

Anarchists in France to something like ten thousand. In addition to that, it is claimed that they have many adherents who, from motives of fear or prudence, have not dared to openly pronounce themselves, but who send pecuniary aid; while there are many more who at least sympathize with Anarchist ideas. The number of these more or less latent Anarchists—who form, as it were, an ill-defined fringe round the Anarchist proper—has been put as high as fifty thousand, and they are said to be drawn from all ranks of society, but chiefly from the workers who lead a sedentary life, such as tailors and shoemakers, and who do their work in their own homes. It is supposed that their occupations are not of a kind to offer distractions to the mind, which therefore turns in upon itself, and is like the sword of Hudibras, which

"Ate into itself for lack
Of somebody to hew and hack."

It should be added that several attempts have been made to hold both national and international congresses of Anarchists, and one of these was held in Chicago with some success. It is said that as many as seven languages were spoken at its meetings, which, if true, is striking evidence of the extent of Anarchist ramifications; and it is not surprising to read that the meetings were conducted in true Anarchical fashion, without any president or rules, while any proposals to organize the party were rejected as tending to introduce something resembling a form of government. And that is a thing which no Anarchist could stand.

Each "group," which assumes some fantastic name, makes itself a propagandist centre; and this it does in various ways. If possible, which generally means if it has sufficient funds, it starts a journal of its own. If it cannot do this, it does what is next best, and prints and scatters broadcast placards and manifestoes. These are frequently of a most incendiary description. They are described as being printed by some agency with a fantastic name, and are, therefore, difficult to trace to their sources. They are produced in great abundance at times of general elections, with the object of inducing electors to abstain from voting, and of bespattering candidates of all parties with abuse. Their violent character may be inferred from such headings as the following, which have appeared upon some of these Parisian placards: "A bas la Chambre!" "Les Terroristes Russes à leurs Frères de France!" "La vengeance est un devoir"; "Mort aux juges, mort aux jurés!" "On ne tuera jamais assez," and the like. Here is a specimen of two manifestoes that appeared in France at the time of a general election, and it will serve to illustrate the sort of things they are: "Comrades, times of elections can be to us only a favorable occasion to show the people how they are exploited, the social injustice of which they are the victims, and to propagate the revolt. Every human being has a right to life and to well-being; and we only regard as robbers the rich, and those who exploit and take from the poor." Or, again: "Down with the Chamber, people! Retake your liberty, your initiative, and guard them. The Government is the valet of capital; down with the Government! Down with King Carnot! Into the gutter with the Senate! Into the river with the Chamber! Into the dunghill with the whole of this old social rotteness! Down with the Chamber! Down with the Senate, the Presidency, Capital! Long live the social revolution! Long live Anarchy!"

Some of these manifestoes are specially framed to try and win over the army. The "group" known as the "League of Antipatriots" is particularly active in this direction, especially at times when conscripts are leaving their homes for the barracks. The "Chant les Antipatriotes" is one of their productions. Here is a portion of one of their manifestoes: "Conscripts, we are enemies of laws; all laws are barbarous, unjust, idiotic, made by capitalists and their valets to the entire profit of themselves, and to the injury of the producers, the poor, the unhappy. A struggle has been entered upon with the poor, who resist

the exploitation of which they are the victims, and the "bourgeois" arm themselves in self-defense. They call you, soldiers, to their aid, wishing to make you their hired assassins; but at what hire? Conscripts, before going to the barracks reflect upon what the Anarchists tell you; reflect!"

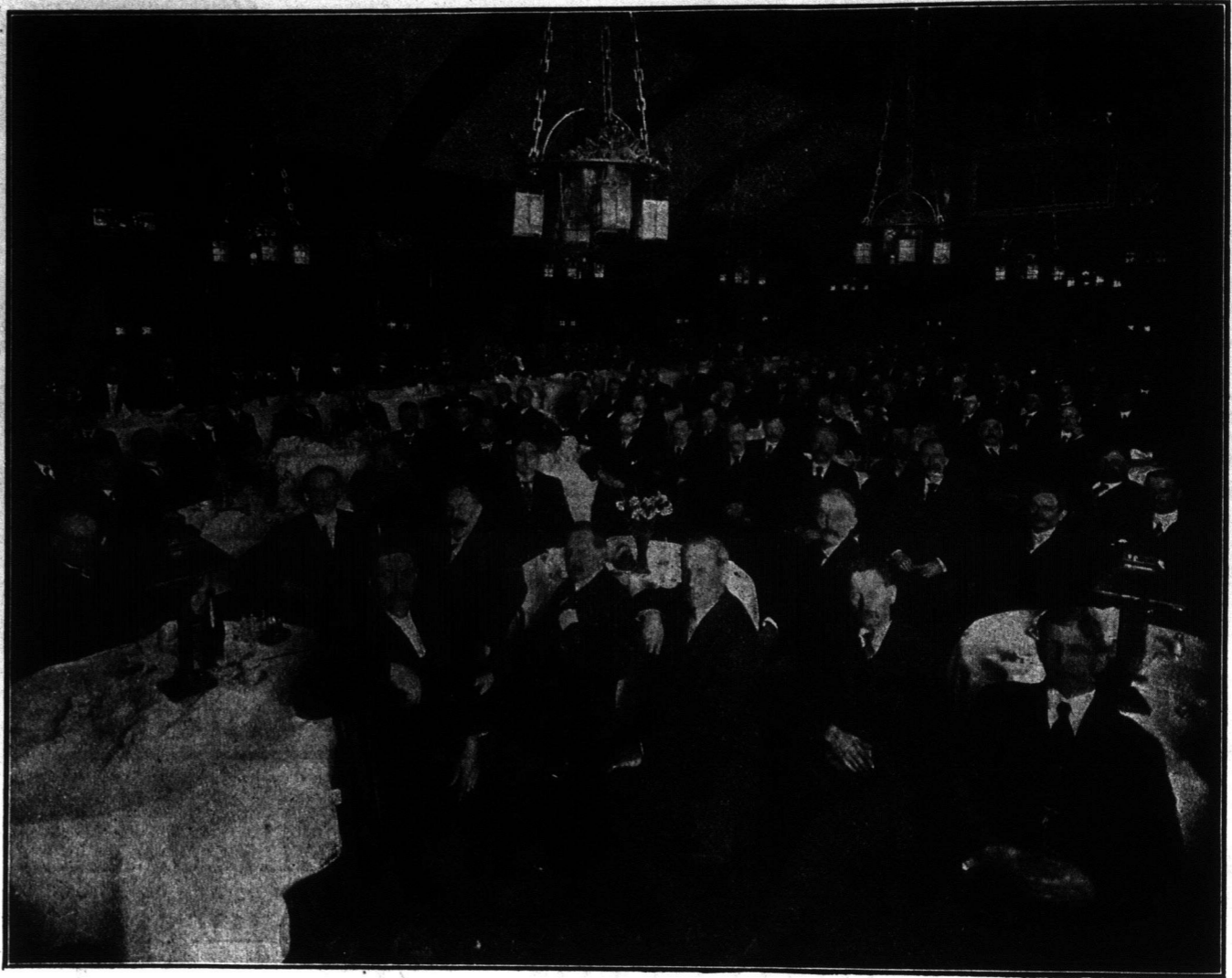
It is with allurements of this kind and with antipatriotic songs that the conscripts are accompanied right up to the town halls where the lots are drawn, while those already enlisted are corrupted by documents which are tossed into the barracks.

The "groups" have various other methods of attempting to popularize their doctrines. There are, for instance, social meetings at cafes, which are known as "punch conferences"; family meetings in the evenings, and "soup conferences," where the very poor are entertained.

Then there are societies known as Anarchist clubs, which meet every week to discuss socialistic theories. The public meetings of these clubs are held solely for the purpose of spreading a knowledge of Anarchism, and are usually harmless and sometimes amusing; with the police always ready to pounce

have therefore been for the most part extremely short-lived. But they reappear again under different names with the rapidity of the decapitated heads of the hydra. If the names of all which have existed were to be given they would extend to quite a long list. As it is, taking the world over, those actually living are tolerably numerous. It has been calculated that there are eight in the French language, three being published in France, three in Belgium, one at Geneva, and one in the United States; that there are six in English, four being published in London and two in the United States; that there are ten in German, six being published in the United States, two in Austria, and one each in Berlin and London; that there are eleven in Italian, three of these being published out of Italy in New York, Buenos Ayres and Brazil; that there are nine in Spanish, three of them being published in Chili, New York and Buenos Ayres; while there are two in Portuguese, two in Czech, two in both Spanish and Italian, and one in Dutch. If this calculation approximates to correctness, there can be no doubt that the press is at the present moment a very im-

independence. Bismarck is said to have remarked that freedom is a luxury which few could allow themselves, but Anarchists consider it a necessity of life. And in so far as it is a protest against the excessive interference of the State, it has a firm basis on the ultimate facts of human nature. There is some sense in the remark of Tom Paine, that government is a necessary evil, is due to our wickedness, and, like dress, is a badge of lost innocence. When Reclus said that there could only be mortality where there was liberty, he was only echoing what Aristotle laid down long ago in his "Ethics." There can be very little doubt that Anarchism is the direct product of that overgrown bureaucracy which, together with excessive taxation and compulsory service in the army, has reduced the liberty of the subject on the Continent to the merest shadow. Anarchism is but a phase of the opposition which strong-handed governments always produce, and that is a fact of very dire import; for so long as men are found to preach with voice and pen the necessity for the subversion of society, so long will wicked miscreants be ready to adopt what is euphemistically called "la pro-



Million for Manitoba League 1st Annual Banquet. Royal Alexandra Hotel, Winnipeg.

down upon them in case of too great freedom of speech they could not well be otherwise. The meetings are often held on Sunday evenings, and take the form of entertainments, with dancing and singing in addition to the speaking. In the London clubs children generally comprise a greater portion of the audience of the Sunday concerts. On other nights secret meetings of not so harmless a character are held. Inflammatory speeches are made and the audience is stirred up to a high pitch of excitement. Sometimes the clubs are raided. Whenever it is thought that any member or members of a club are plotting mischief the rooms will be quickly and quietly seized, the inmates taken into custody and the building thoroughly searched for incriminating papers. The members thus captured usually submit quietly, knowing the uselessness of resistance, but one or two will often struggle desperately against capture and have to be handcuffed before they can be subdued.

The Anarchist press has been incidentally referred to, but its importance challenges our further attention. It has, in fact, been extraordinarily active, and nowhere more so than in France. Most of these journals, have been from time to time suppressed, and

portant propagandist organ. These journals are supported by writers who give their services gratuitously; and as they rely on their sales to cover their expenses, it may be imagined that they are only kept going with considerable difficulty.

Anarchism is an element in society which will have to be met in a very serious spirit. Its professed adherents are numerous, widespread and determined, and are drawn from all ranks of society. An Anarchist has recently been arrested in Paris who had inherited a fortune, and among whose papers was found a will leaving a sum of 300,000 francs to Jean Grave for the benefit of the "comrades." A creed which wins votaries both among the intelligent and the wealthy, who sacrifice much to the cause, must have in it some rational elements at least. Anarchism, indeed, is, when closely looked at, nothing but a logical deduction from the doctrine of "laissez-faire." It is the quintessence of individualism and the antithesis of bureaucracy. A colony of St. Simonians are said to have worn a coat so made that it could not be taken off without the help of some one else, as a perpetual reminder of mutual dependence. Anarchism is the exact opposite of that. It is the gospel of individual

pagande par le fait." There are always a certain number of men who are "so incensed" by "the vile blows and buffets of the world" that they are reckless what they do "to spite the world." Bring these men beneath the influence of Anarchical literature, and you have the bomb thrower ready made. The intellectual propagandists of the theory are said to repudiate any complicity with crime, but their responsibility is a heavy one, and cannot be shaken off.

A prominent Southern physician, upon reaching his office one morning, found an old negro who had been a servant in his family standing in the waiting-room. The old negro, after mentioning several painful symptoms, related his usual hard-luck story, and begged the doctor to prescribe.

The physician filled a small bottle and said: "Take a teaspoonful of this, Mose, after each meal, and come back in a day or two if you do not feel better."

"Mars' John, I can't take dat medicine," answered Mose.

"You will have to take it if you want to get well."

"How'm I gwine take it Whar'm I gwine get de meals?"