

# The Firebrand

FOR THE CONQUEST OF ANARCHISM 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. III. No. 12.

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## NOTICE!

UNTIL further notice we will get our mail at Sellwood, Oregon, instead of Box 94, Portland, and we request all friends to take notice of this change. Exchanges will please change our address on their mailing galleys and lists.

### The Angel of Discontent.

WHEN the world was formed and morning stars  
Upon their paths were sent,  
The loftiest browed of the angels was made  
The Angel of Discontent.

And he dwelt with man in the caves of the hill,  
Where the crested serpent stings  
And the tiger tears and the she-wolf howls  
And he fold of better things.

And he led man forth to the town,  
And forth to the fields of corn;  
And he told of the ampler work ahead,  
For which his race was born.

And he whispers to men of those hills he sees  
In the blush of the misty West;  
And they look to the heights of his lifted eye—  
And they hate the name of rest.

In the light of that eye doth the slave behold  
A hope that is high and brave;  
And the madness of war comes into his blood—  
For he knows himself a slave.

The serfs of wrong by the light of that eye  
March with victorious songs;  
For strength of right comes into their hearts  
When they behold their wrongs.

'Tis by the light of that lifted eye  
That Error's mists are rent,  
A guide to the table-lands of Truth  
Is the Angel of Discontent.

And still he looks with his lifted eye,  
And his glance is far away  
On a light that shines on the glimmering hills  
Of a diviner day.

—[Sam Walter Foss.

### Evils in Society.

A LECTURE DELIVERED BEFORE THE ANARCHIST  
CLUB, SAN FRANCISCO, CAL.,  
BY SIGISMUND DANIELWITZ.

WE have invited you hither this evening to call your attention to certain existing evils in society, to discuss with you their causes and remedies, and to enlist your sympathy and co-operation in applying the remedies.

When we look around us we find that society is divided into two distinct classes, namely one class that performs all the labor of the world and by whose arduous efforts was called into existence what is termed civilization, and another class that never performs any useful labor at all.

The former class, the workers, are living in poverty, want and distress whilst the latter class, the idlers, are living in wealth, opulence and luxury. Allow me to read a passage from an article in The Firebrand, one of the ablest exponents of human freedom, published in Portland, Ore. It says under the heading of "A Picture of Civilization:"

"Millions starving in India; 10,000 children dying for want of nourishment in N. Y. City in one year; 70,000 people suffering for necessaries in Chicago:

3,000,000 laborers out of work in the U. S.: all laborers getting less than one third of the products of their labor: suicides have increased since 1890 from 2,040 to 6,520 last year, and murders from 4,290 to 10,652 in the same time, an increase of 270 per cent. in 6 years and the atrocities of the Spanish Cuban war: what an awful, horrible picture of society."

Here is another homely fact brought out in the same paper under the heading of "Clippings and Comments:"

"The following episode in metropolitan life should not be passed over lightly:

A few days ago the employees of Solomon Anderson, the florist in the Hoffman House, noticed at 5 p. m. a short, thick-set man stop in front of the place. He gazed for a moment at the magnificent floral display in the window and then shook his head dolefully. Passers-by heard him say: "Extravagance, extravagance! A wilful, wanton waste—and what for? To satisfy the whim of some pampered society pet. Some ball, some waste of money, while thousands are starving. Some dance while others die."

Then he drew a brick from an inside pocket and sent it crashing through the florist's plate-glass window.

Then he calmly folded his arms and waited. Some of the employees rushed at him. "What have you done?" demanded one of them.

"You have seen," he replied; "now have me arrested."

Then policeman Schlottman was called and arrested him.

"What did you break the window for?" asked the magistrate.

"To call attention to my starving condition and the condition of the starving thousands who are forced to depend on newspaper charity," he responded. He was held for trial. The man's name is John Dolan."

This of course transpired in the great metropolis New York, many hundreds of miles away from here. But San Francisco is by no means behind in this race for civilization so-called. We frequently read similar accounts in our own papers as well as in those of all the large cities of the world. His deplorable condition is the result of that vicious principle or practice of one class in society living upon the labor of another class.

If someone suddenly put his hand into your pocket and extracted therefrom one single dollar, you would halloo "robber!" You would immediately have the individual prosecuted and punished and demand a restitution of your property, would you not? But, my friends, the class that I have pointed out to you, robs you year in and year out; it robs you while you are awake and while you are asleep; it keeps you poor and wretched from the time you are born until you go down into your graves—yet—do you ever halloo "robber!?" Do you ever have them prosecuted and punished? Do you ever demand a restitution of your property from them? Oh, no! not at all. You respect these robbers for their valiant deeds and many of you are even wont to look upon them as your benefactors; nay more than that many of you are ready and anxious to fight these robbers' battles and defend their lives with your own lifeblood.

You see a slick and graceful appearing couple

dressed in silk, satins and broadcloth and bedecked with jewels and diamonds and you express your admiration for them and call them "Lady" and "Gentleman." You see another couple plainly and shabbily dressed with hands suggesting hard toil, with careworn faces emaciated bodies and awkward clumsy gait and you turn away from them apathetically. It never occurs to you that this careworn couple are the benefactors of the slick and graceful Lady and Gentleman and that even the intellectual polish of the latter had been received by them at the expense of the plain couple, for this plain homely couple belongs to the class that produced and furnished all the beautiful and lovely things which go to clothe, feed, shelter, ornament and educate the slick couple. Why is this so, my friends? Why does a whole class of robbers that keep you in lifelong want and misery challenge your admiration whilst the poor devil whom want and despair have caused to make this one single attack upon you incurs your displeasure and provokes your wrath and indignation? Simply because in the one case the single robber does his work before your eyes directly in a clumsy way while in the other case the whole class of robbers do their work indirectly in a stealthy, systematic way. But perhaps you do not realize that it is done at all and you wish me to explain how? Well, they have invented a slick game of "heads you lose and tails I win" and ensnare you into their parlor as the spider does the fly. Their game is called by such pretty sweet sounding names that you think them veritable angels and would spurn the very thought of their carrying on anything but the most honorable enterprises. Their little game is called: "Profit, Rent, Interest and Taxes." Did you ever think, my friends, what these sweet melodious terms imply? Well let me explain. Profit implies that you must for the price of the commodity you procure pay as much more over its actual cost price as is necessary to keep the gentle folks that dispense these commodities in comfort and luxury, and enable them to amass a fortune without labor. Rent implies that you must deliver up to the gentry a big slice of the results of your hard work for the privilege of living on this planet which of course nature created for the exclusive benefit of the gentry. Interest implies that you must part with an additional big slice of the results of your labor and deliver it up to the gentry directly or indirectly or in both ways for the privilege of exchanging the product of your labor or your services for the labor or services of your fellow-worker. Taxes imply that you must deliver up most of the slim pile the other gentry have left you to the hirelings of the gentry who protect them against your possible awakening to a realization of the nature of their little game and a possible demand by you for a "settlement."

This is the little game, my friends, that your "benefactors," the "saviors of society," the "captains of industry," the gentle folk in silks and satins and broadcloth and jewelry and diamonds are playing. This is the game, that either keeps you

in the pestilence breeding factories and workshops from early in the morning until late at night for a pittance hardly sufficient to keep body and soul together or sends you out on the road to tramp and beg. This is the little game, you fathers and mothers, that sends your sons into the workhouse and your daughters into the houses of shame. This is the little game that causes your children to become old and careworn men and women before they have known the sweet innocent pleasures of childhood or enjoyed the happiness of youth. This is the little game that turns human beings into hyenas and makes them devour each other like wild beasts. This is the little game that is productive of your Butlers and your Blathers and—though you may not so readily perceive its logical connection—your Durants. Is it any wonder, that we Anarchists declare that this little game must cease and that "the idlers must go?" We who have thoroughly studied and understood the ins and outs of this little game know that there can be no lasting peace and harmony among human beings as long as a remnant of it remains.

And why should it remain, pray? If nature were niggardly with her gifts and did not furnish sufficient raw materials wherefrom to raise the means of life for all, there would be a good reasonable excuse for this turmoil and scramble and struggle among human beings, but such is not the case, for nature has spread the table for us all and her gifts are bounteous and lavish. This country is so fertile that the Mississippi Valley alone under proper management could be made to furnish all the comforts of life for all the inhabitants of these U. S. Benjamin Franklin even in his day—and that was long before the most improved labor saving machinery had been invented and before the division of labor which so greatly facilitates production and distribution had developed to its present high degree,—said that if every one did his proper share of labor there would be no occasion for any ones working more than four hours a day in order to procure the comforts of life. And some other social scientist claims that if all the members of society in the so-called civilized world did their proper share of the labor of the world, twenty minutes a day would suffice to furnish every body with all that is desired. Why then are we suffering, my friends, when by the application of a little common sense we could make a veritable paradise of this earth? The object of life is happiness. The bird in the air, the fish in the sea, the brute in the forest, all enjoy their lives to the fullest extent. They seek their food and provide for their shelter, which occupies but a very small part of their time and the balance of their time they devote to their enjoyment. Man is the highest animal and is endowed with the largest amount of reasoning power and nature has placed at his command all the means whereby to achieve pleasure and happiness and yet oh, strange anomaly he is the only creature that is wretched and miserable! And mind, it is not only the exploited, that is the robbed class of human beings that is miserable but the exploiters, that is the robbers as well, for while the robbed class dies of over work and starvation, the robbers die from lack of exercise, gout, dyspepsia and from all the other varied effects of idleness and luxurious revelry.

Now, we Anarchists claim that there is no necessity for such insane conditions. If all the prerequisites for our material welfare exist, if nature has covered our table with bounteous resources, as I have stated, we should proceed like rational beings and regulate our industrial affairs rationally. And if the Declaration that "all men are born free and equal and have an inalienable right to life liberty and the pursuit of happiness" is to become a solid fact instead of being a glittering theory, then the causes of our prevailing misery which I have heretofore enumerated, namely Profit, Rent, Interest and Taxes must be abolished. All these practices are simply devices for obtaining something for nothing. The upholders of these

nefarious practices of course attempt to prove a justification therefore, but when thoroughly examined by impartial and competent students they can be easily proven shams and frauds. Profit is supposed to be a reward of the merchant for effecting the exchanges between the producers. Granting that some people are required to perform such service it is neither reasonable nor just that the compensation for their services should consist of the lions share of the product to be exchanged, nor that there should be a whole army of these mediums preying upon the producer. Under a rational system of exchange the number of people effecting exchanges would be reduced by perhaps ninety-five per cent and the pay for their services would be reduced to an equality with the earnings of the producer. Rent is supposed to be the landlord's reward for renting his property. But in reality it is but a tax upon land which is an outrage. The land, the earth is a creation of nature. No human being was instrumental in producing land and no human being has therefore any just title to its ownership, for the just title to the ownership of any thing rests exclusively upon the effort, the exertion, the labor done in producing the same. Hence land should be and would be as free under rational social conditions as is the air and the water and the sunlight. Every human being should be free to use and occupy as much of any piece of vacant land as is necessary for the maintenance of him self and his family, provided of course that he is no batchelor.

Interest on money is supposed to be the money-lender's reward and is the greatest sham, the most horrible imposition and the most specious of robbery in existence. The other two frauds which I explained before have at least a semblance of justification, but this practice of interest is the most barefaced villainy perpetrated upon humanity, and it affords food for the saddest reflection to the student of history that mankind has permitted itself to be duped and preyed upon by such a shameless degrading practice for so many ages. Money should simply be a medium of exchange and a measure of values, and under rational conditions it would be based upon labor and services and would not consist of precious metals of intrinsic value, but would be made of the most valueless and inexpensive material, of paper; it would simply amount to a certificate of labor of services performed, a labor check. Indeed a great many people, like the associatoin under whose auspices these meetings are held, would dispense with all kinds of mediums of exchange; they would produce and enjoy in common; they would have a common store house or magazine into which all products would go and from which all the comforts of life would be drawn by all members upon the principle "from each according to his ability, to each according to his needs." This is Communism and is the most idealistic system of living conceivable in my estimation.

Profit, Rent and Interest being abolished most of the avenues of robbery would be closed and labor would very nearly receive its due. Carroll D. Wright, U. S. labor commissioner states in one of his official reports that 92 per cent. of the productions of labor now go to non-producers in the aforespecified way of that hydra-headed monster, Profit, Rent, Interest. Land monopoly being abolished production would at once be stimulated; money monopoly being abolished exchange would be stimulated, and involuntary idleness, and with it the vexed question of the unemployed would disappear. In place of one thousand industrial slaves hunting for a master, a thousand would be masters would be hunting with lanterns for one slave and being unable to find him, they would be obliged to "come off the perch" and join the workers' ranks and take a hand in labor in the co-operative association which would be the inevitable result. Would this be all right? No friends, not quite yet. There is another little item to settle. I said a while ago Profit, Rent and Interest being abolished labor

would very nearly receive its due. Yes, very nearly, but not quite, for there is still one item left which as I have asserted in the earlier part of my address, robs the worker of most of the balance that the Profit, Rent and Interest robbers have left him; it is taxes and is represented by government. Financially considered this is the most insignificant item of robbery, but it is the engine through whose instrumentality this species of robbery is committed that is to be dreaded more than the robbery here specified. Government is the most dangerous foe to humanity. Government protects the land and money monopolist. Without government, in fact, monopoly would be impossible. By its peculiar constitution, by its power over the people government works destruction and chaos everywhere. Wars, famine and pestilence are its creation. At its doors are to be laid all the cruelties, barbarities and atrocities perpetrated in the world. Its path is strewn with countless millions of human wrecks. Its operations result in a sea of blood and tears.

All governments, my friends, even the best of them, are based upon brute force and are invasions upon human freedom; they are disturbing elements in society to the extent to which industrialism has displaced militarism. Thomas Paine, one of the signers of the Declaration of Independence says in his famous work "The rights of man" which is supposed to have been responsible in no small degree for the issuance of the Declaration of Independence: \*

"A greater part of that order which reigns is not the effect of government. It had its origin in the principles of society, and the natural constitution of man. It existed prior to government, and would exist if the formality of government was abolished." The mutual dependence and reciprocal interests which man has in man, and all the parts of a civilized community upon each other create that great chain of connection which holds it together. The landholder, the farmer, the manufacturer, the merchant, the tradesman, and every occupation prospers by the aid which each receives from the other, and from the whole. Common interest regulates their concerns, and forms their laws; and the laws which common usage ordains, have a greater influence than the laws of government. In fine, society performs for itself almost everything which is ascribed to government."

(From chap I Part II of "Society and Civilization"). Abraham Lincoln said: "No man is good enough to govern another."

There is but one interpretation for government, my friends. It means compulsion, coercion, tyranny, slavery. It must cease and it will cease. The spirit of the age is in revolt against all forms of authority, temporal as well as spiritual. Human beings of refined sensibilities spurn dictation; for them but one law exists—the law of nature, which means the law of attraction, of mutual agreement, of voluntary association, of Anarchy.

Thus you see, my friends, in order to perfectly clear the road of all obstructions to justice, freedom and human happiness, government must cease; as long as it remains, no matter under what modified forms and conditions, the peace and welfare of the human race are menaced.

When government ceases, the dawn of a new era, of a new and genuine civilization will arise like the beneficent rays of the sun follow the dark of night. Then, and not until then, will be fully realized the long looked for, Peace on earth and good will to man.

### Things and Thoughts.

ONE comrade criticizes my comment on Comrade Malatesta's opinion of a diversity of society at the beginning of the "new time," but he objects to my "dogmatic dictum" that "only one way can be right and best." He says he agrees with Malatesta; so do I, for Malatesta goes on to say that while various plans will be tried, people will gradually relinquish the unfit and adopt the best. That, I am sure, he

\* A slight error: Thomas Paine did not sign the Declaration of Independence, and it was his "Common Sense," and "Crisis" that so influenced the Revolution. The "Rights of Man" was written in England after the French Revolution.

considered to be Anarchist-Communism. My critic reminds me of a phrenologist's story: He was examining the head of a man and told him he would always dispute any statement made in his presence, whereupon the man promptly said, "I must join issue with you on that, sir; I do not always—." But the phrenologist cut him short with, "Of course you take issue with me; I knew you would; you couldn't help it."

But my critic sadly errs when he classes my comment on differentiating tastes and pursuits as regretful. I do not regret this in the least; on the contrary I hope to live to see it become possible under freedom. Yet I must stick to my "dogmatic dictum," which is only a truism, that only one way can be right, only one way can be best—that is as a system for society to exist under. And when all men reach a plane where they can agree upon that one system, there need be no fear that life will not still have plenty of variety to spice it. Yes, I think my critic has the same large organ of combativeness that the "join issue" man had. By all means let Byington have his books, if he'll leave me plenty of 'em.

Then my critic says: "Everything parties desire is right and best, provided nobody else is interfered with." If that be so then each believer in a particular religious creed is right and his religion is best, but I cannot see that any of them are right. Galileo declared that the world was round and moved. Mossback conservatives denied it. Now, according to my critic, had they not interfered with him they would have been as much right as he. But that would have been impossible. A man may assert that black is white, and if mentally disordered, may believe it, but does that make it so? True, his assertion may be made in good faith, but even that does not make it true.

There is too much useless disputation, apparently just for the sake of an "argument," among Anarchists, consequently, too much powder burnt without effect.

An Individualist Anarchist editor (at least he was a day or two since, may be a Statist by this time) is continually harping on the "idiocy" of altruism, and wailing because The Firebrand writers do not all teach one idea. My first knowledge of the man was obtained by receipt of a letter from him advocating Anarchist-Communism, in which he stated he was ashamed of his former advocacy of Statism, and that I would sooner or later follow him in accepting Anarchy. So far, he was right, but my objection at that time was not to Anarchy, per se, but to selfish individualism, and he has since retrograded to that point, which was what I then understood to be Anarchy. I have since discovered my error, but without materially changing my views, particularly in regard to that variety of Anarchy. An extreme of altruism would be folly; but that is no valid reason for going to the other extreme and becoming all swine, without any regard for our fellow beings.

As to the inconsistency of The Firebrand writers, that is a very commendable fact, as these writers show themselves capable of doing their own thinking, and drawing their own deduction, without having an infallible dope to tell them what to think. Of course they sometimes err, but what of that? They can't all be editors of the "Age of Thought," so they have to think, occasionally.

ZADNAK THE DREAMER.

**The Inquisition in Spain.**

We wish we had some help now, and money to print leaflets and pamphlets about the tortured Anarchists in Spain, and scatter them all over the United States. It is simply beyond all comprehension that such outrages and cruelties can be committed in the 19 century without arousing the greatest indignation among all human beings with any feelings whatsoever. In Germany our contemporary, "Der Socialist," an Anarchist weekly, has distributed 100,000 leaflets and many thousands pamphlets, describing all the details of the inconceivable cruelties. Learned and renowned men have taken part in protesting in the daily papers, and this caused a great daily capitalist paper to send their reporter to Spain to investigate and verify the matter. The report was that the "Socialist" had not exaggerated, but had stated rather less of the cruelty than had been committed in reality. The result is that all over Germany, France, England, etc. protest meetings are held.

But the governments keep quiet and will not interfere until pushed by public opinion, and even then the interference of the governments will be nothing but a "sham investigation."

But the associated press of this glorious free country don't seem to know anything about it: "Anarchists don't deserve anything better, you know."

"We should not interfere with the laws of Spain," answered a daily paper to a renowned writer, who had protested and expressed his indignation through the press. "Certainly," replied he, "when innocent men who happen to believe in an ideal society, are tortured in the most barbarous and cruel manner imaginable, we should not interfere, but if Spain should happen to refuse to pay its debts to some of our bankers, then it would be proper to interfere with the laws of Spain." Property is more valuable than the lives and feelings of a few Anarchists, you see.

In the last "Socialist" we find a letter from Sebastian Sunye, one of the Tortured and who is sentenced to death. The letter was sent direct to the "Socialist" through means which is a secret of our contemporary so far. 100,000 copies of the letter have been published. It reads about thus:

"To all good and justly thinking persons! From you I expect mutual sympathy and justice!

**"They want to murder us!"**

"After they have torn pieces of flesh from our bodies and the nails from our fingers; after they have squeezed our heads and smashed our testicles, they want to have us disappear, in order to prevent us from testifying concerning these terrible cruelties.

"All good and justice loving persons, don't let your attention be drawn away from this notorious Anarchist trial. You honest hearts, who have detested us, let us tell you how things are. Our executioners want to obliterate the good work that you have done for us by publishing the martyrdom which we have gone through. Listen, pure souls: In the records of the court marital the terrible tortures we had to endure are not mentioned at all, although we have testified all about it before the jury. Listen, you honest hearts: In their anxiety and love of justice our executioners have published a mass of lies. With the help of these lies the inquisitors want to influence public opinion and suppress the truth. They want us to sign a document, in which we admit that we have not been tortured, and are determined to get our signatures by any means.

"Good people of the globe: We are innocent, yes we are innocent!

"Has there ever been in this world such tremendous injustice?"

"All you justice loving person, by all that you love in this world rescue us from the grasp of our executioners! Have sympathy! Have mercy on us unfortunates! Sebastian Sunye.

Fortress Monjuich, March 11th, 1897."

The following is the sentences pronounced against the Anarchists, as far as now known. Eight, death; four, 20 years imprisonment; fourteen, 19 yrs. 1 month and 11 days imprisonment; thirteen, 9 years and four months imprisonment; 36, eight years, eight months and one day imprisonment. A. I.

**Clippings and Comments.**

Quite recently 500 applications were received for four positions as machinists' assistants in the Government Printing Office, Sydney. Salary £1 per week. —[The Worker.

The United States troops will take part, about 2700 strong, in the Grant monument celebration at New York on April 27th at a cost of about \$20,000 to Uncle Sam. The price, however, is a matter of nothing, but such an appropriation for the drouth sufferers of Texas; or the food sufferers of the Mississippi valley, would be quite out of the question. Verily this is the day for burying and reburying the dead, while the starving millions go to hell.—[Texas Independent.

And thus it will be while the spirit of authority, prevails, and the worship of heroes lasts. Now, Brother Independent show your independence by "cutting" the whole push, and bravely proclaiming for Liberty!

The idle thousands in Chicago are beginning to organize. At a big meeting held on Lake street arrangements were made to begin an agitation such as will end in the organization of every idle man and woman in the city into the Unemployed Workmen's League. The resolutions adopted were very bitter against plutocracy and the present systems and sound very much like they emanate from a people ground down almost,

if not quite, to a point of desperation.—[Farmers Tribune.

Our readers will remember the resolutions referred to in the above as they appeared in No. 113 of Firebrand. It seems the editor could not afford the space, or was afraid to publish the resolutions, and sees in them only a wail of despair, and yet their only demand—the abolition of all laws for the collection of debt—was embodied in the peoples party platform of this State five years ago. This shows the retrogressive tendency of political parties.

With corn selling out West at nine cents a bushel and potatoes at ten-cents a bushel, and lots of other things at proportionate prices, we are puzzled to know why everything is so high in Boston. Seems as though the farmers and consumers might find some better way of doing business.

And with the big fish eating up the little ones in almost every branch of trade we are puzzled to know where our Ship of State is drifting and what is to be the outcome.

Is it not high time for the patriotic and Christian people of this country both rich and poor to consider this question—throw upon it all the light possible, and then by proper education in all our schools and proper laws in all our halls of legislation, avert what seems to us a great and growing danger?—[Geo. T. Angell in "Our Dumb Animals."

If Mr. Angell will study Anarchist literature awhile he will see what the "danger" is and how to avert it.

A COLUMBUS dispatch to a Cincinnati paper says that "Warden Coffin, of the Ohio Penitentiary, has ordered that all fragments from the prison tables shall be collected and given to the poor," and that each morning "there are from 50 to 100 people on hand with baskets to get crumbs from the prisoners' tables." This knocks the story of Dives and Lazarus into the middle of next week! The poor compelled to pick the crumbs that fall from the tables of outcasts! Good God! what have they done that they should deserve such treatment? No wonder that poverty stricken wretches become desperate and commit crimes. Even in prison there seems to be a measure of freedom and humane consideration, but it is a poor commentary upon the city in which the "advance agent of prosperity" has dwelt that any number of its citizens must meekly rap at prison bars and beg for food. This is a frightfully unnatural condition, and the present capitalistic system is responsible for it. Shame upon those who uphold it with their votes!—[Cleveland Citizen.

The truth is that the horrible condition is not an unnatural condition, but the natural and unavoidable outgrowth of government and its grants of privilege. Away with the cause and the results will disappear.

**The Letter-Box.**

E. W., Sallenville, O.—We received 50 cents and your subscription will now expire with No. 156. Thanks.

—7—New York City—Can't make out your name. Liberty Co operative association is located at Hustburg, Tennessee, and you can learn all about it by writing to J. Allen Evans.

To our readers.—The State Historical Society, Madison, Wis., wishes one copy of No. 34, V. 11 to complete their file for binding. Any one who can spare this copy will please send it to us or to the librarian I. S. Bradley, Madison, Wis.

J. P. A., Toledo, Wash. Your subscription expired August the 1st 95, and as you did not write us whether you wanted to read The Firebrand any longer, your name was taken from the list not long ago.

J. M., Lock, Pa.—We were glad to hear of your efforts in the propaganda work but why didn't you take the names, and send them in, of those that were anxious to read The Firebrand, even if they were not able to pay for it? Our object is to spread Anarchism and not to accumulate money.

M. S., New York City—Marriage has not only "late"ly become a business, but has been such as long as legal marriage has existed. It is an institution of private property and inheritance. The difference between the marriage of old Greeks and that of modern times is only this: The Greeks were not hypocrites and considered marriage a business, while the present generation knowingly lies and calls it a "holy institution." Marriage or sex slavery will exist as long as commercialism lasts.

F. S., New York City.—We are aware of the facts, but did not have time enough to write essays on this subject for the benefit of Mr. Byington, who, as a professor and student, ought to know history better than any one of us. But we will quote the passage from your letter: "Mr. Byington don't seem to know much of history, or else he would not fear that under freedom the leasing of books would be limited. He would know that in the 14, 15 and 16 Centuries the so-called title communities, in which in fact were more or less state socialists, did more for a general education and in used more books—for the time being—than all the empires put together. All historians, no matter how much objection they otherwise have to make, admit this fact." Could you tell us if "Die Geschichte des Buchwesens, redigirt von C. Bernstein und K. Kauley" is translated into the English language?

# THE FIREBRAND

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**Anarchy.**—A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal; absolute individual liberty.—Century Dictionary.

## The Labor-Saving Machine.

"I had a job," said a working man,  
 "And got a dollar a day,  
 Then came a lat or saving-machine  
 And took my job away.  
 Only a workingman, I know;  
 'Only a workingman,' they said,  
 But still I begged for another job  
 To give my children bread.

"I told my wife I'd lost my job,  
 She said, 'Who's come between  
 You and the boss?' I told her 'twas  
 A labor-saving machine.  
 Only the wife of a workingman—  
 Who cares for the tears she shed,  
 When I told her I had lost my job  
 And that she must beg for bread?"

"I gathered my children about my knee,  
 Mary and Rob and Jean,  
 Poor babies they could not understand  
 The labor-saving machine.  
 Only the children of a workingman,  
 O Christ! my brain is wild,  
 For the labor machine has come between  
 The workingman, wife and child.

"I said good bye to my darken'd home,  
 The scene was black despair,  
 The children sang a Sunday school song  
 And Mary offered a prayer.  
 Only a workingman's home,  
 Dark and dismal and damp;  
 The labor machine has got my job,  
 And, brothers, I'm, a tramp."  
 —[R. S. Lampton.

## Jumping to Conclusions.

If there is any one thing that above all things else leads to interminable discussions and misunderstandings it is the habit, that such a large number of persons have, of jumping to conclusions. They know that under given circumstances and conditions they will do so and so, and they immediately conclude that all others will do the same under the same conditions. They hear a person make a remark, and immediately jump to the conclusion that that person is such and such a person, or will do so and so.

Often these hasty conclusions are reached without anything to base them on but a sentence which in itself is incomplete, or on an expression of opinion that is partial.

Let us illustrate: the orthodox divine, being of a particular make up, and having been thoroughly drilled in the idea of total depravity, finds within himself the elements, which, under conceivable circumstances, would lead him into excesses, vices and crimes, but which are overpowered by the fear of hell, or of social ostracism, and he leads a life unswayed by arson, rape or murder. He constantly drills his parishioners in the idea "religion" keeps men from vice and crime, and when an unbeliever expresses his opinion this worthy minister jumps to the conclusion that he is of necessity a bad man, and marvels that his life is not "awful." Often he is so deeply impressed with the idea that anyone who does not believe in of necessity bad, that he proclaims the unbeliever wicked but of so ally a nature he covers his vices and crimes from the gaze of the world, and draws horrible pictures of the secret villainies of the unbeliever. The faithful, unthinking members of his flock think as thinks their minister, and every time they hear a person express a doubt of the correctness of their beliefs they conclude without hesitation that the doubter is necessarily vile. They jump to a conclusion on insufficient evidence. On the other hand a good many skeptically minded persons have noticed that many orthodox ministers and zealous christians are prone to prevaricate, falsify, deceive. They see men beaten out of their wages by church corporations, by ministers and by "good church members," and they learn to fear to trust them. Tell them that a certain man who wants a piece of work done is a minister, or active church member, and they jump to the conclusion that he will try to beat his employees, out of their wages, or deceive or cheat them. Such a conclusion is too hastily reached and on insufficient evidence.

We know that immense riches is the result of robbery, and that no large fortune exists except as a result of the spoliation of labor. We see many men who have used villainous methods, and have personally and consciously ruined the lives, destroyed the homes, and wrecked the happiness and health of others, and even committed, or caused murder to be committed, in the acquisition of their fortune. These facts are well known to many, and when they see a wealthy man they jump to the conclusion that he is a conscious thief and villain, which conclusion is not always correct, as many wealthy persons have been born to fortune, or by the mere chance had a fortune forced upon them.

It is undeniable that some men have failed to take advantage of opportunities, or "squander their substance on riotous living," and those who have taken advantage of every passing opportunity, and have been temperate and fortunate at the same time almost invariably jump to the conclusion that all those who are poor have failed to accept opportunities that were open to them, or that they have squandered their earnings on vice or foolishness. Such conclusion is based on a total misconception of the cause of poverty, and is usually the reverse of correct.

In discussing the possibility of life in a condition of freedom those who are accustomed to think that the law alone prevents riot, bloodshed and chaos, invariably jump to the conclusion that Anarchy could be nothing else than a condition of violence and general rapine and horror. Such conclusion, it is needless to say, is based upon a misconception of facts, an ignorance of history, and a false conception of human motives.

In sex matters we find the same tendency to jump to conclusions without giving careful consideration to the evidence, or basing the conclusion on purely personal experiences. When one who is quite amorous expresses an opinion, of the necessity for coition, for instance, and is combated by a less amorous person, he is very apt to jump to the conclusion that the other one is swayed by prejudice, or is still a slave to false teaching. Such conclusion is generally based on personal desire and on inadequate evidence, for no two persons are constituted alike, nor are their desires for any given object, sensation or emotion precisely of equal strength. On the other hand persons who have but little or no sex desire, whose sex force is defused throughout the body, and who are, consequently, satisfied with a hug, a kiss or caress, are very apt to conclude as quickly and as erroneously, as the amorous person has done, that coition is not desirable, not necessary, and that affectionate demonstration is all sufficient for anyone. Like the amorous person their conclusion is based upon their own personal experience, and a lack of knowledge concerning the intensity of the desires of others.

Thus, in the consideration of nearly all subjects we find this proneness to jump to conclusions constantly causing misapprehensions and lengthy arguments, which might all be avoided by a more careful weighing of evidence, pro and con, before fixing upon a conclusion.

Because I dislike bacon is no reason I should conclude that no one likes hogmeat, even though I cannot understand how they can like the filthy stuff, nor is it any evidence that others like fresh lettuce with bread and butter because I am fond of it. So throughout the entire category of human wants and desires we find that hasty conclusions, based chiefly on our own propensities are none too reliable. To form thoroughly reliable conclusions we must have abundant evidence, and weigh and compare it carefully.

HENRY ADDIS.

## A Political Retrospect.

An analytical examination of the "State of the Country" in its various attitudes, historical, political, and moral may furnish readers of your widely read paper a much needed touch-stone of truth which to apply to the political phases of this so highly vaunted domain. Especially regarding the merits, (or demerits) of the war of 1861 to 65 a wide diversity of opinions is found to prevail. It may be mentioned, first, that in 1776 the thirteen colonies were all slave colonies; that, as the phrase goes, they were all subject to King, III of England, who was their "legitimate" King; and that the colonists in seeking Independence, found it by way of "treason, rebellion." Such are the definitions of king—and priestcraft; being in direct antithesis to the attitude of Liberty and of the morality which accords the boon of independence to all mankind.

Second, in 1778 the thirteen colonies formed "The Confederation and Perpetual Union;" the last article of which was especially designed to guard against all danger of change or dissolution of this Confederation.

Third, eleven years after, i. e. 1789, under the title of "The Constitution of The United States," a Union wholly revolutionizing the Articles of Confederation and Perpetual Union of 1776 was adopted; and in this connection some pertinent questions may be asked, shedding much light on the real issues of 1861 to 65.

(a) Did the projectors of the "More Perfect Union" of 1789 commit treason against the Confederation and Perpetual Union of 1776?

(b) The last article of this new governmental scheme of 1789 provided: If nine states out of the thirteen shall adopt this (new) Constitution, it shall go into effect as to the nine! Let us look into this phase of affairs for a minute. Supposing four powerful states (particularly benefitted by the maintenance of the compact of 1776), had chosen to be and to remain "loyal" to this "Perpetual Union" of 1776; had proclaimed the proceedings of the nine states to be treasonable, and "null and void;" had raised armies and navies to defeat the treasonable plottings and proceedings of the nine states; and finding these nine states obdurately fighting for their supposed right of self-government, and finding them difficult of coercion, supposing the four states had issued a proclamation of emancipation to take effect in the rebellious nine states—all this to defeat "treason" against the "Confederation and Perpetual Union" of 1776; to "preserve popular (?) government!" and to keep the flag of the "Confederation and Perpetual Union" of 1776 from being insulted; in short, (to press into service Webster's latter utterances) that "Liberty and Union, one and inseparable, now and forever," might be guarded against the machination of the treasonable nine states; what then? Would any lover of humanity, of liberty have found much to applaud in those four "loyal" states and in their proceedings?

Fourth, among the objects sought to be accomplished by the "More Perfect Union" of 1789 was the redelivery of "person held to service, or labor in one State under the laws thereof, escaping into another"—this provision was embodied into the Constitution, see Art. IV section 3. A further object (not, however, alluded to in the Constitution,) was furnished by the desire for tariff legislation.

Fifth, the moral or immoral aspect of The Federal Union of 1789, viewed from 1820 to 1860, presented chiefly the selfish aims and struggles of the "South" for the extension and protection of her cherished system of slavery; while the "North," equally selfish, seeking, under national tariff laws, to enrich herself at the expense of the South, hid her greed under abolition agitation, and lusty hurrahs for the Union which (Webster, Pittsburgh, 1833.) "makes you and me all we are, and all we ever expect to be!"

Sixth, under abolition agitation the Constitution was felt to be a "League with Death," a "Covenant with Hell;" and loud were the clamors for its dissolution. The flag under whose sanction the atrocities of the Fugitive Slave Laws were perpetrated, was called a "Filthy Rag;" a "Vaunting Lie."—Yes, the Abolitionists in their earlier days occupied high moral ground, when they sought to put away the unclean thing, slavery. It is thought, however, that when, in 1861 and subsequently, they became coercionists in order to keep the South from running away from Northern (New England) tariff laws;—when they refused to catch run-away darkies—but gleefully recaptured fugitive states; that they sank to about the level of slaveholders; even admitting that the un molested perpetuation of slavery was one of the spurs to secession.

Seventh, Webster, Calhoun, Ellsworth, Rawle, Greeley, Edwin M. Stanton, (in his better days) Chase, and the whole democratic party and press in 1860; also many of the republican newspapers, expressly admitted the right and reasonableness of secession. A nation must necessarily be voluntary. A union like ours, since 1861, based upon coercion by the central absolutism, is the veriest "flaunting lie." Secession, or separation furnishes the only moral remedy for family jars, jangles of partners, of misalliances of any sort. It is the preventive of fights, of murders, and of the wholesale butcheries of war. But with despots secession is "treason." Witness, George III versus the Colonies; Spain vs. the Central America states; Turkey vs. Greece; and now Spain vs. Cuba.

Eighth, there is, however, in the war of coercion of

1861 to 65, an element of turpitude, a feature of perfidy of which the despots alluded to were not guilty. They were the kings of those countries; they coerced their "subjects," as is the nature of despotism to do. But the North was not king of the south, nor were Southrons "subjects." The national government should have been the servant of the union, not its lord. It should have fostered; not barred, independence and peace. To charge people of crimes when they have done allowable acts, to construe the resumption of full sovereignty on the part of States as treason to the nation, displays a perfidy unprecedented in the world's history until 1861. The time was when independence was not imputed as a crime to an American.

Ninth, the South took every necessary step to achieve a peaceable separation. In January 1861 her Commissioners were in Washington seeking an amicable adjustment of separate interests, Buchanan referred the matter to the incoming administration. Early in March the effort was repeated. Lincoln refused to recognize the Commissioners. (He was bent on coercion.) Seward indirectly made promises, and held out hopes—only to gain time; to make ready the machinery of coercion. Southern forts were repaired with a view to deny separate independence to the South. At the withdrawal of southern senators and representatives in February 1861 protestations of friendship were made, and separation was admitted to be the natural remedy for existing discord. No sooner, however, were the Southrons gone, than at once this debauched and disavowed national compact became sacred in northern politics. Southern Confederacy meant the "destruction of the Washingtonian government!" Two congenial and satisfactory unions, instead of one discordant one, was the destruction of "Unionism." "Southrons had ruled so long, now they meant to ruin." It is not the intention of these paragraphs to pettifog especially for the South. Admitting that Southrons were as bad as the North charged them to be they must have been proper people to part company with, to get rid of on any terms. So the people in general thought; but New England, the great manufacturing states of the North, had other views. Liberty, Independence, Equity, Peace, had no meaning for them. The Union of the whole domain meant a larger tariff harvest, hence, the union became sacred: it was made a god; and the demons of war were let loose upon the South.

Tenth, wherever a shrine is erected, there the people are exploited for its kings and priests. Be suspicious of anything claimed as sacred. It is sure to overreach its devotees. Wherever one fellow-creature wishes to go away from another to avoid strife, and the other will not let him go; be assured, the detention is exerted for purposes of robbery, rape or murder. These propositions are fundamental.

Eleventh, for purposes of robbery the South was detained. The rape and the murder grew out of the South's insistence to depart. Had the North been wise and just, the South could have departed in peace but the tariff interests sought to bluff the South. Seward thought to wipe up with a pocket-handkerchief all the blood likely to be spilled. The South would not be bluffed, she was not as mercenary as was the North. "But the South commenced the war by firing on Forts Sumpter and Moultrie." South Carolina never fired on those forts, until her right (and that of other states) to independence was denied by Lincoln's government. Not until the guns of those forts, placed there for the protection of that coast against foreigners,—not until those guns were turned against the people on whose erstwhile soil they were built; not until these forts were turned into engines of subjugation, did South Carolina take these forts. She had offered to buy them, but was refused the privilege of purchase. Hence the guilt of that war rests upon the North. Secession sheds no blood. It is coercion which does the bloody work. Long enough has this fact been concealed. Long enough have mercenary historians sought to lie the North out of her Perfidy to the South. For once let the truth be told; and the Devil be shamed.

Twelfth, in 1789 when the more Perfect Union was proposed, could a single state have been inveigled into it, if notice had been given that this union was a rat-trap, that once in, you could never get out? What are the consequences of the crime of 1861 to '77? What has been the character of national legislation since the Union is a rat-trap and States cannot get out alive? The national government in 1810 cost less than a dollar per capita per annum. It gave the people some benefits. Billion congresses, such as are now

chronic mean about an annual \$15.00 for every man woman and child. It strikes the head of a family of eight to the tune of \$120.00 per annum. Is it worth it? A government of millionaires, by millionaires, and for millionaires is not worth a damn to the people. It is a curse. Eighty-eight majesties in the Senate. Between four and five hundred fortune hunters in the house, alienating our interests to Europe, aping monarchy in order to show us up "a first class nation." A millstone of debt around our necks, unblushing corruption in state and city governments; a debauched ballot, and multiplication of paupers,—these are the outgrowths of coercion, of the war of 1861, when the "Union" was turned into a Despotism.

Portsmouth, O.

J. L. TREATHART.

### A Word About Job.

ACCORDING to Eastern history, recently deciphered, there dwelt in Egypt about four-thousand years ago a man by the name of Masas or Moses. He was a member of the King's Court and a man of worth and power. But he occupied a rather anomalous position, being the son of one of the daughters of pharaoh, his father a Hebrew. Now the Hebrews being in bondage, practically slaves to the Egyptians, no marriages were recognized between them.

But love knows no barriers. And when the daughter of pharaoh went away to her summer palace by the riverside and came back after some months with a fine Israelitish baby boy, explaining how she had found him floating in a basket, a few people smiled knowingly. The rest very properly considered it none of their business; and when the child was adopted into the household of Pharaoh no protest was made. People who protest in an absolute monarchy are certainly very foolish.

Now it often happens that the crossing of blood produces the best result; it was so here, for Moses grew in strength and stature, and in understanding was far beyond the inbred children of his own age. Indeed it is not seldom that love children possess a very superior mental and moral stamina. And were it necessary I might name a dozen and more of the strongest among all the sons of earth—men who have shaped the world's destiny—who were born outside the pale of the marriage contract. The expression we use to distinguish such is a wrong one and surley its use was well rebuked by that gentle woman, Frances E. Willard, when she exclaimed with fine scorn, "Illegitimate! who dare say that any one of God's children is illegitimate!" Yet the poverty of our language at times compels us to use the word; but I am glad it now takes the place of its much coarser synonym (used by Good Queen Bess) and so it looks as if the world were growing a fitter place for gentlemen than once was wont. And further the expression loses its flavor of reproach when we consider that it is a technical legal phrase and that we the people, through our elect Representatives at Washington, have the power to make a child legitimate by ballot, following the precedent of the English House of Commons. Back of this we find the Roman Senate for precedent, and still further back the Greek Senate which made legitimate the Son of Pericles and Aspasia—this on motion of the member from Marathon duly seconded by the gentleman from Hyettus.

Spain has had several kings whose paternity was questionable. The line of Arragon that reigned in Naples in the time of Louis XII was only made legitimate by legal enactment. In England a natural son may be a duke but never a peer without a struggle, and such an one can only become a priest in the Catholic Church by special dispensation of the Pope; and yet there has been at least one Pope of illegitimate birth—John XI, son of Pope Sergius III.

Yet far from considering such parentage a disgrace there have been worthy men who have gloried in it, for instance, Count De Dunois who always wrote after his name the title, "Bastard of Orleans." Then we have Sir William Davenant who certified to the good taste of his mother by declaring throughout his life that William Shakespear was his father.

But the attitude of society toward the natural child has never at any time been one of complete favor, and this no doubt accounts for the revolutionary tendency that is so often seen in those of illegitimate birth. Society is at war with them—they return the compliment with interest sometimes compounded. "Oh ye generation of vipers . . . Pharisees! Hypocrites!!" cried one.

Saint Mathew frankly admits that Joseph was not

the father of Jesus and tells of Joseph's surprise when the real condition of affair came to him, and how he was minded to put Mary away. Then an angel appeared to him and assured him that the gentle Mary, although soon to give birth to a child, was really a virgin; the last verse of the first chapter of Mathew puts the matter beyond cavil.

When they came to Jesus and said, "Thy brethren wait without," he turned to them and with fine irony asked, "Who are my brethren?" He regarded all men as brothers and like every man of similar birth held family ties of small account; for we find him continually counseling men to forsake father and mother, wife and child and follow truth.

It seems peculiarly pathetic that the allegory of the immaculate conception should have originated in a subterfuge, piously invented to hide a fact. But there is a tender poetic thought in the truth that the divine springs into being only through the love of man and woman. And yet how strange that we know not the paternity of either the founder of the Hebrew Religion or the Christian Religion from whence it sprung!

Mary, favored of women, visited by an angel in a dream, and thus the immaculate conception! Ah, sweet, sad Venus Dolorosa, Mother of God, thy story told over and over again by trusting, loving maidens since history began, touches all that is divinely and best in us—that which is beyond speech. Who is the father of thy Babe, fair maid? No, no, thou needst not answer: "An Angel came to thee in a dream!" It is enough, say no more. To thee and thy lovechild we bring gifts of gold and frankincense and myrrh; to thee and thy Babe we bend the knee.—[From A Word About Job in The Philistine.

### Evicted with Engines.

MORE than a hundred families of squatters, who lived on the South Cove grant in Jersey City, were evicted from their homes at noon today by about 100 police and deputy sheriffs and with the aid of several locomotives.

The eviction was made amidst much excitement, and for a time it looked as though blood would be shed.

The squatters had been ordered by the courts to vacate the property at noon, but they declared that they would not leave without a fight.

When the Sheriff, with the deputies and police, gathered at the cove and surrounded it this morning, several hundred men, women and children gathered about the shanties, and defied the officers of the law to lay hands on them or on their property.

Directly outside the lines of police were 100 railroad hands, in the employ of the Lehigh Valley Railroad, and behind them were several engines, to which long ropes were tied.

The railroad men had orders to pull down the frail shanties and huts, and to demolish them at any cost.

It was 9:30 o'clock when six wagon loads of police dashed up Jersey avenue and surrounded the cove.

The police were in charge of inspector Lange. Captain Cox, of the First Precinct, was in charge of twenty-five men, who guarded the cove from Warren street bridge over to Morris Canal.

This is the principle eastern outlet from the cove.

The engines were hitched to the houses and the buildings were pulled down.

South cove is known as one of the toughest places in Jersey City.

Some of the old habitations are old boats turned bottom upward, and boarded in. Many of the huts have roofs of rotten straw and tin, and all are in such bad repair that they cannot be called houses.

The city made claim to the property, which the Lehigh Valley road professed to own, and after a fight, which was carried from one court to another, it was finally decided that the land belonged to the municipality. It had been filled in by the railroad company and had become very valuable.

After the city won the suit it leased part of the ground back to the Lehigh Valley. When the railroad started to lay tracks on the property the trouble began.

For a railroad employe to venture near a squatters house was dangerous. After repeated attempts the track laying was abandoned and the courts were applied to. The police were then called upon to take a hand.

The squatters have not been idle in the past few days. They knew that force would be resorted to and they made ready to resist. Clubs were prepared and many of the men were armed.

As soon as it became known that the squatters were to be ejected crowds began gathering from every direction. The presence of the crowds, too, aroused the bravado of the squatters and they mocked at the police.—(N. Y. Journal.

Note and Comment.

I would be glad to see all the Labor Unions, Churches, Lodges, and business corporations exempt from taxation. Then maybe the balance of the people would kick all taxation off.

If any of our readers wish to procure a general merchandise business, or to trade a spring wagon, harness and team for a boat and trading business on Puget Sound, they should address Taylor and Co., Lopez, Wash.

ANTHONY COMSTOCK was beaten in his suit to suppress "Triumph of Death," by D'Annunzio, and ordered by the court to restore all books he had confiscated, and we will supply copies of it by mail, postpaid, in cloth binding, fine paper, for \$1.50.

The capitalists of New York are trying to "get back" at the Labor Unions, on account of the agitation carried on by them in favor of the "just" taxation of corporations, by petitioning the Board of Tax Commissioners to tax the funds of the Labor Unions.

LUCIFER, of April 14" states that "Our New Humanity" will, after the April issue, suspend for a while on account of a lack of funds. It is too bad that so fine a magazine should not be able to continue, especially as it came out only quarterly. It does seem that a quarterly of its character should find support.

I do not favor taxing Labor Unions, but I no more favor taxing corporations. If corporations are to be taxed why should not Trades Unions? I declared myself opposed to taxing churches and got the Secularists after me. I now oppose taxing corporations for the same reasons, in spite of the fact that organized bodies of working men are fighting to have them taxed more heavily than ever.

I READ something lately about "fraternal law" in a paper devoted to secret orders. It was quite a surprise to me to know that any such thing existed as "fraternal law." On reflection I concluded that what was meant was the usages common to all secret orders—so-called fraternal. In truth there is very little fraternity in secret orders, as a rule, and real fraternity is a stranger to most of those who take the floor in lodge rooms, and how loudst about fraternity.

SHOULD the "cattle" cease to vote Mr. De Leon would be out of a job, so he continues to preach ballot, even in the face of unquestioned facts that show the utter folly and futility of voting. But as long as a large number of men continue to look to the ballot to cure their ills, just so long will men of Mr. De Leon's stripe hold good jobs at the worker's expense. Should it ever dawn upon the governing class that their power was about to be lost to them by the ballot they would quickly curtail the voting privilege to those who would uphold them. This has been threatened, and steps looking to that end already taken in some of the States.

CHRISTIANITY grew up in the midst of Paganism, hostile to all established institutions and customs. Its adherents were persecuted, and the persecution tended to cement the bond of fellowship between them. It was based on the idea of a fellowship, "a love for the brethren," so complete as to exclude all MINE and THINE. It was essentially a poor people's religion. It grew up in spite of all persecution and finally subverted all existing institutions. Is it not possible that the good fellowship among Anarchists, and the outside persecution may hold them together so firmly that the growth of their ideas will prove irresistible, and subvert existing institutions?

I HAVE been told that I advocated the non payment of taxes, and asked how they can be avoided. I avoid them by not owning property, and refusing to pay

poll and road tax. When a majority of the property owners of any county will refuse to pay their taxes, and not allow any one to bid their property in when sold at auction by the sheriff, they will thus avoid them. This has been done in Kansas and Kentucky. One man in a county may not be able to refuse the payment of taxes if his property is valuable, and I dont advise him to try. I know that some, however, pay taxes when they could avoid them, and glory in it. It is these I am trying to win over to helping our propoganda.

A SUBSCRIBER of The People asked that journal what was the good of voting when fifteen Socialist votes in Catskill N. Y. "disappeared," and ex-Gov. Waite, of Colorado, was counted out. The wisdom of the editor was shown by comparing politics to the ocean and the populist party to an oyster schooner—unfit to make a trans-Atlantic voyage. The reader then pinned him down to the counting out, and he said that while they—the pluts—counted out Socialist votes now, they would not dare to when the Socialists were likely to be elected, but he did not say why they dare to count Waite out in Colorado, Vanderberg, in Oregon, and a number of others in other States, when the counting out alone kept them from being elected.

FANATICS are usually extremists. One will decry doing anything for self, and enthusiastically preach doing all for others. The other will decry altruism and preach doing all for self. As long as they remain fanatical they are mutually antagonistic but when they become rational they see in each other their counterpart. If we do for others we do so because it gives us pleasure to do so—or we think it will. If we please ourselves we will find that we are, in so doing, sure to do a great deal for others. If we find that everything that pleases us injures others we will soon find our own enjoyment gone, for others will avoid us or declare war against us. Thus we see that egoism, when it is blended with altruism, makes the sentiment best calculated to bring happiness and contentment to its possessor.

In St. Petersburg, Russia, has been an awful, legal crime committed. A female student of a University, who had been formerly a teacher of a public school, and had been imprisoned for agitation among the strikers, was found burnt to death in the cell. It is supposed that she had been raped either by the States Attorney or prison warden, and murdered by them in order to prevent investigation; or that she burnt herself from despair. An accident is, as high officials admit, excluded. The excitement among the students is great and the names of 800 of them have been taken by the police.

ACCORDING to "Der Sozialist," Berlin, (Germany), the farm hands of one part of Hungaria intend to organize a "harvest strike." These farm hands were not very long ago more or less well-to-do farmers, but commercialism has made wage-slaves of them. No wonder, says the "Socialist," that Socialism has found a good soil among them, and the socialistic press has thousands of readers.

Several weeks ago there was in Budapest a congress of the farm hands, were they adopted a very significant resolution, namely to strike just before the harvest. "This thought," says our contemporary, "is an extraordinary happy one. By industrial strikes the outlook for success is not seldom diminished, because the capitalist can calculate thus: if I don't make anything for several weeks, I can cover the loss after the strike. But for the farmer the harvest time is inestimable, and a few days of a strike is liable to destroy all his hopes of the whole year. Now, if the hands refuse to work just before the harvest, it is for his interest to be willing to arbitrate with them in regard to their utmost demands."

Correspondence.

THEY CANT HELP IT.

The roll of "Brands," received and enjoyed, most excellent Sunday reading, a hearty Social feast. Yes, the roll forms a living torch ready to burn away most effectually the cobwebs of superstition and scotch the political dragons, moles and bats. But why do men court martyrdom? Is it so pleasant, and what is fame of this character, and success when achieved? Very many, perhaps the most of real reformers are in the work because they cant help it, they are built that

way. They suffer, spend their lives and fortunes, and die unhonored, unsung, ofttimes execrated by thousands who never understand them.

But the real reformer is not in the work for honor, less a monument. He is in this work for the eternal now, and if such is his mission he just cant help it, and appears happiest when making the world most miserable by agitation. "He stirreth up the people" is the accusation. Yes he stirs up the dirty pool of knavish politics, and the powers either kill him at once or morder him by prolonged crucifixion. Maybe he is an Anarchist—a humanitarian—and has little use for machine religion.

Seriously the great crime of the world today is the cheapness of human life. And this unappreciation of life is the outcome of past superstitions, yet kept alive and practiced in present religions. Old facts are perpetuated behind new faces. Mammon, sordid wealth and an invisible, unknown deity is the standard of value—the golden calf. With capital the-machine is of greater value than the man necessary to run it. This is a big subject,—space limited, you know the rest. W. D. Richner. Philadelphia, Pa.

ABOUT THE EVICTIONS IN JERSEY CITY.

I enclose you a clipping. These poor peoples' homes were not like the millionaires', to be sure, but they were the best and only homes they had, and I do not understand that any provision, whatever, had been made for them.

It makes me sick. I would like to shake the dust off my feet and get out from among such a community. The following lines are very old but very true:

"Never need hell despair  
While remains such a pair  
Jersey and Delaware,  
Slavery's boast."

I asked one of the best citizens how he would like to live in the cove and have his house pulled down? He said, "It is claimed that they had no right there," to which I replied, "For God's sake who has any right any where?"

It is of no use to talk to these cattle. Five out of six would shoot me for advocating Anarchy sooner, I do believe, than fire a shot in defense of their own homes. Such is the power of the government superstition: I once sent to Aberdeen for "Highland Clearances." The plain story was more than I could endure to read and I gave the book away. Those Scots would have killed their oppressors but their blessed clergy persuaded them they were made to suffer in judgement for their sins.

So today. As I remember of Slavery times most of the clergy were on the side of the oppressor. Most, but not all. Yet I do not happen to know one who preaches against usury, although their sacred book from Genesis to Revelations unsparingly condemns and denounces it even specifying as trivial a rate as one per cent.

Use the inclosed mite in any way to weaken the government superstition and render the government idea ODIIOUS.

I long only for the kingdom of God, which can never come till all earthly governments are destroyed.

Jersey City, N. J.

A. P. BROWN.

A WOMAN'S VIEW OF IT.

SOME time ago comrade Addis asked The Firebrand women to express their opinions about free love and variety; since then there has been a distressing silence on the part of my sex, until Mrs. B's open letter to E. F. Ruedebusch in the issue of March 28th. Mrs. B. seems to be "all at sea" in her conception of free love, and thinks the man does not exist who would support the "children of one or more women," with pleasure and satisfaction, and that her husband "thinks he had a right to practice free love whenever he had money." As far as this is concerned Mrs. B's husband is not a free lover, if love is his only when he has the money. He probably gets the article commonly peddled about under the name of love, sold all the way by the hour or night, or in some cases for life, in which latter case, "Priests the selling do."

But we all know that no golden key will unlock the casket of love, and that oft-times free love is the priceless possession of the poorest man or woman on earth.

Many insist on saying that "free love is not practicable under present conditions." Now I am not afraid to say that free love is all there is of love, that it was

born of life and has always been with us, and is all that sweetens our onward march. If love is put in a cage, or fettered in any way, it is no longer love, but a ghostly nameless thing, that blasts the living and curses the unborn. There are not many men who expect the women to nourish their children alone. I have lived 32 years in this "vale of tears" among the poor of the farming class, and the men who do not strain every nerve to provide for their children are the exception. Paternal love is as much a fact as maternal love. I have known many instances where the fathers of "natural children" tried to and did provide for them. Fathers desert their bastard children for the same reason that illegitimate mothers desert and often murder them: Because Respectable People consider them a disgrace. "Respectability" drove Pearl Bryan to her doom and murdered Jackson and Walling on the Gallows. Had Pearl Bryan's mother taught her how to prevent conception and all the sacredness of the maternal mystery, she would, in all probability, be a living happy woman today. And if the parents of Jackson and Walling had taught them the same truths, their strangled bodies would not be lying 'neath six feet of earth. When children are taught from their youth not to create life unless they desire to provide for that life, and also taught how they can gratify their natural desire with safety, there will be fewer instances of Mrs. B's sad case. To say the least (tho' her husband is probably a victim of bad training) he must be a coward to desert his children, or else physically in the same condition as the men who spend the last cent for drink, that should go to succor a dying child. Mrs. B. is a noble woman to stand alone in the world for her children.

KATE AUSTIN.

Caplinger, Mills, Mo.

## IT DEPENDS ON THE WOMAN.

The lively little(?) Firebrand shows its welcome light each week, and I take pains to send it on, when read, to others that I think will appreciate its glow. It has improved so much that I would hardly recognize it as the same paper I received soon after these sent me the first copies.

The letter of Mrs. B. in issue of Mar. 28, confirms me in the opinion I have long held: That sexual freedom, in the present stage of its development, means greater slavery for the average woman who embraces it. So long has she been the tool and slave of man, sexually, that she needs protection from herself, and the average free lover of the masculine gender is not yet sufficiently advanced in the practical application of the opinions which he holds to realize this fact, or to rise above the condition of master which he has so long held. The woman who successfully lives a life of freedom must understand herself better than the average woman does. She must know her rights, her privileges, and her duties, and she must stand for them "tho the heavens fall." In the case of Mrs. B. it is evident to my mind that she has been, practically, as much of a slave sexually as she would have been without embracing "freedom." She does not state whether her numerous family of children were wished for by her, but the only inference which I can gather from what she does say is that she had them under compulsion, and gave up her body unwillingly, and to the injury of her health and comfort, with about the same results as she would have experienced in the ordinary slavery. A song of the Abolitionists, which I heard when a little child, comes into my mind, and it runs thus:

I pity the slave mother, careworn and weary,  
Who sighs as she presses her babe to her breast.  
I lament her sad fate, all so hopeless and dreary,  
I lament for her woes, and her wrongs un-redressed.  
And it seems to me this applies to all such as Mrs. B,  
whether living in "freedom" or in the marriage  
bonds of slavery.

An example of slavery-in-freedom condition is one that came under my observation "once upon a time." The A's visited the B's. Being in favor of freedom, it was agreed upon to change partners for the night. Mr. C. came, unexpectedly, to spend the night. He was also practically a free lover. The eve, was spent together pleasantly and freely, and it was arranged that Mrs. A. should spend the first part of the night with Mr. B. and visit Mr. C. in his room toward morning. Mrs. B. spent the night with Mr. A. Mrs. B. was a really emancipated woman, and as a consequence, had to spend the greater part of the night in efforts to convince Mr. A. that freedom does not necessarily mean performing the sex act at every opportunity. She did not consider it advisable or desirable,

and acted accordingly. She also succeeded in satisfying Mr. A. that she was right. So they spent the night in friendly and loving comradeship.

Mrs. A. was not a self-poised, emancipated woman, but Mr. B. was a man who practised what he preached, much to the delight of Mrs. A. She learned a lesson which strengthened her in asserting her own rights, but it did not take effect in time to protect her from the encroachments of Mr. C. who did not practice as he preached. He selfishly took every advantage of his partner's "womanly weaknesses" and "relieved" himself to his fullest capacity. Then, and not till then, he consented to allow Mrs. A. to leave his room. In the meantime, Mr. A. had requested his wife to come to his room before dressing. She did so. He insisted upon, and received from her, the full indulgence of his "marital rights." All this from A. and C. after she had pleadingly informed them that she was expecting her menses at any time, and feared the consequences, and preferred to abstain on that account, as well as the not having any desire herself. Result: a very sick woman next day, and for several days, but two satisfied and "relieved" men, and a third one Mr. B. who was ashamed that he was a man. Now this sort of slavery, and the sort that Mrs. B. of Omaha tells of, must, in my opinion, be remedied by the women themselves. They must know their rights, and how to defend them. They must teach men that sexual freedom does not mean sexual indulgence in the propagative act, regardless of the woman's choice.

A. E. K.

Brooklyn, N. Y.

## Young Peoples' Department.

## KING OF NOTHING.

IN IMITATION OF SAM FONGRAF.

In the land of Nothink,  
Where the white hog grates  
And the thrush and bobolink  
Grunt and grow stiff bristles,

In Nothink land so queer  
The dog chases the can,  
The red dog drinks bob beer,  
The maid becomes a man.

There they have a crazy king,  
A many-headed fellow;  
He is always a boating,  
Whether black, white or yellow.

Empty is his old gray pate,  
For all it looks great and grand,  
He never thinks till too late—  
Voting king of Nothink land.

He voted once, he voted twice,  
Spoiled good paper, wasted good ink,  
Voted for laws to cage the mice,  
Did this voting king of Nothink.

He voted to work, voted to play,  
Voted to eat and voted to drink,  
At last voted his life away—  
Fool king of the land of Nothink.

ZADNAK THE DREAMER.

## ANARCHIST GIRLS' GROUPS.

I HAVE BEEN thinking for a long time of writing something for The Firebrand, and now I have seized the first opportunity to do so.

When I was at school, I used to think that Anarchists were men with fierce eyes, who wore large hats and long cloaks, each carrying a dagger and a bomb, and when you looked at them, you could read the word "Murderer" on their faces. Why I formed that peculiar idea of Anarchists, I do not know, but such was my imagination. The first time I ever heard the word "Anarchist" was at Sunday school about the time of the assassination of Carnot, when my teacher addressed the class in the following words:

"Girls, listen, I have something to tell you at which you will be quite surprised. There are some very wicked people in this world called Anarchists. They are not satisfied with the position in which God has placed them in the world, so they try to kill all those people whom God has placed in a higher position than themselves. If you try and correct them and tell them of the wrong they are doing against God and humanity, they will laugh at you, and very likely injure or kill you also, if you get in their way too much."

We all sat with our mouths wide open, listening to what our teacher was telling us, of which I now think she herself understood but very little. About six months after this, I was walking in Hyde Park, when I saw a man standing on a chair speaking to a crowd of people. On learning that the man was an Anarch-

ist I was surprised. Instead of the dagger and bomb and the fierce eyes, I saw a man with a kind, sympathetic look, speaking in such a friendly manner, that I was attracted, so that against my will I stood listening to what the man was saying. But my greatest astonishment was what the man was speaking of. Nothing like my teacher had told us. Instead of laughing at you, when you asked him any question, he answered you in a most earnest and kindly manner. I immediately bought some of the literature that was being sold, and since then have gone to Anarchist and Socialist meetings and so on. At last I have got the right grip of what the Anarchists really want. Now the one time indifferentist, has turned into one who sees the horrors of life in their hideous reality. There are many girls like myself, who are very indifferent to the real meaning of Anarchism, yet hate the Anarchists as I did, not knowing why. Why not form in every town an "Anarchist Girls' Group" where girls might come and discuss Anarchism? All those who have an interest in the realization of Anarchy ought to make an effort to have this matter realized.

When the Groups are formed, it will be seen that we girls can also do something for the propaganda of Anarchism.

ROCHELLE ZOLZMAN.

10 Fleur De Lis Street,  
Norton Folgate, E London, England.

I have no doubt but what the above is well meant. But I would propose a plan a little different from her's. Instead of having "Anarchist Girls' Groups" I would have it "Anarchist Boys and Girls' Groups." I think that boys and girls should associate together rather than the boys in one department and the girls in another. If groups could be formed for boys and girls to discuss Anarchism, I think it would be more pleasant to have them together and not only have discussion but have literary programmes, games, etc.

A LITTLE ANARCHIST.

## Literature.

**The Fearful Outlook; Or the Depending Crisis, Dynamite,** is the somewhat sensational title of a book in pamphlet form by A. Stockham. It contains 181 pages, is printed on good paper, in large clear type, paper cover, and sells for 25 cents.

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