

Warsaw and Lodz there is hardly a working-class family that has not sent a member or a relative to prison or exile. With these it is no longer a question of political agitation, it is war. The declaration of the state of war by the government against the people is the natural accompaniment of the declaration of war by the people against the Czar.

Here are the words of a recent revolutionary proclamation:

"Do not forget that life in prison is more terrible than death in the combat.

"Let all the streets be converted into battlefields.

"Let us all give our blood for the rights of the man and the citizen."

The workingmen have not been giving their blood in vain. Even the timid commercial Jew has turned into a violent revolutionist. Kovno was one of the least revolutionary of Russian towns until a harmless old woman was killed recently by the troops. The demonstration that followed was not the work of a handful of Socialists or of the working-people alone, but of practically the whole population of the town. So the Jewish "bund," which distributed over two hundred thousand copies of the appeal to violence just quoted, gains its members among the professional and business classes. On its secret Warsaw council are many doctors, teachers, merchants and journalists, several lawyers and even one manufacturer.

The elements of the Jewish population not directly engaged, for the most part express open satisfaction at the spread of violence. The Jews of the wealthy and intelligent classes with whom I talked in Warsaw were wasting no words or sympathy on the officials and police that fell every day under the revolutionists' attacks; they were ready to talk only of the "out-

rages" committed by the government of the Czar.

The intelligent classes have seen that the rule of the revolutionary committees is in some respects better than the former rule of the police. The systematic lynching of thieves and deliberate destruction of houses of ill-repute by the revolutionists has done more for the good order of Warsaw than years of its miserable inefficient and corrupt police, often in league with the thieves and *souteneurs* and occupied almost entirely with the oppression of political suspects. They know that the revolutionists are inspired with a spirit of self-sacrifice, a desire for self-improvement. The boycott of the government monopolies is proof enough. Among the few luxuries in which the people indulge, cigarettes and vodka are the most common of all. Yet both were boycotted and given up because they were among the principal sources of revenue of the government. The general boycott of vodka did not last more than a few days in a country habituated to the drink, though the consumption has fallen enormously. But it was many weeks before any one dared appear among the workers of Warsaw with a cigarette in his hand or mouth.

Other actions of the revolutionary committees are less welcome to the upper classes, at least to the property-holders. Strikes and boycotts, political and economic, are without end. The political strikes are not so objectionable; they have meant as a rule the complete stoppage of industry for a day or so only as a protest against some massacre by the troops or some exceptional barbarity of the government. They are no worse in their effect on industry than the one hundred "holy" days forced each year on employers and employed by the omnipotent order of the Russian