

tion has already been called to the fact that land values, which constitute such an enormous part of what is commonly called capital, are not capital at all.

I could give you numerous other quotations, showing that George insisted upon distinguishing the natural instruments of social service from the artificial ones under all circumstances, and that he recognized the evil powers of capitalism as springing fundamentally from land monopoly disguised as capital. But it is unnecessary, for that was the key to his solution of the social service problem, and you may read it at leisure in his books.

EDITORIAL CORRESPONDENCE

THE RELATION OF AERONAUTICS TO CIVILIZATION.

Zurich, Switzerland, September 27.—It was my intention to write you a letter about the Zeppelin airship after having seen it flying, but unfortunately it was destroyed before I had an opportunity to see it. The 1st of July it was sailing above Zurich, making in 12 hours a flight of 400 kilometres through the northeastern part of Switzerland, where it was greeted with enormous enthusiasm. Unfortunately I missed the opportunity to see it that day, and I learned only in the evening that the famous airship had been above Zurich in the afternoon. You may well imagine what an enormous sensation it had created throughout the country. For many days there was nearly no other news but that of Zeppelin in the newspapers, and the climax was reached with the tragic destroying of the airship at Echterdingen in Wurtemberg.* There was then a general exclamation of pain and compassion for the famous inventor; a subscription was opened to place funds at his disposal to build a new airship, and to-day six million marks have already been collected, so that Zeppelin would be able to build ten airships of the type of the destroyed one. Count Zeppelin is now, after having formerly been considered as a crank and sneered at, the most famous man in Germany. After all, with what is known about him, he seems to be a splendid man.

It has been said that the Germans consider the airship only as a machine of war, and that it was for this reason that they have given their money so willingly to construct new airships. Though some of them have been influenced by this reason, it is nonsense to say so of the whole people. The appearance of an airship, as big as a modern ocean-hunter, sailing against the winds at the will of its inventor, strikes the imagination most powerfully, and that is enough to account for the emotions of the people. The excitement in Switzerland was as intense as in Germany, though the Swiss have no interest in a machine of war built for the German Government. Nevertheless it goes without saying that the international mischief-makers, the patriotic idiots, and hirelings of a well-paying patriotism, are

doing their best and their worst to teach the world that it is absolutely necessary for a Christian people to use the greatest discovery of the age chiefly for the purpose of murdering other people on the other side of the frontier. To one who has travelled the world their arguments sound as intended for a comedy-joke. We maintain armies and navies as if we were surrounded by Huns and barbarians waiting only for the moment of weakness to burn down our cities and sell us into slavery; whereas the greatest mischief that could befall us would be that our parliamentary representatives would have to travel to Paris, instead of to Berlin, and that on the public buildings instead of a little bit of cloth with red, white and black stripes, there would be fluttering another with red, white and blue stripes. This cry for armies and navies to protect one nation against another in our little Europe, where all nations are on the same level of civilization, have the same trend of thought, exchange every day the products of their labor, give to their citizens the same rights in their countries as to a foreigner, is so wholly nonsensical and ridiculous that it will furnish a riddle for the historians of a more enlightened future.

There is only one explanation of this general madness, which holds good in my opinion, and that is that the latent cruelty and moral insanity in human nature which formerly found an outlet in religious persecutions and witch-burning, has now turned to patriotism. Otherwise it would be absolutely incomprehensible.

GUSTAV BUESCHER.

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POLICE ANARCHY IN INDIANAPOLIS.

Indianapolis, Ind., Nov. 2.—A simple tale of municipal blindness and police brutality and ignorance may be told; this time about Indianapolis, a quiet and sleepy town where there is no labor movement and where most good citizens seem to think this is the best of all possible worlds.

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Emma Goldman tried to speak in Indianapolis last week. Her lectures were to be delivered on October 27th, 28th and 29th, and the subjects were: "Anarchism and What It Stands For," "The Revolutionary Spirit in the Drama," and "Patriotism." She had never been in Indianapolis before and she did not know what she was running up against.

I was the only person she knew here, so that her manager, Dr. Reitman, came to me and asked my assistance in finding a hall. We went together to the Propylaeum, the most "respectable" hall in Indianapolis. I am a stranger in Indianapolis, or I would never have selected a place the directors of which were all women, and moreover women who are of our "best people."

But Dr. Reitman signed the contract for Emma Goldman, who was lecturing in Ohio at the time, made arrangements for printing, advertisements, etc., and left for Cincinnati, where Miss Goldman was to speak previously to coming to Indianapolis. The local papers announced the lectures, several thousand circulars were distributed by an agency, and many

*The Public of August 14, page 470.

citizens showed an unmistakable interest in what the noted anarchist had to say.

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The first lecture was billed for Tuesday. On the Saturday afternoon preceding, Mrs. Barbour, the lady in charge at the Propylæum; called me up by telephone and said that, as she could not reach Miss Goldman or Dr. Reitman, she wished to inform me that there was a city ordinance which made it necessary for Miss Goldman to secure a license from the authorities before she would be permitted to lecture; and requested that I pass on the information to Miss Goldman.

On Monday, the day before the lecture was to be given, I went to see George Breunig, the controller of the city, who at once informed me that "the city authorities had decided that Emma Goldman should not be allowed to speak in Indianapolis;" adding that he would not grant a license.

Tuesday morning Miss Goldman and Dr. Reitman arrived, and I went again to the controller, accompanied by Reitman. Mr. Breunig again said he would not grant a license, but admitted that none was necessary, in case Miss Goldman did not charge admission to the lectures, and she, through her agent, readily consented to give free admission. The controller reluctantly said, in answer to a question from me, that Miss Goldman was now quite within her legal rights, and that he would inform the chief of police to that effect.

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In the evening, Dr. Reitman, thinking that all had been happily settled, went to the hall to make preliminary arrangements for the lecture that night, but found the doors locked and a squad of policemen in the street. The chief, Mr. Metzger, was there in person and brutally told Reitman that if he did not move on, he would "run him in."

When Miss Goldman and I arrived a half hour later, there were signs indicating there had been perhaps a thousand people turned away. The hall is in the richest section of Indianapolis and the citizens who went to hear Miss Goldman were of the bourgeoisie, very respectable and law-abiding. There were present bankers, business men, educators and society leaders, and very few working men. There were certainly no anarchists, as there are none in Indianapolis.

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There is no educational crisis here, and nothing that can properly be called a labor movement. The conditions are most calm and peaceful, but yet the chief of police prevented, illegally, several hundred of the "best" men of Indianapolis from hearing a lecture which they evidently wished to hear.

I heard a great deal of indignation expressed that night and the next morning, and several prominent citizens tried to reach the Mayor, Mr. Bookwalter, and induce him to call off the police for the following two lectures. One of these prominent citizens secured an audience for me with the Mayor.

My friend and I and the Mayor talked the matter over for fully an hour. The Mayor said he agreed with us, that the action of the police was unlawful and unnecessary, that it was a crime against free speech and essentially inconsistent with true civiliza-

tion, that such municipal idiocy made anarchists, and he contributed to the list of incidents which we added in proof. Mr. Bookwalter said he had been so busy that he had not known of the action of the chief of police, or he would have prevented it.

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I then asked him, since he agreed so thoroughly with our point of view—that the suppression was not only a wrong to Emma Goldman, a wrong to civilization but also unwise from the standpoint of the government,—that he make amends by calling off the police and allowing the other two lectures to be given as advertised and contracted for. He said "that's another question," and called the chief of police, Mr. Metzger, to the conference.

The Chief walked into the room, as brutal and as ignorant appearing a policeman as I have seen. We went over the talk again, the chief passionately taking part. The Mayor told him he had done wrong, had acted illegally and unwisely, but ended by saying that he would not go back on the "department" now that action had been taken. I then said to the Mayor:

"You admit that the administration of which you are at the head has done wrong, has acted illegally, oppressively, towards a human being and against the great principle of freedom of speech, and at a time when the circumstances in no way necessitated it, and yet, in order to keep peace in your little municipal family, you will let this important wrong go unrighted?"

He nodded in good-natured assent, and I took my departure, feeling more like an anarchist than ever before in my life. Certainly the action of the Indianapolis authorities is one of the ways by which fundamental protestors are generated.

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It is said that Chief Metzger is the representative of the Manufacturers' Association and therefore practically independent of the Mayor. He is celebrated in Indianapolis for his brutality and autocratic ignorance. On one occasion he brutally attacked an epileptic, for which he was indicted. When Debs spoke here several weeks ago, the police tore away a small red banner carried by two little girls, representing a Woman's Socialist Club in Anderson, Ind.

A few days before Emma Goldman tried to speak in Indianapolis she talked to three thousand people in a public square in Cleveland, and only two policemen were present, and there was no trouble. The Mayor of Cleveland is a wise and civilized magistrate.

Emma Goldman left Cleveland feeling more kindly towards society; she said nothing as she left Indianapolis, but I knew that her soul was contracting more rigidly than ever in a tense hatred of rule.

HUTCHINS HAPGOOD.

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We need also to hold inviolate the principle of free discussion, which has been well defined as the struggle for existence on the intellectual plane. It alone can save us from the tyranny of the majority as from the tyranny of the individual ruler. Not often in our recent political life has a heavier blow been dealt at the higher interests of the country than Mr.