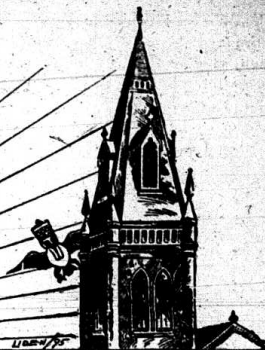
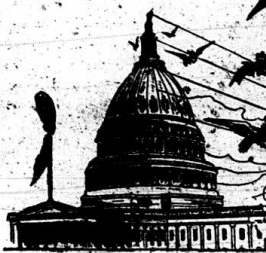


# The Firebrand

OF THE CONQUEST 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.

VOL. II.

PORTLAND, OREGON, SUNDAY, NOVEMBER 29, 1896.

No. 43

## THE FIREBRAND

Published Weekly. Communicate in any of the European languages,  
**50 CENTS A YEAR.**

Address all Communications and make all Money Orders payable to The Firebrand, P. O. Box 417, Portland, Or.

Admitted as second-class matter at the Portland, Or., postoffice

**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 Ballad of Splendid Silence.

FERENZ RENYI. HUNGARY, 1848.

This is the story of Renyi:  
And when you have heard it through,  
Pray God he send no trial like his  
To try the faith of you.

And if his doom be upon you,  
Then may God grant you this:  
To fight as good a fight as he,  
And win a crown like his.

He was strong and handsome and happy,  
Beloved and loving and young,  
With eyes that men set their trust in,  
And the fire of his soul on his tongue.

He loved the spirit of Freedom,  
He hated his country's wrongs,  
He told the patriot's stories,  
He sang the patriot's songs.

With mother and sister and sweetheart  
His safe glad days went by,  
Till Hungary called on her children  
To arm—to fight—and to die.

"Good bye to mother and sister,  
Good bye to my sweet sweetheart;  
I fight for you, you pray for me—  
We shall not be apart."

The women prayed in the sunrise,  
They prayed when the sky grew dim;  
His mother and sister prayed for the cause,  
His sweetheart prayed for him.

For mother and sister and sweetheart,  
But most for the true and the right,  
He low laid down his own life's hopes,  
And led his men to fight.

Skirmishing, scouting, and spying,  
Night-watch, attack, and defeat;  
The resolute desperate fighting,  
The hopeless, reluctant retreat.

Ruin and death and disaster,  
Capture and loss and despair;  
And half of his regiment hidden,  
And only this man new where.

Prisoner, fast bound, sore wounded  
They brought him roughly along,  
With his body as bruised and broken,  
As his soul was steadfast and strong.

Before the Austrian general:  
"Where are your men?" he heard,  
He looked black Death in its ugly face,  
And answered never a word.

"Where is your regiment hidden?  
Speak! you are pardoned straight.  
No? We can find dumb dogs their tongues,  
You rebel reprobate!"

They dragged his mother and sister  
Into the open hall;  
"Give up your men—if these women  
Are dear to your heart at all!"

He turned his eyes on his sister  
And spoke to her silently;  
She answered his silence with speaking,  
And straight from the heart spoke she:

"If you betray your country,  
You spit on your father's name:  
And what is Life, without honor,  
And what is Death, without shame?"

He looked at the mother who bore him,  
And her smile was splendid to see;  
He hid his face with a bitter cry,  
But never a word said he.

"Son of my body, be silent!  
My days at the best are few,  
And I shall know how to give them,  
Son of my heart, for you!"

He shuddered, set teeth, kept silence.  
Without a reproach or cry  
The women were slain before him,  
And he stood and he saw them die.

Then they brought his lovely beloved,  
Desire of his heart and eyes,  
"Say where your men are hidden,  
Or say that your sweetheart dies."

She flung her arms about him,  
She laid her lips to his cheek.  
"Speak, for my sake who loves you;  
Love, for our love's sake speak!"

His eyes are burning and shining  
With the fire of immortal disgrace:  
Christ! walk with him in the furnace,  
And strengthen his soul for a space.

Long he looked at his sweetheart,  
And his eyes grew tender and wet;  
Long he held her closely,  
His lips to her lips were set.

"See, I am young, I love you!  
I am not ready to die!  
One word makes us happy for ever  
Together, you and I."

Her arms 'round his neck were clinging,  
Her lips his cold lips caressed;  
He suddenly flung her from him  
And folded his arms on his breast.

She wept, she shrieked, she struggled,  
She cursed him in God's name,  
For the woe of her early dying,  
And for that dying's shame.

And still he stood, and his silence  
Like fire was burning him through.  
Then the muskets spoke once and were silent,  
And she was silent too.

They turned to torture him further,  
If further might be: in vain!  
He had held his peace in that three-fold hell,  
And he never spoke again.

The end of the uttermost anguish  
The soul of the man could bear  
Was the madhouse where tyrants bury  
The broken shells of despair.

\* \* \* \* \*  
By the heaven renounced in her service,  
By the hell thrice braved for her sake,  
By the years of madness and silence,  
By the heart that her enemies break.

By the sweet hopes wrecked and ruined,  
By the years of too-living death,  
By the passionate self-devotion,  
And the absolute perfect faith.

By the thousands who know such anguish,  
And win such divine renown,  
Who have borne them bravely in battle  
And won the conquerors crown.

By the torments her children have suffered,  
By the lives that her martyrs will give,  
By the deaths men have died at her altars,  
By these shall our Liberty live!

In the silence of tears—in the memory  
Of a wrong we some day will repay,  
Live the brothers who died in all ages,  
For the Freedom we live for today!  
—E. NESBITT, in Freedom, (London.)

There never yet was a great wrong or a great abuse  
but what objected to investigation and discussion.—  
Altgeld.

### Free Communism.

MY PERSONAL VIEWS OF THE PRINCIPLE.

By WILLIAM HOLMES.

I WANT to state my ideas about Anarchist or Free Communism; what it is; what it contemplates; how it is to come about, and why I think it is simpler yet more philosophical, more scientific and more equitable than Anarchist or Free Commercialism (better known as Tucker Anarchism), which advocates the mutual bank, competition, private property, and occupancy and use of land; which insists that natural rights cannot exist; that there can be no rights except such as are acquired by contract, and that in the absence of contract might is the only right.

While this article is not intended as a challenge to my Free Commercialist friends, and while I have no particular desire at this time to enter into a controversy with anyone as to the relative excellence of one school over another, I yet recognize the possibility of it being criticized and assailed by those who do not accept my premises or conclusions. I may or may not reply to such critics and assailants. I can promise nothing except this: if it is made clear to me that any of my statements or arguments are wrong or misleading I will willingly make amends and correct the errors.

In order that there may be no misunderstanding, and to clear away all possible grounds of contention as to matters having little or no bearing upon the main question, I deem it best to make certain explanatory statements as to my use of terms, and insistence upon certain formulas.

It will be noticed that I use the first personal pronoun singular. I do this because I wish it distinctly understood that it is my views I am stating, and that I propose to be held responsible alone for my own views. This is an elucidation of my principles and my ideas. That others may and do believe identically the same, or whether there is or is not a school of economics teaching the same ideas, is not to the purpose here, and smart critics must not overhaul my arguments with statements that the Communists claim so and so, or that the Anarchist-Communists are illogical because Holmes says so and so.

In this article I shall also use the terms Free Communist, Free Commercialist, in preference to Anarchist-Communist and Anarchist-Individualist; partly because it will save labor, partly to avoid possible tautology, and partly because the presence of the word "Individualist" in one term and its absence in the other conveys the impression that Free Communists are not Individualists, which I maintain is far from the truth. I have already defined Free Commercialism, so that if readers misconstrue the term they alone are responsible. Farther on I shall also define Free Communism. If any one objects to these definitions they must remember that they are mine, and I alone should be held responsible for them.

This, it will be noticed, is an explanation of principles and doctrine and cannot be answered by an account of the doings or sayings of individuals.

It makes not the slightest difference, in the discussion, whether Beclus is an authoritarian or not; it matters not what Kropotkin wrote several years ago; Morris's or Koch's opinion on the question of private property cuts no figure here. Prospective critics should remember this; and not waste valuable space (and their own time) in a long dissertation upon the alleged inconsistencies of other so-called Free Communists.

If this article was intended as the opening argument in an extended controversy (which it isn't) I should find it difficult to discuss Free Communism with persons who either from ignorance or deliberate maliciousness deny the term, (Tucker) or the school to which it applies (Tandy and Gilmore) misrepresent its teachings and those who are its adherents (Cohn and Fulton). The first named has declared, in his paper, Liberty, that the term Anarchist-(Free) Communist is as absurd and as impossible as a white-black man or a square circle.

Tandy in Age of Thought has said "I am not aware that there is a school of libertarians calling themselves Anarchist-Communists. I know of a cult of State Socialists who have degraded Anarchism by joining its name with Communism. I do most emphatically refuse to recognize them as Anarchists," while Gilmore in the same paper declared "there is no such article as Anarchist-Communism and that the real issue is between Anarchism and Communism." Cohn asserts that "the Anarchist-Communists talk State Socialist economics and Individualist politics;" and Fulton has designated Free Communism as "a philosophy of sentiment and emotion not of facts and reason." I repeat, that to discuss the merits, or economic bearing of Free Communism with persons maintaining such prejudices, persons who either deny it as a philosophy altogether, or wilfully or ignorantly misrepresent and ridicule its teachings, would be an exceedingly difficult and perhaps most unprofitable undertaking. But as this article is intended as an explanation of what I consider to be the principles, methods and aims of Free Communism as a recognized factor or element in social economies, not as a description of a philosophy begging for recognition, I shall insist that my critics shall so consider it.

And now, the ground being cleared for unobstructed consideration of our subject, the inquiry naturally arises: What is Free Communism?

In a general sense, after much thought I can conceive of no better definition than that given in my "Bases of Anarchy," which is: "The doctrine of the abolition of the State, and that all the affairs of men should be managed by voluntary associations." In a more particular sense I would define it as the doctrine of the abolition of monopoly and special privileges, in the absence of which not only rent, interest, profit and compulsory taxation would disappear, but price and value (exchange value) which depend on monopoly, would vanish also, leaving Communism the highest utility. I am aware that this definition is open to objections, but these, I believe can only refer to its phraseology and perhaps incompleteness; not to any incorrect statement or fundamental error. I maintain this with the full knowledge that our Free Commercialist friends will decidedly disagree with the statement that in the absence of monopoly, price and value would disappear. For them to admit that would be to admit the whole case. Nevertheless I hope to make good my contention, and convince at least all unbiased fair minded people that such a result would follow.

But in order that there may be a perfect understanding, and to narrow the subject down to its fundamental terms, I shall assume that the intelligent reader will admit that freedom from all forms of monopoly would put a stop to the exploitation of labor through rent, interest, profit and taxes. This is a point upon which all libertarians will, I think agree, and it will therefore not be necessary for me to use time and space in explaining how the achievement of liberty would rid us of these incubuses.

The inquiry then narrows down to the dual question: do price and value rest upon monopoly, and

with the achievement of freedom would they tend to disappear? In the absence of monopoly, prices of commodities would be determined by supply and demand. Monopoly enhances price by restricting supply, and defeats natural consumption by curtailing the purchasing power and the exchanging facilities of the people. Abolish monopoly, and the prices of all commodities would at once be reduced to but more than that, they would always remain so, falling as the productive effort became less and less, no matter by what means—under freedom—the cheapening of production might be brought about. Even under the present system we find this tendency. The production of matches, pins and toothpicks has become so simplified, and the cost so reduced, that a dozen of each of these articles has no value whatsoever. Under freedom—and remember, freedom, in the economic sense means free production, whatever may be said against bars to free consumption—the cost of producing the ordinary necessities of life might and probably would be reduced to such a minimum that their price and value would soon disappear in like manner.

Let me again state the proposition, with all the elaboration that, considered as a mere proposition, the nature of the case seems to demand. My excuse for repetition and apparent prolixity is the necessity of absolute thoroughness and proper understanding of my arguments. Price and value rest upon monopoly; with the abolition of monopoly and the consequent establishment of the cost principle, price and value will tend to disappear. As men seek to gratify their needs with the least possible exertion (which I think is about tantamount to saying that progress moves along the line of least resistance) they will very soon wish to get along without banks, credit associations and all the concomitants of a purely commercial system: individual enterprise of all or nearly all kinds will give place to co-operative effort, as the latter will be found to entail less labor, to be more economical, and to produce greater results. Competition, then, being no longer necessary or advantageous, will cease; production being free, and its power being enormously multiplied, free consumption will become more and more general, and Free Communism will be found the highest utility.

There are two ways of showing that Free Communism will legitimately result from the absence of monopoly. Let us suppose that the arguments adduced by our Free Commercialist friends as to the conditions to result from the achievement of liberty are correct. That is to say, let us suppose that in the absence of privilege conferred by government the business of banking was made free; that the resulting competition would abolish interest, profit and house rent; that capital could thus be readily obtained; that business would be enormously increased and a hitherto unheard of demand for labor thus created. Let us suppose that labor will then receive its just wage—its entire product. Here, according to the Free Commercialists argument we observe:

First. Free, or practically free capital. Anybody can obtain it; the owners of property by mortgaging their possessions; industrious and honest people who do not own property by mortgaging their credit.

Second. Labor will receive its natural wage—its entire product. The laborer, then, will be actually independent. He will not work for another unless he receives more than he could earn by working for himself. Instead of, as now, a hundred laborers competing for a single job we will have the phenomenon of many would-be employers competing for the services of a single laborer.

It follows, then, that production must increase enormously. As the producer prospers by receiving big wages or large returns for capital invested, he can, and probably will command more and more capital, and thus enhance the general productive power and further augment production itself. Again, the establishment of industry upon a normal basis will greatly swell the ranks of actual producers and co-operative enterprise, which would admit of the nicest division of labor and the use of most approved appliances, will again multiply the productive capacity of society a hundred fold. This fact of immense augmentation of production being admitted—and surely no one will have the hardihood to

dispute it—it must be admitted also that the cost of production will be enormously and constantly decreased, that price and value will continually tend to diminish in like ratio, and that there can be no cessation to this process until both finally disappear. Here, then, logically following out the line of argument supported by the Free Commercialists, we have the very conditions which they deny and Free Communist affirm: disappearance of price and value as material economic factors in a state of freedom.

But it may be said that consumption will also be vastly increased, and in truth it will; but a condition of free society in which the capacity for consumption would keep pace with the capacity for production is to me unthinkable. And this brings me to a consideration of another view of the subject under discussion.

(To be continued.)

### About the Convention.

No definite information can yet be given about the proposed convention for the 1st of January. We have sent out letters of inquiry to comrades throughout the country and have received some encouraging answers. Many have not yet answered, and it would be desirable that they should do so as soon as possible. A meeting was held in New York for the purpose of discussing the advisability of a General Convention, but we have not yet heard the result. Much will depend upon the conclusion arrived at at this meeting, in fact the committee feels disposed to leave it all to the collective will of the New York comrades. As soon as we learn the opinion reached at this meeting we will at once announce through The Firebrand, which we hope will be in a few days, and so there will be ample time for all to get ready and send delegates, should the decision be favorable.

Opposition has come from where it has been expected, and the reason is as we have presupposed, i. e. the amount of money that would necessarily be expended. It is stated that important questions could be discussed through the papers. This is a tacit avowal that there are no important questions to be discussed, since we see very few of them in the papers. However, we can not discuss this subject here, as our present object is to furnish information concerning the Convention.

All wishing to give us information or advice can do so through The Firebrand, or by writing to us.

THE COMMITTEE.

Address: Flora Smirnov,  
286 Worcester St., New Haven, Conn.

### Note and Comment.

Now is the time for the workmen to join the militia. Mark Hanna will soon be dictator and the workmen's militia will in all probability be called out to suppress striking workmen. That will be nice, won't it? A spectacle more edifying than elegant.

COMRADE MORWITZ writes us from Baltimore that Emma Goldman spoke there on the 11th, 13th and 15th of this month, and the collections amounted to \$22.70; expenses \$9.70; \$8.00 were sent to Gordon, leaving \$5.00 cash on hand. All of this is for the Berkman rescue fund.

It is amusing to hear men, who loudly proclaim themselves anti-monopolists, calling for government monopoly of railroads, telegraphs, telephones, the issue of money and so on. Without the aid of the government railroads, telegraphs, telephones and money, monopolies could not exist.

We are informed that many Anarchists got excited in the last election and thus swelled the total vote. If all professed Anarchists would abstain from voting the falling off of the total vote would, I am inclined to think be sufficient to alarm the politicians. It is a consummation devoutly to be wished for.

There are organizations which were started for the purpose of educating and helping the wage earners and farmers. They can now see how useless political action is, and now is the time for them to turn their attention to the economic struggle. On this ground they can combat the oppression far more effectively.

GENERAL MILES wants the army increased, and says it will not be a menace to the wage workers, but he knows he lies. Armies have always been maintained



"to preserve the peace and security of the nation" while legalized robbers plundered the producers, and will never be maintained for any other purpose.

"When the railroads were on strike three-fourths of the people sympathized with them," I heard a Bryanite say the other day, "but damn them; they voted for McKinley, and if they strike again I'll join the militia myself to kill them." Thus you see, workmen, what you may expect. If Bryan had been elected the McKinleyites would have talked the same. Yet we are told that all men are free to vote as they please.

For the last two elections, covering a period of six years, the falling off of the votes cast has attracted considerable attention. In the campaign just past every conceivable effort was used to get the voters out, but in spite of this falling off of the total votes in some states is quite gratifying. Pennsylvania for instance, has a total vote of 151,239 less than the number of legal votes, the number in Philadelphia alone being 63,547.

MOTHERHOOD IN FREEDOM\*) is the title of a new pamphlet by Moses Harmon. It is a plea for sex freedom and women's absolute control over their bodies and the function of maternity. It contains many good ideas, but is conducted in allegorical language and lacks that closeness of reasoning, precise annunciation, that is expected of writers on questions of such vital importance.

The price is five cents and it is well worth reading, and no doubt all readers will be benefited by the reading of it, whether you agree with it or not; it will make you think. Order of Lucifer 1394 West Congress St. Chicago Ill.

### Want Circles.

How they can best supply their wants, is a question that is constantly uppermost in the minds of a very large number of persons. This is a perfectly legitimate question and all efforts to answer it, so as to bring the best results to all, are worthy of consideration.

We have used money in making or exchanges of services and products—in supplying our wants—so long, that many people think that their wants cannot be supplied without the use of money. This leads those who find many of their wants unsupplied to favor free coinage or some other method of increasing the volume of money. Those who are superstitious concerning money being a creation of law, and who put their trust in the government, very naturally demand an increased issue of legal tender money. Those who have discarded this fallacy seek to increase the circulating medium by the establishment of Co-operative and Labor Exchanges and the issue of various kinds of scrip by their associations. These efforts are commendable but faulty in that many persons will not accept such paper because the "government is not behind it," and because when they grow to proportions that endanger the money lender's profits, and are apt to be of benefit to the toilers, the courts stand ready to suppress them, or the ten per cent tax will be invoked.

I have a plan to suggest that is so different from any of the before mentioned ones, that it may seem incomprehensible to some, but one which I believe can be made quite practical and which is beyond all danger of the ten per cent tax. It is simply as follows:

Let the people of any given neighborhood secure a room in which to meet. Secure a large blackboard and fasten it to the wall. At the appointed time for meeting let each one step to the blackboard and write his name and what he wants. If thought best, some one person who writes plainly can be selected as a scribe and can write the name and want of all the others as they state their wants to him—or her.

When any one sees a want that they can and are willing to supply they can make a cross mark just behind it on the blackboard, or direct the scribe to do so. In this way it may be possible to satisfy all the wants of the neighborhood. Should any wants

\*) This pamphlet was received some time ago, but on account of our moving to the farm it has been laid aside unnoticed until now.

remain unchecked on the blackboard, they can be forwarded by the scribe to another circle by letter, and may in that circle find satisfaction. Circles can be established in the cities and in the rural districts and such things as are necessary to supply the wants of the rustics, and are not produced by them, can be sent out to them by the city folks. Such things as the city folks want and are not produced by them, can, in like manner be sent in by the rustics. Thus the circle of exchange can be completed and all wants supplied.

The use of money can thus be reduced to a minimum and interest will fall in proportion. The superstitious belief in the necessity of money will wain and when the revolution has removed the necessity for taxes—thus removing the last necessity for money—a new social order can then grow up in which money will not be used, but all wants will be fully and freely supplied.

H. A.

### A Reply.

To educate myself I find it best to write my thoughts down as they come to me, and to find out what good there is in them I like to have them published; and if they are of any value to anyone else so much the better. This is what prompts me to write at all.

My article in No 40 was commented on by A. I. in a very unfavorable manner which set me to thinking. I cannot understand why I should not—as an Anarchist-Communist—mention measures of reform as I did in that article.

I am suffering very much under the present system of legalized robbery, and it is fretful for me to think that this is to last at least four years more; and judging of the future from the past, I see very little to hope for the realization of my ideal in the near future. It disgusts me to think that the misery surrounding me is to last longer than myself. I am not willing to submit forever. I want to enjoy myself with my equals before I lay down my tools forever.

I have no objection to a chattel-mortgage, as such, if I can't get along without it, nor do I object to a medium of exchange if I can't dispense with it for the time being. The use of these two things in themselves don't hurt me. That which does hurt me is the monopolization of the medium of exchange for the purpose of exacting interest on the chattel-mortgage, as well as on bonds and other monetary bondage. I do not deny the arbitrary part of a medium of exchange, nor will I deny that the mortgage needs the government to enforce collection. But I do deny that the mortgage holder will be the master and the mortgagee the slave. When interest is abolished my proposition does not admit of such an interference. The difference in result will be the difference between an interest-bearing bond and a non-interest bearing bond, which is all important.

Some five years ago I did have a \$35.00 mortgage on my tools for three months. It cost me about \$20.00 and I considered myself lucky to get off so easy. This mortgage was all right under the circumstances, but the interest bearing feature of it is what I object to.

Every reform movement has some propositions of an educational nature. For instance, Henry George's land theory did educate the people in the direction of free land. The mutual banking scheme advocated by Westrup, and later on by Van Ornum, has tended to educate the people upon the money question, so does Coxy's non-interest bearing bond proposition. Now, the inauguration of any of these propositions would cause a revolution from above, and so will Anarchist-Communism. But there is a difference between the latter and the former. While there is hope among the people in their present state of mentality to gain something from the first three propositions (I forgot the free silver agitation, which makes it four), these not being so radical as to be repulsive, and as they appear to allow of realization in the near future, which considering things as they are is not the case with Anarchist-Communism. This latter is more of a religion, for the understanding of which a universal knowledge is required. A man gets to be thirty before he understands it well, and is able to comprehend its bearing upon every walk of life, since it upsets all that we have learned about religion, morality, government and commerce.

As long as the powers that be, dominate the places of learning for the children, there is, in my humble judgment, very little show to make much progress with Anarchist-Communism. It appears to me that what is now taught in school, is emphatically in the opposite direction from that which would be favorable to Anarchist-Communism; and by the time a man gets an ink-

ling of it, half of his lifetime is gone, and before he is ready to put it into practice he stands near the grave.

I don't wish to appear pessimistic; on the contrary, I am of a very optimistic disposition, but I have learned to reason with things as they are, and have become somewhat diplomatic.

I look at all reform movements from an Anarchist-Communist point of view, and judge of their worth from the influence they may exert upon the educators.

I would not have sent this article to The Firebrand for publication if I had not been of the opinion, which I am still, that for sometime it has been very dry reading which prevents it from being readily accepted by other people. A man to read The Firebrand must be of an inquiring and studious disposition, if he is to profit by it, and an animated discussion as I am disposed to carry on, seems to me, would be quite an improvement on the ground that we want variety.

CH. BODENDYKE.

If Comrade Bodendyke had made his propositions as an intermediate relief or as "measures of reform," I would not have commented on his former article, believing that under the existing circumstances everybody will try to better his condition as he sees fit, the same as we did by co-operating and moving on a farm. But when the propositions are of an ultimate character, as they were, then I object.

"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 raw material?"

This does not indicate a "measure of reform," but a complete revolution of the present system; we would have gained a condition of freedom and "a medium of exchange," "check books," "mortgages," etc. would under such conditions not only not benefit society, but would lead it straight back into the system society found necessary to abolish. In short, when labor is at "liberty to avail itself of the means of production and distribution," we have reached Anarchist-Communism, and there is no round about way.

I understand quite well that some people lose patience by waiting for a condition of freedom, but I cannot understand how an Anarchist-Communist can expect any radical improvements under the present system, especially when he mentions the movement for free silver. This and similar movements arouse many people to think, to recognize the fallacy of our present system, etc., but when they begin to believe that the single tax, mutual banking or free silver is the ultimate solution of the social problem, then they block the way of progress. And the realization of their propositions would not alter the miserable condition a bit. Comrade Bodendyke might be "diplomatic," but the capitalists have the same capacity and at the same time the means to carry their diplomatic schemes out, and will without any great trouble counteract any "diplomatic" schemes that we might try to "inaugurate."

It is true, Anarchism is not as easily understood as the mutual banking scheme or the free coinage of silver, but it is not of a religious character, and not so difficult to understand as Comrade Bodendyke seems to think it is. Now, what have religion and Anarchism in common? Absolutely nothing. It would be a pity if our principles had no other foundation than faith, worship and obedience. The religionists say: "thou shalt not steal; thou shalt not kill," etc., and we say, people will steal and kill as long as there is a cause, an incentive to do so, which can easily be demonstrated, and therefore we propose the removal of the cause for stealing and killing. But space does not permit to draw further comparisons.

As to the assertion that a man has to be thirty years old before he understands our principles, I hardly know what to say. I have read the most able Anarchistic speeches made by men of 20-22 years old. John Pawson who wrote the article on "Human Development" in Vol. I of The Firebrand, was 20 years old and was one of the ablest defenders of Anarchist-Communism in this city, after he had been associating two or three months with Anarchists and reading anarchistic literature. And I have two boys of 13 and 15 years old, who are very well acquainted with our principles and able to defend them.

It is true, again, that the teachings in our public

schools have naturally the tendency toward greater centralized power and tyranny of the government, and that will be the case as long as schools are in the management of government. We cannot expect that Anarchist-Communism ever will be taught in our public schools. But regardless of the teachings in our schools, the tendency in literature and art are leaning more and more our way.

No, comrade, I am uncompromising in this respect. Nothing short of freedom will solve the social question, no matter what "reform movement" there may be "inaugurated", and when the people in general will have correct knowledge enough "to avail themselves of the means of production and distribution," they will have no use for "a medium of exchange" and "mortgages," etc.

We are well aware that many think Anarchistic-Communist reading dull, dry, difficult to understand and that it takes much time, but after one gets started in that line one finds it just reverse. Would we have only emotional and sentimental articles they would likely have been better "taken" by many new readers, but it would take them in that case more than thirty years to understand Anarchism. I have met people who had been reading "Der Arme Teufel" for eleven years and knew just about as much of Anarchism as a hog about a holiday.

A. I.

### Observations.

UNDER the caption "The Kadlish" in No. 38, Byington gets over the traces with both feet. I am willing to discontinue "the discussion," but my comrade has in his article left himself open to the charge of misrepresentation (unintentional, I am sure,) insofar as "God and his Book" by Saladin (W. Stewart Ross) is concerned: Byington—not Saladin is the "supreme blunderer."

1. "Julian" in his contributed chapter has nought to say about the Talmud. Julian is a "Lord of the Masora" and his chapter relates to ancient Hebrew writing and touches on nothing else.

2. Saladin gives all the information as to the "Lord's Prayer" being paralled in early Jewish prayers that Prof. Gottheil gives and, also, makes mention of Maimonides. He simply quotes Rev. John Gregorie as well as other learned Talmudists. Also, Saladin gives all the information that Byington's cyclopedia gives as to the reduction of the two Talmuds.

COMRADE BYINGTON has, apparently, forgotten my contention that "The Lord's Prayer" is not the Lord's prayer at all, and that all that which Jesus is reported as saying in the four Gospels—all of any ethical value—was said as well if not better centuries before Jesus was born. What Jesus said or did—granting that he lived at all—no research has nor probably ever will, discover. The internal evidence of the gospel writers seems to show the wily hand of priestcraft: giving the oft repeated phrase "that it might be fulfilled as was spoken," etc.

Why cannot Byington see that there is no difference in kind between the orthodox priest or sky-pilot and the medicine man or obi of savage tribes; that the difference, insofar as any exists, is only in degree? Why, cannot he see that all gods are the creation of man, and that to worship the Unchangeable, the Unsearchable and Unknowable, as sky-pilots teach their god to be, is a delusion and a snare?

I think the Church will go, not by violence, but by means of propaganda and the slow though constant growth of infidelity, infidelity at least as to church creeds or man-created gods.

THE outlandish sacerdotal gear of the clergy: how does it differ in kind from the furs-and-feathers of medicine man or obi? Is not the raiment worn intended to make impressions on the superstitious, to be awe-inspiring? How absurdly credulous to believe that God—if there be a God—would lend his ears to well-fed parasites and Juggle and be deaf to the honest thinker, to the searcher after truth, to intellectual integrity.

BELIEF is, anyhow, involuntary: belief is neither knowledge nor thought, that is to say, not as the word "belief" is used by "the faithful" and by the church. Orthodox Christians do not think as regards religion, but simply believe that which their sky-pilots, God's servants (1) tell them to believe.

I do not deny continued existence after death,—I say that I know nothing whatsoever about it and do not think anyone else does from the scholarly princes of an interesting priesthood down to the ignorant and bigoted Bible-banger or superstitious knave or fool. As Lillian Harman expressed it, if there be an open door we will all be able to pass through, and, I will add, despite the blessing, or, the curse of any mortal being, be it Juggling priest or vindictive cool.

CLINTON LOVERIDGE.

mercialism.

### Correspondence.

TO THE FIREBRAND:

For some time I have been receiving the Firebrand and while not quite an Anarchist yet, I find much in it to admire, and greatly enjoy reading it. I would be glad to subscribe if I had the means, but I have not.

However I may differ from you in opinion as to the means, I am in full sympathy with you in the object to be gained—such liberty as will best conduce to the permanent happiness of the individual and through the individual to the race. I wish you success in your work. But the labor of life is hard for the most of us, and unnecessarily so: if we could only see the right way to make it easier.

But such diversity of thought keeps us from uniting on any definite plan. It is truly as Walker says "a transition period." I hardly dare hope to live to see the solution of any of the great problems of the day. But I mean to work just the same. Some one, some time will reap what I have sown. I really wanted to answer Lucy Parsons on the sex question but have so little time to write that I could not do it.

It beats all, that some people will confound variety with promiscuity! And then such a libel on womanhood as the suggestions that under freedom a woman would not know the father of her child! Wonder if Lucy herself is such a woman that she would run wild if free.

ELSIE COLE WILCOX.

### Clippings and Comments.

THERE have at different times during the last three or four years appeared in different reform papers a statement to the effect that the last census showed that the wealth producers of the United States produced on the average about \$10.50 per day. The above statement has been scouted and ridiculed by the monopolistic press as well as by many who receive no benefits from that source. The following is clipped from the Chicago Record and purports to be a part of a reportorial interview with Senator Elkins of West Virginia: "The agitation of this question and the apprehension of war with Spain is affecting the financial and commercial interests of the century very seriously. Transactions that involve money are in a state of general suspense just now and will remain so until this agitation over Cuba and Venezuela is ended. The United States grows richer at the rate of \$15,000,000 every 24 hours when conditions are normal. The sun never goes down beyond the Golden Gate without leaving us wealthier by that amount than when it rose over the rocks at Eastport, but this agitation has paralysed everything." Allowing for 70,000,000 in the United States, the above figures show over \$2 for every man, woman and child, and dividing into families of five, each provider of the family will be producing over \$10.50. Then deduct from that the amount allowed for gamblers, thieves, money loaners, lawyers, dive keepers, real estate and other fakirs and non-producers, and the true earnings of the toilers must be something enormous, and in the midst of all this wealth the producers are homeless, their families are hungry and cold, with plutocracy standing with its foot on the neck of labor laughing and delving it to move on its own behalf or make an effort for freedom. If it is not time for a revolution when will the time come?—(Freeman's Labor Journal.

Right you are, brother, all the wealth of the world is the direct product of labor. Plutocracy produces nothing but misery, poverty, ignorance and degradation, and plutocracy can exist only while government lasts. It is its legitimate child.

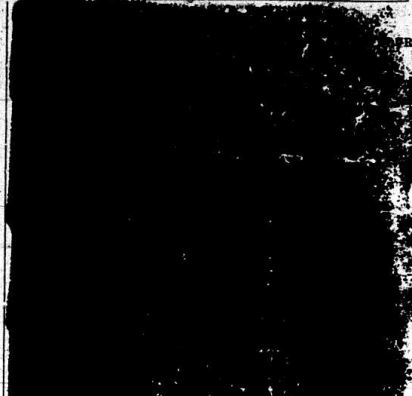
H. A.

### Receipts.

"Tacoma-Firebrand Family," \$1.40. Morwitz, C. S., each \$1.00. Pledge, 50c. Demsey, J. Fessier, Jenn, Dyorsk, Barthelot, E. Huling, A. Huling, Schneider, each 50c. Loveridge, Helman, Cairns, Oeltjenbrum, each 25c.

### 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 of a 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.



### FIREBRAND LIBRARY.

In lots of ten or more, five-cent pamphlets furnished at three cents each.

The Wage System. By Peter Kropotkin	05
Expropriation. By Peter Kropotkin	05
A Talk About Anarchist Communism. By Malatesta	05
Anarchy on Trial. Speeches by Paris Anarchists	05
Common Sense Country. By L. S. Bevington	08
A Plea for Anarchist Communism. By W. H. Duncan	08
Bases of Anarchism: Historical, Philosophical and Economic. By William Holmes	05
God and the State. By Michael Bakounin	05
The Commune of Paris. By Peter Kropotkin, and An Anarchist on Anarchy. By Elise Reclus (one volume)	05
The True Aim of Anarchism. By E. Steinle	05
Anarchist Communism. By Peter Kropotkin	05
Anything More, My Lord? By Lois Waisbrooker	05
Revolution. By S. H. Gordon	05
Social Democracy in Germany. By G. Landauer	05
Liberty Lyrics. By L. S. Bevington	05
Socialism in Danger. By Domela Nieuwenhuis	05
The Why I am.	05
On the Definition of Crime. By H. Hamon	05
Anarchist Morality. By Peter Kropotkin	05
Monopoly, or, How Labor is Robbed. By William Morris	05
Evolution and Revolution. By Elise Reclus	05
Anarchism in Socialistic Evolution. By Peter Kropotkin	50
Wants and their Gratification. By Henry Addis	10
Confidential Address. By Gavroche	10
Albert E. Parsons' Book on Anarchism, its Philosophy and Scientific Basis. German and English Editions; handsomely bound in cloth and gilt. 30 cents; paper cover	15
Life of Albert E. Parsons, with brief History of the Labor Movement in America. Beautifully illustrated and nicely bound; 290 octavo pages	75
The two books last named are slightly damaged, but readable.	

### Mrs. Waisbrooker's Books.

My Century Plant	\$1.00
The Occult Forces of Sex	.50
The Fountain of Life	.50
A Sex Revolution	.25
Those who desire to study the Sex Question will find ample food for thought in the above four books.	
Grandmother's Lessons to Men, Young and Old, on the Basic Principles of Marriage Happiness	\$ 1.00
One has but to read the above and then be told that the postal department objects to its circulation, to see how much government stands in the way of human happiness.	
Send orders to The Firebrand, Box 477, Portland, Or.	

### Other Books on Sex Relation.

Diana, a Psycho-Physiological Essay on Sexual Relations	25
Talks on Nature. Important information for both sexes.	
Attractions of Men and Women. Nicely bound	75

### ADVERTISEMENTS.

International Group Free Initiative meets at 64 Washington Square, New York City, every Monday at 8.30 p. m.

Radical Literature of all kinds, including English periodicals, can be found at the news stand of comrade I. Rudan, Cor. Essex & Division Streets, New York City.

Independent Theatre (Eric Eschne) will be opened in Shoehofers Hall, Cor. Milwaukee and Ashland Avenues, Chicago, Ill. Details will be given by Otto Wickers von Gogh, 33 Dean St.

Delancke Listy is an eight page Anarchist weekly paper, published in the Bohemian language at New York City, 266 Ave. B by the International Workingmen Association of America. Send for sample copy.

Progressive Thought is the original advocate of the Labor Exchange. A sample copy may interest you, and a year's subscription will put you in a way to learn all about it if already interested. Published at Olathe, Kansas.

"The Famous Northern White Gwa" make a beautiful attraction for the Parlor, office or counting room. Secures approval to reliable parties. Address for prices and full description. Ed Goss, Taxidermist, Warren, Minn.

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

The Altruist is a monthly paper issued by the Altruist Community, of St. Louis, whose members hold all their property in common, and both men and women have equal rights and decide all their business affairs by majority vote. Twenty-five cents a year; sample copy free. Address, A. Longley, 1719 Franklin Ave., St. Louis, Mo.

The Age of Thought, published by E. H. Fulton, Columbus Junction, Iowa, is an advocate of individual liberty; of the free use of land and other natural resources; of free banking and is an unalterable opponent of arbitrary authority and special privileges. Is eight 2x3 pages in size and printed on fine book paper. Send 2 cents for sample with terms and premium offer.

Leaflet the Lightbearer, published at 1394 West Congress St., Chicago, by M. Harman, makes a specialty of sexology or sociologic science, believing this to be the most important of sciences, because the most intimately connected with the Progeny or inception of life, when character, for good or ill for strength or weakness, for happiness or misery, for success or failure, is stamped upon each individual. Weekly, \$1 year