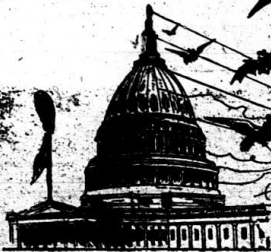


The Firebrand

OF THE CONGRESS 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.

Liberty.

[To Fannie Oppenheimer, my friend and co-worker in the cause of Freedom.]

With outstretched hands a world has bent to thee,
And at thy shrine in blood their offering laid,
And still they bend, in patriot suffering mute,
Still through the blood of martyrs onward wade.
To thee, my queen, my life I consecrate,
And at thy sacred shrine I lowly bend;
For thee I live, I labor; thee I follow on
Till in the lowly grave I find the end.

T. H. GARSIDE.

The Single Tax as an Expedient.

In Australia there are many avowed Anarchists, chiefly of the "Individualist" party, who advocate the Single Tax as a temporary expedient, or as a step in advance; the fact of the Single Taxers opposing State Socialism, and holding Spencerian ideas as to government, may have something to do with this, also no doubt the extreme inaccessibility of land at the present time, and the idea that the Single Tax would to some extent remedy this particular evil.

The effect of putting the Single Tax in operation would, however, be very different from what its advocates imagine. It would either virtually alter nothing, or else reduce the population (except the official class) to the same dire straits as the worst paid and worst overworked are in to-day. This is easy to prove.

The doctrine of the Single Taxers is that instead of all other taxes a tax should be levied on the "unimproved value of land" and, further, that this tax should be raised to the full amount of the Economic Rent. The Economic Rent is the amount by which a piece of land is preferable to an equal area of the worst land occupied under the jurisdiction of the taxing government. Ultimately, after the profit system by the progress of co-operation or other means, the Economic Rent is the amount of labor saved by the operation of superior soil, climate, or other natural advantages, and on account of the near presence of population, in producing the same result from one allotment of land as from another of equal area less favorably conditioned; and the labor so saved, or the products arising from its expenditure, the Single Taxers contend, pertains not to the individual situated at the favorable locality but to the community as a general whole. They maintain further, that the taxing away of this Economic Rent would abolish landlordism, and it is through believing this that certain Anarchists have been deluded into favoring the Single Tax movement for the time being.

Now, to begin with, the Single Tax cannot abolish landlordism except on one condition—namely,

that the worst land occupied, the productiveness or rather the unproductiveness of which determines the amount of taxation in respect of land which is better, will only yield, even to the utmost labor of the most effective kind, the very barest animal subsistence; in which case, after the tax has been paid, the occupier of the best land also, be he owner or tenant, will have nothing but a bare animal subsistence; consequently no rent, and for that matter no profit or interest either, can be extracted from one or the other—so long as he gets nothing back from the State. The State must collect from everyone all he can produce, except a plate of hominy and a fig leaf to cover his nakedness—and keep all it collects. On that condition, indeed, landlordism can be abolished by the Single Tax.

If the worst land occupied will yield, with sufficient labor and skill, something more than a bare subsistence, there is evidently still something which the landlord can extort, in return for his permission to the tenant to occupy this land; and as much can be extorted over and above the amount of the tax from the occupier of any better placed land. Only, the amount which the landlord receives himself is equal from equal areas, irrespective of quality or situation; the difference between the rent capable of being paid upon different blocks going to the government.

And if the tax having been collected, the proceeds (less the expenses) are redistributed among the people, so that each is in the same position as if he labored on land of average quality and situation, the landlord could extort, in addition to the rent, if any, possible as just mentioned, the whole amount of the dividend for permission to occupy the land at all.

In countries where there is a great deal of unoccupied land belonging to the government, if this were thrown open to anyone who undertook to pay the tax, some people might avoid the extra burden of private rent; but the difficulty and expense of removing and starting anew would hold many as prisoners to the landlords. Moreover, the sites of the great cities are fixed by conditions which the mere distribution of population in the rest of a country does not materially affect; the whole population of Victoria, outside of Melbourne, might even be moved over the border into the Southern part of New South Wales, without making much difference to Melbourne city or their relation to it; and I suppose the business of New York would not be much affected if the population of the Eastern States were massed on the west of the Mississippi. Consequently, where the rent evil is acutest it would remain untouched, the land in such cities and for a long way round them being privately owned. The Single Taxers allege that the tax on vacant land would cause owners to compete for tenants, and reduce rents to the vanishing point; but there are very few people who are merely landlords of unoccupied land. It would pay to pay the tax on a vacant lot rather than abandon the ownership provided by doing so a tenant would be compelled to remain a tenant; for as a matter of fact far

worse and worse situated land than any in Australia is yielding vastly more than a bare subsistence in many parts of the United States, and much worse blocks than any in the States—say, for instance, at the South Pole—could also be made to do so by the application of preparatory labor; so that the economic rent is actually only a paltry fraction of the wealth capable of being produced, in any ordinary country. The tax would accordingly be small relatively to the plain every-day rent extortable; the rent of one acre might easily pay the economic rent of two, and as much to the landlord for his personal profit; besides, if the collected tax were redistributed, that raised from the land of average favorableness would be returned, less the cost of handling, so that—being able, as before pointed out, to extort this from the tenant, as a condition of permission to occupy the ground—the landlord would virtually hold one block tax free; not only this, but the taxation levied on unoccupied lands, being similarly averaged and redistributed, no matter whether to the owners or to the citizens at large, this could also be grasped by the landlords, who would, therefore, in the end, have paid scarcely any tax at all; and the certainty of this result could be increased by combination and mutual assurance among the landlords, to prevent one upon whom the tax might casually press heavily, from competing against the rest or abandoning his ownership (except in favor of a landlord trust).

The palliative effects of the Single Tax, therefore vanished under investigation, except on the condition already mentioned: production forced to the extreme of practicability, distribution—to the producer, hominy and a fig leaf; to the State, all the rest, to be made a bonfire of, consumed by the official classes, or applied to taking people away from ordinary production and setting them to build temples to Henry George. This, indeed, appears to be what the Single Taxers intend, as they generally repudiate the "dividend" idea with scorn. State Socialism is the only way of combining the destruction of landlordism by the Single Tax with a partial restitution to the community of the wealth taxed away from individual members of it by the government. But we might as well have State Socialism pure and simple without the Single Tax as State Socialism without the simple necessities of life being provided for by it, and everything else thrown under its operation by means of the Single Tax. In fact, to choose between the two evils, I think State Socialism straight out would be preferable.

The "economic rent" problem would be simply and satisfactorily solved in Anarchist-Communism by the fact of individuals and groups laying their wants mutually before each other and ascertaining what each one could practicably do towards providing for the various wants communicated. I hope these remarks may help to weaken the Single Tax superstition, against which very probably a special crusade will be necessary in more than one country before very long, as not only the Single Taxers proper, but the State Socialists and many Free Traders are trying to pass it into law.

J. A. ANDREWS.

More Concerning Methods.

THERE have been few discussions in *The Firebrand* which have had more genuine interest to the careful student than the recent one on methods of securing anarchistic conditions. It would seem that the ground has been pretty thoroughly gone over, and that little of value could be added. I have noted one peculiarity, however, common or incident to all the methods thus far explained; it is this: Every contributor has supposed that we radicals are going to do something in the way of actual propaganda to bring about Anarchist-Communism, and the inference is plainly that we must assist in this way, otherwise an anarchist condition will be impossible.

It seems to me that a very important and vital element has heretofore been overlooked in this discussion. I do not intend to mention or discuss it in this short article, but merely to clear the ground for its introduction. Undoubtedly many of the readers of *The Firebrand*, when they have reached the conclusion of this article, will see the drift, and I may be spared the necessity of further explanation by contributors who are better qualified than I am to follow the idea out to its logical conclusion.

I will content myself by putting the question I have in view in the form of a hypothetical question, and by saying that I am prepared to answer the question in the affirmative. The query is this: Suppose it were possible at once to put a stop to all radical agitation, by the total obliteration of all radical thought or ideas from men's minds or in any other way; suppose all radical publications could be at once destroyed, the memory of them blotted from our minds, and the desire for further promulgation of radical ideas be wiped out, would it be possible for a condition of Anarchy or Anarchist-Communism to come about? If so, how?

WM. HOLMES.

Communism and Liberty.

Mr. Morris declines to answer my questions about certain imaginary prohibitionists because they do not seem to him to be pertinent. I am not sure that this is a good excuse for not answering questions that the asker considers pertinent. But in talking about them he does appear to concede that liberty can be violated by so handling the product of a man's labor as to prevent it from serving the use which its producer purposed to have it serve; and I will try to make this do for what I wanted.

Now, suppose, that I cut myself a walking stick in the woods, and that I purpose thereby to give myself the convenience of always having a stick at hand whenever I want to use one, instead of having to go somewhere else to look for it. My desire is reasonable but if it were unreasonable that would make no difference; liberty is scope to do as I please, reasonable or unreasonable. And this purpose of mine implies that the stick be always left where I can lay hands on it even when not in use. If another, finding it unused, should take it out on a walk of his own, he would prevent me from having the intended result from my labor, and thus violate my liberty.

The whole matter of property is just an expansion of this. Men may reasonably in my judgment—at any rate they do, and it is no matter now whether they are reasonable or not—desire to have absolutely at their disposal any quantity of the products of their labor. If any man takes these products out of owners' absolute disposal, he makes their labor void by an interference which prevents that labor from having the effect which it naturally would have had without human interference.

Surely no one would deny that I violate liberty if a man is driving a nail in a plank on the ground, and I jerk the plank away so that his hammer comes down in the mud. But the principle is precisely the same. I haven't touched his person.

I see that Mr. Morris wants criticism on his claim that; since every labor product contains a certain amount of nature's material, the attempt to hold any labor product as property, is an attempt to monopolize natural resources. I reply, first, that the natural resource element in almost any labor product is so small compared with the labor element as to deserve to be overridden and thrust aside by the labor in a discussion of this sort. The amount of natural resources in the coat on my back is measured by the value of the opportunity to go and catch two or three wild sheep on

the mountains and pull off enough of their scanty wool to make a coat, plus the value of the opportunity to dig ore enough to make the few ounces of iron that were used up to make it, plus the value of the opportunity to dig the few pounds of coal that were consumed in smelting that bit of iron and in running that machinery—of course not all that was burned while this coat was being made, but this coat's share among the thousands that were made at the same time. I do not believe that it comes to five cents' worth altogether. All the rest that is in this coat, to wit, the shape that is given to the material by taming and breeding and shearing and washing and spinning and weaving and cutting and sewing and, biggest job of all, bringing it to me, is labor; it is made out of men's persons, and the community has no more claim to a free use of it than to a free use of their persons in any other respect.

Secondly, I deny that in general there is any monopolization of such natural resources as are embodied in labor products. It is like charging me with monopolization of the water supply when I take to myself a pailful out of the river, leaving the river still there. I may be the only man who has water at the place to which I carry it, but water-at-that-place is a thing of which there is no natural supply; the natural resource, the river, is unimpaired.

There are wooden chairs in the city room where I write. Mr. Morris would have me believe that if my landlord forbids me to saw off one of the legs for any purpose of my own, he is injuring me by monopolizing the natural supply of wood. But the natural supply is the wood where it grew, and doubtless I could have enough there for the asking to make half a dozen chairs. Certainly the wood in this room, considered by itself apart from all other wood, is monopolized; but that highly restricted article, wood in this room, is not a natural resource.

Mr. Morris's argument requires him to play with terms in a double sense. When he calls wood a natural resource he must mean the wood of the world inclusive of growing trees; but when he talks of its being monopolized by property in these chairs he must mean wood exclusive of growing trees. Or else, if he says that he does not mean wood in general, but only these particular sticks, it will be like charging me with monopolizing water when I have dipped up a pail and am holding it by the riverside, because nobody else can get the particular water that I have in that pail.

Mr. Eich's reply to me, like Mr. Borland's article some time ago, seems to explain his Communism by an eccentric definition of property about like that used by Proudhon when he said, "Property is robbery". We disciples of Proudhon must welcome such comrades to our ranks.

STEPHEN T. BYINGTON.

P. S.—Since writing the above I have seen Mr. Borland's article in *The Firebrand* of Sept. 6, in which he gives me an account of what property is. I recognize his statement as correct in its fundamental point, and in most (not all) of its inferences; and I am ready to be counted as a defender of property as defined by Borland, barring his expressions of opinion, like "pure robbery", which are not definition.

In the same article, in his point numbered 5, he boldly bases his whole argument on the claim that in Communism we shall have the wherewith to supply all the wants of everybody. I wish he would prove this premise. If I can be convinced that there are going to be goods enough to let everybody enjoy everything he wants to enjoy, my objections to voluntary Communism will disappear. My objections to compulsory communism—that is, to refusing to respect the property of those who wish still to hold private property—will remain as outlined above.

S. T. B.

Circumstances are such that I shall probably be unable, between now and the spring, to find sufficient time for contribution to *The Firebrand* to continue this discussion. Had Mr. Byington been prompt the matter might have progressed well toward a conclusion ere this, but I really had lost hope of his "coming back" at all. As the discussion is barely started, I prefer not to go deeper into a work the prospects for finishing which are so unfavorable. I think, however, that Mr. Byington's articles will be welcomed and that he will get all the controversy he wants on this question. There will shortly appear a somewhat extended treatment of the question of "Liberty and Property", by one of *The Firebrand's* most able contributors, to which I invite Mr. Byington's attention. What I have to say at present deals

chiefly with Mr. Byington's rather loose construction of my position as to natural opportunity.

I have stated the proposition many times, but failed so far to elicit an intelligent criticism: Each and every individual is entitled, equally with every other individual, to the use of any and all natural opportunity for the satisfaction of his wants. And since the possibilities of the opportunities capable of being used by no two persons may be exactly equal, the only means of realizing equity is Communism. There is no equitable means of determining just what particular opportunity an individual is entitled to for his own exclusive use. The only alternative to my proposition is for each to monopolize according to his ability to do so. If it is true that no man is exclusively entitled to the use of any natural opportunity, then the only condition (barring the use of force) on which one will accept the less favorable opportunity is that he has free access to the products of labor applied to the more favorable opportunity.

I am aware that I am leaving out of account the difference in labor-power of the different persons. But if one man has twice the capacity in that line that another has, it costs him no more effort to produce twice as much, while his satisfaction would probably be much greater. Since none are required to go beyond their capacity, there is no hardship imposed and no real inequality. If my proposition is thrown aside and "catch us catch can" is the rule, it is evident that the stronger will monopolize the most favorable opportunity, and then inequality and injustice makes its appearance. For instance, I know of two pieces of land, side by side, with a county road between. In diversified or general farming one produces about a third more than the other. Say that the man who is compelled to accept the less productive possesses only half the strength or labor power of his neighbor; then he must content himself with but a third as much wealth as the other for the same effort. Let those who are afraid the weak will prey upon the strong under Communism answer for this possibility.

Mr. Byington's five-cents-worth-of-opportunity-in-a-coat is amusing. There is every reason why the element of opportunity should not be overridden and thrust aside by the labor element in the product. Some of these reasons appear above. What shall we call that social "philosophy" which hopes to establish itself by thrusting aside those "small" questions of equity which might prove disastrous to it? What Tyro in economics does not know that his estimate of the natural resources in a coat, in fact his whole comparison, is possible only by reason of monopoly of those natural resources? And who does not know that natural opportunity is invaluable because a primary condition of existence itself.

When Mr. Byington can estimate the value of life, I will consider his estimate (in nickels) of the value of the opportunity to live. But Mr. Byington is very short-sighted in his estimate. He comes into the world and finds sheep domesticated and ready for his shears. It is true it has taken labor to tame the sheep, but not Mr. Byington's labor.

I contend that that immense labor, or its product, is entitled to be reckoned as opportunity. The same may apply to the shears, looms and even the invention of coat-making itself. Really, Mr. Byington's personal labor is but a drop in the bucket. I do not insist on these elements being considered generally, but since Mr. Byington brings in one I call attention to the others to show the absurdity of his comparison. There really is no comparison. He couldn't even take the sheep's skin for a coat without an invention that has preceded his own existence. The big job of bringing the coat to the wearer is due almost wholly to monopoly of opportunity, consideration of which Mr. Byington wants to thrust aside.

What shall I call Mr. Byington's denial of the monopolization of opportunity in property? It is evident that if I own (hold exclusively, monopolize) a crop of wheat, I have monopolized the land and the tools of cultivation the time the crop was growing. Hence, I say, monopoly of products is monopoly of opportunity. If the monopoly of opportunity represented in the ownership of a chair is small, it is because the product is small compared with the possibilities of production from the forests. The forest is not monopolized, to be sure, but a principle

is set in operation which results in compelling Mr. Byington to pay some one for the use of a chair. He will probably tell me that he is not compelled, but pays for the chair because it pays him to do so; but I wish to suggest to him that to the extent to which his landlord is able to make a profit, aside from personal use, out of the chair, to that extent is opportunity monopolized, because if the opportunity to make chairs were free, the present unemployed would make chairs so plentiful that there would be no profit on them. It pays him to rent a chair because monopolization of opportunity makes their production too expensive for him to produce one. To produce a chair one has not only to have liberty to go to the forest, but also to take something with him. The link in the chain may be a small matter in itself, nevertheless it has important consequences. The effort to distinguish between opportunity and the tools of production is a very important one.

The individualism of the property system is presented as a sort of compromise with reality — "opportunity is equal"; an agreement to abide by certain general rules — a social contract. These things are just what the Communist thinks from. He objects to starting out bound to think and act just so; neither does the realization of the equal right of all to all opportunity require it. But this point will be fully developed in the article referred to in the beginning, and space is limited. As to Mr. Byington's walking stick, ordinarily I should be inclined to respect his desires in connection with it. But "liberty is scope to act as I please", and I please always to act upon my sympathies. If Mr. Byington, myself and a third party were walking in company, and Mr. Byington had ordinarily good legs as well as the only stick, and the third party should make a mistake and turn his ankle, and Mr. Byington was so unsympathetic as not to offer our companion the stick, I would nudge him with the suggestion; if he refused, and I was big enough, I would dispossess him to help the needy. I should allow no property idea to stand in the way of my desire to render a service.

J. H. M.

Destruction of Profit.

ONE of the chief means, if not the chief means, to be employed in attaining Anarchist-Communism, if I read the A. C. doctrine aright, is the destruction of land titles, and this result, if I understand correctly, is to be attained by "propaganda", or education.

The Single Taxer desires to arrive at the same conclusion through force, or legislation, though he may deny that the elimination of "property" is the specific object at which he aims.

One advocates moral suasion, the other physical force, the force of majority, manifestly the force behind which lies the least intelligence, — else it is easier to be informed than uninformed. Naturally the more enlightened will side with the Anarchist-Communist, physical force, as a moral agent, being considerably out of favor at this end of the nineteenth century.

Still, in one respect both Single Taxer and Anarchist-Communist seem to agree. Both invite the landowner to step up and voluntarily confiscate his "property", the only apparent difference being that one invites a majority to consummate the deed, while the other asks all who may listen, and are agreeable, to participate in the good work, voluntarily.

Now, I may be utterly "off my base", and very far away from it, but with some slight knowledge of human nature, and especially human selfishness, it does appear if both asked too much, certainly far more than they are likely to realize for a very long period of time to come. It seems that some sort of force must be used, and is being used all the time, viz, the force of natural law, to accomplish the end desired. Furthermore, all progress, (if we admit progress as existent at all) including education, has been made through discovery and especially through application of natural laws. That, I believe, is a self-evident truth. Still further, I am unable to point out a single instance in which the application of a natural law has not redounded to the benefit of the whole human race, without a single exception, or more carefully stated, to the possible benefit, and has also carried its own "propaganda", or education, with it.

Our powers of pure deduction, as is well known, are extremely limited, being chiefly confined to a range already practically explored, as is well within the know-

ledge of most people engaged in propaganda work. We have only to regard the enormous effort and expense exerted by reformers, and the difficulties they encounter, compared with the world wide and almost instantaneous effort of every application of natural law, to be assured on that point. Note the "educational" effects of every invention, for good and evil.

From what I have read of the Anarchist-Communist doctrine I believe that Anarchist Communists very generally realize the difficulty of attaining their ends through propaganda, and that many of them rest content on their oars awaiting the education that is to arrive from the fact accomplished, so will not enlarge. Still, I would suggest the possibility, and the advisability, perhaps, of hurrying on the facts, and especially giving them direction, else they may not teach exactly that which is desired: History, I believe, furnishes some evidence on that point, some very valuable evidence. To some extent we seem to be our brothers keeper (though such opinions are dreadfully unanarchistic, I am aware) but the brother has an inconvenient way of becoming exasperated and flying the track, just at the critical period, and "those whom the gods would destroy they first make angry".

Now it is common experience that as "profits" decline, property declines also, in sympathy, and while possession is admittedly a state difficult to disturb, still, profits are amenable to the efforts of a clever few, for, or against. Of that also there is ample proof. Nor are the few so abundantly supplied with capital, as is too often supposed by the uninitiated. That is a mistake that has cost labor untold millions.

We have then one of three courses to pursue. We may work for the destruction of property, or we may strive to destroy profit, or we may "let her go, Gallagher", and trust old mother Nature to bring us out of the woods at some distant time.

Now, to be consistent, I must confess a great unbelief in propagandas, still, I cannot refrain from suggesting the possibility or destroying possession, or monopoly, through the destruction of profit. It may not be possible to destroy the desire to possess or even virtual possession, but it certainly does seem possible to render possession objectless, and if ignorance may not be educated in any other way, to realize that fact, viz, the foolishness of going into debt to possess a property in which there is really no profit, then is not that the best, because the most facile method, to be employed? Can we employ education more directly. To go, or break into a court house and destroy the title deeds is only force, as I would remind my good friend Addis, and would only result as force, physical force, always does result. Not that he advocates any such thing, be it understood.

In this matter we would have the lend-lord and landlord on our side, for those gentlemen are "sharp as tacks", and generally decline to make loans on profitless property. Thus a distinct and avowed profit destroying policy would rapidly educate both parties to the uselessness of possession with a view to profit, except such profit as might be drawn from effort expended.

If we regard land monopoly as public and private, it will be seen, I think, that the public variety of that abomination is very clearly at the mercy of competition. The individual is, of course, much more difficult to deal with, but, on the other hand, are not most "land owners" virtually land users, and nothing more, and tenants what they are largely through the burdens imposed on them by profit takers in other and public lines of effort? I think so.

JAS. T. R. GREEN.

Plain Talks About the Sexual Organs.

THEIR INFLUENCE ON PHYSICAL DEVELOPMENT.

PLANT an acorn and a plum-stone in indigenous soil, and what will we find? From the acorn springs up a twig, slender and tiny at first. The sprout from the plum-stone is, if anything, a stouter-looking sprig. The two grow side by side, and for some time an observer unacquainted with their characteristics would be as likely as any way to say that the plum would be the larger and stouter tree in the end. Let us leave the pair long enough for them to develop. Years roll round and we return. Lo! the twig from the acorn has become "king of the forest"! You cannot, with the arms of another added to your own, span its immense trunk; and how scraggy its great, moss-covered limbs! But what of the plum? In your surprise you have not thought of it. Ah! it has become a beau-

tiful and graceful tree; its limbs are shaped as handsomely as if the gardener had continually watched and pruned it. Its top is no higher than the first limb of its sturdy brother, the oak. The stately, the majestic, the moss-grown oak; the slender, the graceful, the mossless plum tree! Thus the two sexes of the human family grow up.

In a group of children composed equally of boys and girls, there is at first no remarkable difference in form or figure. Discerning people will distinguish correctly, but the world's blunderers are as likely to call the little black-eyed girl in pantalets "Charlie", and the blue-eyed boy in petticoats "Mary", as any way. Then, too, the little girls seem to be more hardy than the boys, as the plum seemed stouter than the oak, and below the age of puberty the rate of mortality is greater among the young masculines. The age of puberty reached, mark the change! The two sexes seem now to develop in entirely opposite directions. The voice of the boy grows rough and deep; his bony framework develops rapidly; his shoulders grow broader; the soft down of his childish face is fast turning to a heavy beard. Soon we shall see in him the sturdy, witty and mossy characteristics typified by the oak. But with the girl all development ceases when puberty is reached. True, a little while prior to and for a while after she widens at the hips. Why? Because on each side of the womb there rises upward and sideward a tubular arm, called the Fallopian tube, with fimbriae which might be likened to the ends of the fingers, and these grasp those important organs called the ovaries. Well, these arms and these ovaries must have room; so, as the girl approaches the age of puberty, when the tubes and ovaries must begin their labors, they demand elbow-room, and as the hard skull expands to the development of the brain, so the bony structure of what is called the pelvis widens, and it is, consequently, the generative organs of woman that give her the peculiar breadth from hip to hip.

But why does she grow physically fine, or what is called feminine, and the young man physically coarse, or what is called masculine? It is this: The ovaries of woman absorb and throw away those earthy and calcareous properties which go to develop bone, flinty hair and coarseness of fibre; while the testicles of men secrete these properties largely, and send them to the seminal vessels from which, if not expended in coition, masturbation or involuntary emissions, they are reabsorbed and go to build up the coarse and masculine characteristics. What is called ovulation in woman, or in other words, the generation of seed in the ovaries, commences at the age of puberty, whether sexual connection occurs or not. These ova are continually forming and as continually passing off; if not through the Fallopian tubes and uterus, then dropping into the cavity of the abdomen, from which they are absorbed and carried away with the waste matters. If dropped as last described, they cannot be reabsorbed as living material, any more than semen could be reabsorbed if forced by compression at the moment of emission into the bladder, or the blood of the bleeding nose returned to the circulation by injecting it into the nostrils. The ova, or eggs, once detached from the ovary, must go to waste unless met by the zoosperm of the male and held in the uterus to form offspring. Then, during pregnancy, the ovaries cease their periodical waste of the earthy matters by arresting the process of ovulation, so that the developing fetus may draw from the pregnant woman the material whereby to build up its cartilage, its bone, and its scalp of hair. This cessation of work on the part of the ovaries usually continues, too, during the period of nursing, when the food of the infant must possess its due supply of calcareous matter, and it is found by analysis that the ashes of the milk of women contain phosphate of lime, chloride of potassium, phosphate of magnesia and phosphate of iron. At that period of woman's life when ovulation ceases, her physical characteristics have become too fixed to be materially changed by the arrest of the calcareous waste; although in perfect health, it is noticed that she grows more muscular, and in some instances it may be observed that the upper lip becomes somewhat bearded after what is called "the change of life."

Analysis of the semen of the male tends to sustain the foregoing theory, for, according to medical men, it contains "900 parts of water, 60 of animal mucilage, 10 of soda and 30 of calcareous phosphates." Observation of effects of the retention or loss of this fluid also sustains it, for, when by masturbation, sexual excess, they become effeminate, timid, less firm in bone and muscle and generally less hairy about the face and body. Even the voice, in some instances, becomes less mas-

culine. Then, again, observe the effect of removal of those little organs which in the male economically save and return to the system when wanted, the calcareous or earthy matters, which they largely secrete. In Italy in the eighteenth century, about four thousand boys were annually castrated for opera singing and celebrating the mass! Why? Because the operation arrested the full development of the masculine voice. Without the ovaries of women to waste the coarser properties, their vocal organs become stronger and larger than women's, consequently more efficient for singing those parts in music usually allotted to the female voice. But without testicles to act as a saving bank to the masculine properties, so that any part of the body could be supplied by "drafts payable at sight," the vocal organs could not obtain that development in size, and in the quality of its animal matter.

The effect of the loss of the ovaries on the viviparous animals are analogous to those happening under the same circumstances to women. Hens losing their ovaries by disease or accident, are known to acquire tail feathers and spurs like the cock, and often crow pretty well. I recollect meeting with one of these masculine hens in my boyhood, and I have heard of others. It is a fact known to naturalists, that in many instances—female birds, after passing the age of fruitfulness, acquire the plumage and characteristics of the male. Women losing their ovaries by disease or surgical operations become, if the loss occurs at an early age, quite masculine, acquiring a heavy down upon the upper lip and some times upon the cheeks. The voice and other characteristics also become more masculine. In all cases of women having much hair upon the upper lip, the ovaries or seed-generating organs are comparatively inactive, although in many instances their amative instincts are more intense. When amateness is abnormally increased, and the activity of the ovaries diminished in early womanhood, the masculine characteristics are not only more prominent so far as relates to muscle, bone, beard, and voice, but the breasts flatten and the clitoris obtains unusual size. Some doctors meet with cases of this kind in their practice. One found by investigation, that some centuries ago this species of deformity was so common in Egypt and Arabia, that the surgeons made a practice of amputating a portion of the clitoris. It became in some instances as large and prominent as the male organ. On the other hand, castration of the male develops the breasts.

P. SMITH.

Observations.

The dream of that eminent and ancient theologian, Gladstone, has failed to materialize. This belief that the Anglican Church could be Roman Catholic and yet be at the same time exactly what it is now has been exploded by His Holiness. Only by individual conversion can the process of incorporation make headway, and all Anglican clergymen must be ordained over again before they can juggle as members of the Romish Church. The infallibility of the Pope and his Papal Bulls must be recognized and his supremacy acknowledged. Infallible Papal decrees as to anything or nothing whatsoever cannot be abrogated. Poor Gladstone!—he has been riding his theological hobby so long and really thought he was making real progress; when, even if his hobby had, instead of rockers, been mounted on as many wheels as he had in his head, his traveling would have been only in a circle.

The old theological fossil has lately been throwing adjectives at Turkey in defense of his admirable and gentle pets; the Armenian Christians, and Christian England was wishful to sight a gun on Turkey,—but Christian Russia in the pride of her glorious civilization said to England: "Get a move on yourself and give us a rest," at which remark two or three other nations smiled pleasantly. That ne plus ultra of Christian nations, Spain, is slaughtering men, women and children in Cuba, and although the "rebels" (?) are quite as good Christians as his pet Armenians, the old relic has uttered no protest as far as I know; which evidences a belief on his part, that it is impertinent for any save Christians to butcher Christians. Doubtless, Gladstone has read: "It is estimated that over one million persons perished during the early Arrian schism, one million in the Carthaginian struggles, seven millions during the Saracen slaughters in Spain, five millions during the eight Crusades, one million in the wars against the Netherlands, Albigenses, Waldenses and Huguenots; and one hundred millions during the Justinian wars, saying nothing of minor conflicts, secret murders, and the extermination of twenty millions Peruvians and Mexicans. The great and good king Charle-

magne baptised and beheaded four thousand five hundred Germans in a single day." That trail of blood, that red flood reaches back many centuries,—reflects the deeds of Christianity!—but if a heathen draws an arrow to the head, throws a spear or explodes an old flintlock musket, Christian nations are horrified; and if an infidel breathes the word Liberty or an Anarchist mentions the word Revolution, they are at once thrown into hysterical convulsions.

LOIS WAISBROOKER, glorious woman, weary and world-worn, after corjial words of The Firebrand in Lucifer says: Who cares whether Jesus is followed or not so that we secure Justice." I cordially cry, Amen.

MOSES HARMAN says in Lucifer (No. 625): "My report of 'materializations' seen at Lake Brady, O., has brought out more than one protest from Lucifer's friends who see only fraud and trickery in most if not all the 'spirit phenomena', so-called. It seems impossible to please all." I never dreamed Moses was fool enough to hope "to please all". I wrote one of the "protests" sent him and denounced the old-time "trickery and fraud" at Lake Brady, and in as gentle a way as possible. I wrote my protest for publication and never thought that the fear of offending a few silly old men and women and losing their subscriptions would prevent Harman from acting fairly. Certainly, it is within his right to print or not print any protest sent him,—and it is within my right to let all Lucifer's friends who read The Firebrand know that I think his letters from Lake Brady were weak, misleading, silly, and liable to do harm. Moses Harman prefers "not to be labeled 'Spiritualist' or 'Materialist'" and that, after labeling himself both weak and weak ones, in his letter. He also objects to being labeled "Anarchist", and that, after showing it to be the best school of thought existing. I admit a hesitation and unwillingness on my part to label him anything whatsoever: indeed, I am too much taken by surprise to do so.

CLINTON LOVERIDGE.

The Letter Box.

P. S., Northampton, Mass.—The "introductory words" to your series has been omitted because a part of the manuscript was lost.

D. L., New York.—We did not keep an account of the papers sent you, and will be satisfied with your own estimate of the "indebtedness".

?—Some one of our readers ordered Gore's instructions to stuff birds, etc., but the address has been lost. Will the party give his name again?

THE PATHFINDER.—Thanks for friendly greetings. Accept an exchange and complete reciprocity, and may you succeed some time in finding the right path.

M. J. F., Liverpool, Eng.—The back numbers have been sent. We have no subscribers in Liverpool as yet, but hope to have a good list now that you have located there.

J. L., Cleveland, O.—We are glad you are back in your old place, and while we appreciate the efforts of the comrades in your absence, we believe The Firebrand's interests in Cleveland will improve under your management.

A. L. A., Liberal, Mo.—You are not "indebted" to any one for The Firebrand, as we never impose an obligation on anybody. We shall be glad to have you read it and co-operate with us to the extent of your sympathies and inclinations.

H. C., New York.—Thanks for words of appreciation and efforts for The Firebrand. There is no bent way to aid the circulation than to have the paper sent to friends for a time and then speak to them personally and solicit their subscription.

P. F., Boston.—As previously announced, we have considered the matter to which you refer closed. While we would not sacrifice any question of principle or of right to one of peace, we think, since the object has been attained, you can well afford to ignore mere personal reflections.

A. L. E., Lopez, Wash.—We take pleasure in mailing you some back numbers of The Firebrand. Your money was receipted in last week's issue. The reason you failed to get the issue of September 30th was an oversight resulting from failure to get the name "set up" in the "mailing galley". It will be regular hereafter.

A. N., Bellaire, O.—You say, "There is too much liberty, or rather license, to do wrong under the present system. Under a system of perfect liberty there are some who would prey on the weak." Do you not see that after recognizing the distinction between liberty and license in the first sentence, you confound them completely in the second? License is special privilege—a recognized right of one or some to do what others is not allowed to do—while liberty is equality. Don't think you have "the world by the tail and a down-hill pull" because you are a Socialist and "believe in a strong government". Learn to discriminate in the use of terms.

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