steel Car Company, the National Lumber and Creosoting Company, The Ayer and Lord Tie Company, the American Tar Products Company, the New York Shipbuilding Company, Bethlehem Armor Plate, 4 major railways, 24 bank and trust companies and numerous other "enterprises."

As "secretary of the treasury" he reduced the annual taxes of his co-robbing exploiters by \$700,000,000, and that of his own family by \$2,315,000. He also managed to secure for himself "refunds" from the government amounting to \$7,000,000 and to his class a total of \$1,271,000.

For your information—let it be stated—Mr. Andrew Mellon is not in jail, neither is he facing any indictment . . .

The state senate out in Colorado had an unusual experience when listening to their spy, the chaplain Edgar M. Wahlberg. He told them that a party of 400 men are armed and ready to descend upon warehouses, unless the legislators act at once by getting relief. It was gotten immediately.

Oh, that perpetual law and order! I often think that it is that which does all the mischief in this world of ours—Henrik Ibsen.

## Uncle Sam's Devil's Island

An auto-biographical story of the ordeals that our erstwhile deceased comrade went through as a conscientious objector against the last World War. Single copies 15 cents. To Groups 10 cents. Order from:

H. BLOCK, P. O. Box 93, Honover Street Station, Boston, Mass.



# IN RETROSPECT

## May-Day

Once the terror of every wrong-doer on earth, the death-knell-sounder to every ruler and exploiter—May-Day has become a meaningless symbol. The road of Compromise upon which the Socialists, and now the Communists as well, have misled the oppressed into relying upon and giving support to, is solely responsible for this loss of the significance of May-Day. A perusal of the old files of the press will bear out the assertions made here. In the days of Bakunin and Marx, when the First International of the workers came into being—its very formation threw terror into the camp of the ruling classes. Its growth increased that fear. It was Marx who made the first break in the united front of solidarity among the workers by his raising the issue of participating in the parliamentary schemes of the capitalist class. What followed since is an open book to all. Wherever Socialists gained power—government control—the victory ended in a defeat for the workers, and a betrayal by the would-be saviours. This has been happening, and still is, in one country after another. The split in the Socialist movement, resulting in the formation of the Communist movement didn't change matters in the least. For the "victorious" Communist government of Russia sits today at one table with every hangman-ruling representative of the workers throughout the world. It deals and barter with every exploiter and investor. It cultivates the same schemes of bond-profiteering at the expense of the toiling masses of Russia, as does every capitalist and socialist ruled country.

In the meantime, reaction in the blackest and ugliest form has grown to enormous proportions. The erstwhile be-frocked defenders of democracy are now the vanguards of Fascism and Hitlerism and New Dealism. And it is good that the pretenders and schemers have disrobed themselves. No one need longer make any mistake as to what the words Government and Exploitation denote. It is the cold-blooded murderous whip with which capitalism is safe-guarded to rob and exploit the masses of the world.

This open-faced slavery and placing of mankind in a strait-jacket of iron-rule and degradation of every expression of manhood can not go on forever. The heroic battles now being waged by the workers of Spain and Cuba, and even the recent disastrous one in Austria is ample proof of this. No system of society that is based on any infringement of man's right to live, think and create as freemen could not ought to last forever. The very foundation of wrongdoing and injustice spells its ultimate doom. Far ahead and above everything stands Truth and Liberty personified—the Hope of the Future that is to be. That Must Come. That Will Come. The Day when May-Day will at last be the Song of Man's Awakening. The Song of a Freed, Joyful, Mankind.

## GUILTY, BUT . . .

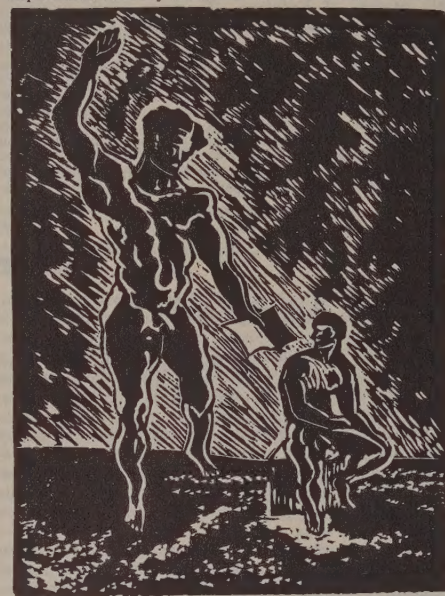
It was indeed a most stupendous demonstration that was staged at the Madison Square Garden of New York City. Over 20,000 people gathered to listen to and find guilty the Nazi regime of Germany on every conceivable crime against civilization. Rabbi and Priest, Republican and Liberal, Socialist and Democrat—all were there to add their voice of protest.

But all this wasn't sufficient to impress the Gabriel in the White House. If anyone had expected that Mr. Roosevelt would listen to this huge protest—supposedly representative of the American people—he was doomed to be more than merely disappointed. For, the state department not only paid no heed to the protest, but even offered an apology to the representative of the iron-fisted Nazi regime, assuring them that the Government of American Capitalism is not at all responsible for that indictment! The eloquent spokesmen at that protest meeting have of course remained silent. Evidently it was but a staged show for "home consumption."

## The College Demonstrations Against War

The nation-wide hour strike on April 13th against Materialistic wars that was inspired by the Student League for Industrial Democracy and the National Student League revealed to the students some unforgettable events. In New York City where close to 15,000 students participated, every college campus was surrounded with police who prevented any oral protests against war, but allowed one for war. The police claimed that the heads of the Colleges asked them to come and do their dirty work. The College heads disclaim this fact. At Harvard University, Vassar College, Yale, Wellesly, Williams College, Amherst, Syracuse University and John Hopkins the demonstrations went off with oral protests not being suppressed as by the "liberal" Mayor's police of New York City. In most colleges the teachers participated in the demonstrations. This is a most encouraging sign of the times. Who ought to know better the true causes of fomenting wars than the teachers and students of the

land? Amidst all the shoutings of the demagogues and ruling tyrants of the country—the college demonstration against imperialism certainly stands out as the herald of a far different spirit. The spirit of Defiance and Opposition to the Lying Schemes for Wars that our "statesmen" are so busily engaged in.



From a painting by D. Chun

## Truth—The Eternal Fear of Tyrants

ferent spirit. The spirit of Defiance and Opposition to the Lying Schemes for Wars that our "statesmen" are so busily engaged in.

## Tools of Mammon

A committee comprising the Dean of the Department of Agriculture at the University of California, a state assemblyman and other kindred "citizens" have issued a report of their findings in the investigation of strikes in California.

Not satisfied alone with its justifying the recent murdering, wounding, jailing and starving of strikers and the beating and kidnapping of attorneys for the latter, this committee has the brazen effrontery to suggest a score of new laws to hound and persecute, not only strikers, but even attorneys that defend workers attacked by the exploiters and the minions of "law and order!"

If this gentry of Mammon's tools imagine that by increasing their repressive measures against rebelling workers and their defendants they will safeguard the continued exploitations of alien and native workers alike, they are then due for a keen disappointment. It is just such acts that will rekindle wide and afar the flame of real rebellion that will end once and for all a system of society that knows no other defense for itself except that of violence and murder.

## The Price of Compromise

What has happened to the Socialist movement of Austria on a large scale, has been duplicated to a smaller degree in proportion to the erstwhile guerrilla rebel Augusto C. Sandino. For years this rebel was a thorn in the road of the exploiters who are bleeding Nicaragua to death. He was constantly feared by them. One day the Communists hailed him as one of theirs, only to disown him the following day. When the present regime of Sacaza came to power he made peace with it, and even posed with Sacaza.

But the tools of exploitation and robbery-rule had evidently not made peace with Sandino. And in the darkness of the night, National "Guardians" descended most cowardly upon Sandino's abode, assassinated Sandino and twenty-two of his followers. Mr. Sacaza expressed his regrets, as did also other cabinet members. Sandino's father, who escaped, accuses though the Sacaza regime of the foul wholesale murder. Thus compromise with the avowed enemies of freedom and justice has received another new set-back.

## The Crime of Revealing the Truth

Edgar Lansbury, son of George Lansbury, former cabinet minister of works in the Labor Party Government of England, has been adjudged guilty of a great crime. He has dared to reveal in a book what his father had said at a secret Cabinet meeting whilst in office! And this is what his father was to have said:

"We want, according to the Chancellor (Mr. Snowden), to make such a gesture to the whole world as will enable those on whose good-will in the matter of trade, industry and finance we rely to understand that as a nation, from top to bottom, we are determined to face our liabilities and restore trade."

"Let's call for sacrifices all round. Instead of starting with the weak and hopeless—that is the unemployed down and out—let's start at the top. I, therefore, propose to go to the House of Commons and say that in order to cope with the situation a great national effort and sacrifice is needed from us all."

"We propose an emergency tax on all incomes above 500 pounds net, that is above 500 pounds after income tax deductions, to be collected wherever possible at the source. I won't argue about how this should be graded, but suggest it might start at 2 per cent, rising to 10 per cent on very large incomes."

"The treasury officials could very easily give an estimate of what this would amount to. I am sure it would yield very much more than 10 per cent on the unemployment pay, but, be this as it may, we as a Labor government would be carrying out our policy of putting the burden where it ought to be placed. If a tax is considered impossible, we might raise a compulsory loan at a low rate of interest."

"I am aware it would be argued that any such proposal would stop trade recovery. This argument takes no account of the fact that some one must keep the unemployed. If the burden is placed on the parents, children or other relatives, it means less spending and therefore less consumption by the wage-earner or less saving. This is the dilemma from which there is no escape unless we are willing to say, 'Let them starve.'"

The "Labor" cabinet decided to "let them (the people) starve." No further comments are needed.

Egoism is the natural outflow of our individuality. Obtrusiveness owes its existence to the obscure recognition that we are parts of a united organism, humanity.—G. F. Nicolai.

## The Daily Press

What an astonishing anti-social institution the bourgeois press has become! I believe that I will not proclaim a startling truth when I will say that our daily press is to-day easily the champion pre-varicator, fabricator and deceiver of the world, the greatest factor bar none in misleading, befogging and confusing the laboring masses. It has Baron Munchausen of ancient fame beat to a frazzle. The old Baron's inventions were crude and clumsy, but how neat, how plausible, how credent, tho almost as extravagant, are the elegant and smooth misstatements (not to use the short and ugly word) of the capitalist press!

The gentle art of falsifying, as developed by the daily papers, is today the most thoroughly improved and perfected of all the arts, it is one of the seven wonders of the world. What masterpieces of camouflaging and distorting the truths are the editorials of the "great" dailies! How subtle, how ingenious those perversions of truths are, and how true and sincere they often ring!

It almost exites our admiration to see how skillfully the kept press has handled the economic crisis, commonly known as the "depression". It has accomplished wonders in concealing its real nature and its real courses, and in softening and side-tracking its effects. The press succeeded in making the depression appear as something obscure and mystic, as something almost transcendental in its nature and origin. It made the masses believe that no diagnosis can be made of our present terrible economic malady, that its etiology is unknown, that no prognosis of it can be made, and that it is therefore useless and even harmful to try to treat it. The mysterious illness must be allowed to run its course without any radical interference on our part, the masses must be allowed to starve and to succumb to want and disease without society making any serious attempt to interfere. Our daily smoke-screens have succeeded in making millions of simple souls believe that "meddling" with the slump is mischievous and fraught with great dangers—it may make the depression grow even worse. And the credulous, uncritical masses have allowed themselves to be sold on the atrocious lie and idiosyncrasy of leaving the depression alone or interfering with it as little as possible—to the great comfort and profit of the exploiting class.

The handling of the slump is only one example of the anti-social character and activity of the capitalist press. It fights tirelessly and masterfully all genuine social progress, every-

thing that may benefit the toiling masses. It is the steadfast, loyal and skillful friend of the oppressor, the despoiler, the legalized (and occasionally the "ordinary") robber. It receives a slice of the spoil and it deserves it fully.

But is this befouling the fountain of truth to go on forever undiscovered by the people? How much longer will the working people go on trusting these side-trackers, concealors and perverters of truth? How much longer will the masses get their information, their ideas and even their ideals from the lackeys of the predatory classes? What can be done to wean the masses from the poisoners of the wells of information?

These are difficult questions to answer. The masses are gluttons for punishment, both materially and spiritually. Their critical sense and their ability to distinguish between illusion and reality, truth and falsehood, friend and enemy, is still very weak. That ability seems to be growing, but at a not very rapid rate. How to accelerate this rate is one great task of the revolutionist.

In a way the Hitlers and Mussolinis have done the capitalist class a disservice by abolishing the "liberal" press. The people can now more easily distinguish between their friends and their enemies: the legal press is the enemy, the illegal more or less their true friend. By substituting the sword for the lying pen Hitler has weakened his "cause", sooner or later capitalism will discover to its sorrow that it has made a miscalculation.

Capitalism will hasten back to the lying pen, but it will be too late . . .

That is why "democratic" countries are taking their time about giving up "democracy"! For that would mean giving up the Knights of the Lying Tongue, and they can do for them more than great armies of brown, black and green shirts!

## Dr. J. Globus

Right faith of man is not intended to give repose, but to enable him to do his work. It is not intended that he should look away from the place he lives in now, and cheer himself with thoughts of the place he is to live in next; but that he should look stoutly into this world, trusting that if he does his work thoroughly here, some good will come of it hereafter.—John Ruskin.

## MAN!

A Journal of the Anarchist Ideal and Movement  
Issued by the International Group of San Francisco  
Editor, Marcus Graham

Free Subscription Voluntary Contributions.

MAN! will be sent to any individual and library upon request. It intends to subsist solely upon what the readers find it worth. Whenever it begins to fail in receiving the voluntary support that now makes possible its appearance, it will be discontinued.

MAN! invites the collaboration of all workers and artists who are in sympathy with our ideas to send us essays, prose, poems, and drawings. No payment can be made. Where return of manuscripts is desired sufficient postage should be included.

Correspondence Address  
1000 Jefferson Street, Oakland, California, U. S. A.



# IDEAS of ANARCHISM:

"The Ocean, Atmosphere and Life"

Elisee Reclus

## The Development of Mankind and Nature

The question as to how far the agency of man serves either to adorn or degrade the aspect of nature may seem an idle one to minds of a so-called positive tendency; but it none the less assumes an importance of the highest order. The development of mankind is bound up most intimately with the surrounding conditions of nature. A hidden harmony springs up between the land and the nation which is nourished by it, and if any society is imprudent enough to lay a disturbing hand on the elements which form the beauty of its territory, it is ultimately sure to repent of it. In a spot where the country is disfigured, and where all the grace of poetry has disappeared from the landscape, imagination dies out, and the mind is impoverished; a spirit of routine and servility takes possession of the soul, and leads it on to torpor and to death. Among the causes which, in the history of mankind, have effected the extinction of so many forms of civilization, we must place in the first order the reckless violence with which most nations have treated the soil which nourished them. They cut down the forests, exhausted the springs, and made the rivers overflow, and, after thus injuring the climate, surrounded their towns with a belt of marshy and unhealthy land; and then, when the nature which they profaned showed its hostility against them, they began to hate it, and being unable, like the savage, to fall back on forest-life, they allowed themselves to fall into deeper and deeper degradation through the despotism of priests and kings.

Even in our own days, and among nations the most advanced in civilization, numbers of the works of man have been attended with the fatal result of impoverishing the soil and disfiguring the fact of nature. Taken as a whole, mankind has not yet emerged from his primitive barbarism. The work of deterioration assumes a different aspect among different nations, according to their system of national character. Arabs, Spaniards, and Spanish-Americans completely fell the trees, and leave the face of the country to dry up and become yellow in the sun; Italians and Germans, on the other hand, scandalously mutilate the trees which they do not cut down, and give them the aspect of posts or broomsticks; the French divide their land into innumerable parcels, producing different kinds of crops, which, looked at from a distance on the hill-sides, resemble many-colored draperies spread upon the soil. In the United States the land is cut up into geometrical squares, all uniform and with similar bearings, in spite of the undulations and risings of the ground. Lastly, in some countries the proprietors of land, either poor peasants or great lords, surround their domains with defensive walls and hem them in with ditches, as they were besieged fortresses. . . . How many countries there are in Europe through which one may travel for whole hours without finding a single spot on which an artist's glance might rest with any degree of satisfaction!

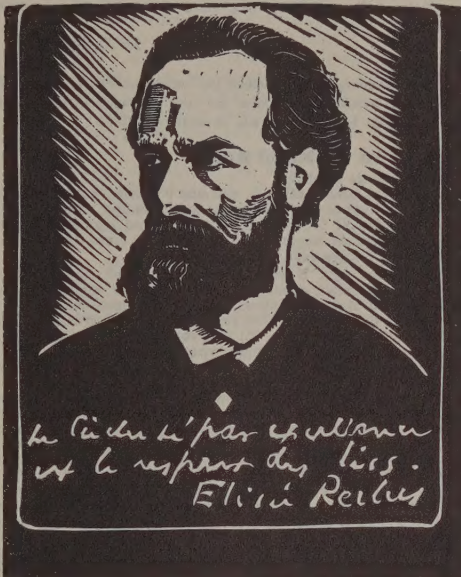
## Desecrating the Beauties of Nature

And how far do the highest aspects of nature find their due recognition among us? On the sea-coast, our most picturesque cliffs and our most charming shores are in many localities monopolized either by jealous proprietors, or by speculators who appreciate the beauties of nature in much the same way as a money-changer values an ingot of gold. In much frequented mountain districts a similar rage for appropriation takes possession of the inhabitants; the landscapes are cut up into squares and sold to the highest bidders; every natural curiosity, the rock, the cave, the waterfall, the glacier, every thing, down even to the sound of an echo, may become private property. The very cataracts are farmed out to contractors, who surround them with wooden fences in order to prevent non-paying travelers from contemplating the tumult of the waters, and then, by dint of laudatory articles in the public press, coin, as it were, the very light which plays in the broken water-drops, and the break of the wind which spreads clouds of mist over the abyss, and convert them into hard ready cash. No traveler can fail to experience a feeling of deep mortification when he compares the Niagara of today, such as men have made it, with the former "thunder of the waters," when it was left in the simplicity in which nature gave it to us. Hideous buildings, mills, workshops, hotels, and warehouses have taken root on the cliffs, advertisers speculating on the beauty of Niagara for the sale of their merchandise or of their drugs, have posted up their dirty and lying placards in front of the roaring cataract; other persons, still more disagreeable in their ingenuity, have vainly attempted to add some poetical features to the scenery by erecting Chinese kiosks and Gothic turrets. The trees and their verdure, which formed so appropriate a frame-work to the white hue of the water, have fallen under the stroke of the axe, and the body of the water itself is diminishing every day, owing to the side channels which are dug by the mill-owners to draw water from the Niagara for driving their machinery.

## Appreciation of Nature in the Middle Ages

Under the rude hands of the conquerors of Rome and during the unhappy period of the Middle Ages, the thousands of slaves who cultivated the soil were but little able to comprehend the beauty of the land on which their miserable lives were spent; and any sentiment that inspired them with respect for the scenery which surrounded them must necessarily have been of a vitiated character. The bitterness of existence must then have been much too intense for them to experience any pleasure in admiring the passing clouds, the rocks, and the trees. Then on every side were quarrels, hatreds, sudden terrors, wars, and famines. The caprice and cruelty of the master was the law of the enslaved; in every unknown face they seemed to recognize a murderer; the names of stranger and enemy were then synonymous. In a society of this kind, if a brave man wished to combat his

destiny and to preserve the self-consciousness of his own soul, the only thing he could do was to be joyous and ironical, to scoff at the strong, and especially at his master; but if



From a painting by D. Chun  
JEAN JACQUES ELISEE RECLUS  
(1830-1905)

he contemplated the earth, nothing remained for him but grief. The splendor of the loveliest features of nature which surrounded them could not but remain unknown to the men who, influenced by a vague terror, sedulously kept up by the sorcerers of every kind, ever fancied that, in every cave, in every deeply-hallowed road, in the mountain gorge, and in the dim silence of the woods, they could discern hideous ghosts and horrible monsters, partaking of the natures both of the beast and the demon. What strange ideas must have been entertained of the earth and its beauties by those monks of the Middle Ages who, in their maps of the world, were always in the habit of drawing, by the side of the name of every distant country, strange animals vomiting out fire, men furnished with horses' hoofs or fishes' tails, griffins with the heads of rams and bulls, flying dragons, and headless bodies, with wild, staring eyes placed in the middle of their breasts!

## To-Day

The nations who at present day are placed, in consequence of their pre-eminence in civilization, in the front rank of mankind, take, generally speaking, but very little trouble in the embellishment of nature. Being much more devoted to industrial than artistic skill, they prefer power to beauty. The universal wish of man is to adapt the earth to his requirements, and to take complete possession of it in order to derive from it its immense treasures. He covers it with a net-work of roads, railways, and telegraphic wires; he fertilizes its deserts, and makes himself master of its rivers; he breaks up the rising grounds, and spreads them in the form of alluvium over the plains; bores through the Alps and the Andes, and having united the Red Sea with the Mediterranean, is preparing to mingle the waters of the Pacific with those of the West Indian seas. Nearly all men, being either agents in, or witnesses of, these vast undertakings, allow themselves to be carried away by the fascination of labor, and their only idea is how they can mold the earth into the image which suits them best. And yet, when man forms some loftier ideal as regards his actions on the earth, he always perfectly succeeds in improving its surface, although he allows the scenery to retain its natural beauty. Nature preserves its beauty when the really intelligent agriculturist gives up raising and forcing, as if at hap-hazard, plants of the most various kinds in a soil the properties of which he is ignorant, when, before intrusting to cultivation, he first and foremost comprehends that the land must not be recklessly dealt with, and previously humors it by finding out the crops best suited for it. . . . In Switzerland, on the shores of the great lakes, and in front of the blue mountains and glittering glaciers, how many instances there are, both of farmhouses and villas, which by their grassy lawns, their clumps of flower-beds, and their shady walks, render the face of nature still more beautiful, and charm, as if by some pleasant dream of happiness, the traveler who passes by!

## The Earth Belongs to All

At the present time, the freedom from prejudice which science gives, the love of liberty which is spreading far and wide, the feeling of solidarity which often influences us without our knowledge, and teaches us the fact that the earth belongs to all, have singularly enlarged the breadth of view taken by man. At the same time, the increase of traveling is revealing more and more the beauty of the earth and the harmony of its agencies. . . . Multitude of painters, sketchers, and photographers are traversing the whole earth from the banks of the Yangtse-kiang to those of the Amazon, they study the land, the sea, and the forests in all their most varied aspects; they exhibit to us all the magnificent scenes of the globe which we inhabit; and in consequence of their being brought more and more into intimate communion with nature, and of the works of art brought back from their innumerable voyages and travels, all men of cultivation can now form an acquaintance with the features and aspects

of different countries of the globe. The class of savants, although less numerous than that of the artists, are still more useful in their labors of discovery, and have also become wanderers over the earth, and the whole world now forms their sphere of study.

## Education and Man

It is now felt that, unless we wish to subside into intellectual and moral weakness, it is necessary that the vulgarity of so many ugly and common-place things, in which narrow-minded people think that they discern the evidences of modern civilization, should be counterbalanced at any cost by the contemplation of the magnificent scenery of the earth. It is necessary that the direct study of nature and the consideration of its phenomena should become one of the principal elements of education for every cultivated man; it is also necessary that the skill and muscular energy should be developed in every individual so that he may be able cheerfully to scale the highest mountain peaks and look down into their abyss without fear, and also to keep up in the whole of his physical being that natural balance of power, without which the noblest prospects are surveyed only through a veil, as it were, of sadness and melancholy. The man of the modern times ought to combine in his own proper person all the virtues of those who have gone before him on the earth; without surrendering any of the enormous privileges intrusted to him by civilization, it is his duty also to maintain unimpaired all the vigor bequeathed to him, and not to allow himself to be excelled by any savage on the earth in strength, skill, or a knowledge of the phenomena of nature.

A robust education of this kind will give us the grandest development of the real love of nature. Slavery and a spirit of routine may vitiate it, but knowledge and liberty give it new life. Science, which is gradually converting the globe into one great organism always at work for the benefit of mankind, doing this by means of winds and currents, steam and the electric fluid, is at the same time pointing out to us the means for beautifying the surface of the earth, and for making it that pleasant garden which has been dreamed of by poets in all ages. Nevertheless, although science may bring before our eyes the distant future of a glorified earth, she alone cannot bring to perfection this great work. A moral progress must necessarily correspond with this progress in knowledge. While men are fighting with one another with the aim of shifting the patrimonial boundaries and the imaginary frontiers of their nations, while the soil which nourishes them continues to be reddened by the blood of insensate wretches who wage war either for paltry strip of territory or for some question of so-called honor, or incited by a mere lust for conflict like the barbarians of ancient times, so long will be deferred that paradise on earth which the mind's eye of the seeker already seems to contemplate in the distant future. The features of the globe will never assume their perfect harmony until men are united in one league of justice and of peace. Ere she can become truly bounteous, our "beneficent mother" must wait until her sons have all been embraced as brothers, and have succeeded in establishing the grand confederation of free nations.

\*Elisee Reclus, the French Anarchist, was one of the most outstanding exploring geologists of his day. His works on that subject are still being made use of today. Harpers & Brothers, publishers, issued an English translation of *The Earth* in 1873, and the following year the above named volume from which the present essay is taken.—Editor.

*Whether in poetry, fiction, or philosophy, the only effective literature is that either of despair or of protest; exactly as in the eighteenth-century France, it was only the literature of dissent from the established disorder which made a decisive impact on men's minds.—Harold J. Laski.*

## What is the Origin of Slavery?

Slavery has its origin in the ignorance and fear of higher forces. In the brain of man dwell various uncanny imaginations of gods which to appease, man has to bend his knees and worship. These supernatural idols were joined by earthly ones, playing the role of mediators between man and ghosts. It required many sacrifices in goods and money to pacify their anger. But when in spite of all hard labor, sweat and donations, thunder, hail, hunger, sickness, droughts, floods, earthquakes and wars repeatedly followed, man began to doubt and voluntary contributions gradually declined. Then the mediators, to preserve their soft jobs, concluded that the people must be governed by force; what once was custom became stern law. As the parasites increased, they started to fight among themselves for the spoils, worldly rulers against the priesthood. When their power was abbreviated through republican and democratic ideas and serfdom abolished, the people considered themselves free. They would take part in sport, wear jewelry, dress in silk and eat with silver spoons. In railroads and streetcars they can sit next to the rich and forget that all this mimicry means nothing less than to sell yourself to an employer for small wages and this money (merely a medium of exchange) has to flow back again into the bag of the employer. To tell me I don't have to sell myself is equal to the advice that I have the liberty to starve. While young and strong, I can find a buyer. If old and weak I am left to my fate, and this I call Slavery.

Fred Rapold

*You may succeed in your policy and ensure your own damnation by your victory. The men whose manhood you have broken will loathe you, and will always be brooding and scheming to strike a fresh blow. The children will be taught to curse you. It is not they—it is you who are blind of Samsons pulling down the pillars of the social order. You are sounding the death-knell of autocracy.—"A. E." (George W. Russell.)*



# CORRESPONDENCE

## Property and the Machine Issue

DEAR MARCUS:

I have heretofore paid scant attention to the controversy which arose from the footnote attached to my article on human nature because, as I have already told you, I felt that you hadn't disagreed with my statements. Since I had denounced the principle of private property "beyond the sphere of personal use," your denunciation of private property for the purpose of exploitation amounts to the same thing. I'm sure we have had no quarrel there but I do wish to exercise my right to disagree with some things you say in your article on property in the February issue of Man!

Do you really think that if cities and machines are scrapped and if "most people return to the bosom of Mother Earth," there would be enough arable land to go around? Of course all would have to return to the soil if each produces only "what can be consumed by him." Remember that, without machinery, production methods would be very inefficient and hence larger areas per capita would be necessary. Now even a simple lever is a machine but I suppose you wouldn't be so extreme as to rule out the use of the plow. But the making, if not the use, of plows involves the use of "endangering machinery" even if you revert to the use of a wooden plow for you must have tools for cutting and shaping the wood.

Your ownership of the piece of land which you work and improve sounds O. K. to me because that is merely ownership for use. Besides, a reasonable degree of security in the ownership of the fruits of one's toil is essential in any form of society. But your right to dispose of your "property" as you see fit is open to question, for after your use for it has passed you have no more claim to it. It is reasonable to expect that the claims of an associate or relative who has helped to improve the land should be recognized over the claims of others but not otherwise, not because of the mere accident of kinship or friendship.

If you want "every human being . . . to . . . have the chance to choose his vocation in life," shouldn't society provide the maximum of opportunity for variation? What good is freedom if one has nowhere to go? What good is "equality of opportunity" if there are no opportunities? If a person is kept in an environment in which there is little opportunity for self expression it is as bad as denying him equality of opportunity in an environment where opportunities are diverse and numerous. In a Marcus-ian society where machinery and the practical sciences would be frowned upon and only agriculture and art available as vocations, there would be a real dearth of opportunities to find and choose one's vocation. Some of us, you know (especially among those of us who are acquainted with farm work) don't like the idea of slaving on the soil from dawn 'til dark for a bare subsistence. In fact, we would like to produce the things we need with a maximum of effort in order to have more time and energy to devote to play or to intellectual interests. This can only be done by scientific methods involving the use of machinery and probably co-operative, large scale production. Apparently, all things follow the path of least resistance; water does not flow uphill, nor does the hungry savage seek the most remote game—he seeks the easiest and quickest way to satisfy his hunger. Similarly, civilized man seeks to gratify his desires with the minimum of effort—hence the invention and use of machinery.

Man regrets the loss of life incurred by the use of machinery, but cannot allow such loss to prevent his use of it. The best he can do is to minimize the danger and this is constantly being done even under a capitalist system and would be vastly accelerated under a better social order. Besides, the picture is by no means as one sided as you like to make it, for machinery, in many cases, saves life—medical and surgical machinery, well-boring and mining machinery, for example—not to mention the extension of the average span of life due to labor-saving machinery. Maybe you think the average man would live longer under the back-breaking and exhaustive conditions of hand labor than he would if he used machinery and exercised only enough to satisfy the physiological need for activity. Maybe you do, but I don't. It may be true that more people die from overeating than from overwork but no doubt plenty die from the results of overwork also.

No, Marcus, it is not even a question of good or evil but a question of actuality, for machinery has been developed and will continue to be developed because it saves effort as well as gratifying the desire for mastery of the forces of nature. It is unthinkable that man will ever, or can ever, renounce the invention and use of machinery even if therein should lie the weapon for his own destruction. However, to blame science and machinery for the threatened destruction of mankind is as foolish as to blame the tools for a poor job instead of the artisan. Science and machinery are our tools, we are the artisans—it is up to us to use our tools properly.

This seems to have evolved into a discussion of your attitude toward machinery instead of property but they were inextricably involved and, anyway, I've long wanted to "speak my piece" about your machinery complex.

Eli Boche.

## On Parables

Noting the inability of Ezra R. Averill to reconcile "love your enemies" with "bring my enemies before me and slay them," I am moved to explain that the first is the teaching and words of Christ, while the latter is merely a quotation from the word of a character in one of Christ's parables. And parables, as Mr. Averill probably knows, are drawn from life as it is, not as the speaker would desire it to be, and on this occasion I have no doubt the bystanders who heard Christ\* give this parable were well acquainted with the individuals from whose life it was drawn, the "austere men" that taketh up what they laid not down, and reap what they do not sow; that put their money out on usury and would not hesitate to have their enemies brought before them and slain.

That the parable was true to life, take note that Zangara would not that Roosevelt reign over him, and he has been slain.

Christ denounced the ruling class of his day, and he was crucified.

Ira D. Kneeland.

\*One wonders as to whether the correspondent is aware of the many writings that claim the very existence of Christ as nothing else but also a mere parable?—Editor.

## Indeed on the Right Road

Dear Comrade Graham:

I take the presumption to call you comrade, not of course belonging to your faith (yet), but as a socialist. I have been receiving MAN! for quite a while and find that as a labor paper devoted to Anarchy and the working class that it surpasses any I have read yet.

Two years ago, if you should have asked me anything about the socialist, communist or Anarchist I wouldn't have known what it was all about, and yet I believe—no, I know—I am in doubt. After two years I have learned quite a bit about the socialist, S. L. P., and communist. At one time, about six months ago, I made what I consider now a hasty move, and resigned from the S. P. with the honest intention of joining the S. L. P., but regretted my move and got reinstated in the S. P. I have a few friends who are communists and they have been working on me, but I cannot accept their ideas. I have been a believer in Karl Marx, but am not sure whether he was right. Therefore I think that Anarchism is what I might be looking for, and that it is the Truth. I have begun to realize that the State is just what the Anarchists claim the suppressor of the truth, no matter what that State may be, socialist or communist. That when they get in power there are certain things they will suppress to insure the working of that State. There will still be, I think, injustice, while under Anarchy each person will act as an individual, will know the difference between right and wrong, will be self-disciplined, will have no laws, and will live a real sane life and will have no economic worries. Then and only then will they begin to marvel at Mother Earth and realize the wonderful things she has to offer them. Have I a small gleaming of what Anarchism is? or am I on the wrong road? If I am will you please set me right?

When the working class begins to wake up and realize just what the N.R.A. is and whose benefit it works for, then they may begin to realize what Truth is.

Yours for the Social Revolution,  
Mortimer DeWitt.

## Defeatist Ideas

"To You" in the February issue made many realize that others on the outside have an identical outlook on the world conditions. Such forceful analysis of the class struggle is like a punch on the nose—it jars one out of one's lethargy and causes one to discard capitalistic mirages for workmen's realities.

Poor M. Joseph! He is so sorely disappointed because millions of workers are so dumb! Well, we'll always remain dumb until we as individuals each regulate such defeatist ideas (as those expressed by Mr. Joseph) to the proverbial scrap-heap.

Of course, when direct action is being used against the masses, no resistance will be shown! My dear M. Joseph, please borrow any school geography and see if you can find a little burg called Vienna in Austria. They were only a few dumb and slightly pink socialists so perhaps your sorry opinion of the masses is out of date.

If Mr. Joseph would measure man perhaps the formula used by Max Stirner would be of assistance. He said that each of us see in others some quality which we also possess, would like to acquire, or are capable of acquiring.

All in all, I thoroughly enjoyed both the January and the February issues and especially the well deserved laudations of our loyal martyr brother, Marinus Van der Lubbe. Truly a man among men.

With sincere hopes of an early favorable reply, I beg to remain as ever.

A Friend

## A Planless Plan?

I express my appreciation of MAN!, it is worthwhile to support its style, technique and determination. Let us look forward, hoping that MAN! will bring a better understanding among revolutionary Anarchists. Not only in dealing with daily important occurrences, but with a clear and well-defined Anarchist interpretation.

Our future Anarchist activities must be planned and organized, and not as the opinions of the editor of MAN!, a plan-less plan. For instance, the discussion with Jerome Cutting is not clear nor definite, wherein the editor holds an opinion against any sort of program or plan, while ending in apparently advocating a decentralized federalism, which in itself is already a plan.

In conclusion I will state that it is my strongest desire that all comrades will help to build up a real Anarchist movement in America with the aid of MAN!

For a Confederate Libertarian Union in America,  
A. Leonov.

## From an Anarcho-Bolshevik

In my contact with Anarchist literature and Anarchists in general I have never been able to find a head or tail as to how Anarchism would function in the human race. Nor have I come into contact with an Anarchist who could explain the phenomena of "freedom" where everyone "does as he pleases." I said phenomena because any sane person could not possibly come to such fantastic conclusions. Freedom is but an abstract, mentally or physically. It does not exist in Nature, where all manifestations depend upon the COOPERATION of other manifestations. Nature is ruled by IRON LAWS, punishing everything which disobeys those laws. Man being part of Nature, he could not possibly create the "unnatural," although a few so-called Anarchists imagine he could.

Of all the super-egotists civilization has produced, the Anarchists are the "kings." He makes you feel, pronto, that he is so far "superior" in intellect that he finds it useless to explain his "Anarchism" to you. But, alas! having no plans for a future society, how could he explain anything? I have found out that the Anarchists oppose anyone who disagrees with them, and then proceed to shout "freedom" in the face of mankind. "Sure, Mike, we all want freedom, but what is it?"

To be a slave to Natural Laws which demand our very life is not very pleasant, is it? We would like to be free from death and millions of other things; but mostly of fanatics who object to this and that, but have no PLANS, or rather not sufficient intelligence to create a society that would suit them to live in. Civilization has produced all kinds of freaks who consider themselves "intellectual giants." Fortunately, in Nature we judge men by their acts and accomplishments, and not by shouts of "Freedom" and "Anarchism."

Your objections to the Proletarian Dictatorship are not troubling the working people who object to capitalist dictatorship. Nor is it true that capitalism ever was anything else but a dictatorship, only in various degrees of despotism. Whereas you Anarchists are trying to make us believe that it is something new in our social order.

The primary object of the laboring class is to exterminate capitalism, and in order to do so you must have a good number of them (not all of them) in an organization well trained, just as is the capitalist organization. I don't see any great number of people flocking to your "organization," but do see the Communist Party growing every day. We have our plans as to how we are going to overthrow capitalism. It was accomplished in Russia, and so will it be done here, regardless of the handful of Anarchists we have. It's a good fact that in my own vicinity we just took in, and are about to take in, the few Anarchists we have. I, for one, we will build up your Anarchism.

Comradely (if I may call myself to you),

Ballila Iorio.

It may be of some interest to this new convert to the Anarcho-Bolshevik ranks to learn that the Socialist movement throughout the world had all the plans and disciplinary organizations that he ever dreamed of wanting the Anarchists to have. The result? One need but look at Italy, Germany, Austria and Great Britain—to mention but a few. And from the dictatorships of a Mussolini, Hitler, and Dollfuss it isn't such a far step to what Stalin is doing in Russia. Proof of this are the facts of the physical and spiritual life, as also the entire printed and spoken word being all subjected and controlled by the Bolshevik government; as are the hundreds of imprisoned and exiled revolutionists in every part of Russia. Furthermore, the Mussolinis, Hitlers, and Dollfusses proudly admit of having patterned their regimes along the style of the one initiated by the "great" Lenin. And since the Bolshevik rulers are now in mutual relationship with the aforementioned trio of the world's stranglers of Liberty and Justice, Ballila Iorio is now in good company.—Editor.

No more hatred, no more sancow, no more judges, nor policemen, nor soldiers, nor authority, nor fatherland. In the east prairies of the world free men laboured in the sunlight. The law of love has supplanted the law of duty, and the horizon of humanity becomes ever wider over a softer blue.—Pio Baraio.

## Heredity and Environment

It is probable that many of us give very little consideration to the fact that heredity and environment govern our entire span of life, and that environmental conditions are largely controlled by the prevailing social order which inexorably dictates our morals, education, recreation, politics, religion, food and habitat. While heredity is a relatively constant factor and environment a variable one, the modifications produced by environment and education are small and temporary as compared with those which are determined by heredity. The truth of this statement is evident in every class of society. Individuals always respond to environmental stimuli, be it good or bad, according to their inherited characteristics.

Fortunately for the human race, good morals are still the predominating factors in our civilization, in spite of the demoralizing environment of today, which is observable in all stations of life and is the direct result of an obsolete, unjust social system.

In as much as we use the word progress to explain the evolutionary changes of human advancement, and that these changes depend upon the mental development of the race, it necessarily follows that what we call "progress" can be accelerated through the best hereditary channels and by a good and healthful environment.

However, the tendency of recent years has been retrogressive in regard to mental and environmental improvement. This is clearly demonstrated in the economic condition prevailing throughout the world. On the one hand we have a mechanical development that seems almost miraculous; on the other, a mentality apparently incapable of profiting by this wonderful ingenuity.

In America a number of experimental reforms, of a questionable nature, are being tried in an endeavor to preserve the present social order, which we call Capitalism. The futility of such a program is best explained in the language of that ancient philosopher Plato:

"How charming people are! . . . always doctoring, increasing and complicating their disorders, fancying they will be cured by some nostrum which somebody advises them to try, never getting better, but always growing worse . . . Are they not as good as a play, trying their hand at legislation, and imagining that by reforms they will make an end to the dishonesties and rascalities of mankind . . . not knowing that in reality they are cutting away at the heads of a hydra."

The extinction of those vertebrate monsters of pre-historic times was the result of over-specialization—a condition that made it impossible for them to adjust their living conditions to the evolutionary changes of the earth. Is man to meet a similar fate?

Hugh Bradford Reed

What sort of society is this that has, to the extent that ours has, inequality and injustice for its basis? Such a society is fit only to be kicked out through the window—its banquet tables, its orgies, its debaucheries, its scoundrelisms, together with all those who are seated leaning on the backs of others whom they keep down on all fours. The hell of the poor is the paradise the rich love to solace themselves in.—Victor Hugo.



# ART and LITERATURE

## Poems For May-Day

### Revolt

Power,  
The chuckling tyrant,  
Toys with puny man  
Who spits and bites and kicks  
In the hollow of his hand!  
With one touch of his mighty thumb  
He could crush the struggling mite  
Into everlasting silence,  
But loath to end the sport,  
Like the cat the captive mouse,  
He feigns release  
But to joy anew in the  
Recapture  
Like a drunken jailor  
He gives maudlin reprieve,  
Unchaining the feet  
But to shackle the hands more tightly,  
How he roars!  
And cups the hollow of his hand  
To still the struggling of his  
Toy!  
Oh, come! You young and fearless,  
Out under the sky,  
Dragging at your chains!  
Let the dawn soften your faces  
And lay a halo around your heads,  
And call Him  
TYRANT!  
And shout at Him  
Laughing:  
"Strong fool,  
We give you laugh for laugh . . .  
Hear us!  
We will not be stilled!  
Hear our chains!  
We shake them in your face . . .  
We will spit and bite and kick you  
Into weariness,  
Till you raise your mighty thumb  
And crush . . .  
Crush—we say—  
Crush and be . . . damned!  
And after we are stilled  
Where are you . . .?"

JEANETTE SELETZ

### Life

What is this life if, full of care,  
We have no time to stand and stare?  
No time to stand beneath the boughs  
And stare as long as sheep or cows.  
No time to see, when woods we pass,  
Where squirrels hide their nuts in grass.  
No time to see, in broad daylight,  
Streams full of stars, like skies at night.  
No time to turn at Beauty's glance,  
And watch her feet, how they can dance.  
No time to wait till her mouth can  
Enrich the smile her eyes began.  
A poor life this if, full of care,  
We have no time to stand and stare.  
No time to stand and stare

WILLIAM HENRY DAVIES.

(From "An Anthology of Revolutionary Poetry")

### Privilege

Uncounted are the decades past and gone  
When sycophants and slaves  
Produced the wealth that each ensuing dawn  
Made property of knaves.  
The laws the greedy made to govern poor  
While others loll at ease  
Are laws to teach the mass that they are poor  
And thrive upon the lease.  
Uncounted are the decades past and gone  
But reckoning is nigh.  
The favored few shall live without their pawn  
And privilege shall die!

IRL MORSE

### Appeal To Incandescence

Asphalt imbroglio of wretched streets  
Whereon the winter clamps  
Misery, O metropolis of tarry heats,  
Interminable at midnight with your lamps  
That burn consecutive on silent blocks  
City where labor beats  
In time with the tyranny of clocks,  
And idleness encamps  
On squalor, waiting, fretting like a horse that champs  
Against its powerful inactivity, and stamps—  
Awake, O city of stone and steel and blood and flesh!  
Throughout your robust mesh  
Let power streak, and incandescence bloom,  
In defiant, florid clarions of light

Against the muffling night,  
Consecutive, arrayed against the gloom!  
From lamp to lamp the power burns,  
From man to man are wires of sympathy—  
From block to block the dynamo churns  
Darkness to froths—Vital electricity,  
Leap out with luster till the city rears  
Protest in a clamorous jubilee,  
Announcing new procession of the years  
When man is free!

JACOB HAUSER.

### Civilization

Do you think it will go on forever?  
The foul city spreading its ugly suburbs like an ink blot over the  
fresh green woods and meadows,  
Its buildings climbing up to ten, twenty, thirty shapeless stories,  
Its lurid smoke smothering blue the sky;  
The mad rushing hither and thither, by steam and electricity, as if  
insects on a stagnant pool, ever faster and faster;  
Forests falling in a day to fill the world with waste paper,  
Presses out aimless books and magazines and newspapers by  
the ton,  
Factory chimneys poisoning the west wind with unnamed  
stenches,  
Dark pollution from chemical works and sewers silently sucking  
up the limpid purity of our streams  
Squalid brick-yards eating like leprosy into the banks of the river,  
Coal mines belching forth black vomit over whole counties,  
The endless labor digging gold and silver out of their natural  
deposits: under the distant mountain and heaping them  
up in unnatural and equally useless deposits under our  
sidewalks,  
The raging whirl of machinery forever whirling its tasteless,  
shoddy, adulterated products into the lap of the idle,  
Stalwart country folk, lured into overcrowded slums, to be  
bleached and stifled and enervated in the slavery of dull  
toil,  
The army of tramps and unemployed swelling, suicides multiply-  
ing, starvation widening, in the wake of the steam-yachts  
and multimillionaires,  
Prisons, poor-houses, insane asylums, hospitals and armories  
growing bigger and bigger;  
And yet in all this wild, material maelstrom scarcely a glimmer  
of art or beauty or dignity or repose or self-respect.  
Do you think it can go on forever?  
Do you think it ought to go on forever?

ERNEST CROSBY.

## BOOK REVIEW

The society of today is a mechanical piano, kept tinkling by wooden nickels. To "far-seeing, far-longing eyes," the old, unalterable circle of cant and chicanery remains unbroken. The same banalities which impinged themselves upon the sensitive nerves of our spiritual ancestors impinge themselves upon our nerves today. The dynamic phrases of a great day are muffled by politicians, preachers, and plutocrats into the glib catch-phrases of the parlor and pool-room. As Richard Aldington says in this book:

"When the man-god is Alexander, the people themselves become heroes; when he is Trojan, they share his tranquility, and posterity calls it a golden age. But how when he is Heliogabalus or Louis XV? Even that passionate Revolution had to speak with the voices of Danton and Robespierre, and when the people acted through Carrier and Fouquier—Linville—Bonaparte, a century and a quarter later we are still struggling to carry out the ideas of 1789. But the passion has died down to heckling at the polls, and the Rights of Man dwindled to municipal trams, state insurance, and thirty bob a week minimum wage. Stale, stale, mediocre, stagnant, sterile. They were to renew the world and they squabble over money and the parish pump. Let me introduce two centuries—Danton! Meet Mr. Sidney Webb!"

With an inarticulate dignity, the sensitive man looks upon all of this crushing and crowding, all of this altruism for so much per annum, and because he loves men individually comes to hate them collectively. Either he becomes a rebel like Zangara and dies upon a gibbet constructed in advance of his birth, or like Antony Clarendon, he seeks some order in the inchoate universe by attempting to discover the soul of another person.

And either course, viewed pragmatically, can only be infinity gesturing across time. Nietzsche, in his idea of eternal recurrence, points out the perpetual return of the exceptional man and the perpetual return of the dullard to pour execrations upon him. Nor do we, who maddened by stupidity, withdraw into ourselves, need to justify the Zangaras and the Clarendons to the gregarious hordes.

Thus the character of Clarendon, so obviously Richard Aldington himself, will be instantly appreciated by the Clarendons who happen to discover this book, and instantly hated by the gum-chewing enchantresses who read it because they have no other way of spending the moment. Antony Clarendon is not a gentleman who can be invited with impunity to any ladies' literary club or to any conventions of organized culture. Clarendon is the man unconquered, the untrammelled lover claiming his mate by right of inherent possession. He whose ears are attuned to the belchings of Progress had better stick to the safe and simple prescriptions dosed up for him.

Even as a child, Clarendon fails to fit into the stodgy frame-work of British society. He finds nothing durable in either the pompous rationalism of his father or the perfumed Pre-Raphaelite, High Church criteria of his mother. The course of his development is already definitely marked as that of the young Mendelssohn who is said to have played the piano before he mastered the alphabet.

As Antony attains and passes maturity, he is struck by

### "All Men Are Enemies"

the instability of human relationships. Stephen Crang, the fiery revolutionist, degenerates into a sleek "labor" politician. Robin Fletcher, pacifist and novelist, metamorphoses into a writer of fiery manifestoes. Even Henry Scrope, whom he has considered to be his most understanding acquaintance, abjures him to "be a gentleman and marry the girl." Thus, does every friendship prove illusory to all of us. We seek in vain for the lost radiance, for the splendor of early association, hopefully forgetting that nothing can be permanent in a world of impermanence.

For it is one of the pivotal ironies that no man knows any other man. Men are drawn together by a certain community of interest, upon which the graft a basis of intercourse called friendship. But if that community of interest diverges or disappears, those men are again strangers. It must be so until we learn that association cannot be based upon machinery and profits but upon life and nature.

On a tour through Italy, Antony meets Katha, a young Austrian woman. The World War upsets their plans of permanent union, Antony enlisting in the British Army more out of mechanical response than for any other reason. "I was Murder's prostitute," he says later, and this statement must be accepted as his absolution.

After the war, Antony goes to Austria in a vain search for Katha. Returning, he despondently accepts a position with a business firm, follows Scrope's advice by marrying the girl, Margaret, his partner in a war liaison, and decides to resign himself to a life of middle-class respectability.

It is a fitting commentary upon Mr. Aldington's skill as an artist that he portrays delicately and sympathetically the inevitable conflict which arises in Antony's mind: the contempt for the machine and its attendant vulgarity; profit; the temperamental inability to accept any ready-made order of society coupled with hatred of the existing regime. Dramatically, there can be but one alternative. Antony, abruptly resigning his position, leaves the search of profit to go in search of himself.

And it is only when we search for ourselves that we find those others for whom we also search. A way of life inimical to our own minds cannot but take us farther from those who most approximate our own characters. Antony finds himself and also Katha in a series of episodes which are emotional without being mawkish. The book closes with a free man and woman defying a malignant world by their absorption with each other.

Because Richard Aldington is a born poet, he is able to develop beautifully and powerfully such a theme. "All Men Are Enemies" is a poem if one disregards the cheap grammar school distinction between prose and poetry, a distinction imposed by didactic-Christian schoolmasters and having no meaning in art. His work embodies the undeviating symmetry of Pater and the intuitive sensuousness of Swinburne, without losing the imprint of Richard Aldington.

True to the feeling for his work which marks the genius from the hack, Mr. Aldington displays a natural and unrestrained affection for his characters. Antony Clarendon—

### Harold Preece

and I maintain it without affectation—is one of the heroic figures in English literature. Katha is, perhaps, too much the dream-woman whom poets have created and nurtured, but who with true feminine secretiveness, eludes the embraces of her starveling lovers. But because poets have molded her profile, she may yet emerge, full-breasted and mentally alive, from the woman of tomorrow.

Mr. Aldington is to be complimented for devising a "happy ending" which is not trite, realizing as he does that all loves, even the most glamorous, eventually lead to desolation. Katha asks Antony: "Do you really think that life can go on being beautiful like this, go on and on and on, and not be spoiled, not have the glory fade?"

He replies: "Don't let's look forward too far, my Katha. If we do, we must look to an inevitable end we can't bear to see. We've been apart and unhappy; now we are together and happy. Today and today that must be enough. It is enough. Or hardest task will be to guard our love from the world of men. May they pardon the happiness we have made for ourselves, as we pardon them the misery they have laid upon us. Now let us go."

All human actions should arise spontaneously and voluntarily from the human heart. An outside, organized coercion cannot develop those qualities of mind and spirit so essential to a free society. I think that the eyes of Richard Arlington are already turned toward that goal.

### The Brothers

The house that I am going to tell about is very rich. The Father has provided it with means for every comfort and convenience. But the Mother is blind. She brought forth twins. They were laid at their Mother's breasts. One of them thrived amazingly and grew fat. The other one did not, something ailed him, he wriggled, cried, withered away and finally died. When taking away the corpse the cause was discovered. While the thriving fellow sucked he held his chubby hand firmly clasped on the other breast; his brother could not get nourishment, but had been starved to death because of the nurses' negligence or non-intelligence.

Zacheas Lucifer

NOTE—Flora Eliovna, the pseudonym under which the outstanding poem "Portrait of America" was signed in the last issue, asks us to reveal the real name. It is Florence Lipkin.—Editor.

### A Talk Between Two Workers

By Errico Malatesta

One of the most renowned works of Malatesta, for a long time out of print, has just been published in a beautiful pamphlet-form edition, 32 pages.  
Single Copies 10 Cents



## Impressions of a Lecture

In light of the various opinions regarding Emma Goldman and her position toward the American Government since her arrival here more than a month ago, I would like to add another personal opinion attained chiefly through hearing her speak.

Since I was too young to remember Emma Goldman in her pre-war days, before her deportation from this country, I will have to base whatever I have to say on what I heard her say last February 28th in Philadelphia. I must admit that she is an excellent speaker, that she is more full of vim and vitality than many of us in our twenties. To those of us who have read her latest book, her lecture, "Living My Life," offered no new thought. She gave in the very same manner that she wrote, only more concisely, facts regarding her activities in the anarchist movement from her teens. Her lecture left one deep impression, one which all of us must recognize—namely, that Emma Goldman has led an eventful and active life.

At the very outset she stated that she had made no pledge or promise whatever to the American Government regarding what she should say during her sojourn here. And yet I wonder! During the question period, which to me was the most interesting and most instructive part of the evening, the speaker touched upon the European reaction and the great work to be done there. More than once did she bring out the fact that Anarchism is the only means by which we can live as man should. She spoke well concerning Russia and its dictatorship, or the Communism exemplified by Communists, and the ideal which Anarchists hold in their hearts. Yes, in almost every instance she spoke quite anarchistically. And yet, in one instance at least, she lessened the value of what she said. Asked what she thought of the N. R. A., Emma Goldman's response was that 30 days in the United States were insufficient for her to give an adequate opinion, that at the end of her 90 days would she be able to tell the American people what she thinks of Roosevelt's program. That, to me, is proof enough that Emma Goldman had to make some reverent bow to Roosevelt before she was allowed to enter the American portals. Not once, during the entire evening, did she mention a word about the developments in this country within the last year. And yet, how easily she might have linked America's "democratic" dictator with the others in Europe.

I am quite certain that one need not live in this country to realize that Roosevelt is quite strongly assuming the dictatorial pose. And it seems to me that the Anarchists, more than anyone, should be ready to point out this fact to the masses. We should be the first to see it—and the first to say it.

Another factor must be considered. It seems preposterous that in these times 55 cents should be asked for the cheapest seats in the house. As a result Emma Goldman spoke to an audience of less than 500 in an auditorium with a seating capacity of more than 2000. Who knows how many more would like to have seen and heard Emma Goldman but could not because they were unable to afford it? I wonder if this has any significance?

I feel that propagandists more than ever should be ready and anxious to tell the people what is happening. Anarchist writers and speakers today have a double duty to perform. Not only must they give the masses information, not only must they be the teachers of their ideas and ideal, but they must be the source of light. Today more than ever since Anarchism and Anarchists are being battled against because they symbolize life and living, equality and happiness—today are we in dire need of kindling propagandists. Each word that is spoken, each phrase that is written should be a scorching flame. The masses are asleep; our propagandists must awaken them.

I realize too well that character means a great deal. But I am more convinced, according to my conception of Anarchism, that the Anarchist must have the courage to tell the truth always—the real test of the Anarchist is his character, and promises and submissions should hold no place in the Anarchist's heart.

I am here reminded of the closing words of Emma Goldman's lecture when she quoted Ibsen, who said: "The idealist must never go back in his word; he must never spit himself in the face."

Aurora Alleva.

Regretfully, this correspondence reached MAN! just before going to press with the April issue.—Editor.

## A Manifesto

The revolutionary movement has been going through a period of reaction for the past sixteen years. Since the Russian Revolution we have had to cope with growing dictatorship everywhere. Fascism has appeared in Italy and Germany, and is spreading in many other lands, a condition which has brought about confusion and chaos and the destruction of many revolutionary non-political and anti-authoritarian organizations. Every reaction throughout history, however, has stimulated the urge for unanimity of action among the repressed to combat the reaction. And today the revolutionary organizations in Europe which are opposed to the Marxian interpretation of the workers' purposes and aims have organized themselves for this purpose. But in America, despite the urgency of the situation, revolutionary groups and individuals have failed to follow constructive lines of action, or to assert themselves effectively in terms of education and agitation for the struggle against existing conditions.

There is a difference between those who think in terms of nations and the anarchists and syndicalists and others who see beyond the bounds of nations. Because our principles and convictions are international, because all those who fight for them, no matter where, are our comrades, we in America

must organize our forces to support those comrades who are struggling in other lands to accomplish our common goal. There is no movement anywhere today which so urgently needs and deserves our co-operation as the Spanish Movement. For this reason we, representing various non-political and anti-authoritarian groups in New York City, have organized ourselves into a General Committee to advance such activities as will tend to support, morally and financially, the struggle of our comrades in Spain. The principles of the organization are as follows:

1. The name of the General Committee shall be: THE SPANISH WORKERS' DEFENSE AND PUBLICITY COMMITTEE.
2. Non-political and anti-authoritarian organizations and their delegates only shall be eligible for membership or affiliation with this Committee.
3. This Committee shall assume the responsibility of establishing all necessary contacts with responsible representatives of the movement in Spain, especially the organization known as the C. N. T., for the purpose of receiving authentic, first-hand information as to their activities. This Committee shall likewise establish relations with similar movements in other countries as the occasion arises.
4. This Committee shall translate and publish all material received from Spain or elsewhere and release same immediately to all interested groups and individuals and to the press.
5. This Committee shall send copy of this manifesto for publication to every anarchist and syndicalist paper in the United States and Canada; and send copies to all anarchist and syndicalist organizations and groups; to all I. W. W. headquarters and branches, and to all other non-political organizations, asking for the organization of committees to be affiliated with this Committee for the purpose above stated.
6. All finances shall be raised by voluntary contributions from affiliated groups and individuals, from entertainments and other affairs organized for this purpose.
7. The General Committee in New York to remit all funds received, other than those strictly necessary for publicity, to the National Committee for the Defense of Political Prisoners in Spain.
8. The treasurer shall publish a detailed financial report periodically—monthly or quarterly, as the General Committee may decide—in all radical papers available, and shall submit financial statements to any of the allied organizations when so requested.
9. All money orders, checks and communications shall be addressed to:  
THE SPANISH WORKERS' DEFENSE AND PUBLICITY COMMITTEE, 94 Fifth Avenue, New York, N. Y.  
AFFILIATED GROUPS AND BRANCHES:  
CULTURA PROLETARIA GROUP—INDUSTRIAL DISTRICT COUNCIL of the I. W. W., New York City.  
FREEDOM GROUP—G. R. U. BRANCH No. 2, I. W. W., New York City.  
VANGUARD GROUP—G. R. U., BRANCH No. 3, I. W. W., New York City.  
FREE WORKERS CENTER GROUP—M. T. W. I. U. 570, of the I. W. W., Manhattan Branch.

Our opinion on the C. N. T. is well known. As for rendering moral and financial aid to the valiant struggling people of Spain, MAN! is of course in hearty sympathy with.—Editor

## A Communication from Japan

On the first day of the new year, a joint declaration was made by the Free Federative Council of Trade Unions and the Free National Federation of Trade Unions, two rival Anarcho-Syndicalist organizations in Japan, which have for several years been in dissension and in friction with each other, originated in slight differences of view on the principle of organization and tactics—a joint declaration announcing the unification of the separated fronts through the re-amalgamation of these two bodies into one national federation of labor based on revolutionary and anti-authoritarian industrial unionism. Simultaneously the liquidating committees to adjust the affairs for the re-amalgamation were appointed by both organizations respectively.

It was in 1928 that our forces had first split in half. The Free National Federation of Trade Unions was originally established in 1926, with a vague Anarcho-Syndicalistic program and uniting all anti-authoritarian elements in the labor movement. It had, however, two currents or tendencies in it from the start, which came to distinguish themselves after a while, one professing revolutionary syndicalism similar to that advocated by Rudolf Rocker in his "The Struggle for Daily Bread" (second to Kropotkin, he is the most popular Anarchist writer in Japan, almost all his works being translated into Japanese), and another maintaining anarchism of the same type with that which is, for instance, now preached by Marcus Graham in his MAN! of Oakland, California, U. S. The former advanced the class struggle and the latter denied it as a Marxian creed, and while one saw in the present economic organizations of working classes "a germinal frame of the future society," another defied them as "mere commercial institutions which deal in bargaining the price of the human labor." One insisted the significance of the daily struggle of the masses and another relied upon the audacious deed of the revolutionary elite. You may see easily how these "differences of view" and their inevitable outcome, "polemics," had contributed to irritate both sides so much beyond measure as to make each of them to regard the other party as "the opponent to our dear principle and ideal" and had led them to a schism which had weakened very much not only the forces of the parties concerned, but also libertarianism in general in this country. Since then, in the field of the labor movement as well as in the cultural and other fields, libertarian socialism have been driven into the narrow corners and

the grounds have been cleared up by the social democrats and communists only to welcome the triumphant return and revival of prussianism. State socialism, the socialism of the imperialist proletariat, is rampant, taking advantage of libertarians' indulgence in the fratricidal polemics and internal opposition.

But this situation could not last, and both "syndicalists" and "Anarchists" naturally came to awake to their errors after years of a hard experience. A more profound study and the practical experience caused them to understand that there was no essential difference of principle between them as originally supposed to be; that Anarchy is a world-wide concept and the guiding principle, and revolutionary syndicalism is Anarchy in the labor movement; that it is imperative for every honest libertarian to use his energy for organizing the forces of the society against all forms of State-ism, and not to waste it in such a fratricide; that it is time to organize ourselves more strictly than ever in order to face effectively the raging reaction and the coming war, etc.

Thus the unification of our separated forces is going on, and a re-amalgamation congress of two once rival organizations will take place, if not disturbed by the authorities, in the month of February. This report, therefore, will be the last one to be sent to you in the name of the F. F. C. T. U.

Free Federative Council of Trade Unions in Japan.

February 5, 1934.

It is unfair to assert, as the statement does, that MAN! is the property of Marcus Graham. It is owned and published by the International Group. Equally as unfair is the assertion of our believing in a "revolutionary elite." On the contrary, we hold that revolutionary deeds are always spontaneous, and never limited to organizations, and plans mapped out by this or that party.—Editor.

## Nazi Atrocities

The former editor of a radical labor paper, Lux, has been beaten to death in the Hamburg penitentiary. Lux, who was recently interviewed by an international investigating commission, informed his visitors heroically of the mistreatment to which he was constantly subjected. He showed them also black marks of the cruel beating which he was made to suffer. His death was reported only a few days later.

A similar report comes from Berlin where the former trade union official, Hermann Scheffler, was arrested by members of the secret police and Nazi storm troopers. He was brutally beaten, then transferred to the police station where he was again beaten and subjected to numerous tortures. His first death certificate issued by the state hospital reports heart failure. A second certificate drawn up at the city morgue registers "death occasioned by internal bleeding."

Two hundred painters of the I. G. Works near Leverkusen, Germany, have been arrested in retaliation of an inscription printed with huge red letters on the interior walls of the main factory building. The inscription read: "Former governments gave us bread and meat; Hitlerism does not give us enough to buy a herring."

Similar reports come from Bavaria where the whole municipal council of Neubrunn, Lower Franken, was deposed and arrested. The two leading town councillors were sent to a concentration camp. The Nazi authorities justify the measure as the result of the unwillingness of the town council to obey orders from the provincial leaders. The council was composed entirely of Nazis.

## FOR YOUR LIBRARY

BAKUNIN, MICHAEL—God and the State .....	\$ .15
BARRETT, GEORGE—The Anarchist Revolution .....	.05
Objections to Anarchism .....	.05
BAILY, WILLIAM—Josiah Warren: The First American Anarchist .....	1.75
BURKE, EDMUND—A Vindication of Natural Society .....	.20
BURY, J. B.—A History of Freedom of Thought .....	.85
BERKMAN, ALEXANDER—What Is Communism? .....	.75
CARPENTER, EDWARD—Love's Coming of Age .....	1.00
DE CLEYRE, VOLTAIRINE—Anarchism and American Tradition .....	.10
FOR LIBERTY: An Anthology of Revolt .....	.15
GODWIN, WILLIAM—Reflections on Political Justice .....	.10
An Inquiry Concerning Political Justice, in two volumes .....	3.00
GRAHAM, MARCUS—An Anthology of Revolutionary Poetry .....	2.00
HAVEL, HIPPOLYTE—What's Anarchism? .....	.10
KROPOTKIN, PETER—The Place of Anarchism in Socialistic Evolution .....	.10
The State: Its Historic Role .....	.10
Law and Authority .....	.10
The Wage System .....	.10
Revolutionary Government .....	.05
Conquest of Bread .....	1.00
Fields, Factories and Workshops .....	1.00
Great French Revolution (2 vols) .....	1.50
Mutual Aid .....	1.00
Revolutionary Pamphlets (Bound) .....	.75
Memoirs of a Revolutionist .....	1.00
LABADIE, JOSEPH T.—Anarchism and Other Essays .....	.15
LETTERS of Sacco and Vanzetti .....	1.50
MILL, J. S.—On Liberty .....	.30

On all books inclose 10c additional for postage

COMRADES WISHING TO AID MAN! MATERIALLY SHOULD AVOID SENDING MONEY ORDERS, AND FORWARD CHECKS ONLY INSTEAD, ANY BANK WILL ISSUE A CHECK FOR A SMALL MINIMUM FEE.

## Financial Statement

(From March 15 to April 15, 1934)

INCOME .....	\$ 71.41
CASH ON HAND (from last issue) .....	120.18
EXPENDITURES .....	\$191.59
CASH ON HAND .....	\$190.54
CASH ON HAND .....	\$ 1.05

For our Spanish and Cuban Comrades from affair held at Chicago \$20.00 for the first named and \$5.00 for the last.