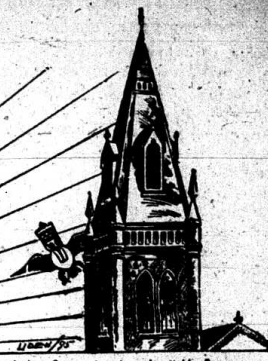
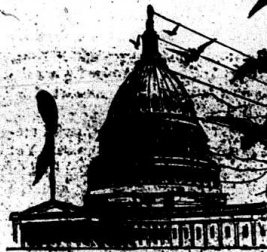


# The Firebrand

OF THE CONQUEST OF IGNORANCE AND SUPERSTITION.



An Exposure 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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## THE FIRE BRAND

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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.

### Eternal Justice.

The man is thought a knave or fool,  
Or bigot, plotting crime,  
Who, for the advancement of his kind  
Is wiser than his time.  
For him the hemlock shall distill;  
For him the ax be bared;  
For him the gibbet shall be built;  
For him the stake prepared:  
Him shall the scorn and wrath of men  
Pursue with deadly aim;  
And malice, envy, spite and lies,  
Shall desecrate his name.  
But truth shall conquer at the last.

—Chas. McKay.

### A Criticism of Mrs. Lucy E. Parsons' Objections to Variety in Love.

WANT of time has prevented me from occupying myself sooner with the extremely emotional philippica published by Mr. Parsons in the Firebrand of September 27th against love-varietism as advocated by me in an essay entitled: "The sexes and love in freedom."

Before proceeding to a refutation of Mrs. Parsons' attitude toward my ideas on the sex-relations, I wish to say a few words in general on the tone and spirit in which she gave expression to her adverse position. I was simply surprised at the rude style of her writing and her indulgence in unsolicited personal abuses.

As regards the latter they are to me a lamentable sign of extreme lack of natural and social tact. It is always bad policy for a speaker or writer to try to make up by personal denunciations for the want of facts and logical arguments. But this of course is a matter of taste and: "de gustibus non est disputandum". The only remedy for it is to give a good example and it shall be a pleasure for me as much from personal preference as in the interest of the cause I represent to observe as a varietist towards Mrs. Parsons that "deference and respect" for the lady in her, which according to her statement she always teaches to her son, but which she so sadly lacked herself toward a gentleman with whom she voluntarily chose to make a literary acquaintance.

As to the substance of Mrs. Parsons' opposition to varietism it rests partly on erroneous conceptions of the varietist standpoint, the consequence of the very superficial study she evidently has devoted to the many facts connected with the subject and partly on her innate prejudice, which are the result of her monogamic nature. The latter makes it hard for her to grasp the subject of varietism philosophically and prevents her from qualifying herself for a scientific discussion of it.

Being myself an Anarchist I admit, as a matter of course, and from principle of a variety of personal opinions and consequently of conduct in all the many spheres of social life including the arrangement of the relation of the sexes.

For this reason I find no fault whatever with the innate preference of Mrs. Parsons for sexual exclusivism. I know very well myself that not every woman is willing or able to be a disciple of Aspasia or Leontion, but I know equally well that women do exist who are of the type of these two immortal representatives of free and enlightened womanhood of ancient Greece. I shall therefore not try to impose my own and my men and women sympathiser's views upon Mrs. Parsons. It shall be only my effort as a propagandist for varietism to correct her totally wrong notions and her misrepresentations of variety in love, and to prove the fallacy and absurdity of her conclusions, at which she could not help to arrive on account of starting from false premises.

Her main objections to varietism rest on the following assumptions, the truth of which she has not taken the least trouble to prove:

- 1.—Variety in love is not a natural, but a morbid phenomenon in human nature.
- 2.—Variety is destructive of the functions and purpose of family life by disregarding the provision for mothers and children.
- 3.—Variety is incompatible with lady or gentleman like conduct in the social intercourse of the sexes.

In reference to the first assumption I would like to call Mrs. Parson's attention to the innumerable instances of actual variety in love occurring daily in all classes of society, in spite of our repressive statute laws regulating the relation of the sexes, in spite of traditional social customs and moral notions, and the danger of social ostracism. The daily papers are full of records of offenses against law-established monogamy. The evidence for the secret practice of polygamy and polyandry among all monogamic races and nations, so-called, are so overwhelming for the unprejudiced student of sociology, that for instance the philosopher Arthur Schopenhauer referred to them when he boldly declared himself in favor of polygamy as the more natural arrangement of the sex-relations. He also attributed the seemingly anomalous success of the Mormons in the first of a christian population to their abolition of the artificial institution of monogamic marriage. The cases of spontaneous varietism, which come to public notice, are of course only a very small percentage of the many secret violations of our official code of sex-morality, that escape detection and molestation. This fact of almost universal secret practice of variety in love out of mere desire and opportunity, alone ought to convince any unprejudiced mind, that the desire for variety is not an exceptional and morbid propensity or confined to the age "past middle life," as Mrs. Parsons strangely believes, but that it is pre-eminently natural and normal.

To say, as monogomists from temperament as a

rule do, that a person could not in the full and ideal sense love more than one person at the same time, or that every new love sentiment must inevitably obliterate a former attachment, is just as illogical as to assert, a person could not delight in the beauty of scenery of Spain without at the same time losing all memory and appreciation for that of Italy, in which he had been genuinely reveling while traveling through that country. Must a lover of literature become indifferent to the poetry of Goethe because he soon also finds delight in the muse of Shelley? May not a dozen of roses, with taste and knowledge selected by a florist, resemble each other so closely in perfection of beauty and scent, that it would be almost impossible not to be charmed by all alike? Why then should it not be possible for a person, if he or she be fortunate enough, to meet two, three or more sexual partners whom he or she may realize in each of even his or her perfect or ideal of complement in love? It is simply absurd to believe, that for every human being there should exist in all the world only one person of the opposite sex, who was worthy of his or her best love. If this were true, second or third marriages would, without exception, have to be classed as loveless unions, an assertion, which no sound mind will have the audacity to make. If then a man or woman can love different persons at different periods of time, why not contemporaneously, if the same persons happen to come in contact at the proper moment?

A few years ago a man committed suicide in New York City because he was deeply in love with two women and could not decide which one he should marry. Granted that "Love" is a noble and moral sentiment, then logic as well as actual life have but one answer, that contemporaneous plural loves are natural and that they are to the same degree moral and desirable, as they contribute to the happiness of all concerned. The moral objection to variety rests mainly on the unconscious working in most people, even in many otherwise radical persons, of the ascetic sex-morality of christianity.

Now as to the second objection. Varietism is of course incompatible with "Monogamic family life" or so-called "Sanctity of marriage" but not in the least with an ideal "Home and child life." Many varietists live in pairs and their unions are naturally as a rule happy and lasting. The characteristic of the varietist home is harmony and happiness through absolute mutual personal liberty, unreserved, naturalness and perfect truthfulness. It has consequently the best foundation possible for permanency, because satisfying all emotional, intellectual and physical needs of the human nature. Can the same be said—exception admitted—about the average monogamic home? He who does not know, that the latter, is in too many cases the source of discord, of never ending and estranging petty quarrels and tyrannies, mutual hypocrisy and openly avowed or concealed dissatisfaction, has studied the inside of conventional conjugal life, very little indeed.

I am an uncompromising enemy to monogamic family life because I cannot conceive of a dignified human life without perfect freedom for every human

being, a freedom which can be exercised at every moment of one's life and which embraces all human needs and activities, be they physical, psychic or mental in their nature. I recognize no other restriction but that of voluntary self-control and the equal liberty of the other. So long as the monogamic home and its family life is directly or indirectly forced upon all men and women by the state, church, society or the as yet very great power of christian-moralistic prejudice, which all are ever ready to punish with social ostracism—leading often to material damage—every man or woman, who has the moral courage to walk openly outside the "trodden paths," so long woman will never be really free, never be her own mistress, never the owner of her own person.

So long there will exist no free humanity, because more than one half of the human family, the female sex, has to continue in a life of bondage. So long there will exist that double standard of sex-morality—practically freedom for man and on the whole sexual slavery for women, whether single or married. All these are social conditions, to which every thorough going and genuine lover of freedom, equality and justice, must object. Contrary to Mrs. Parsons' opinion the abolition of marriage and with it the exclusive and privileged reign of monogamy has an integral connection with the struggle for economic freedom.

Marriage is a property institution, which had its origin in the capture, sale or giving away of women by her male relatives in barbaric and half civilized ages. With the abolition of private property in the natural resources and the instruments of production, woman will become economically free. Marriage will no longer be for her the necessary evil of an institution for her support in compensation for exclusive and eventually forced sexual favors.

The desire for mutual sexual ownership in the person along side with the secret indulgence in one-sided freedom, which has grown out of artificially established and upheld monogamy, will under economic freedom disappear quicker than it yields to intellectual libertarian propaganda alone. With economic freedom will come the reign of sex-freedom or of the right of private judgement in the association of the sexes. The latter is all the varietist demands from society, not the suppression of voluntary chosen monogamy, a policy, which the monogamist ever tries to practice on the varietist. If there are as yet scores of women, who have no appreciation or desire for sex-freedom, they have no right to deny it to the progressive minority of their sex, who most earnestly aspire after perfect personal freedom including their sex desires.

Mrs. Parsons and society need not worry about desertions of mothers and children on the part of varietists of the present day. The varietist man loves the children of his home companion because he loves her. To provide for a person or persons we love is a natural desire, nay even a pleasure and the varietist does it without making his home companion his sexual slave. Does Mrs. Parsons seriously think that it is the respect for the law and consequent fear of punishment, that most men, whether happily or unhappily married, provide for their wives and children? I think, they do it to satisfy their own conscience, from natural affection, from self-respect and the feeling of moral personal responsibility. The same motives and impulses actuate the varietist. There is no need of law in the one case or the other. In no other sphere is law and government so powerless for good as in that of sex, home and child life. In no other sphere is its application such a brutality as in this.

Mrs. Parsons betrays her very superficial knowledge of true varietism, when she believes, a varietist mother must necessarily be ignorant of the father or fathers of her children. Varietists—men as well as women—believe in rational propagation or prevention of undesired motherhood for the sake of the parents as well as for that of the children, from reasons of financial circumstances, the health of mothers and so on.

The varietist woman selects the father or fathers of her children. She differentiates between sexual union for love-gratification only and such for love and parentage.

In reference to the third objection of Mrs. Parsons

to varietism. I hold, that mutual respect and social courtesy will necessarily reach their highest possible development among men and women, who make, as the varietists do, the sovereignty of the individual their very principle and ideal in their sex-companionships. Philosophical love-varietism is a voluntary and mutual agreement between lovers and contains as such all the elements of true morality and good conduct. Only erroneous notions about the varietist ideal,—which with ignorant people means the same as libertinism or promiscuism,—or else christian-moralistic bigotry can find fault with the ethics of true varietism. OSCAR ROTTER.

### Does God exist?

SURELY, yes—if the conditions are right—the most favorable condition being that of ignorance, as religion and ignorance are twin evils.

In the mind of every believer in a god, animate or inanimate, that god exists, because a creation of the fancy of the god-worshiper. Does a madman believe himself a king possessed of a jeweled crown, a king he is, and that crown rests upon his brow. Threaten, argue, cajole if you will, but you cannot shake his kingdom nor dim the luster of those jewels; to him they are real, and reality they remain, till Reason again penetrates the disordered brain and, like the true iconoclast she is, shatters the delusive throne. Then the madman-king, no longer a madman, is also no longer a king.

So with the god-worshiper. But I do not classify under that term the vast majority of so-styled christians, as I have found them to be hypocrites and liars. There are, however, some christians, honest and sincere, who, on all points save religion, are perfectly sane. For these my respect is mingled with pity, for I know that out of the ether and the void beyond the ether they have created a god which to them is real.

While I do not believe in a personal god, it is evident that there is a motive power that controls a universe of which we have some slight knowledge, and perhaps a vaster universe of which we have no knowledge.

But, because I perceive that a mighty power is behind all this, must I bow in meek and submissive terror before a monster of my own creation, cowed with fear—miscalled reverence?

I do not call this unseen power "God," I choose to call it Nature. Do I choose to worship at her shrine it is not through fear, but from admiration. She performs her work with an undeviating hand as the ages roll away, sometimes with peace and quiet, again 'mid the crash of "heaven's artillery" and the upheaving surface of our puny sphere. Yet her work is in full accord with her own laws—laid down a long, unknowable time ago. These she never revokes nor deviates from to gratify some jealous or egotistical whim, or hatred, as the God of the bible is said to do.

Some say that animals, insects and plants, dangerous to the happiness and even to the existence of man are allowed to thrive; that because hurricanes, strokes of lightning and kindred mishaps, are allowed to occur, the universe is run on a go-as-you-please plan. Such is not the case. To accept that theory we must admit the accuracy of the christians contention that the rest of the universe was created to serve as a lightning-bug for the speck of dirt we live upon, and the whole for the benefit of man. What is man when compared to all creation? When a shaft of lightning strikes down a mouse, what matters it to Nature that a man was not killed instead? Nothing. Both human and rodent are but atoms primarily evolved from earth and air, and upon death to be restored to the primal elements of earthly life and motion.

And now, what is Nature? Of this power we know but little. We know that she runs by fixed laws that never change, as changes the God of the bible—when ever the minds of the god-worshippers change.

I am prone to the belief that the basic element of the earth is the fundamental element of the universe, and of nature herself. And that element is electrical phenomena.—F. A. C. in Telegraphers Advocate.

### A Defense.

In No. 40 of The Firebrand Clinton Loveridge criticises Moses Harman, the editor of Lucifer, in what seems to me a most unkind spirit, and tries to make him out a little better than an imbecile. He also gives a little sneering fling at women in a general way, by assuming that Moses' article will please them, while not acceptable to men, nor to his (Clintons') ideal "new woman."

The gist of the matter seems to be (judging from a former issue of The Firebrand), that Moses for some reason failed to publish an article of Clinton's in which he (no doubt severely) criticised Moses' report of a Spiritualist meeting. And Clinton, it would appear actuated by a petty malice unbecoming a professed liberal, undertakes to show Moses up as a weak, incompetent person, ignoring the years of service he has devoted to a cause that should be dear to the heart of every true liberal.

Now what of it, if Moses is a Spiritualist, and I am not? Or Loveridge is not? I certainly am not. Yet I concede his right to differ from me. Personally I much prefer to have Lucifer's space occupied with the discussion of subjects we can all understand.

But I should not consider myself justified in harshly criticising an occasional divergence from my favorite line of work, especially as many of Lucifer's readers are Spiritualists and enjoy that sort of reading. True liberalism, it seems to me, demands more toleration, less fierce denunciation or sarcastic belittling of others, and more brotherly love.

It is scarcely probable that the "new woman" will talk exactly as Moses thinks. But yet there are many good suggestions in that same article. No, Moses is not without several "good examples" in liking his own article. Mr. Loveridge evidently likes his! We all are apt to like our own. And why not? If we give our best efforts, and say what we really mean, of course we like our articles. But let us try to be just. Let us criticize ideas more than persons. And if we can do it kindly, if we are not so acid in our natures that friendly criticism is impossible, let us refrain from unnecessary harshness. ELSIE COLE WILCOX.

### The Outlook for Propaganda.

Now that the election is over and the wild excitement attending it has subsided, it is evident that conditions are favorable for propaganda. That the "good times", promised by the republicans, cannot come is a fact that does not need any discussing.

Propagandists can prophecy hard conditions, intimidation and violent suppression of all efforts on the part of the workers to better their condition without any fear of prophesying falsely. They can point out the means used in the late elections to coerce voters into doing their masters will, and ask those who claim that more money is needed why they wait for years and years to get a little more money coined, when by voluntary association they can dispense with the need of legal tender, except for: taxpaying, and destroy the power of the banks, which they decried so loudly, simply by refusing to use their money. For them to say that they want a money that is good all over the United States is very much like the other fellow saying that he wants a money that is good all over the world. If they really want more in circulation let them put it in circulation by issuing such form of circulating medium as their Association may deem most expedient.

Voluntary association for productive purposes, social purposes, education or amusement can be encouraged, and the fraternal spirit alone can be depended on to bring many of the essentials as well as the luxuries and enjoyments of life in the conditions which are as sure to enthrall us as day follows night. Comrade Bodendyke's Club House plan, Comrade Washburn's Co-operative Exchange, the Labor Exchange, Co-operative Educational Societies, Comunal Farms, workshops and kitchens, and other forms of mutual help can well be encouraged and will in all probability be tried more and more.

There is another side to the question which must not be overlooked. The general government will become more and more openly the ally and defender of capitalistic greed and domination and it will be much easier to point out this fact so that it can be seen in all its ugliness than has previously. Conflicts between employer and employee will surely occur, and the workmen will find that Bismark's theory of blood and iron is the most effective method of dealing with malcontents that is in full swing. This will show the worker that they can look to the government for nothing but suppression, imprisonment and execution, that it has become openly what it has long been secretly—their greatest enemy.

Thus it appears that the outlook for propaganda is good, and let us hope that all propagandists will take courage and work with a vigor proportionate to the opportunities. Sow the seed and time will surely show the result. Haste and anxiety for immediate results, should be avoided. Mushrooms grow in a night but

die in a day. Let us have a permanent growth even though it be slower.  
H. ADDIS.

### The Old, Old Story.

AN Anthropoid once asked a Crow  
(Some ninety thousand years ago)  
To seek the Fates and let him know  
When times would mend, and so and so.  
The answer came, (the bird was slow)  
"For four years more your cake is dough."

The Anthropoid has lost his tail  
But wags instead a dinner-pail  
And Uncle Sam now brings the mail,  
Great printed sheets that fold a tale  
Of high old time, plus cake and ale.  
In four years more, cock sure, no fail.  
(A grey-haired yarn, but nowise frail.)

The Crow is dead,—the Fates are dumb,  
No hearse was theirs,—no life or drum,  
No funeral pyre,—no wake, (no rum)  
What odds, while anthropoids still hum  
Of luck to lend and time to bum,  
In four years more, or so, to come.

SAM FONOGRAF.

### Wrong Brand of Socialism.

In a recent issue of the Coming Nation appear several remarkable assertions by "Pilgrim". He starts out with this premise:

"Socialism is but a name for government ownership, simply that and nothing more."

I deny that, flatly: Ideal Socialism will be a Socialism wholly without government as the term is here used. No government, no government ownership. Then comes this:

"The best of everything you have is Socialistic. The government is Socialistic, the army Socialistic, the navy Socialistic, the weather bureau Socialistic, the police Socialistic, the wagon roads Socialistic, the fire department Socialistic, the rivers Socialistic."

That's a "hot potato," sure. "The best of every thing we have—government, army, navy, courts, police." Why didn't our Socialist friend add the "church," then he would have given a full list of the worst of everything we have. I'm not quite sure we have 'em; I think the other fellow has 'em, and we carry 'em on our backs for him. And the rivers, has the other fellow got them too? Not exactly, but he has something mighty close to that.

My friend then says that without Socialism if we wanted to use the rivers we could pay rental on it.

We could, if we were foolish enough. But without government who could collect the rent?

How does it work now under our Socialism?  
I'll tell you briefly: In New York the use of the North and East rivers is free—barring a few licence fees, etc., but to do business on them you must have a landing place—wharfrage. New York City owns some of it. Can you get it free? Not by several thousand dollars a year. Is that the kind of liberty he wants?

Then he says without his Socialism we could pay toll on every few miles of ill-kept road. Again, I say we could, but we wouldn't have to. In many parts of his Socialistic country men are now-compelled to pay toll on roads—or keep off of them, or go to jail, or fight.

F. A. COWEL.

Ruskin, Tenn.

### Note and Comment.

THE Bohemian Group "Neodvisla Mezinaradni Omladina" of Chicago, informs us that they will send a delegate to the Anarchist convention to be held in New York City, Jan. 1st, 97.

ALL our friends who have been selling tickets for our raffle, will take notice that the drawing will occur December, 15th, and we would like to have all returns up to that time. The unsold tickets they will kindly return or inform us what numbers are not sold.

MANY of our readers are anxious to know what we are doing in the line of propaganda in our city, and why we don't say anything about it in The Firebrand. The fact is that we are doing very little propaganda in Portland on account of lack of time. We advocate Anarchism whenever we happen to meet a man that is interested in the social question; we also hunt for new subscribers when opportunity presents itself, but we have not a group out here, nor can we be in all the meetings we would like to attend. The Firebrand and the rustling for substi-

ence keeps us busy all the time. Comrade Addis makes once in a while a little tour in the interest of cause, and that is all we have been able to do so far.

OUR friend Otto Wichers von Gogh writes us that he is going to open an Independent Theatre (Freie Bühne) in the city of Chicago. The first play "Marriage" ("Die Ehe") will be given December, 6th, in Shoenhofers Hall, corner Milwaukee and Ashland Avenues. The next play will be "Death of Danton"

which never has been given on the stage heretofore. We hope all comrades in Chicago will assist von Gogh to make this worthy enterprise a success.

THERE are many letters that ought to be answered, many orders for pamphlets which should have been sent, but circumstances prevented us from doing so and the parties concerned will excuse us for the delay and have a little patience. A. J. Pope, Mary, the children and myself were alone at The Firebrand, and besides that we were moving to our new place called Garden Home, and so we have been kept busy day and night, so to say, to get out the paper on time. And for these reasons there are in the last issues more typographical errors than usual. In last weeks issue, for instance, in the poem on the first page the last line is an error that spoils the sentence. Instead of "As five stars" it should be read "As fixed stars," etc.

A. I.

### The Result of Statescraft.

TUESDAY, November, 10., a sad disaster took place in Tacoma, the reason for which the great "daily liars" would not publish, and therefore we apply to The Firebrand to unveil the truth.

Tucker, an honest laboring man, a paper-hanger by occupation, was well known and liked by several local workmen, as to his good moral and mental standing in society. He was a hard workingman and struggling for his daily bread; he faced slavery and starvation as any one of us, living in a poor shak on Jefferson Ave.

Through some business transaction, probably work done, transfer of real estate, or disposal of personal property, Dr. Wintermute owed Tucker some money since quite a while.

Dr. Wintermute was one of the "leading citizens" among the local snobocracy. In 1887 he was appointed one of the members of the board of regents of the State Medical Society. He was a Past Chancellor in the order of the Knights of Pythias; wore fine clothes, dwelt in a comfortable house and ate at a tasty served table in company with his gentle wife. But his peculiarity was not to pay any debts, provided he could avoid it by some hook or crook; a regular parasite on the back of the social body.

Through the daily experiences in matters referred to, Tucker knew that it was useless to apply to another lot of parasites for justice, or to bring Wintermute to terms by law, and so he resolved to take the law in his own hands and settle the matter individually.

Tuesday morning he met the doctor and a 10 minutes long altercation took place. One of Tucker's friends heard him ask the doctor for at least two dollars, as he had nothing to eat, but the doctor refused the request. Tucker, then, drew a revolver out of his pocket and gave him a bullet for exchange, after which the doctor said that he was shot through his body and after making a few steps towards a store he dropped on the sidewalk fatally wounded. Tucker watched his man until he was sure of the efficiency of his shot and as soon as he was satisfied, he deliberately raised his hand and blew out his own brains.

It is useless now for me to reason with Dr. Wintermute about our "lovely" organization of human society. He paid for his experience with his own life, which should be an example for the rest of the advocates of our boasted institutions.

The tyranny of our laws and customs are insupportable on account of our arrogant hypocrisy; you can not see—you have to feel it with a deadly wound, the iniquity of our pretenses about "superior abilities" and the "survival of the fittest."

Now you silkstocking, gentry, I want to make you a proposition how you can save your own life and in the same time become a friend of mine.

Call around to our meetings; investigate the essence of an anarchistic society, which shall make friends out of enemies, in giving up your vanity and desire to rule

and to exploit the common people. Give up your schemes and speculations and start to drill into a "productive labor" which is the only regenerator of a free society.

Tucker made you understand that you cannot humbug the people all the time. If you cannot get wise by honest reflections about the times, we will have to use revolver injections to suit the times.

A. KLEMENCIC.

### Clippings and Comments.

"I AM persuaded that until property is taken away there can be no equitable or just distribution of things, nor can the world be happily governed; for so long as that is maintained the greatest and the far best part of mankind will be still oppressed with a load of cares and anxieties."—[Sir Thomas More.

"HITHERTO it is questionable if all the mechanical inventions yet made have lightened the day's toil of any human being. They enabled a greater population to live the same life of drudgery and imprisonment, and an increased number of manufacturers and others to make large fortunes."—[J. S. Miller.

HENRY ADDIS writes to the "Firebrand" that he was once in favor of taxing church property, but that he is now opposed to all taxation, and cannot logically favor extending taxation to property now exempt. Mr. Addis seems to attach more importance to "logic" than to justice. If he had been bitten by a rattlesnake would he object to taking whiskey because he is a teetotaler?—[Truth-Seeker.

The abgve is a sample of Truth-Seeker's wisdom. If ye editor can show how an illogical act can be a just one, how anything can be "just" and illogical at the same time, I would be pleased to see him do it. If it can be shown that compulsory taxation is just, then logically all property receiving protection from the beneficiaries of said taxation might be called on to pay its proportion of such tax. But I deny the justness of any and all compulsory taxation and that of necessity includes church property.

H. A.

IF COMMUNISM and Collectivism are superior to present conditions in point of economy, communistic and socialistic experiments should succeed. But they fail. Even those Communities that have been successful in point of material comfort, are unendurable otherwise, ultimately dissolve. I would rather be a scissors grinder or ragpicker than live in a Shaker Community or in the Amarna Community out here in Iowa County, Iowa. Material comfort is a good thing—but not without the sovereignty of the individual. Impossible in any Collectivist or Communist scheme that I have ever seen elaborated even on paper. Anarchist Communism? That ends with the word. Can a thing exist and not exist at the same time? No! that is an absurdity—just as Anarchist Communism is.

Quite a while ago I asked a comrade why he did not discuss Anarchism with so-called "Individualists." "Why," he said, "you might just as well argue with a telegraph post." Now, since I have seen the picture of the editor of the Age of Thought and it don't look exactly like a telegraph post, I will make a few remarks. Communism, my dear hyper-philosopher, has never been tried, as far as history gives us any records, consequently it has never been a failure and you simply are talking nonsense. Do you really think, Mr. Fulton, that nearly a hundred periodicals, which represent Anarchist-Communism, don't know what they are advocating and that none of the advocates of Communism are aware of the essentials of a condition of freedom? Or have you and Benjamin Tucker monopolized all wisdom? If you are anxious to fight Collectivism or State Socialism, don't call it Communism, or else your intelligent readers will look for the long ears on your picture with which mules are decorated. If you insist calling a certain social scheme Communism (which is nothing else than State Socialism in miniature), simply because it has been and is still called so by people that are ignorant of the essentials of Communism—freedom, why not say that Anarchism means confusion as Webster and other upholders of government define it?

A. I.

UNDER the rule of property, the flowers of industry are woven into none but funeral wreaths. The laborer digs his own grave.—[Proudhon.

### Chips.

As LONG as you recognize the ballot you will be pained to recognize the bullet in consequence.

IT is impossible to prevent a conflict when you express your desires at the ballot-box against the desire of some one else at the same place, unless one submits to the other. Minority submits to majority.

OUR present commercialistic-politician and political commercialism prohibit a citizen from doing that which benefits him and hurts nobody.

GOVERNMENTAL interference makes me dependent upon the action taken by my fellow citizens.

GOVERNMENT forces me, the governed to wait until somebody takes on my behalf; it demands of me to pray to a somebody to take action on my behalf and this somebody, as a matter of course, will take no action on my behalf unless it is also his behalf.

BETWEEN the half billion silver monopoly backing up Bryan and the half of the earth owning gold monopoly backing up Mc Kinley, the producers of all the wealth stand a good chance of amounting to nothing more than a millers object, being dust.

IT is a capitalistic see-saw that, if you tend to your business, business will tend to you! Don't you think this an equally good maxim for reformers, that if you tend to the economic education of your fellow workmen, then your fellow worker will tend to you?

HOLD on Mr. criticus, I see your smile while ridiculing the reformer; but that only proves that your education has been neglected.

THERE is nothing so ridiculous as a free-born citizen bragging about his choice at the ballot-box, when he is obliged to work for somebody else for a market price, with somebody else's tools, at somebody else's behest. BODENDYKE.

### Correspondence.

#### IN MEMORIAM.—

At the 11th of November Celebration in Chicago, the speakers S. Oliver, Mrs. Parsons and John Most were well received. All the speeches were of an educational tendency, well understood by the large audience and well applauded; the hall being well filled. Music, singing, speaking and a recitation in German filled up the program from 8.45 till 11.45.

Comrade Oliver spoke well, giving also the definition of Anarchy, taken from Vol. 10 of the Americanized Encyclopedia Britannica.

Mrs. Parsons spoke so well, that the police, present in a large number, grabbed her by the arm and led her off the stage. She depicted the scene at the hanging, contrasting the nervousness of the hangman and his associates, with the unfaltering nervousness of the victims.

Being forbidden at the last years demonstration at the same place to mention the names of tools, Gary, Grinnell, Schaak and Bonfield, she was this year, by daring to mention these men, hustled off the stage, under protest, from the audience. But the people soon quieted down, as every one recognized the fact, that the result of this provocation might be the slaughtering of every one in the hall. She was not arrested.

John Most spoke in a very satirical way about the authorities provoking most of the applause, and leaving the stage unmolested by the tugs of law.

And right here I wish to say that, as long as our German friends insist upon using our mother tongue in propaganda work to any extent, they will amount to nothing, as the authority, here, as well as in England, do not consider it worth while to interfere.

When the proceeding are carried on in the language of the country at the time then the authorities become interested. BODENDYKE.

#### A PLEASING RESPONSE.

I HAVE just received a few sample copies of your paper. For five years past I have been a student of Philosophical Anarchism, that is to say ever since I came to the United States in 1891. I am a Swede by birth, and I spent my last two years in my mother country as an advocate of Socialism (not Party or State Socialism). At last I had to leave my country in order

to escape several years imprisonment, for advocating passive resistance against King and government laws of the country. I have also spent two different terms in states prisons in Sweden for the same offence.

On my journey from Sweden to the United States I stopped in Copenhagen, Denmark, one month and in London, England, three months. In both these places and especially in London I got acquainted with the anarchistic ideas. I had the pleasure of meeting Kropotkin, Louise Michel, Malatesta, Frolic, Gunderson, and many others, all well known pioneers of personal Freedom. Not being able to speak or read the English language at that time, I could do but little more than make their acquaintance.

Since I came here I have (to my horror) met but few people with such advanced ideas as ours. I have spent five years in Minneapolis, Minn., but since I could not get any opportunity to earn a living for myself and family any longer, I had to go, and I went in the wild woods of Minnesota to battle with nature, like so many others for support.

I am not a Communist, I am an Individualist, but since The Firebrand freely discusses this question, as well as all others relating to personal liberty, I will be glad to have you send The Firebrand. I am sorry to say that I am not able to send you the small sum of 50c. just now, but it will come later on. My heartyest and most sincere wish is that The Firebrand may live, burn, and sparkle, lighting the way to liberty for all. O. P. VICTORIAN.

Hillman, Minn.

The fact that we print this letter, is evidence enough to show that we were very much pleased with such a response for sample copies. But you puzzle me; at least you don't seem to be quite clear. First you name several of your acquaintances in London, "all well known pioneers of personal liberty," as you say yourself. Now those men are all professed Communists. What, else then, do you mean by "Individualism" if not "personal liberty"?

We claim that Communism (or Anarchist-Communism as it is called, in order to distinguish it from so-called Communism of old, but which was nothing but State Socialism), establishes a condition of individual liberty. The so-called "Individualists" might be forerunners of Anarchism, but so far they are only in the A B C in their conception of a condition of freedom, and very seldom know what they are talking about, as shown when they try to describe a free society. A. I.

### The Letter Box.

C. Pf., Chicago, Ill.—Money for tickets and sncriptions received. We are really sorry that you did not get the pamphlets on time, but they were sent off the very day we got your order.

A. McD. Wolf Creek, Mont.—Many thanks. We intend to enlarge The Firebrand to 8 pages with the first of Vol. III. Friend Addis is in Spokane at present, but we hope he will be back soon, as we are in need of his help very much.

O. F., San Jose, Cal.—Don't worry yourself about the payment as long as you are out of work. We had a notice in The Firebrand in regard to Louise Michell and Gori. They might come soon.

E. A., Chicago, Ill.—Your pleasant letter about the 11th November celebration came a little late to be used for the present issue. We hope you will succeed in your efforts to spread Anarchism in the Unions. The desired instructions of mounting birds will be sent.

### Receipts.

Debating Club No. 1, Chicago, \$1.00. McDonald, \$2.00. Masur, \$1.20. Rudash, Loydridge, Wenzel, each \$1.10. Bauer, Reisinger, each 70c. Schenk, Washack, Hudson, Granda, Healey, Buch, Pfnetzer, each 50c. Shihku, 40c. Brown, Austin, Miss Hourwich, Frenzel, each 25c. McCann, 10.

### Sample Copies.

We send out each week large numbers of sample copies, and for this purpose we ask friends to send names of persons likely to be interested. The receipt for sample copy has no other significance than the hope of interesting you and securing your assistance in the work. The subscription price is nominally fifty cents a year, though in reality it is voluntary, for many friends pay more than the subscription price, and we send it to all who desire it, even if they feel able to pay only a few cents or nothing at all. If you receive the paper without having ordered it, do not hesitate to accept and read it, as no bills are ever sent out.

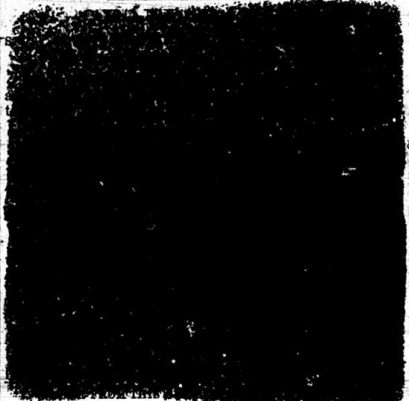
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The following named persons will receive and receipt for subscriptions for The Firebrand.  
Chicago, Ill.—Charles L. Bodendyke, 150 Milwaukee Avenue.  
C. Pfnetzer, 280 Taylor Street.  
New York City.—J. Rudash, 60 Livingston Street.  
Buffalo, N. Y.—L. Lang, 26 Grand Street.  
Philadelphia, Pa.—L. Borwick, 731 Flower Street.  
Baltimore, Md.—B. Morritt, 141 East Lombard Street.  
London, Eng.—Tom Reeco, 19 Ifield Road, Fulham Road, Sw.

### Taxidermy.

TO THE FRIENDS OF THE FIREBRAND.—For the benefit of this paper, I will send instructions for mounting and preserving any sized bird, from a Hummer to an eagle, without skinning, to any one sending twenty-five cents to The Firebrand and a self-addressed, stamped envelope to me.

P. S.—After receiving it, if your conscience troubles you for receiving so much for so little you can permit something to sender. Address, ED GORE, Warren, Minn.



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Independent Theatre (Freie Bühne), will be opened in Schoenhofers Hall, Cor. Milwaukee and Ashland Avenues, Chicago, Ill. Details will be given by Otto Wichers von Gogh, 38 Dear St.

Belinckle Listy is an eight page Anarchist weekly paper, published in the Bohemian language at New York City, 265 Ave. B by the International Workingmen Association of America. Send for sample copy.

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