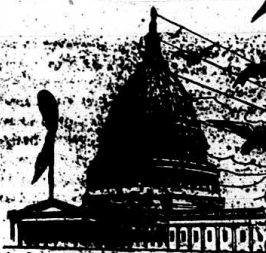


# The Firebrand

FOR THE DESTRUCTION OF THE CURSERS OF IGNORANCE AND SUPERSTITION.



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

VOL. II.

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## THE FIREBRAND

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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.

### The Secret of the Bees.

How have you managed it? bright busy bee!  
You are all of you useful, yet each of you free.

What man only talks of, the busy bee does;  
Shares food, and keeps order, with no waste of buzz.

No cell that's too narrow, no squander of wax,  
No damage to pay, and no rent, and no tax.

No drones kept in honey to look on and prate,  
No property tyrants, no big-wigs of State.

Free access to flowers, free use of all wings;  
And when bee-life is threatened, then free use of stings.

No fighting for glory, no fighting for pelf;  
Each thrust at the risk of each soldier himself.

Comes over much plenty one summer, you'll see  
A lull and a leisure for each busy bee.

No over-work, under-work, glut of the spoil;  
No hunger for any; no purposeless toil.

Economy, Liberty, Order, and Wealth!—  
Say, busy bee, how you reached Social Health?

(Answer.)

Say rather, why not? It is easier so;  
We have all the world open to come and to go.

We haven't got masters, we haven't got money,  
We've nothing to hinder the gathering of honey.

The sun and the air and the sweet summer flowers  
Attract to spontaneous use of our powers.

Our work is all natural—nothing but play,  
For wing and proboscis can go their own way.

We find it convenient to live in one nest,  
None hindering other from doing her best.

We haven't a Press, so we haven't got lies,  
And it's worth no one's while to throw dust in our eyes.

We haven't among us a single pretence,  
And we got our good habits through sheer Common-Sense.

L. S. Bevington, in Liberty Lyrics.

### What is Anarchy?

ANARCHY, a word used by rulers and the privileged classes of people in society, to frighten the balance of the people, so that they may not know the meaning of the term Anarchy. It is a word used to create reproach and prejudice and terror against any doctrine or teaching that exhibits the rottenness of the economic conditions of a people. It is a word used by political teachers to conjure up dire calamity to the whole of society, in order to scare and intimidate electors in voting as they indicate, so, they yell with one accord, "Anarchists"?

In the present impending struggle of the two political parties, this word "Anarchist," is frequently hurled at the heads of those who advocate free coinage of silver, in order to develop reproach and fear in the minds of the people against the doctrine.

The general meaning of the word Anarchy, given

by rulers and people in power, is a state of society filled with disorder and destruction of property and life neither of these being secure in a state of Anarchy.

If property is being destroyed and life taken by others, than the regularly instituted authorities, this is called Anarchy, meaning without legal authority.

Listen! To destroy property and to destroy life, is the work of legalized authority and is not called Anarchy, but government, however, if destruction of life or property occurs in a riot, or in a strike, or by a mob of enraged men, this is termed Anarchy, and government, a term synonymous with the accepted meaning of Anarchy, is used to put a check to such destruction of life and property, by destroying life and property through legalized authority, "What fools we mortals be!"

Listen to me, Anarchy is a form or state of society conduct being born not yet realized, not yet formed in its totality. It is the final form or state of society evolved through archy (government) in which archy is eliminated and Anarchy is born a free child.

Remember. Society, previous to the birth of this free child, Anarchy, is distinct from government; in other words, society in all the past ages to the present, has ordained, consecrated, honored and privileged a portion of its members above the rest and have called these members, kings, czars, emperors, princes, nobles, lords, presidents, senators, governors, legislators, ambassadors; and society set apart, for the use of these classes, another portion of society, naming them generals on down, to soldiers, navies, militia, police, with judges, jurors, jailors, executioners, a profession termed law, and tax collectors, all this portion of society constitute the machinery of government, is government.

Remember, a society which has eliminated all this machinery, classes of people, which is now carried as a burden to society itself, is Anarchy; a society without rulers; a society without master and slave; a society without lawmakers, consequently, no privileged classes; a society without war or implements of war; consequently, peace reigns between nations, a society without lawyers, consequently, no courts or jails or criminals or feuds among neighbors; a society freed from all curses that have given a blight to all former people; finally, a people free in society, this is Anarchy.

Now, I ask, what dread or fear or condemnation or attempts to destroy, can any one have for the advent of such a state of society conduct? There can be no fear only that given by teachers, for they constantly cry out "Great is the goddess Diana," so as to continue a lease of satanic reign.

The question naturally follows: Is such a state of society possible? It is not only possible, it is as certain to be realized as does the light of day appear after the night has passed away.

Its coming is as apparent as is the coming of the morning sun before he is seen above the horizon as he heralds his approach by infallible signs; so the coming or elimination from society of its rulers,

its privileged classes and non-productive members, is heralded by the infallible signs seen in all history where a blow has been given against invasion and tyranny. Therefore all that class of people set apart and above the balance of society, either through physical force, or through false teachings which have deluded the people as to the necessity of their being ruled, they have constantly warned the ruled portion of society against all innovations, against all rebels, against all teachers who have suggested the overthrow of government, or the elimination of non-productive members of society. Therefore, the rulers, the privileged classes of people, have given death to the rebels only by using the ruled people as tools to carry forward the work of death and destruction.

Observe: the privileged classes, and the rulers, have put to death myriads and myriads of people and destroyed property beyond measure to estimate, and in so doing they have performed the acts, they have said and say Anarchists do.

Out of their own mouths is their own self condemnation! How false! How delusive! How cunning! How powerful! And how long they have deceived the people that they might prolong their unhallowed power, as rulers and privileged peoples of earth.

Their sentence of doom has come; the scales, though so long attached by deceptive teachings, are falling from the eyes of the ruled and enslaved and long suffering people. The people are to see, clearly and more clearly, that they have lived a delusion, and a lie, and that they can live in society in peace, plenty and happiness without rulers, without laws creating privileged classes and without property titles existing by fact of law. It is to be seen that the existence of rulers and privileged classes in society is the cause of the want of peace, want of plenty and want of happiness for the whole people. It is to be seen that the existence of rulers and privileged classes in society, is the cause of the enslavement of that portion of society distinct from the ruler and privileged and non-productive classes; which develops all the misery and woes that afflict all people in civilized countries, finally, the existence in society of rulers and privileged classes, is the cause which has given every revolution the world ever experienced up to the present day, and the elimination of the rulers and the privileged classes is the work of Anarchists.

This elimination began when the first revolt was made against restrictive influences; it began when the first effort was made by the slave to free himself from conscious oppression; this elimination began when the first blow for liberty was made; this elimination will continue till liberty is the common heritage of every man, woman and child on the face of the earth.

It is seen, then, that they who are forced to break the chains which bind to servitude and misery are Anarchists. In so far as they are successful, they are, in that proportion, making ready for the complete birth of the child of freedom, Anarchy.

When the ruled and unprivileged people of society see the enemy that destroys the worth of an earth life for the masses by having the means of life and its opportunities usurped by the ruled and privileged people, a swift whirlwind of power is given to the whole rotten fabric of rulership and privilege. A glad shout of salvation is then heard, as the satanic power (man's selfish nature) goes down in the revolution and the human power (man's nobler conduct) comes up to shed rays of "peace on earth and good will to men" forever, as long as mortals dwell on the earth.

Who is there that does not desire such a state of society called Anarchy, meaning without rulers? If there be such, all they must do is to perpetuate present institutions called church, called state and continue the teachings given to-day in the higher schools of learning; continue to divide the people into political parties and cast ballots which ordain and set apart a part of society to rule the rest by making so-called laws and you will still have rulers and the privileged classes of people who will thrive on the live blood of the balance of society.

Who is there that desires Anarchy? Then, cease voting, cease perpetuating the influences of your old and decayed institutions of state, of church and of college teachings; cease believing that salvation from the ills of your social life can ever come through political parties; cease believing salvation from the ills of either this life or a future one, come by prayer and obedience to a priest or teacher of religion; for it is in all these things you bring upon your own heads the evils which curse your life.

Fear not what the rulers tell you of calamities, of war, of sore evils, if you stray away from obedience to them; fear not what the privileged class tell you, of distress, of famine, of want of labor, of need of capitalist to employ labor; fear not and believe not what the politician teaches you about tariff, about money, about taxes, about "good times", about prosperity, about "honest dollars". None of these tell you the truth. They have deceived the myriads of thousands of people in all ages and climes, and they still preach falsehoods and salvation for your credence, only that they may perpetuate the reign of satan over you; fear not, though the sky grow dark, and rumblings cause the earth to tremble come upon you unawares; these things are the harbingers of revolution and the glory of the natal day of the child of freedom, Anarchy.

Jacksonville, Ill.

L. EMERICK.

### The 11th of November.

"The time is coming, when our silence will be more powerful, than the voices you throttle to-day." Last words of Aug. Spies.

The discontent with existing conditions had found its expression in the spring of 86 through the eight hour agitation. The first of May, the International Labor-day had been decided upon as the time to demand a reduction of working hours along the whole line of organized labor.

Strike followed upon strike, rebellion in the air, the toiling masses had apparently awakened from their long slumber, and demanded a redress of their grievances in no uncertain way.

Organized labor was never so strong before or after. The Knights of labor and the International Workingmen's Association counted its membership by the tens of thousands. Agitators travelled from place to place to stir up the people and carry them along to their different towns; men drilled and armed themselves in secret to resist force by force; the radicals everywhere were hopeful of a successful revolution, while the exploiters almost despaired. The usual means of quelling labor disturbances, that is clubs, bullets and intimidation had failed, they seemed to be on the verge of defeat. Then, like a stroke of lightning fell the fatal bomb on the eve of the 4th of May at the conclusion of a meeting held at the Hay market. It cleared the situation like the lightning equalizes the electricity and removes the tension. Some claim the throwing of the bomb was the work of paid hirelings, but while it has not been proven who committed the deed, let me cherish the belief, that it was a man who returned force with force. Inoffensive people had been clubbed and killed by the degraded hirelings of plutocracy. The bomb was the answer, probably as a matter of self-

defense, to protect the great number of unarmed people from the onslaught of a brutal police. But if the thrower expected that the masses would rise up and follow his example, he was doomed to bitter disappointment. Though the provocation was great, the reverence for law and authority instilled into the producers was still greater. The capitalist classes were in a rage, a slave had dared to resent, put dynamite against bullet and powder. What if others followed? The time for decisive action on their part had arrived, this rebellion must be stamped out at all hazards.

Eight men, more or less prominent in the labor movement in Chicago, were arrested on the charge of having either committed or instigated the deed, which resulted in the killing and wounding of numerous policemen. The press, with very few exceptions, commenced a crusade of abuse, deception and misrepresentation against these men; appeals to all possible prejudices were made. Associations of the rich were formed with the express purpose of convicting and hanging the agitators, unlimited funds were at the command of the prosecution, while the very men for whom Spies, Parsons, Fisher, Engels, Lingg, Fielden, Schwab and Neebe had battled, left them suddenly to their fate! Prominent labor misleaders like F. V. Powderly, General Master Workman of the Knights of Labor, denied allegiance or even sympathy with them.

But space is too limited to give a full history of the trial and conviction of the Eight Chicago Anarchists. August Spies, Albert Parsons, George Engels, Adolf Fisher, were hung, Louis Lingg, cheated the gallows by committing suicide. Oskar Neebe was sentenced to 15 years, and Samuel Fielden and Michael Schwab for life time in the penitentiary.

A shudder went through the international labor world, when on the 11th of November 1887 the men were executed, but the capitalist press was overjoyed. Anarchy has been stamped out, they cried with one accord; we have set an example, which will deter others from following in their path. They imagined that in spite of all the proofs in history to the contrary, ideas could be killed by killing a few men who held those ideas. Never was a hope more in vain or futile. Though apparently dead the agitation was carried along in spite of courts and hangmen. The cause of freedom has gained converts in spite of all the obstacles thrown in its way.

Avengers have risen and cleared the names of these men, even in the eyes of the law. Governor Altgeld has shown that they were innocent of the crime accused and consequently released Fielden, Schwab and Neebe.

The prejudice has fallen away, and during the political campaign, just closed, the term Anarchy has lost its old time horror, by applying it to all those who demand even a very slight change for the better. Conditions are similar to those in 1886. The dissatisfaction among the producers is greater and far-reaching than ever before. The old time respect for law and authority has largely disappeared; faith in labor-leaders is also on the wane, rebellion and revolution is once more in the air. Never has a political campaign been carried on more a acrimonious than this one. A decision has been effected, plutocracy and labor have stood in camps of their own. I know some of my radical friends will smile and say, that political agitation has been of no value, but I beg to differ.

It has been a means of expressing the tendencies of the time. Labor has rallied around the standard of Bryan, while capital flocked towards McKinley.

No matter who is elected the final struggle is not far off, and the time has come, when the silence of our martyred comrades is more powerful than the voices which have been throttled on the 11th of November 1887.

CHAS. DOERING.

### Some words of William Morris.

"HE BEING DEAD YET SPEAKETH."

Notwithstanding the assertion which has emanated from the State Socialists and their friends who scribble for the capitalist press, that the reason MORRIS left the London Socialist League was on account of its Anarchistic tendencies, the fact remains that our late comrade did not believe in parliaments, but was a preacher of the grand ideal of Anarchist-Communism. In support of this we give the following quotations from some of his most important writings which speak for themselves. We could give enough to fill the paper over and over again, but these will suffice for the present.

W. B.

"The real business of Socialists is to impress on the

workers the fact that they are a class, whereas they ought to be Society; if we mix ourselves up with parliament we shall confuse and dull this fact in people's minds instead of making it clear and intensifying it. The work that lies before us at present is to make Socialists, to cover the country with a network of associations composed of men who feel their antagonism to the dominant classes, and have no temptation to waste their time in the thousand follies of party politics. If by chance any good is to be got out of the legislation of the ruling classes, the necessary concessions are much more likely to be wrung out of them by their fear of such a body, than they are to be wheedled and coaxed out of them by the continual life of compromise which 'parliamentary Socialists' would be compelled to live, and which is deadly to that feeling of exalted hope and brotherhood that alone can hold a revolutionary party together."

"It is quite true that men must be "regenerate" before they can be depended upon to carry a communal state of things successfully; but this regeneration cannot be accomplished by magic, either parliamentary or theological, but by the general conditions of life. It is useless to teach a lofty morality which the everyday necessity of men's lives forces them to set aside; nor can the 'individual moral character' of men be 'improved' as long as society is divided into two classes, one of which thinks it right to impose slavery on their fellows, and the other to accept it."

"The business of the people at present is to make it impossible for the useless non-producing class to live; while the business of Constitutionalism is, on the contrary, to make it possible for them to live. And our business is to help make the people conscious of this great antagonism between the people and Constitutionalism; and meantime to let Constitutionalism go on with its government, unhelped by us at least, until it at last becomes conscious of its burden of the people's hate, of the people's knowledge that it is disinherited, which we shall have done our best to further by any means that we could."

"As to Socialists in parliament there are two words about that. If they go there to take a part in carrying on Constitutionalism by palliating the evils of the system, and so helping our voters to bear their burden of government, I for one, and so far as their action therein goes, cannot call them Socialists at all. But if they go there with the intention of doing what they can towards disruption of parliament, that is a matter of tactics for the time being; but even here I cannot help seeing the danger of being seduced from their true errand, and I fear that they would become, on the terms above-mentioned, simply supporters of the very thing they set out to undo.

I say that our work lies quite outside parliament, and it is to educate the people by every and any means that may be effective; and the knowledge we have to help them is threefold—to know their own, to know how to take their own, and to know how to keep their own."

"We revolutionary Socialists see no panacea in parliaments of any kind."

"Our masters are not so much afraid of what their slaves mean to do as of what they will be forced to do. It was not the hope of the glory of conquest that urged the tribes of the North to fall on the effete Roman Empire, but hunger rather; and so it will be again. And yet in our days when the force behind the workers grows strong enough, their aim will grow clear, because they are the workers and must construct as well as destroy; the stir amongst them throughout civilization is as much a sign of their growing knowledge as of their growing necessity. The government will do well to put down sedition, i. e., the sowing of revolt—if it can!"—[The Alarm, London.

### The Cause of their Disgrace.

The question has occurred to many thinking men and women of the present day, how the procreative organs came to be regarded with so much disfavor, silence, and sort of contempt? To any mind divested of popular teaching it would appear strange why any body should be ashamed of these organs, any more than of the neck or face. The artless child male or female, unsaturated with popular notions of propriety, is continually shocking its mamma with its total disregard of any attempt at concealment of its person. Men



and women, living in a wild state, never envelop themselves in clothing excepting in cold latitudes, when the furs of animals are adopted as raiments simply for the purpose of preserving warmth. In parts of Mexico which are not wholly outside of the influence of our civilization, people of both sexes bathe together in lakes and rivers entirely divested of clothing. In the peculiar civilization of the Japanese a traveler informs me that the sexes enter the baths together in a nude state. Nowhere, except in our civilization, and in that peculiar to the Mohammedan people, are the sexual organs looked upon with such disgust and, again, nowhere does sensuality, in its grossest and demoralizing aspect, confront the moral and social reformer to so great a degree as in the large cities of Christendom and in the haunts of the followers of Mohammed Albeit. The question presented in the opening of the preceding paragraph is easily answered. In the early history of the world, the people of the pagan nations, struck with the mysterious powers of the procreative organs, to reproduce human beings, deified them, made idols in their image, and worshipped them. These people were in time confronted by those who imagined to worship the true god, and who were so shocked at the peculiar idolatry of the pagans, that their prejudices to their idols in time degenerated into prejudices to the natural organs.

This prejudice has ripened with each generation till it forms a part of our (so-called) civilization. As the fact of pagan worship of idols fashioned in imitation of the organs of procreation may be new to some of the readers of *The Firebrand*, I will state that archeologists, in their researches, found at Herculaneum and Pompeii, and in various parts of continental Europe, enough of these peculiar relics to form a museum at Naples. This depository of peculiar relics of antiquity bears the name of the "Secret Museum". These idols are made of stone, metal, pottery, ivory, etc., varying, in size from charms, which were manifestly worn about the neck to statues of gigantic size.

Not confined to the ancient Romans, this kind of worship spread through parts of Germany, and the British Islands, as is attested by the discovery of its monuments in these countries.

"It is curious that while in one country the male organ was considered all powerful, in another it would be that of the female to which the wonderful powers of deity were ascribed. Thus in Ireland carved figures, representing the female organ, have been found over the entrance to churches, while it is related that one of the early kings of Egypt raised columns in some of the countries he had conquered, on which he caused to be sculptured the same symbol."

It may be a bit of information quite interesting to those who nail horse-shoes over their doors for "good luck" that this is one of the relics of the pagan worship under consideration. "It was the universal practice of the Arabs of Northern Africa to nail up in front of their tents, over their doors, the generative organs of the cow, or mare or the she-camel to keep away witches and the evil eye. When impossible to obtain these a rude drawing of the same was substituted. This being crudely and inartistically executed it assumed various shapes always however approximating to nature. Thus it finally took the shape of a horse-shoe and when the original meaning of this sign had been forgotten the horse-shoe became the talisman and may be frequently met with all over the world."

Secular writers affirm that phallic worship, as that form of religion is called which deifies the idols alluded to; is the oldest religion or belief now known. It certainly antedates the Christian era many centuries. It was before Plato, Pythagoras, and Aristotle. It existed extensively in the pagan world in apostolic times, and long after. Indeed, it prevailed in Isernia, in the kingdom of Naples, until that kingdom was devastated by the earthquake of 1805, and stranger still, it continues to a considerable extent in Japan at the present time.

It is a matter of no practical consequence to the question under consideration when phallic worship began; but every one who has observed the intensity of religious zeal when thoroughly aroused, may imagine and reasonably imply, by a study of the Bible, with what vehemence the Israelites of old and early Christians attacked the worship of these pagans, and how naturally prejudices were formed, not only to the phallic idols, but to the least exposure of the organs after which they were fashioned. Can we not discover in all this the origin of the excessive notions of sexual propriety which exist throughout all Christendom, and not only throughout Christendom, but wherever any

new religion has been pitted against that of the phallic idolaters?

In oriental countries, where the female organs were originally deified more universally than elsewhere, and where the Mohammedan religion has made headway against phallic idolatry, the reaction has been so marked and the prejudice so intensified by religious conflicts that the disciples of Mohammed, not satisfied with simply concealing the female organs with raiment, keep their women wholly secluded from public observation. Even their faces must be closely veiled in public. So it seems that the Mohammedans have carried their crusade against phallic worship even further than Christians have, and consequently, if our prejudices and conventionalities in regard to the organs of procreation are well founded should we indeed with our Bible be behind those who reverence the Koran!

If not well founded, will it not do in this age of comparative enlightenment to unite reason and philosophy, without religion? Although there is not a particle of danger of our ever adopting phallic worship it may not be best for us to become so rude in our ideas of propriety as the pagans of old, or as our new acquaintances, the Japanese; but is it expedient to surround the organs of procreation with so much mystery, and maintain such studied silence respecting them in our social and moral intercourse as to render men and women prudish, ignorant, morbid and downright foolish, and our civilization a curse rather than a blessing to that portion of our race which accept it?

Will it not answer for us all, in this age of reason to thoroughly know ourselves and look about us without restriction for the means, for the promotion of our physical as well as our social happiness?

P. SMITH.

#### Observations.

Now and again, we take up a magazine and find therein one article so excellent that it is incomparable as against all the other contents of that number, and "Our New Humanity" (October number) is a striking example and proof of this. "The Incoherence of Transition" by E. C. Walker is so thoroughly good that it saves the number — even by comparison with any of its forerunners.

"MOTHERHOOD IN FREEDOM" is a long-drawn-out article by Moses Harman and by no means strong or good although the writer likes it so greatly that he gives a long "abbreviation thereof" in "Lucifer", No. 629; and in which number of "Lucifer" Lois Waisbrooker has an article from which I quote, as containing in a few lines more truth and common sense than is to be found in Harman's long article. Here it is:

"Lucifer's limits will not permit of saying all I would like to say on this question, but I do not believe that 'the most important of all human functions' is motherhood. That it is more important than fatherhood I admit, and I claim woman's entire right to herself, but the perfection of self-hood is to me the most important of all. The best way to live for coming generations is to make the most of ourselves — yes, make the most of ourselves, demand the conditions that will enable us to do this and we will trust the law that brings forth after its kind."

Many of the disciples of Harman, especially women, will much admire his article (as much as he does himself) but I feel a comfortable assurance that the "new woman" will never talk, ask or think as the writer thinks they will by reason of the fact that she will not, probably, be a nuisance, or, more feeble-minded or silly than she is today: she is not likely to deteriorate! — at least I hope not. However, Brother Harman is not without good example in liking his own article exceedingly well; indeed, no less a personality than the Ghost, or, Jehovah was so taken with a portion of his writings that we have it given us twice: 19, chapter of Kings, and 37, chapter of Isaiah.

I will give one quotation from Jehovah's favorite chapter; and one from Harman's pet article which is or is to be published as a tract. Here goes Jehovah: "Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest."

Here goes Harman:

"The lower animal, the brute animal, — the typical brute — lives on one plane only, — the physical, hence the feminine brute needs fertilization or impregnation on one plane only. But the human is an evolved animal, a differentiated animal, living on several planes of life, and hence the human mother needs fertilization on several planes — the physical, the intellectual, the psychic or soul plane. And on the intellectual plane differentiation of faculty and function has got in its work so that there are now several distinctly defined sub-planes, each requiring, or at least admitting, distinctive consideration as a separate plane; and the same may be as truly said of the psychic or soul plane.

Jehovah shows up best, as saying more in fewer words and being intelligible, as he is evidently addressing either a horse of a bad habit of neighing long and loud, or, possibly, rebuking a braying ass.

THE opening article of "Our New Humanity" is "Priestly Celibacy" and is valuable, but, I think most Freethinkers are, in a general way, familiar with the facts given. As a tract to be thrown broadcast among the working people of the land it might do useful work.

I by no means wish to imply that the entire contents of the October number are not well worth reading.

CLINTON LOVERIDGE.

#### Political or Economical?

WHAT we have at present is idle labor, idle factories with machinery and tools and idle or cheap raw material. We also have a guard over the medium of exchange which is used in a compulsory sort of way to facilitate the exchange of the products of labor. Raw material is plentiful, the means of production, factories with machinery and tools also, and yet the working men, while in dire distress, are prevented from utilizing the means and raw material to supply their wants. Why? Because of the intervention of the moneyocracy which is constituted by the Rothschilds, holding their thumbs upon the national and state banks through the divers governments, by means of the Gold monopoly. These in turn are holding the thumb upon every business man by means of the credit system in commerce. These in turn hold the thumb upon the mass of the people by means of the wage system in the production of wealth.

Suppose for a moment that the money lenders and profit grabbers were brushed aside and labor at liberty to avail itself of the means of production and the raw material? Is there any one foolish enough to maintain that laziness and starvation would still exist?

And as for exchanging products, a medium could quickly be had by establishing associated banking institutions issuing certificates good for goods or services and checkbooks based upon chattel mortgages.

And as for a measure of value the terms dollars and cents can be used, — the Dollar based upon 100 pounds of wheat would furnish a unit of value.

CH. BODENDYKE.

The propositions made in the above article by a professed Anarchist-Communist are astonishing. First he shows that labor is idle and in misery on account of the monopolization of the means of production and distribution, the medium of exchange, etc., and then proposes a remedy that substitutes the very thing he condemned before. "A medium of exchange" must always be arbitrary, and result in monopoly, no matter under what conditions it may be established. The very idea of bank certificates, "based upon chattel mortgages," proves my assertion. The mortgage holders would be the masters and the mortgagees the slaves.

It has been demonstrated in *The Firebrand* again and again, that it is impossible to give an exact equivalent for labor performed, and that compensation by a standard of value must, in the nature of things, always be arbitrary. It has also been shown that a condition of freedom implies free production and free consumption; but space and time do not permit to repeat all those arguments. Comrade Bodendyke might read those articles again and criticize them — if he can.

A. I.

#### Receipts.

Bohemian group "Volnost," \$1.50. Forkman, Melners, Anderson, each 50c. Cowell, 35c. Smith, Yost, each 25c. Fuller, 10c.

Reason and Instinct.

NATURE'S machinery, oiled by its own hands, Turns out oceans and drifting white sands. Its numerous flowers blossom with perfume sweet, And forests are stocked with the slow and the fleet, Whose instinct, 'tis said, tells them just where to go To find the best pastures where rippling streams flow. Northward birds fly where blossoms are seen In springtime, to come from out of the green, And backward again when autumn winds blow To the warm sunny South, but the fawn and the doe Stay up in the mountains among the tall pines Content there to linger without change of climate. The monkey he sticks to the coconut grove, And somewhere in Africa the elephant rove, This animal instinct upon which some people dote Reminds one of the story of the swing and the goat. "Reason" man claims to be all his own, But the monkey he reasons, man's himself, outgrown. The animals reason to take what they need, Leaving the surplus for next season's seed, But a man's "human nature" is to get what he can, If he starves all his neighbors it is the best plan, For so many don't "reason" a winter ahead But struggle along with no roof overhead; He slaves for his neighbor whose bountiful share Could keep all the people about, in good fare. He owns all the horses, the land, tools and men, He keeps them together like pigs in a pen. The people, the government, say that its right, And against such conditions 'tis unlawful to fight. Between reason and instinct they say there's a line, But from the monkey's standpoint its drawn very fine. To exchange his condition he don't seem to yearn, For he knows, poor man, has a great deal to learn. E. A. TAYLOR.

Note and Comment.

A COMRADE from Texas sent us a "Lakor Check" of \$5.00, issued from "The Credit Clearance Beneficiary Association" at Adrian, Tenn. If any of our readers can make use of Labor Checks, they will kindly inform us.

A CORRESPONDENCE from Allegheny, Pa., was overlooked by the typesetter last week. The report was that the Workingmen's Educational Society held a well attended business meeting Oct. 17th, and appropriated \$7.00 for the Berkman's rescue fund.

"THE iniquity of justice and the crime of the law." —Hugo. "AND I, too, love peace, but not the peace of slavery." —Danton.

BLESSED be the man who has no ideal; yea, verily, blessing be the wine. "LEARNING to read is lighting the fire and every syllable spelt, is a spark." —Hugo.

THE monopolist who claims respectability has plucked his genealogy from the wrong tree. SOCIALISM is a conflagration of ideas, while Anarchy is a furnace of thought heated to a "seven times heat."

THE Statist worships the iron-heel of authority, but the Anarchist bows only before the graceful form of Liberty the beautiful.

HUGO gives a workman's comments on Louis xviii as, "That fat man is the government." How every similar is King Grover.

"WATERLOO, by cutting short the demolition of thrones by the sword, had no other effect than to continue the revolutionary work on another side. The sabres having finished, then the term of the thinkers arrives." —Hugo.

"To educate the wise man the State exists, with the appearance of the wise man the state expires." —Emerson.

This being true, government is only needed by simpletons and fools, though it is servicable to knaves.

"SOCIALISM has only two kinds of opponents—the ignorant, who do not understand it at all, and the parasites, who understand it too well." And some authoritarians who think they understand it but are keeping out recruits by teaching false Socialism.

I have long been of the opinion that in case of open revolt of the proletariat, with galling guns, cannon, etc., in the hands of disciplined soldiers (machines), the proletarian hope lies in guerrillaism in large centers of industry—not indiscriminate warfare, mark you, but to be carefully directed at the "captains" of the present

system—plutocrats, police, court officials, clergy, etc., and make a clean sweep of the first lot—that is, the plutes—without them the others will soon disappear; but if any of them are left their seed will be planted anew, and again spring up and bear fruit, for they and their class never sleep while the people are lulled into a sleep of death at the first sign of national peace; they sleep within sound of the forge that turns out the fetters for their limbs. F. A. C.

The Angel and the Tramp.

"Yes," said the tramp, "I was born in this village. Ever heard of a pithed frog?" "Pithed frog!" said the angel. "No." "It's a thing these here vivi-sectionists do. They takes a frog and they cutus out his brains, and they shoves a bit of pith in the place of 'em. That's a pithed frog. Well, that there village is full of pithed human beings." The angel took it quite seriously. "Is that so?" he said. "That's so—you take my word for it. Every one of them 'as 'ad their brains cut out and chunks of rotten touchwood put in the place of it. And you see that little red place there?" "That's called the national school," said the angel. "Yes—that's where they piths 'em," said the tramp, quite in love with his conceit. "Really! That's very interesting." "It stands to reason," said the tramp, "if they 'ad brains they'd ave ideas, an' if they 'ad ideas they'd think for themselves. And you can go through that village from end to end and never meet anybody doing as much. Pithed human beings they are. I know that village. I was born there, and I might be there now, a-toilin' for my betters, if I 'adn't struck against the pithin'." "Is it a painful operation?" asked the angel. "In parts. Though it ain't the heads gets hurt. And it lasts a long time. They take 'em young into that school, and they says to them, 'Come in 'ere and we'll improve your minds, they says, and in the little kiddies go as good as gold. And they begins shovin' it into them. Bit by bit, and 'ard and dry, shovin' out the nice juicy brains. Dates and lists and things. Out they comes, no brains in their 'eads, and wound up nice and tight, ready to touch their 'ats at anyone who looks at them. Why! One touched his 'at to me yesterday, and they runs about spry and does all the dirty work, and feels thankful they're allowed to live. They take a positive pride in 'ard work for its own sake—arter they bin pithed. See that chap ploughin'?" "Yes" said the angel, "is he pithed?" "Rather. Else he'd be paddin' the hoof this pleasant weather—like me and the blessed Apostles." "I begin to understand," said the angel rather dubiously.—(G. H. Wells.

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F. W., Los Angeles, Calif.—All right! You shall have the paper as long as we are able to publish it, and you may pay when you can spare something.

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