



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, JANUARY 31, 1897.

No. 52

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 54, 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.

True Wedlock.

We love! spontaneous it flows,
Told not in words or billet-deaux,
But flashing from eyes that droop not
Their tale of normal man—and womanhood
To hide; throbbing in finger tips,
Speaking in touch of lips.—We love!

Nature fashioned men and women—
No agency to go between
They need to mate them two by two;
But in themselves the magnetism
Of sex unerringly selects
Its procreative counterpart.
She made not Church or State to sit
In judgement, affirm or deny
The wisdom of her provisions.

Ah, no! our Anarchistic love,
Pure and sweet as shadowy eve,
Shall not be marred by thought or word
Of legal sanction—tyrant-born!—
By politician, Church or State;
Nor yet shall interrupted be
Our present happiness by vows
That take away our liberty.

True wedlock is that rapture finds
In gazing into eyes that flash
The potency of life and love;
In hand-clasps that conductors are
For subtle currents that do make
The heart leap and bound with new life;
In touch of lips that, magnet-like,
Reluctant part; in thought of offspring,
Rosy-cheeked and free, as lambskins
And birds, from bodily disease
And superstition's blighting dread.

J. H. M.

Crime and Punishment.

In a previous number of The Firebrand I showed that the State was the chief cause of crime, and that it was the greatest of all criminals, hence its abolition meant the cessation of nearly all crime.

Now, in the event that crime is committed, after the State has ceased to exist, what is to be done about it. That is the question that seems to bother a large number of persons. At least they will ask that question and look troubled. I will endeavor to point out what crimes might occur, and what would be done about it.

In the first place, the incentive to crime will be reduced to the minimum, and we can reasonably expect that crime would be of rare occurrence. Most crimes to-day are crimes against property. The reason for that is plain enough. The resources of the earth are monopolized. This prevents the majority from using natural opportunities, thus forcing them to work for wages, or not at all, if no one who owns these opportunities cares to hire them. This immediately creates a distinction between different individuals, creating enmity, jealousy, envy, hatred and all forms of discord. Not only that, but it makes the struggle for existence so fierce amongst the propertyless, or poor, that they are forced to resort to

various "questionable means" in order to provide themselves with the means of subsistence, or a few of life's comforts. That easily leads to the commission of "crime against property." Then, too, others are driven to the commission of "crimes against property," by hunger, or of the sight of suffering.

Some crimes are the outgrowth of envy, jealousy and hatred, we are told, and I admit it. But it is easy enough to see that all these are the direct outgrowth of the distinctions that grow out of privileges granted by the State. Once these evil frames of mind are engendered, and the conditions that produce them continue, they grow upon themselves, destroy the ability of those possessing them to view life fairly, or on the bright side, and cause them to look upon every one else with suspicion, or with evil intent. This frame of mind is fostered by political aspirants and trade union agitators, and labor fakers generally, who hope by setting race against race, nationality against nationality, or unionist against scab, to lift themselves into office, or some position of trust and emolument. This, you see, is in turn due to the existence of government and monopoly, and will vanish when these two causes are removed. So we need apprehend no crime as a result of such things, in a condition of freedom.

Jealousy will continue, we are told, and love will cause men to kill each other then as now. But is this true? Much of the trouble that now occurs between the sexes is due to bad industrial conditions, while a great deal of the jealousy that now exists is attributable directly to the frame of mind created and upheld by marriage laws. "This is my wife," is the excuse of many men who act criminally toward the woman so designated, or some person for whom she may have formed a tender regard. The idea of woman's right to control her actions, and to determine for herself with whom she will associate sexually, is growing with, and is inseparable from the thought of freedom from State interference. When men and women have learned to respect the rights of all others, including their associate, the one they claim to love, then crimes as a result of jealousy will disappear.

Thus we see that in a condition of freedom crimes of all kinds would become scarce, to say the least.

But if crime should occur, what would you do is a query that is constantly forced onto the advocates of freedom. In the first place, it is impossible to state what will be done, in any case, until the crime has occurred and the surrounding circumstances are determined. For this reason it is nonsense to demand an explanation of what will be done with criminals on supposed cases. In the event of the commission of a crime, it would be of no use to punish the criminal, for in so doing it only draws those into the commission of crime who administer the punishment. If a man becomes insane and undertakes to "pick off every body on the street with his revolver," as some authoritarians claim would happen, then there is no question but that very sudden and effective means would be taken to stop him—not as a matter of punishment, but as a matter of protection.

It is not punishment that prevents crime, or can prevent crime, and it is worse than useless to try to cure crime by punishment. Protection is always in

order, and there is no question in my mind but that means, adequate to the end, will never be lacking.
HENRY ADDIS.

The Barcelona Martyrs.

In spite of the most careful precautions taken by the "bloody council" to hide their inhuman conduct as bloody butchers, their infamous proceedings are now published by the "Pere Peinard," "Les Temps Nouveaux," "L'Intransigent" and other revolutionary papers in Paris.

Most of the "Great daily liars" of Spain and France are under the commandments of their respective governments, and the radical French government seems to be in perfect harmony with the Spanish inquisitors.

The proofs of this is, that there are two Frenchmen amongst those who were cruelly martyred without any interference by the French Consul residing in Barcelona.

Thioulouze and Asheri, both succeeded in communicating with the outside world, and the French ambassador was fully aware what was going on, and still he didn't do anything about it. Oh, but they were only workmen, it's of no use to come into international troubles over such, and after all they were Anarchists, and ought to be hanged anyhow, and one country is as good for that matter as the other.

Now, in the name of humanity, in the name of solidarity, what are we doing, the rest of us, all over the globe? Nothing! Just reading the papers and screaming in the corners, and that is about all. It is assuredly very hard to do something for us, scattered in small towns over this continent, but the comrades living in New York City, Chicago, Boston, St. Louis, San Francisco, Philadelphia, and like cities where there are Spanish Consulates, are there no tricks in the minds of the comrades how to attract public attention, by getting a grip over the Spanish governmental representatives, in one way or another? Here are some suggestions of mine. They are good if you have no better ones in mind; provided you have enough energy to execute them. For instance take a big lump of sulphur and light it at the door of the Consular's offices. That will poison the whole neighborhood with the stinking smell. One man can do it and not risk much either. If there are more boys they can "mob" the Consul and give him just as good a licking as our comrades got in Barcelona.

If you don't want to get into a row, you can go out, take down the Spanish flag and burn it, and do the same with the royal escutcheon. If you don't want to do that, you can go and gather a number of friends and get some noisy instruments and with the help of a lot of "kids," make a "hell of a parade" in front of the Ambassadors or Consul's house or office, get a large crowd for curiosity, and then you have the chance to express yourself and explain the object of your visit.

This would be a very good way to awaken the sympathies of the people and challenge and abuse the Spanish representatives. To test the differen

Consults you can write letters to them polite or menacing just as you are able to do, and act in accordance.

We have to go among the masses and agitate in "grosso modo" and put our influence in the balance, and small as it may be, it will show the universal harmony of the pioneers of free society. The above is exactly a repetition of a small address of mine which I delivered five years ago in the "New York Arbeiterbund." What are the boys doing there now? I tell you friends in the East, it is high time to quit your hair splitting philosophy in your groups, and go ahead in such a "radou" movement against the Spanish inquisition. I would surely be up to the program. Just read here some extracts from private letters which were written by a jailer from the Montjuich Castle.

Extract of the minutes of the session of the war council at Montjuich, Dec. 15., 1896.

At the session of Dec. 15th Nogues declared that all his previous declarations on his own account and against other comrades were false, because he was cruelly tortured in order to force him to make some statements. Callis, Molas and Sunye also declared that they were tortured, and by horrible cruelties forced to make statements. The reading of the defence was done without the presence of the accused, in the hall of the council. The reading was closed at 1:15 p. m. The session was suspended for two hours, at 3 o'clock sharp the accused were brought in, then taken out again, and the session recommenced. The first one taken from the cell was Ascheri; he declared that he had admitted before, that he was the author of the bomb throwing, "but this avowal was squeezed out of him by a more intense force". After him entered Callis. He hardly reached the tribunal before he expressed himself with such energy, that his words stirred all the defendants, with emotion. As soon as judge Marzo saw the effect produced on the defendants he opened the door and kicked Callis out of the hall. The butchers quickly took the unfortunate by the neck, and in a short time after, the groaning of pain was to be heard. In order to draw away the attention of the defence the judge ordered the Baliff to bring in another of the accused, but this trick proved to be unsuccessful. Several of the defendants got up to protest with indignation, under the impression left on them by Callis. Corominas was then introduced and told the defence that he would like to know where he had been seen at the supposed secret meetings. Nogues said he was there with Ascheri, Mas and some others, and all of them denied the presence of Corominas at any meetings.

Corominas then asked permission to be confronted with the president and the janitor of the "teamsters club" if they ever saw him in any other but public meetings. But this demand was rejected, contrary to the most crude notion of justice—to deny an accused the opportunity to defend himself.

Molas was the next. His admission made a general emotion on the defence. He commenced to tell about the atrocious tortures which were inflicted on him. The president tried to stop him speaking, but Molas continued with such an energy and violence that a member of the tribunal arose and said "Mister president, the accused wants to speak! And he has a right to!" Murmurs of discontent were to be heard from the benches of the defence, and judge Marzo, full of anger sat down in his chair in a boiling rage, not knowing what look to assume.

Molas then, gave a sharper vibration to his voice and explained in detail how infernally he was tortured. His speech made an enormous impression of horror on the defence. Marzo all green of anger didn't dare even to move! Molas was menaced with the most horrible tortures if he should denounce the inquisition, and so he was placed between the horrors of tortures and death. But his countenance was, all through his speech, full of serenity, regardless of the tortures which were awaiting him. Immediately after Molas, Nogues entered

criing, he come direct from the torture, which he had endured in the cell. He was tortured with such a ferocity that he came back in the moment of his general break down, and under the influence of this most horrible suffering he said that he was the author of the explosion, but the judge told him that he didn't want him for that job, but he wanted him to formulate accusations against the other accused. He then explained that his whole body was full of wounds for the last four months, which were inflicted on him with barbarous cruelties. He showed wounds on his hips, which were burned on him with red-hot irons.

And Nogues was not the last that made such declarations. All of them affirmed that their former declarations were false and only the result of great tortures. All of them told that they did not receive food of any kind for the first eight days, and they were not allowed to drink water nor to rest; that their finger and toe nails were torn off; that they were whipped, stuffed in the mouth, and their bodies burned. In short, they had endured all conceivable tortures.

When Nogues left the hall of the war council the muscles on his face went into a grimace in view of other atrocious tortures. But in spite of such a prospect he fixed his eyes on the judges and exclaimed: "You can torture me again with fire, with restlessness, thirst and hunger; you can mangle my testicles and make out of me whatever you want... I denounced your cruelties. . . . I am satisfied!" Then he was seized by a hangman who inflicted some tortures on the unfortunate.

Soon after that Mas was pushed into the hall, he entirely lost his reason, his physical condition being in such a shape that he hardly could stand on his legs. He was a man of exceptional strength and vigor, and his state proved sufficiently what sufferings he had undergone. He was in such pitiful condition that he remained as short a time as possible, before the council. After Mas came Sunye, who also told of all his tortures in the presence of the execrable lieutenant Portas, the boss of the torturers.

The indignation was immense in the presence of such cruel facts. Even some of the gendarmes left the hall, and one of them went even so far as to exclaim: "Murderers! Murderers!" The son of a privileged "caballero," who had the permission to assist at the prosecution, left the hall with horror. It seems also that the defendant for Ascheri challenged lieutenant Tortas for a duel. Some of the gendarmes protested against such a state of affairs, and came to the conclusion that it is a dishonor of the whole gendarmes force; some of them took the cuffs off their prisoners. In short it was a regular tumult.

But the war council remained a war council, and in spite of the fact that all attorneys for the defense proved sufficiently the innocence, and demanded the liberty of their clients, eight of them were sentenced to death. Forty to twenty years, and twenty seven to eight years hard labor. The case of the other two hundred is not decided yet, and remains within the powers of Marquis de Cormillas, representing capital, Canovas state authority, and the Bishop of the Roman Church in Barcelona representing the church. They are the three true instigators of all these horrors. They represent the trinity praying on us all over the globe. There are the three gentlemen well "educated," well fed, well housed and well clothed, but with all their education they hire other hangmen to do the job for them. They are too cowardly to do it themselves.

Now it remains for us to follow the example of our comrades in France, Belgium, England, and other countries, to raise the "baconall" as much as we can, with all our indignation. We must not allow ourselves to be peaceably butchered as it was already done in Chicago. We must not only express sympathy for this and that, and quietly smoke a cigar and go to rest. What we want is initiative and action, and not whine on the graves.

A. KLEMENCIC.

Random Thoughts.

GOVERNMENT OF THE MANY BY THE LAW WE CALL TYRANNY—GOVERNMENT OF THE FEW BY THE MANY IS TYRANNY ALSO, BUT LESS INTENSE.—Spencer.

Who desires to be governed? No one. Who would "do to others as they would have others do to them?" Anarchists only, for they would abolish that which no one desires individually. Who would have freedom? Anarchists only. Who would control by love, persuasion and good example? Anarchists only. Who would promote mutualism? Anarchists only. Who are opposed to war? Anarchists. Who are non-aggressive on the rights of others? Who are non-invasive? Who love their enemies for they know not what they do? Who only can consistently respect the rights of others? Who only recognize and maintain the equal freedom of all? Who would abolish the brutality of capital punishment and other penalties that brutalize men and render life and right less sacred? Who most regard the sacredness of life and equal freedom? Anarchists. Who advocate the union of order with the absence of all coercive government of man by man as the ideal condition? Anarchists. "Law and order" is a term that does violence to language, for law and order cannot co-exist. Complete order is possible only in the absence of coercive law. As Spencer says, "Coercion cannot by any process be equitable."

Order implies equity. To allow others to do as they will so long as they infringe not our equal freedom, would bring a millennium.

The infringements of rights to freedom, by restrictive laws, causes all the crime there is.

Taxation of all kinds and for all purposes infringes the freedom of people. Restrictive prohibition laws—tariff laws, marriage laws, Sunday laws, land laws, pension laws, in fact all laws are an infringement of the rights of people and unjust, provoke revolts, riots and disorder.

With the abolition of statute laws, the law of love would rule supreme; 999 things in 1,000 we do is without the thought of whether they be lawful or not; 99 things in 100, we do, is without the thought of whether they be right or wrong. I do things because it is conventional to do them. If there was no law would not we do the same things without compulsion? Would we not weigh things we do, to see if they were right or wrong more, and act from a sense of right more than we do, if there was no law? We go ahead doing things conventionally, taking it for granted that it must be right, because the law does not prohibit it.

The law permits a great many things that are morally wrong, and prohibits many things abstractly and morally right. The law protects men in the greatest crimes I can imagine and aggresses on the most sacred rights of the people.

Government is by and for the rich. Government is almost solely for the protection of property. Life is not protected for many starve to death. The poor man is deprived of land, life and liberty. Without land upon which to live, he cannot live—and is not the landlord protected in monopolizing it? The right to property is only a conventional right, but the right to use property is inalienable. Laws deny the poor the right to life, land and property.

J. C. BARNES.

Logic and Justice.

The following is a summary of my controversy with the Truth-Seeker on church taxation:

There is a small weekly paper published in Portland, Or., called "The Firebrand." The editor of it deems himself an "Anarchist," we believe; but despite that and despite the incendiary name, "The Firebrand" is as philosophical as it is bright and sparkling. It means well, and would be right if it could. The Truth-Seeker has previously mentioned its web-footed contemporary, as will be seen from the appended bit of controversy:

Then he gives the controversy that has passed between us. Then follows:

A former subscriber, inclosing the above, writes: "I would be inclined to again become a subscriber, providing you could prove the justness of compulsory taxation. It seems as though Henry Addis has one point against your logic."

"W. J. BRYAN, New York."

In order to please Mr. Addis, it is only necessary to enlighten him as to the difference between logic and justice. Justice is best defined as impartially rendering to each his due, right, or desert. The excuse for compulsory taxation is that, since all property enjoys the protection of government, all of it should contribute to the support of the government. Exemption of church property, which shares protection with the rest, is partial, and therefore unjust. Logic implies thinking according to a premise or a proposition, whether the same be true or false. Mr. Addis does not believe in compulsory taxation, and he is logical in defending the exemption of churches. But such

exemption works an injustice to other property by spreading over it the amount of tax dodged by ecclesiastical concerns; hence we have said, and must maintain, that he apparently attaches more importance to logic than to justice.

Mr. Bryan has set us a harder task. His objection to compulsory taxation is probably fundamental to his economic creed. Justification of it would involve a defense of the State and a vindication of everything that is done according to law or the will of a numerical or influential majority. We hold no brief for taxation, interest, or rent; we are so far opposed to compulsion in these matters that we object to being compelled to pay the proportion of them which justice demands should be paid by the churches. It seems to us this would be a good starting-point for those who believe in the abolition of all taxes.—[The Truth Seeker.

It appears to me that brother McDonald's enlightenment is just the reverse of what he intended. A logical conclusion is a conclusion directly in line, or in strict accordance with the premise from which it is drawn. Now, if our premises are right, then justice must be logical. If our premises are wrong, then justice is impossible, and that is why justice in taxation is impossible. Be as illogical, or as logical—consistent—as you may in the assessment and collection of taxes, and injustice will be the result. But given a right—just—premise, that of voluntary contribution, and a logical application and justice is done. Does brother McDonald now see that nothing can be illogical and just at the same time? If the exemption of church property works a hardship, or injustice, on anyone it is because of compulsory taxation, primarily, and the exemption is only an accessory, or secondary cause, and were the primal cause removed the secondary cause could not exist. That is why I advocate the abolition of all taxation, rather than the extension of taxation. To demand that some one else be taxed in order to lessen my taxation is no demand for justice, but for the extension of injustice. I object as strongly as brother McDonald does, to his being taxed to protect church property, but I would rather see all his taxes abolished than to see them reduced a little and the general field of taxation extended. I can't see that the extension of taxation is a start toward its abolition.

HENRY ADDIS.

The Equity of Taxation.

In the latter part of your comments upon my article copied in No. 48, from Lucifer, you have taken up the question of abuses, which I expressly excluded in my statements. That subject did not seem to me essential to consider as preliminary to sociologic reform, except in the brief way in which it is treated in subsequent articles in Lucifer, not yet printed. My purpose was merely to consider in a few words the fundamental principle. As I should agree with most of these objections, I need not occupy your limited space upon this subject.

But I ask leave to say that the doctrine of protection of property from aggression does not rest upon "the christian theory of total depravity," but upon the history of mankind. I will illustrate from the history of England.

"They shifted easily their habitation, when actuated either by the hopes of plunder or the fear of an enemy." Hume's History of England, Vol. 1, page 2.

"The leaders and their military companions were maintained by the labor of their slaves, or by that of the weaker and less warlike part of the community whom they defended." Ibid, page 13.

"There was still a large class of moss-troopers, whose calling was to plunder dwellings and to drive away whole herds of cattle. It was found necessary, soon after the Restoration, to enact laws of great severity for the prevention of these outrages." Macaulay's History of England, Vol. 1, page 221.

The history of the world is full of evidence that before the governments had intervened, plunder was common, and peaceable persons could not hope to escape pillage.

This may be said to be a question of environment. At present there is nowhere such an environment as prevents the desire for pillage, upon the part of a whole population; and even then they would need protection from those beyond that environment. Therefore I claim that with development in its present state, some sort of protection, such as government tries to give, is essential. What we most need is such an environment as will make government for this purpose unnecessary.

It becomes unnecessary, it will fall into innocuous

desuetude and cease to exist. There are other purposes, to be considered later, for which it will be longer needed; but as I read the signs of the times, sociologic reorganization on an equitable basis will hereafter entirely supplant what we now call government; and it is not at all certain that the name will be retained for the direction of reorganized labor and relations.

We cannot reach the higher orders of development without passing up from the lower. We cannot reach them by destroying the lower before the higher have been reached. My object is to show what parts of our present environment contain the germs from which are to be developed the harmonies of the future.

HENRY M. PARKHURST.

I contend that I did not take up the question of abuses, but of the fundamental principle of compulsory taxation.

As to the quotations from Hume they are too meager to prove anything, and Maculay's History was written from an aristocratic standpoint. Then, too, this was a period of warlike and barbarous chaos, and of meager production. Industry had not arisen, and modern commerce was yet unknown. Science and art, which know no national boundaries, were as yet confined to the few, while ignorance and superstition were universal. To try to prove the necessities of the present or future by the history of a dark and dingy past, presuming that people are the same now, and will act the same as they did then, shows an unwarranted reliance on precedent, and a lack of appreciation of the influence of environment. It is to look at effect without enquiring into the causes which produce these effects.

Since government has arisen, wholesale plunder of the producing part of the population has been the rule, and none, except the pets of government escape pillage. If the present environment is not such as to prevent the desire for pillage, as is claimed, then let us turn our attention to that environment, and try to destroy it, and create one that will prevent the desire for pillage. That is the kernel in the nut. I contend that with modern conveniences and methods of production, were all free to produce at will there would be no desire for pillage, but that while government, with its compulsory taxation and monopolizing tendencies remains, the desire for pillage will remain, as a result of such environment. If protection should prove necessary in a condition of freedom, then as I said before, let those who need it pay for it, and not rob those who do not want it, by collecting taxes by force.

The last paragraph of Mr. Parkhurst's reminds me of a resolution offered at a meeting of a board of school directors when it had been determined to build a larger school-house. It read thus:

Resolved, that the material in the old building be used in the construction of the new. Resolved, further, that the old building be occupied until the new one is completed.

HENRY ADDIS.

Literature.

SEXUALITY AND ITS FUNCTIONS is the title of a small pamphlet of twenty-two pages just received from the author, L. Berrier, Minneapolis, Minn., price thirty-five cents. It is the general membership book of the Sexual Science and Purity Club.

The author was arrested and fined fifty dollars by the postal authorities for sending this pamphlet through the mails, but he continues to send it. The notoriety he gained by his prosecution brought the pamphlet into public notice, and he announces that 18,000 copies have been sold. It is cheaply gotten up, poorly printed on cheap book paper, and abounds in grammatical and typographical errors. In all candor I would advise Mr. Berrier to hire an editor and proof reader when he starts to bring out another edition. In explaining why he was arrested he lays the foundation of his argument, and demonstrates his lack of comprehension of the causes of sexual misery, or how to remove them. For instance, in referring to prostitution he says:

"Young women who are forced onto the world with no education, or young women who are forced to struggle for an existence, their parents being too poor to care for them, are the ones who are sacrificed. It were far better, every parent will agree with me, that these young women were never born. I am sure every parent will also agree that it is a crime to bring young women into the world to be thus sacrificed. How shall it be avoided? Simply by parents bringing no more into the world than they can properly care for and educate, until they become loving wives, of noble loving men. Then we shall see no more prostitution." This shows his utter lack of comprehension of the

bearing of the economic condition on the sex question. No matter how limited procreation may be, as long as monopoly lasts, and our present marriage system, prostitution will continue. That he does not favor freedom is shown by the following, taken from the same explanation:

"Many wives are sent to untimely graves or insane asylums through no other cause than rough brutality during intercourse."

Were not these women bound to these brutal men, by law and superstition, they would not "be sent to untimely graves," by such methods. But the author advocates indissoluble marriage.

In the introduction he says:

"I have not dealt with the subject in a theoretical manner, out of reach of humanity as we find it to-day, but in a particular manner that humanity to-day can apply with great benefit."

But my experience has proven to me that he deals with the subject in a theoretical manner, and that it will take careful rearing and training of the young to make it applicable to any considerable extent. Old habits have too strong a hold on the vast majority of those now grown up.

His scheme is what he terms "continent intercourse," and is the same general plan as that proposed by Dr. Fowler, in a pamphlet brought out by him shortly before his death, and now published and sold by his widow. He proposes the exchange of magnetism between the sexes, but would restrict it to husband and wife, forgetting that two opposing currents neutralize each other, and that the ecstasy which he describes, and attributes to magnetic exchange, must wane and disappear if the same two persons practice it together constantly. Continent intercourse is unquestionably desirable in many instances, and it is quite desirable that the plans advocated in this pamphlet, and in Diana, should be more generally known, but this knowledge, of itself, is not a solution of the sex question.

Under the head of indiscriminate procreation, he falls into the same error as before pointed out. He says:

"Parents should not bring children into the world whom they are unable to take care of in such a manner that they may not become burdens or enemies to society, which is in no way responsible for their being. Life becomes a burden, a curse to such children when they become grown."

Society may not be responsible for the existence of children, but it is responsible for the lack of opportunities to earn an honest living, and while I do not advocate indiscriminate procreation, yet I protest that restricted procreation no solution of the economic problem. On the question of self-abuse he is as unreasonable, and unscientific—he claims to deal scientifically with the sex question—as any ordinary ranter or pulpit pounder. He says:

"If the youth has not stability of character enough to abstain from such doings on knowing their effect, do not, for humanity's sake, ask your neighbor's daughter to prostitute herself to save him, for he is not worth saving."

In the first place it is not so much a question of "stability of character as of sexual organization. His sentence shows that he does not recognize that girls,—your neighbors' daughters"—have any sex desire, while in reality they have, and if the boys and girls understood their sex-natures, and were not bound down by law and false teaching, masturbation would disappear. To condemn a young man and say he is not worth saving, because he is a victim of prenatal conditions and false teaching, is entirely too erroneous and too vicious, as well as too unscientific and superficial to let go by unchallenged.

If the pamphlet was well gotten up, and sold at 5 or 10 cents, I might recommend it, but under the circumstances I cannot.

HENRY ADDIS.

PROCREATION AND LOVE, is the title of a fifty-five paged pamphlet, by the author of Sexuality and its Functions. Price \$1.00. It is the inner membership book of the Sexual Science and Purity Club. Typographically it is but little better than the other pamphlet, but is printed on much better paper, and has a better cover, and the title is printed in gilt. The main part of the work contains about the same matter as the other pamphlet, and also a chapter on child bearing, and one on love and marriage. He starts out with the assumption that child bear-

ing is of necessity a great tax and strain on the mother. But he does not point out the cause of this strain on the mother, nor does he seem aware of the fact that not many generations ago women bore much larger families than they now do, and were stronger and heartier. Not that child bearing made them strong, but they were strong and child bearing did not injure them as it does now. Corsets, highly concentrated and stimulating foods, lack of out-door exercise, all these have had their influence, and do to-day, on the ability of the women to bear children without injury to themselves. Other than the errors he is drawn into by this oversight, what he has to say on the subject is fairly good.

In dealing with the question of love and marriage he says that "the more highly refined and cultured are more original and have more definitely defined tastes, which cause higher ideals," which is nearly, but not quite true. They have a more complex ideal, and find a correspondence to that ideal in a number of different persons, hence the necessity of freedom in all love relations. He describes the conventional courtship and marriage, and the too often "inevitable" result, and asks, how can it be avoided? My reply is, by freedom and correct knowledge on sex-matters. One thing the author does not seem to realize is, that love is not one thing, or emotion, but that it is complex, and attaches itself to many objects, sights and sounds. Not having recognized this fact, he very naturally writes from the orthodox standpoint.

Fifteen cents per copy would leave the author, who is also publisher, a fair profit, and if the typographical and grammatical errors were corrected that would not be an unreasonable price.

HENRY ADDIS.

Correspondence.

SUGGESTIONS.

It seems to some of us here that you use too much space in discussing questions that will have to settle themselves, and be settled, by people living in a state of freedom, and that in a state of freedom would not arise.

It seems to me that if we could devote most of our time to an aggressive warfare on present conditions, and trust to the people in the end, to select the best, it would be better. I would suggest that you get the comrades to send clippings that would be appropriate, and use at least a page of those with comments every week.

An outsider getting hold of the paper might think we were worse divided than the churches and really do not know what we do want.

The articles written are very good, but with the limited space at your command wouldn't it be better to all work together on the lines which all Anarchists can work? I would like to see the paper more of a newspaper of the movement, and not filled up with discussions between Anarchists. With outsiders, no one can object.

I will stay with you as long as the paper is printed, and I can, and hope to see it a power for the cause.

E. F. H.

If comrade Huling can induce those who raise these questions that must be settled after freedom is attained, our individualist friends, to desist from forcing these questions upon us, we will have more time to spend in aggressive attacks on the enemy. But after all, these discussions are necessary to clear away much misunderstanding, and bring us all to a better knowledge of each other's views, hopes and aspirations. We have repeatedly urged the comrades to send in clippings, and news of the movement, stating that we wanted to make The Firebrand a newspaper of the movement, and we cannot afford to pay for such news, and if the comrades don't send it in voluntarily we cannot publish it.

HENRY ADDIS.

KEEP IT AT THE OLD PRICE.

I READ in your last number that you intend to raise the price if you should enlarge the paper.

This move, from my standpoint, would be very unwise, for the following reasons:

In the first place, our object is to disseminate our views and ideas, and this we can do best with cheap literature.

Secondly I am convinced that I can get two subscribers at fifty cents a year more easily than one at one

dollar a year. In my opinion you will have a better financial show in staying at the fifty cent price.

Beside this, you get several dollars together to buy a printing press. For my part I won't question the getting and use of this money at all, because I am too well acquainted with your sacrifices for the paper; and you would be justified in keeping "open" a call for voluntary subscription, for the benefit of the paper. But some of the subscribers may think that since you got the press through subscription, you now want to raise the subscription price, and make lots of money out of that.

But, on the other hand, if you stay at your old price, there are many comrades that would have more enthusiasm to win subscribers for a cheap eight paged radical paper, and they would put more confidence in your integrity, and sincerity in the revolutionary movement. They would have proof on hand of the steady growth and progress of The Firebrand. A. KLEMENCIC. Tacoma, Wash.

In reply to the above we would say, we have concluded to discontinue all subscription price, and from now on will credit all receipts to the propaganda fund. We will try it that way for a while and see if we can succeed in that manner. Now, it remains for the comrades to show their faith and zeal by collecting and sending in funds, just as we have shown ours by discarding all price for The Firebrand.

The Letter Box.

J. S., Elizabeth, N. Y.—Yes, the money you refer to was received.

G. M., New York, A. K., Tacoma and T. C. H. Ore.—The books are ordered from the publishers as we had none on hand at present.

Debating Club No. 1, Chicago, Ill.—The amount of \$5.00 you mention was received about two months ago and acknowledged in No. 42 of The Firebrand.

J. L., Chicago, Ill.—Most certainly the paper will be sent to you. We have said again and again that we will not discontinue sending the paper on account of poverty. All we ask is, to let us know whether they want to read it or not, and we think any reader should be able to do that much. Our best greetings.

H. B., Cleveland, O.—Read the answer to J. L., but we would add: first provide for your family and then pay for The Firebrand. There are some friends that have—through their generous assistance—enabled us to issue the paper regularly, and so long as we have such friends, all poverty-stricken friends shall read the paper.

Propaganda Fund.

C. S. Phil, \$5.00. Wuech, \$2.00. Reisinger, \$1.75. Hueltels, Bazar, Bortaux, each \$1.00. Shilman, 60c. LaPetra, Bean, Andra, Valecka, each 50c. Scandia House, Bortman, each, 25c. Stassart, 20c. Oshnes, Lelse, 10c.

A Splendid Book.

The Old and the New Ideal. A Solution of that part of the Social Question which pertains to Love, Marriage and Sexual Intercourse. By Emil F. Ruedebusch. Paper cover 50 cents. Cloth, nicely bound \$1.00.

Order from The Firebrand.

FLOWERS & SHRUBS.

ANYONE who will send a donation of ten cents to The Firebrand, or a 50 cents subscription and a two cent stamp to pay postage, I will send three nice plants. Among them are roses, bulbs, house plants, and hardy outdoor plants.

This is a splendid opportunity to get some nice flowering plants and help The Firebrand at the same time.

Order of REINHOLD HOFFMAN,

768 Glibson St., Portland, Oregon.

The Plants will be sent all over the United States.

DR. FOOTE'S PLAIN HOME TALK

EMBRACING
MEDICAL COMMON SENSE.

For the information of those who may be interested, I would call attention to the popular edition of this book, that has been a standard of information, and a source of knowledge to tens of thousands of families for many years. The popular edition has been brought out to meet the ability of the poor to buy, and is sold at the remarkable low price of \$1.50.

Order from The Firebrand.

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 home 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.

Agriculture. By Peter Kropotkin.....	\$ 5c
Anarchism and Violence. By L. S. Bevington.....	3c
Let us be Just. By W. A. Hitchcock. [An open letter to Liebknecht].....	5c
The Wage System. By Peter Kropotkin.....	05
Expatriation. By Peter Kropotkin.....	05
A Talk About Anarchist Communism. By Malatesta.....	05
Anarchy on Trial. Speeches by Paris Anarchists.....	05
Common Sense Communism. By L. S. Bevington.....	03
A Plea for Anarchist Communism. By W. H. Dunbar.....	03
Bases of Anarchism: Historical, Philosophical and Economical. 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. Steiner.....	05
Anarchism. By Peter Kropotkin.....	05
Revolution. By S. H. Gordon.....	05
Social Democracy in Germany. By G. Landauer.....	02
Liberty Lyrics. By L. S. Bevington.....	05
Socialism in Danger. By Domela Nieuwenhuis.....	05
The Why I Am.....	05
An Indictment of Crime. By Peter Kropotkin.....	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.....	05
Wants and their Gratification. By Henry Addis.....	10
Useful Work vs. Useless Toil. By William Morris.....	05
Anarchism in Society. By William Morris.....	05
The Ballot Box a Farce. By W. K. Hall.....	05
Anarchism vs. State Socialism. By G. B. Shaw. 100 copies 1.00	
Albert R. Parsons' Book on Anarchism, its Philosophy and Scientific Basis. German and English Editions; handsomely bound in cloth and gilt. 80 cents; paper cover.....	15
Life of Albert R. Parsons, with a 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.	
Bombs. The Poetry and Philosophy of Anarchy. By W. A. Whittick. Paper 50 cents. Cloth.....	\$1.0

Mrs. Waisbrooker's Books.

My Century Plant.....	\$1.00
The Occult Forces of Sex.....	.50
The Fountain of Life.....	.50
A Sex Revolution.....	.25
One who desires 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 and Happiness.....	\$ 1.0
One has but to read the above and then be told that the postal department objects to the circulation of these how much government stands in the way of human happiness. Send orders to The Firebrand, Box 477, Portland, Or.	

Other Books on Sex Relation.

The Old and the New Ideal. A Solution of that part of the Social Question which pertains to Love, Marriage and Sexual Intercourse. By Emil F. Ruedebusch. Paper cover 50c. Nicely bound.....	\$1.00
Diana, a Psycho-Physiological Essay on Sexual Relations. 25	
Talks on Nature. Important Information for both Sexes. A Treatise on the Structure, Functions and passions. Attractions of Men and Women. Nicely bound.....	50

THE FIREBRAND'S AGENTS.

The following named persons will receive and receipt for subscriptions for The Firebrand.

Chicago, Ill. C. Pfuetzner, 289 Taylor Street.	
New York City. I. Rudash, 80 Livingston Street.	
Buffalo, N. Y. G. Lang, 29 Grand Street.	
Philadelphia, Pa. L. R. Botkin, 731 Flower Street. C. Pledge, 860 N. Fourth St. (No. 2 rear).	
Baltimore, Md.—B. Morwitz, 1141 East Lombard Street.	
Seattle, Wash.—Tom Reece, 12 Idaho Road, Fremont, Wash.	
Glasgow, Scotland.—Wm. Duff, 5 Nethesda Gardens, Crossmyloof.	

ADVERTISEMENTS.

Anarchist Headquarters in San Francisco, 1232½ Folsom St. Open every evening from 7 till 10 P. M.

The Independent Educational Club meets every Sunday evening at 8:30 p. m. at 197 E. St., Tacoma, Wash.

The Peoples Union, a free discussion club, meets every Sunday evening at 935 Westminster St., Providence, R. I.

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. Rudash, Cor. Essex & Division Streets, New York City.

Pamphlets in English, Hebrew and German languages can be had by out of town stand-keepers and comrades, by addressing A. Levin, 380 Cherry St., New York City.

Anarchistische Vorbildungs Gruppe meets every Saturday night at 8 o'clock p. m., 10 Dickey St., New York. Pamphlets in English, Hebrew and German languages can be had at the meeting.

The Group Proletariat meets and delivers lectures every Friday night at 8 o'clock, in the New Prospect Hall, 48 Orchard St., New York. Pamphlets in English, German and Hebrew languages can be had at the meetings.

Deutsche 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.

"**The Famous Northern White Owls**" make a beautiful attraction for the Parlor, office or counting room. Sent on approval to reliable parties. Address for prices and full description. Ed GORE, Taxidermist, Warren, Minn.

The Alarm is an Anarchist weekly paper for the workers and is published at 98 Judd Street, Fuston Road, London, England. The editorial policy is Anarchist Communist, and each issue contains twelve columns of eye-opening and thought-provoking matter. Two cents a weekly, or sent through the post for one dollar a year. With The Firebrand \$1.50.

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, 2819 Olive St., St. Louis, Mo.

Lucifer the Lightbearer, published at 1294 W. Congress St., Chicago, Ill., by M. Harman, makes a specialty of Sexology or Science of the Sexes, believing this to be the most important of all sciences, because the most intimately connected with the origin 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, \$1.00 a year.