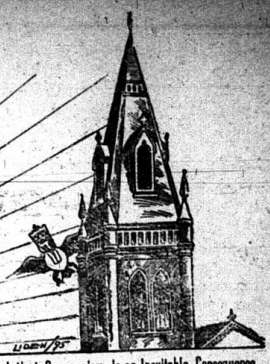


The Firebrand

FOR THE DESTRUCTION OF THE KINGDOMS OF IGNORANCE AND SUPERSTITION.



An Exponent of Anarchist-Communism: Holding that Equality of Opportunity alone Constitutes Liberty; that in the Absence of Monopoly Price and Competition Cannot Exist, and that Communism Is an Inevitable Consequence.

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Anarchy.—A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal; absolute individual liberty.—Century Dictionary.

Revolution.

Ah yes! You must meet it, and brave it;
Too laggard—too purblind to save it;
Who reck of your doubting and fearing
Phrase-bound "Evolution!"

Do you not hear the sea sounding it?
Do you not feel the fates founding it?
Do you not know it for nearing?

Its name—Revolution.

What! stem it, and stay it, and spare it?
Or will you defy it, and dare it?
Then this way or that way you must change you
For swift restitution.

Do you not see men deserving it?
Do you not hear women nerving it?
Down with old Mammon! and range you
To aid Revolution!

The last hour has struck of our waiting,
The last of your bloodless debating,
The wildfire of spirit is speeding
Us on to solution.

Do you not thrill at the uttering?
Do you not breathe the breeze fluttering
Round the brave flag of our pleading?
The world's Revolution!
—[L. S. BEVINGTON.]

Individualism.

I AM an Individualist and a Communist, and I am a Communist because I am an Individualist. What State Socialists call Individualism is as much so as the "free labor" of the capitalist language (non-union, and especially blackleg labor) is really free labor. What certain opponents of the State who are not Communists call Individualism is no more so than the "free labor" spoken of by the denouncers of prison-made goods is free labor.

What I consider a condition of Individualism is one in which each individual decides his own doings for himself on his own judgement of the circumstances which appear to concern him. I claim that so far as I am concerned, and I mean to the whole extent of my being concerned, no matter how many other people may be concerned also, it is for me to decide exactly what I will do, be, have, use, favor, tolerate, or resent, according to how I perceive and feel and think from moment to moment in the circumstances about me. It is for me to act fraternally because I find it the most natural thing to do, and not because other people have decided that it is the proper thing. It is for me to resent because I feel resentment and not because other people or even I myself have previously defined a certain thing to be wrong. It is for me to live out my own life in my own way, and on that account—because I will not have anything but my real way of seeing and feeling and thinking about things—because I decline to perceive and feel and think according to a prescribed or conventional

plan, or on any lines not prompted by my nature as being who and what I am—I decline to acknowledge property. It is so far as I am concerned a matter of what I find to be my whole self's way of regarding things, whether and why I shall on a given occasion use or abstain from using a certain thing, whether and why I shall be for, against, or indifferent to this or that person using it, abstaining from using it, or being prevented from using it. Property teaches that I and I only have a right to some things or some quantities of things, and someone else to some other things, and that I have no right to these things, nor he to the former. I reply, it is as I perceive and feel and think at the moment, according to the circumstances of the moment, whether I want to use the first things or not, whether I want to use the second things or not, whether another person using what you say are my things aggrieves me or not, whether his using what you say are his things pleases me or not, and also what I am going to do about it. Further, I presume that the same is the case with him. Therefore I conclude that he and I will either harmonise in our doings without property, or fail to harmonise with each other (or with our own natures if we seem outwardly to harmonise in our doings) with property. In any case property is something imposed instead of our natures. I want to reserve something for myself because in the circumstances it is natural for me to do so; you say on the contrary that there is some sacred affinity between me and it, or some sacred incompatibility. I don't want to reserve it—you still say the same thing. According to you, if I don't want to reserve it, and you say it is mine, I ought to feel just as much aggrieved if you come along and take it as if I did want it, and you, knowing that, but not caring, forcibly or by stealth deprived me of it. According to you, I ought to feel just as loth to use something when by doing so I should not be depriving another person of any use he expected (or when he didn't expect to use it at all), provided you say it is his, as if I should be sending all his purposes and expectations and opportunities to total ruin. That seems a mad sort of thing to me, and I much prefer to remain sane; I value my individuality too highly to sacrifice it to such nonsense. In short, I am an uncompromising Individualist; I decide for myself my own relation and attitude towards other people in respect of things, and I neither require nor suffer any doctrine or dogma to decide for me. Therefore I absolutely and utterly repudiate the Property idea. What I want on the whole to keep to myself I will keep for the reason that I want to—at any rate while I both want to and can; what I want to take I will take, simply because, all things considered, I want to do so; what I want to respect other people's need of, I will let them keep if they have it, or try and get it for them if they haven't, for the sole reason that this is what I want to do; and I want other people to act in the same free way, because I have confidence that I can get along all right with humanity, and I don't want to knock up against a System just when I

think I am dealing with pure human individuals. Accordingly, as a consistent Individualist, I am necessarily in the nature of things, a Communist. J. A. ANDREWS.

P. S.—The important thing to me is to do as I like because I like; the important thing to other people about that, is what it is that I like to do. Their appreciations of this will go a good way to determine what they like to do. Consequently there will be most chances of survival for those who not only passively harmonise, but by nature actively help each other for the sake of the friendly interest they feel in each other—that is, because they want to. So that not only the plunder-likers but the property-likers are doomed to become extinct. Private property is the diseased reaction against the excess of ancient communitarianism—not communism—from which relief has wrongly been sought in personal privilege instead of in liberty. J. A. A.

On Poverty.

THERE is a wide distinction between poverty as individual misfortune, if I may so name it, and poverty as a social disease. This distinction, however, is very seldom recognized. Most persons look upon poverty as the result of an individual misfortune which could be avoided by superior industry, economy, and virtue. So deep is this fallacious notion in the minds of the people that considerable difficulty is experienced in making them see that poverty as a social idea, is the necessary consequence of certain conditions inherent in society as now organized. They still clamor of the genius of our institutions where "poverty is the stimulus to endeavor and the compensation of toil." They still cry themselves red in their faces over that grand system of ours wherein the rewards of industry cannot be transferred to the caps of indolence. "Superior industry, economy and virtue," says one of our so-called statesmen "are the causes of wealth; while personal weakness and personal vice are the causes of poverty."

And yet we all know of cases where poverty is suffered by persons who are neither weak nor vicious; persons who, on the contrary, are characterized by special virtues. Men who love their quiet home better than the savage activities of the millionaire's pastime; men who labor from early in the morning till late in the night; men who have no ambition to cheat or otherwise invade the home of the provident for the purpose of getting something without consideration; men who shrink from the crooked ways of trade; men who would rather starve than pose as saviours of the country at the time of election; men who are conspicuously pure and lovely in their personal characters, and these men are poor. They are poor because money cannot buy them, because they are strong and virtuous. They are poor because they cannot engage in that bitter struggle wherein the aggressive and the unscrupulous, the beastly and the infamous, are the victors. They are poor men because under the present industrial system they cannot get rich, but they retain the best and the most lovable traits of their character. In short,

they are poor men because they are good men.

We also know of cases where men who are neither idlers nor spendthrifts, men who work every day in the year, and yet are able to save—if they can save at all—so little out of their earnings that to lose a situation or to fall sick for a week or two is to plunge into the very depths of poverty is suffered by the most industrious and the most virtuous, and yet, in spite of these undeniable facts, some people go on thinking that poverty is the result of individual misfortune or idleness and has nothing to do with the peculiar system which constitutes our economic and material environments.

Had such notions been entertained by the ignorant, we might trace them to their blindness and superstitions which have accustomed them to think by habit. But, when men of intelligence, men who know the workings of our industrial system, men who know that it is impossible for the laborer to get the results of his toil, say that poverty is the result of idleness, I may be justified in saying that these men are confounded liars. They are liars and they know it too. They know that to say that the Rothschilds, the Vanderbilts, and the Morgans are the wealth producers and the laboring men are the idlers is to lie. But, these professional liars are so indiscriminating that they fear not to address the greatest gathering of laborers and, in the most elaborate phrase, tell them that only idlers are poor, only spendthrifts have no wealth. I hope I will not appear dogmatic when I say that the assertions are false. They have been refuted a thousand times, and yet our politicians continue to put them in every time they talk of greatness of our system, as though they were unconscious that these convenient and serviceable assertions are utterly without foundation. And the laboring man, aroused by the eloquence of the political thief, agrees with the speaker knowing that he himself is no idler, no spendthrift and a poor man for all that. The laboring man chimes in with the baseless assertion of the politicians, although he knows that it is his boss who is both the idler and the spendthrift and, if it were true that "wealth is the compensation of toil and poverty the result of idleness" his master should have been the poor man and he himself should have been rich. Hence, as long as such palpable lies continue to be applauded by the laborers, we must keep on pointing them out, we must keep on bringing them to the test of reason and discredit them in spite of the flowery rhetoric which is well calculated to appeal to the passionate feelings rather than to the calm reason. It is our duty to refute even such assertions as long as they keep on reappearing. It is our business to point out these infamous lies till they become so self evident that the laborers will no longer tolerate them. And when we have done that we shall have succeeded in convincing the laborer that he is the wealth producer and not his master and, if the existing compensation of toil is in the hands of those who did not toil, then it has been stolen from the laborer and he has a right to take it back. When the laborer will have learned this valuable object lesson, fear and danger will befall our State and its present institutions. All this wealth will go back to its rightful owners even though every brook runs crimson to the sea.

H. A. KOECH.

Why Not an Anarchist?

If the following perfunctory remarks, which are hardly more than a diminutive tangent, of the grand periphery of philosophical Anarchism, were amplified to the dimensions of a volume, I should wish to dedicate them to my esteemed friend Mrs. B. As I estimate human nature, hers is a character of attraction and beauty far above the average mediocre.

Although born and bred in the midst of conventionalism of "the life that now is," her intuitions of soul are broad and deep enough to discern infinitely more of practical truth in that sublime ethical standard, "the golden rule," than the exemplifications of it by a modernized Christianity classified as institutional religion. With kindest and gentlest words of personal approach she said to me recently, "I think you are so nice, and of course it makes no difference to me, but take my advice and do not tell people you are an Anarchist, but use some other term."

Now, while it is true that she has outgrown many, very many, of the social, religious and intellectual servitudes of the day, she is still too much under the ban of public opinion to voluntarily and fearlessly accept the odium which an ignorant and falsely entrenched social sentiment would cast upon a name that stands as the synonym of the holiest human life. Her apprehensive advice to me was evidently based on considerations for personal considerations in an indiscriminate society. The bread and butter argument is not without force, especially in these times of gaunt want and industrial chaos. But thank god, the intelligent, and therefore enthusiastic Anarchist, will dispense with bread and butter before he or she would cloak their identity, or lower their colors, in the presence of any form of social mockery. And what was my answer to this lovable, liberal-minded friend? It was that a man or woman brave enough to espouse the principles of Anarchism could never cringe or cower, or retract in the face of the direst inimical public opinion. Then if ever, would they remain steadfast, even to the last expiring breath.

For the sake of all that is involved in the much abused term Anarchism, have not its staunch disciples cheerfully accepted martyrdom? and as martyrs to this superb name, have they not attained a world-wide fame, the anniversary of their hanging at Chicago being celebrated by their comradeship of the habitable globe? When men and women are willing to yield up life for the sake of great principles, think you they would abandon or disown the name that gave them heroic martyrdom? Would my kind friend know the sublimity of the doctrine of Anarchism? First let her distinguish between philosophical and revolutionary Anarchism, and not confound them. The latter is annihilistic. It would revolutionize the existing deplorable conditions of human affairs by annihilating them at a single revolutionary blow, and then take the chances of substituting for them better conditions. The latter is iconoclastic. It would smash into atoms the social images, that have been worshiped so long, and so assiduously, in high and low places. It would wantonly destroy the conventional idolatry so prevalent in civilized life. This is unphilosophical, and even worse than utilitarian. Society does not assume injurious and unwholesome conditions precipitately and violently, nor can society be made to abandon such conditions by peremptory methods. It is a matter of growth purely. We grow into bad fixes, and must also grow out of them if we would be finally rid of them. Training, education and custom are the essential factors of our transition from lower to higher estates; from provincial to universal conditions; from rigid plutocracy to cosmopolitan democracy. Now this is the wise method of philosophical Anarchism in contradistinction from revolutionary Anarchism. It would not advance its teachings and principles by summary ejection and ruthless destruction of the conditions and ideas in vogue. It would not tear down, and then build up. It would not resurrect a new order from the slaughtered organism of the old.

Philosophical Anarchism is an ideal, and as such it would forever illure humanity by natural stages of growth to its sublime heights. It would train human life to divest itself of the swaddling clothes of restraint and law, and to enrobe itself with the imperial purple of the law of liberty as idealized in the Golden Rule. Its practical identity is to "do unto others as you would have others do unto you." This is the standard it raises for the disciplining of the world, and little wonder is it that the theologians have declared its standard too high and too grand for human attainment. But the theologians are at fault. An ideal standard such as philosophical Anarchism assumes, should always be the unattainable. The very moment it can be achieved completely, it ceases to be an ideal. It has then been compassed, and human unrest for more perfect conditions leaves it behind, in its quest for something still better, still higher, still more satisfactory.

Ah, this is the old, old story of human life, never, never satisfied with the attainable. But while living above and beyond the restraint of law, in the pristine atmosphere of voluntary freedom for the good, and the best, is idealistic, is pure Anarchism, it is nevertheless practical, because human progress can approximate to its attainment, if it cannot wholly incorporate it into life. And this approximation to a condition akin to this glorious ideal is what Jesus the great Anarchist taught in the outline recorded of his life that has come down to us in its meager incompleteness. It is no disparagement at all to say that philosophical Anarchism is a lofty ideal, for are not all of the best things in this

workaday world of ours idealistic? Eliminate from human existence its ideals and what a dry, barren waste would be left on which to nurture the aspirations of the race.

And now in conclusion let me say, that if the ideal doctrine of philosophical Anarchism was the prevailing and dominating principle of civilized life, what a renovating of existing corruptions and pernicious conditions would occur. The marriage bond which in too many instances has degenerated to the low plane of legal prostitution, would be purified by the invigorating force of this ideal, and transformed into pure, natural, and absolutely optional mating. The generating of children would be free from the hideous inheritance of loveless, soulless marriage, and the asylums, penitentiaries and institutions for idiots and inebriates would lapse into disuse. Divorce laws, which now have a place on our statute books, a shameless disgrace to any decent civilization, would become obsolete. And such incorrigible folly as the recent edict of a Kansas court making the divorce laws of that state defective, and thus classifying forty thousand children as illegitimate, would be obviated. If, instead of espousing the cause of woman's suffrage, women would expend their energy and talent in efforts to reduce to practice the healthful regime of Anarchism as a practical ideal, they would induce thousands of unhappy and incongenial men and women to believe that life is worth living after all. Because, environed with far better conditions, the silver and the gold lining of the ominous clouds of impending distress would constantly appear to cheer and brighten into hopeful courage the obscure paths of many an otherwise desolate life. Political and economical corruption would be relegated to a black oblivion, and not through noisy and hypercritical effusions from the public platform, but through the silent, sweet influence of home. The family truism is still in force: "the hand that rocks the cradle rules the world."

In these days the very unpopularity of a name, or a cause, is the unmistakable signature of its value. Anarchist is a name that should inspire the calmest and most intrepid courage, and the most fearless acknowledgement.

SCALPEL.

In the above the comrade falls into one very egregious blunder: that of dividing Anarchism into philosophical and revolutionary. Anarchy begins and ends with liberty. Anarchists are necessarily both philosophers and revolutionists. Methods for attaining Anarchy must vary according to the conditions under which the effort to attain it is made. Each person will act according to temperament and environment in trying to attain to a higher ideal, or to sweep away the barriers that stand between freedom and the enslaved. This difference in methods employed gives rise to the idea that two kinds of Anarchism exist—philosophical and revolutionary—which is a misconception arising from confounding the theory of Anarchy with some special act of some one who holds, or is said to hold, that theory. Let us speak carefully lest misconceptions arise. Anarchy is true and complete liberty for everyone alike.

H. A.

Sex Ethics

Why shall not men have perfect freedom in regard to the satisfaction of sexual desire? Common sense is able to find no good reason to restrict this freedom. All laws and reasons for such restrictions are weak and against nature. All compulsion either in satisfying or in preventing the natural desire of the sex organs are ruining to health. The effect of such compulsion is shown through all mankind, and most so among civilized nations. The result of all restricting laws in this respect is the unnatural and ruinous satisfaction of sexual desire in children of five or six years of age. The premature awakening of sexual feelings is a sickness, which is since long time hereditary in man, and it will take a long time to get rid of it. It is the consequence of wrong and unnatural education and living. Animals in captivity show the same sickness as men, though in a far less degree; but no animal, living a free and natural life, will show any sexual desire before puberty. So it would be with men, if men would have a natural life. For bringing up children, the right development of the body should be the principle aim. It includes that of the spirit, because the latter is nothing else, but the production of the motions of the brain and the nerves.

The neglect of bodily exercise is the cause of the premature awaking of sexual desire. The studies in writing, reading, drawing etc., which make a sitting position on benches and tables necessary, should never take more than two hours time daily. All other exercise should consist in, or be connected with bodily motions. Children, brought up in that way, will in time get rid more and more of the premature sexual desire, and the natural desire to satisfy the functions of the sex organs will only come with puberty. But then, at that time, who has the right, to restrict, or prohibit it? And if it is done, or attempted, what does it help? It will only result in the secret and ruinous satisfaction of a natural want.

Perfect freedom is in this, as in all other natural inclinations, perfect morality; presupposed, society is living on its natural base, as explained in the theory of Anarchism.

E. STEINLE.

A Tale.

The day was rising sunlight bright,
And merrily sang the lark—
Two lovers walked ere the world had stirred
On the verdure of the park.

The lad fell kissing all afeame,
Forlorn in bliss the lass,
When suddenly a policeman came
And said: "Keep off the grass!"

HERMAN EICH.

Trial by Jury.

TRIAL by jury, according to law and evidence, is the most deceptive idea that human intelligence could invent, and the most plausible way of defeating equity and justice that man has ever enacted, for the reason that a jurymen is a mere machine to say as he is told by the lawyer and the judge. First, he knows nothing of the case, whereas the jury should know all about the case so there would be no need of witnesses being sworn in order to make the truth out of a lie, as is the common practice. Then, the circuit court is a ponderous machine saddled onto the taxpayers for no other purpose than to defeat justice, by turning the County-seat into a robbing machine by calling men from long distances to board at the Countyseat and decide cases that they have no possible way of knowing anything about. Yet, being honored with the title of jurymen noted for honesty and simplicity, only makes them the more easily deceived. This is only a glimpse at the reasons that nine-tenths of our jury trials are unjustly decided and equity defeated by premeditated collusion of the lawyers on both sides.

Now it seems as though it was full time that the real tax payers of Oregon should comprehend their situation: they were born into the doctors hands, who claims the first and usually the last fee, and then they are passed over to the preacher who names them and begs of them incessantly until death. These two, the Dr. and the Rev., are very pleasant and benign creatures, using all the black art and legerdemain of the increasing intelligence of past thousands of years, to induce us to yield all as their charge to keep, and those who have yielded to their art are represented by all the tramps, paupers and non-taxpayers on this planet. Drs. and Revs.: we can always be happy in their presence, as they have many humane qualities, but the lawyer is quite a different animal. He delights in deception and force. He is a great law maker, and his enjoyment is in making law in such a way that it appears to be necessary, honest, and clear of deception, while it is immaterial, death to honesty, and deceptive in every particular. Such are our marriage, divorce and breach of promise laws; all our blasphemy, obscenity and Sunday laws; all our libel, slander, defamation and calumny with damages or penalty laws, for mere wind sake and to benefit the lawyer at the expense of the producers. Thus the worship of the Triune God is the most complete array of the classes against the masses that human intelligence could study out in 4000 years of historic civilization: First by force; second by force and deception known as law and gospel; then, as we pass along the stream of time, the third attitude of the triune God, known as fraud, was added, and the great Christian Era started in, and has flourished for nearly two thousand years, almost uninterrupted, while the various personages of the Godhead have been growing more distinct and separate. Thus we are born into the hands of fraud known as M. D., passed over into the hands of deception known as D. D. to be named, then for those two little handlings which happened before our recollection we are claimed by the fraud as under obligations to him in any sum that he can pos-

sibly charge, and collect, for nostrums of uncertain utility, and stuffed into us, whether desirable or not, and the deceiver claims, in consideration of his concession to give us a name when only nine days old, the full right and privilege to beg of us each and every day as long as we live, and at the last hour of death to will to him the last cent we possess of the accumulations of a life time, to the detriment of our near relatives. But of the very few who resist the wiles of the Dr. and the Rev., the lawyer takes rank hold claiming them as beeves from among God's cattle on a thousand hills, and ropes them in on some trumped up charge, and finds no difficulty in causing a jury of the most honest and industrious citizens to bring in a verdict exactly as he tells them to, while the one who is beefed, that is selected to make a killing of, is only known as one who got into law and lost all his property, nobody thinking it could be by any one, design, especially those slick, innocent looking lawyers.

Yet there are examples, thick in every county, where taxpayers are caught by designing lawyers and robbed of large amounts. A case recently closed by death reads this way: Oliver, of Benton Co., worth \$20,000 as reported, when the lawyers roped him in, and robbed him as long as he had a dollar, then sent him to the pauper house to be fed by the county taxpayers, then to the lunatic house to be fed and buried by the state taxpayers, while the lawyers who fixed him are spreading around with their fast horses, and fine array on old Oliver's honest wealth dishonestly taken.

Say ye that the honest taxpayer has nothing to fear in this "land of the free and home of the brave" when its laws are so constituted by a few leading, designing, ill-starred deceivers? So frame the laws that our honest, industrious neighbors can be packed in such a way that they will decide that every dollar that we have earned belongs to the lawyer, then, should our reason and industry stay with us they can arraign us on a trumped up charge, and without any evidence, cause our execution, while the sunshine inhabitants praise God for our independent country and great personal liberty.

B. F. HYLAND.

Objections to Variety.

As a constant reader of The Firebrand I venture to assert, that none were more surprised to see almost a page of that paper given up to an article advocating "variety in sex relations." This Mr. Rotter's article (the name, by some strange coincidence, well demonstrates what society would come to if his system of variety was adopted) goes on to speak of "sex life." What is this "sex life" anyway?

I know the meaning of what is to me the sweetest of all words under the sun: family life, child life. These Mr. Rotter has not deemed to mention. In his system of variety, family life is scorned, child life is ignored. Mr. Rotter goes on to explain what he means by "sex freedom", in the following language: "The principle of equal recognition on the part of society of any and every kind of conduct of the individual man and woman in their love relations."

There could be no particular objection to these "love relations", if those engaging in them were of the samples I have usually met who advocate this kind of nonsense, because they have nine times in ten been away passed middle age and the reproductive period.

Hence, I think society need bother but little about "love relations" or "sex life"!

But to the young, to those who are going to people the world, society has a right to ask these "varietists": Who is going to be responsible for the children? These unconsulted results of your "love relation?" About the only thing there could be any certainty of would be the mother. Nature has so arranged it that she could not deny her child. Under the variety arrangement she could not know the father of her offspring.

I will again quote from Mr. Rotter's article: "Ideal love-libertism openly rejects, from honesty and logical necessity, traditional and legal marriage as the true form of sex union, because as far as monogamic marriage is concerned, it presupposes from principle the theory of exclusive love."

I wish to put a question to these varietists: I have a son attending high school, who is seventeen years of age, consequently he is coming in contact constantly with youths and maidens of about his own age. These young people dwell in ideal lands, filled with youth's dreams and fancies; it is the spring time of their lives. I now teach my son to at all times treat these young ladies with deference and respect; but suppose the

impulses of nature are strong, am I to teach my son that, "The attitude in sex life, which, strictly speaking, alone is entitled to the proud name of love liberty is the principle of eventual contemporaneous variety in the objects of love?"

Might my tongue cleave to the roof of my mouth, and my brains become as jelly, before my son should hear such language fall from my lips. The mother, who could teach her son such a damnable doctrine, is to me unthinkable.

No true man or woman considers they have an ownership in the "person" of the other, because they agree to live an exclusive life in sexual relations. Variety is not going to make a true man of a brute.

I do not believe the time can ever come when my sex will make a "variety" business, from choice, of the precious dowry of womanhood. It is against our nature. We love the names of father, home and children too well for that.

Mr. Rotter attempts to dig up the hideous, "Variety" grub and bind it to the beautiful unfolding blossom of labor's emancipation from wage-slavery, and call them one and the same. Variety in sex relations and economic freedom have nothing in common.

Nor has it any thing in common with Anarchism, as I understand Anarchism; if it has, then I am not an Anarchist.

Let variety stand or fall upon its own merits.

LUCY E. PARSONS.

It seems to me that in the above the comrade allows old prejudices and time word theories to overpower her, and prevent a candid and scientific discussion of the question she has essayed to denounce. So far as her sex agreeing to variety is concerned, just let her look about a bit, right among those who prize the names of husband and home so highly, and if she don't find lots of variety -- hidden and hypocritical, of course, because of false modesty and ownership of women -- then my observation and the constant unearthing of scandals are very much at fault. If variety is not natural then there is no danger of its becoming prevalent or injuring society or anyone. If it is natural then it can be prevented only by force, and for society to try to prevent it would have to establish laws--government. Variety and Anarchy are not the same, but in Anarchy those who chose to practice variety could do so without fear of prosecution or molestation. If comrade Parsons would prevent variety by force she is an advocate of government. If she would discuss variety from the standpoint of desirability, then why drag in the question of its necessary connection with Anarchy? Variety could exist under government, but as the present government tries to prohibit it, the varietists become the natural allies of the Anarchists, because in Anarchy there could be no interference in sex relations, and variety would become general or not as it added to or detracted from human happiness.

H. A.

Comments.

In Tommy Morgan's paper, "The Socialist Alliance", for August, issued in Chicago, the following denunciation for the authorities occurs:

"The American Federation of Labor has practically declared for Anarchy. Under its auspices and with its assistance, John Turner, the English Anarchist, has preached the doctrine of dynamite in all the Labor Unions of this city, and prepared the way for another Haymarket tragedy."

Tommy, Tommy! It is ill becoming for a Socialist to brand himself a liar because of his cowardice to follow a theory to its logical conclusions. You are unable to learn anything, because of your prejudice and deceitful because of your vanity. And wherever superstition and conceit travel together a damnable liar, too cowardly to stand up before his opponent, turns him into a detestable informer.

But here is an other one on the same page. Referring to the Congress in London: "The Anarchists clamored for admission, and the misplaced tolerance of delegates enabled these destructionists and agents of capitalism to waste valuable time, and afford to to capitalist papers a pretense to ridicule the Congress." And still another:

"Since Karl Marx caused the expulsion of Anarchists from the International in 1873, they have never ceased their efforts to injure Socialism by disturbing

to assemblies with their claims of relationship. In the debate Bebel rightly said: "If they have honest convictions, the Anarchists should hold them clear from all opposite ones, as the Socialists do, and not confuse them in the eyes of the world."

As Karl Marx is dead and unable to defend himself it behooves those who have drawn his name into the argument to answer for him.

There is nothing so ridiculous in the Labor movement as for the followers of Karl Marx, at this late day, to call themselves Socialists, when it is proven by facts and the logic of events that Socialism and government-authority are directly opposed to each other. Unless Socialism is based upon federation principles, it will be impossible to carry out its teachings. And as for the democratic principles of Marx's followers, they are a fraud on the face them in the light of the Democratic party in the United States, whose father, Thomas Jefferson, held that: "The less we are governed, the more we are free."

And as for the Anarchists being destructionists and agents of capitalism, whoever heard of a capitalist hanging his agents as was done with the gallant braves on that memorable 11. of November. What a sight should afford to see a Karl Marx, Bebel, Liebknecht or even a Tommy Morgan walk up to the gallows and adorn the hangmen's rope.

Where is the Anarchist that ever sold out to the powers that be or even conformed his teachings to payable respectability?

And as for being destructionists, I plead guilty if it refers to destroying the present conditions. That I am bent upon doing by all means.

I advise Tommy Morgan to study Anarchist-Communism before he commits himself again.

C. L. BODENDYKE.

Propaganda at Spring Valley.

COMRADE BODENDYKE sends the following report of a recent trip to the mining districts at Spring Valley, Ill.:

"I found a strong group of Anarchist-Communists, composed of Italians, Germans and Americans. The German and American population are, so far as they are socialists at all, divided between the Marx and Bakounin schools. Political socialism has taken up their time too much, but this is now being changed through the instrumentality of Comrade J. Lloyd and myself. We have started discussion of economics and have a movement on foot to organize a lodge of the A. R. U., composed of all the miners and railroad men here. As the study of economics is the principle work of the A. R. U., and at least one-fourth of the miners are adherents of Anarchist-Communism, while half the population is more or less acquainted with Socialism, the prospects for the final outcome are bright. Even the city marshal is a strong friend of the movement.

On Labor day the Anarchist-Communists had a picnic, for which occasion Lloyd and myself were invited. Our talks were listened to with deep interest. A parade preceded the picnic, in which the red flag, with the bold inscription, "Land and Liberty," was followed by about fifty Anarchists, in the face of a liability to be discharged by the coal company. So far, no discharges have taken place, the cause of which may be our remaining here for a few days, showing a bold face and considerable influence with the men."

Note and Comment.

NOTICE the important addition to the list of prizes in the raffle.

COMRADE J. RUDASH, 60 Rivington St., New York, asks us to state that the raffle for the Encyclopedic Dictionary has been postponed, on account of the hot weather, until October 16th.

ALL comrades interested in the propaganda tour in this country of Louise Michel should bear in mind that the tour will begin early in October, and that prompt action should be taken. Money and correspondence should be addressed to "La Question Sociale", Paterson, N. J., or to The Firebrand.

We are glad to announce that "The Match" is soon to reappear in Boston. Comrade Kelly, who writes the information, wishes us to state that the venture is not and has not been strictly his own, and

Comrade Muller's, as was implied in our first notice, but that their names appeared because the names of two persons are necessary to obtain second-class mail rates. A company has now been formed and plant secured, and it is hoped "The Match" will stay with us.

COMRADE LUCY E. PARSONS writes that she has several hundred copies of Albert R. Parsons' book on Anarchism only the covers of which are damaged and which are to be sold at thirty cents for bound and fifteen cents for paper-covered volumes. A copy of the "Life of Albert R. Parsons" will be sold at seventy-five cents.

We are in receipt of a circular letter from the American Flint Glass Workers' Union, setting forth their grievance against the H. J. Heinz Co., of Pittsburgh, Pa., who are doing a general pickling and preserving business. It seems that the Glass Workers Union and the Manufacturers Association have an agreement whereby work is stopped during July and August, when the heat makes that kind of work unbearable. The Heinz Co. is trying to force them to break this agreement, and the Glass Workers ask all friends of Union Labor "not to patronize or handle the Heinz Co.'s goods until such a time as they show a disposition to recognize the rights of union labor."

The Letter Box.

A. S., New York.—We know of no book on the subject referred to except those you mention.

F. M. R., Brooklyn, N. Y.—The missing copies you refer to in your letter of the 9th will be resent.

C. A., Brooklyn, N. Y.—Stamps are acceptable. We send you sample copies and hope you will be able to accomplish something for the cause as agent.

C. S. B., Providence, R. I.—We regard your article on the political situation as more valuable to the American than the European public. The revolutionists of Europe certainly have a better understanding of parliamentarism and its dangers than in this country. We hope to have the article at your earliest convenience.

J. K.—"Betrayed" can be had direct from Valtairne De Cleure, 613 Brooks st., Philadelphia, or from "Lucifer", Chicago. Your criticism and suggestions are received in a friendly spirit, though we cannot agree that the discussion on Communism and Individualism is quarrelling. We have no quarrel with any one, but we cannot allow illogical representations of Anarchism to go together unquestioned.

The Berkman Fund.

Receipts:
 Aug. 17, 1895, Garnett, California \$ 25
 " 27, " Jacob Brogly, Portage 1 00
 Oct. 4, " E. Goldman, from London 5 80
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 Expenses:
 Oct. 13, 1895, H. Gordon, for a seal \$ 95
 Aug. 15, 1896, P. Eckert, for printed matter 10 21
 Aug. 26, " " for wages 5 00 \$16 16
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Group L'Alleanza, San Francisco, \$2.00. Wuensch, Tegessel, Group, Soabn, Marcus, Mayerson, each \$1.00. Kreiger, 80c. Rudash, 80c. B. yd. Raminaky, Briggs, Lang, Schwitzer, Tolkenberger, Finu, Baldwin, Welsemann, Comanowski, Rudolph, Schneider, Scholz, Clark, Jensen, Austin, Haiman, Fedor, A Friend in the State of Washington, each 50c. Goux-coaux, 35c. Yates, Tompson, Taylin, Wobien, Vogel, Hecht, Hinch, Martin, Schneider, Task, Miller, Mrs. Barnett, Mindlin, Plego, each 25c. Cowell, 15c. Asquith, Ruppert, Himmler, Merkel, France, Van Kurt, Schlenberg, each 10c.

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 S. Seupel, Portland 2 00
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The Alarm is an Anarchist weekly paper for the workers and is published at 98 Judd Street, Euston Road, London, England. The editorial policy is Anarchist Communist, and each issue contains twelve columns of eye-opening and thought provoking matter. One cent weekly, or sent through the post for one dollar a year.

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