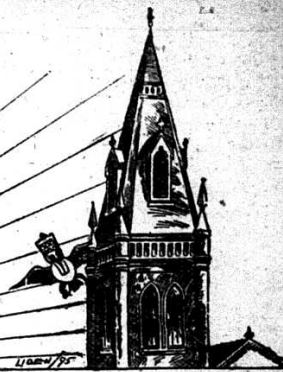


# The Firebrand

FOR THE ARMY OF THE CONGRESS OF IGNORANCE AND SUPERSTITION.



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

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## THE FIREBRAND

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

### Right of Way.

PROCLAIM for me the law of redemption:

I do not hold a sword across the common road, I demand that you withdraw yours;  
We are as seed in the earth whom no grain of reluctant dirt may detain below after the proclamation of freedom.

I do not ask to be thrust forth,  
I ask only to have leave to go forth—  
I may will to stay, doubtless part of me will always stay,

Ever content respected and protest respected,  
But my draft must be honored whatever its spend-thrift humor,  
Giving me right of way.

What does it mean to have right of way?  
It means eclipse and sunburst, burial and resurrection,  
It means universal fulfillment, man in his heart as the seed in the ground,

It means to achieve loyalty through rebellion,  
It means to sign no single power away nor more to accept obeisance,

It means to give tyrants everywhere notice to quit,  
It means to take all titles of nobility from purses and rent rolls,

It means that mouths shall go unfed only when no one has food, backs go uncovered to the cold only in the general nakedness.

On your knees, O humble vagrants, once our masters!

Now I am at last relentless,  
I declare that the social order is to be superseded by another social order,

I know the quality of your folly when you go about the streets looking in the dust of noisy oratory for the complete state,

I know very well that when the complete state appears it will appear because you bring it to others, not because others bring it to you,

And I know that you will not bring it as a burden upon your back but as something unscrolled within.

I declare to all the rest of you that it is your business to put aside all other purposes but that purpose which contributes to my individual success,

Until that is done nothing is done,  
You have choked your graneries with grain, riches are and to spare, yet are graneries and riches empty,  
You have found that your peck measure had no bottom.

Towards me you will concentrate all power, you are bound to see me through,  
I, having right of way.

What does it mean to have right of way?  
It means to start life ahead of all origins.

Are you willing to step aside?

Let us make a compact:

From this day forth let us scrupulously keep out of each other's road,

You need the whole of your heritage, I need the whole of mine,

In autumns of years on harvest fields gathered by free hands we will make a common fund of diverse plenty.

You have never trusted me because you have never trusted yourself,

Into my life you have read the hesitations, futilities, cowardices, shames, of your heart,

I have retaliated with even hand, you have carried long the dead weight of my errancy,

In this day's delivery we will be quits with suspicion.

This is not mysterious, it is not a secret on sale for gold,  
This is not a promise with which the baffled fancy is forever tantalized,  
This is a tangible reality inviting the touch of your fingers,  
This is Koran, Bible, Zend, law of vision, law of joy,  
This is your nameless yet unopened, unbudded self.

Right of way is mine,  
I assume it without arrogance yet with unfrustrated will,

I cleave a brutal deliverance in the press of the crowd,  
I must to the outlet, I must have air,  
I ask no coachman favors, I trust to my own feet,  
I ask for space: O right of way!

—[Horace L. Traubel, in The Conservator.

### Patriotism.

Much stress is now being laid on patriotic education, and all that can be, is now being systematically done to encourage patriotism in the minds of the young. The reason for all this effort at patriotic education is plain enough: Patriotism is necessary if the government, and its many privileges and pet institutions, is to continue.

Not many generations ago there was no need for any special patriotic training, for everyone seemed so imbued with it that it acted like a disease that is both contagious and infectious. Everybody was patriotic, and if someone did get a faint idea that the government was not as worthy of enthusiastic adoration as it might be, he either kept still for policy sake, or was quickly shut up by the patriots. They had immense demonstrations on the Fourth of July, and grew wild in contemplation of the glories of the old flag. It was spontaneous on the part of the majority, provoked by a sentimental view of things and the belief that they were all free and happy as a result of the existence of their government.

This sentiment of devotion to, and unquestioning trust in the government, as an abstract something—something apart from the administration, something apart from the officers—is what is termed patriotism. Some call it love of one's country, others say it is hate of the other fellow's: both are right! If I recognize political boundaries, and work myself up into an attitude of love for the region on this side of a boundary line, I must, at the same time, learn to hate the region on the other side of the boundary, and be ready to march across the boundary to carry death and destruction to its inhabitants for the love and glory of my own beloved land.

How the bosom swells, and the blood tingles as it courses through the veins, as the silver-tongued orator pours his eulogies and panegyrics into the ears of the faithful! How the fists clench and the teeth grind together as he pictures the tyranny that others have to endure and how the air is shaken with wild bursts of applause as he points to the stars and stripes and asserts that never while that emblem floats above can tyranny lay its paralyzing hands upon us. (The next day he is putting up a job to secure some special legislation that will rob the people of some of their liberties

and much of their substance.) Thus the two emotions of love and hate blend in one overmastering passion that stops not to reason or to query why, that flings aside all other considerations, all other promptings and seeks only to follow the lead of some superior who is supposed to be in the service of the government and working for its maintenance and glory.

To the patriot, human life is of little worth, and the security of the individual is unworthy of consideration when the safety or glory of the government is in question. The anguish of parting from loved ones, the despair of the prospective mother when she sees the father of her unborn torn from her and marched away, probably never to return; the devastation of fruitful fields, the destruction of towns, the burning of houses and the impoverishment of those who have toiled and suffered to secure themselves against want; the sight of mangled and bleeding bodies and of ghastly corpses; the loss to puny women and helpless children of their mainstay and source of support, and filling the land with grief and woe. All these count for naught to the patriot when the Secretary of State has fallen into a quarrel with the Prime Minister of some other government and the "honor" of the nation is in danger. Not he overlooks all these and, with his eyes fixed on "old glory", saws the air with his arms and hurrahs himself hoarse, with a fierce desire burning in him to go to the rescue of the old flag, to follow its colors anywhere it may lead. Out into the burning sands of the desert, or over the perilous deep, he is willing to go and endure any amount of hardship, exposure and labor in his zeal to honor and increase the glory of the flag he follows. A terrible disease has taken possession of him, a form of insanity paralyzes his brain and blinds him to everything save the one hallucination that drives him on, on into dangers to his life, into acts of cruelty and destruction that would make him faint with horror if in his right mind.

This hallucination is patriotism. It spreads a glamour over the most atrocious crimes and makes them appear as acts of nobility and valor. It deludes the producer into willingly giving up his products that a set of loathesome parasites may live in luxury and ease. It takes the young, the strong, the vigorous and energetic away from their plows, their work benches and their occupations of utility, and drills them in the art of wholesale murder, destruction and pillage. It makes servile dependents of the producing, useful classes and pompous, patronizing masters of the useless, non-producing class.

The patriot willingly pays his taxes and stands ever ready to assist in forcing others to pay theirs. He may swear at the administration and howl with rage because the party in power does not do things to suit him, or imposes unjust taxes upon him, or violates pre-election pledges, but ever in his mind there exists the idea that the government is all right, is grand and glorious.

Patriotism is an insanity that attacks old and

young, great and small, strong and feeble, learned and ignorant. It attacks the foolish, but never affects the wise.

Patriotism has never added one iota to human happiness, or secured to the toiler the result of his labor. Never has it brought peace and harmony between peoples or hushed the voice of strife with an understanding and agreement of good will.

Somehow of late patriotism has been on the decline. So marked has been this tendency that much has been written and said concerning it, and the patriotic education before referred to, to prevent further decline if possible. The flag is raised above every schoolhouse; school children are compelled to celebrate Washington's birthday, and listen to long eulogies concerning him, and to high praises of the government he is called the father of. Immense Fourth of July celebrations are held and everything that can be done is done to arouse in the breasts of the masses that same old enthusiasm that used to animate them and cause the air to ring with their shouts. But the attempt is vain. The increase of taxation, the assumption of power on the part of the officers, the impoverishment of the toilers and the recognized venality of the ordinary politician and patriotic orator have been so constantly before the minds of the people that they no longer believe the glowing statements or pay much attention to the harangues of those who (while thinking of the next election time) shout for patriotism.

It is well that this silly sentimentalism, this insanity should decline. It were better if it should cease to exist.

When people have ceased to be patriotic and learned that political boundaries are but means of enslaving the producers; when they have learned that presidents' cabinets, as well as monarchs' courts, and all those "central directing authorities" which depend upon obedience and patriotism for their existence, exist only to curtail their liberty and plunder them of their substance, they will free themselves from all these parasites and all institutions which build up and maintain distinctions of an artificial character, and will see that a complete and universally recognized brotherhood of all mankind is far preferable to the dividing of the earth's surface into political divisions that breed patriotism and cause war, destruction and pestilence. When patriotism has passed like a hideous nightmare, Anarchy will dawn upon mankind and a peace such as the world has never known will prevail. Love for mankind will take the place of love for one's country. Flags as emblems of authority will no longer float upon the breeze and the rattle of the war drum will be hushed forever. No longer will man march against his fellowman and burn his house, destroy his grain, kill him and bring woe and anguish to his loved ones. The ships that sail the seas will carry cargoes of the products of toil, and not instruments of death and destruction. No companies of young and strong men will be drilled in the art of killing by wholesale when patriotism no longer exists, but the arts of peace, science and philosophy will thrive and prosper, and the glad song of universal peace and security will follow the course of the sun around the globe filling all minds with gladness and a sweet realization of the grand possibilities such as has never yet been known.

Away with patriotism! Yield not to its seductive charms. Discourage it in every form and ridicule it at every opportunity. As long as men are patriotic they will hold themselves and others in bondage, so we can well afford to turn our attention to a thorough anti-patriotic education among the young, to counteract as much as possible the effects of the patriotic education that is being carried on in the public schools, in the Sunday schools and churches, and in clubs and secret orders. Point out the horrors of war, the folly of obedience and the nobility of self control and independence from all mastership. Show them the possibilities of a

world without mastership and war; free from domination and from that strange and subtle insanity that supports all tyrannies—patriotism; and they will grow up free men and women.

HENRY ADDIS.

### Mr. Hoback to the Front.

READERS of The Firebrand will probably recall the account given some weeks ago of the singular mishap that befell Mr. Hoback, in consequence of which all ideas in relation to government and its manifold operations were entirely blotted from his mind. It seems now that Mr. Hoback is a veritable character, and not a mere creature of the imagination, as some readers may have supposed, and the number of The Firebrand containing an account of his peculiarities having come under his notice, he comes now to the front as follows:

Editor of The Firebrand:—

My attention has been called to an article in your paper in which some conversations I have had with a friend on the subject of government are referred to, and it seems to me proper that there should be further explanations touching the matter. Although the name assigned to me is not an especially euphonious one, I am content to continue its use as a matter of convenience, having no reason for attracting attention to my obscure personality. Therefore in speaking for myself I will still speak as Mr. Hoback.

It is true that all ideas of government as viewed by the generality of people, so far as I can judge from my recent intercourse with them, have dropped away from my mind, and if I ever had any information on this subject it has entirely passed from me. The phenomena, assuming that I have at some time heretofore had ideas on this subject as to which I now know nothing, is as singular to me as it appears to be to the few others to whom it has become known, and I am unable to account for it albeit I have wasted little time in endeavoring to do so. On this subject my mind is a perfect blank. As my attention has now been drawn to the matter, I do recall that I have met with references to various features of government, in reading in books and newspapers during the last few weeks since (as my friends tell me) this singular phase of mind has come upon me. And I realize that I have passed over these references just as I pass over quotations from foreign languages, allusions to abstruse problems in science, reports of foot ball games, and other matters that are without interest to me. Such things I give no conscious attention whatever, make no effort to comprehend them—my mind simply does not operate upon them at all.

The friend who reported the conversations had with me misrepresented me in some respects, unintentionally I am willing to believe, but I will not attempt to make corrections at this time. A few days after our discussion reached the point reported by Mr. Cranch he brought his lawyer friend to see me, and this lawyer took up the discussion professing his willingness to enlighten me so far as he was able.

I began by asking Mr. Mensa (that is the lawyer's name) to give me a brief definition of this thing called government, telling him that I understood government took various forms and wished him to make his response apply to "the government under which we live" as it is said. "Government," he said, "is the means adopted by the adult male inhabitants in various parts of the world to regulate the intercourse of the people, in all relations, with each other and with those in other parts, including the settlement of controversies of all kinds as well as the restraint and correction of the vicious."

Government you tell me is the means adopted by the male inhabitants, that is to say the people make it themselves?—Yes, he said, governments derive their just powers from the consent of the governed.

But you mean by "consent of the governed" the consent of men, women are not reckoned with?—Yes, that is what I mean; women generally have no part in government.

But they have intercourse with others in the various relations of life, and they may have controversies involving matters of very great importance to them, and they certainly have deep interests in connection with the restraint and correction of the vicious as you say.—That is true, he said, but they are represented through men relatives, their fathers, brothers, husbands, sons, lovers, any that they may have influence with or who may be deeply interested in their welfare.

Do men ever consent to be represented by brothers, fathers, sons, or any other male friends however dear?—No, men speak for themselves as has always been customary.

Well, we will pass this point for the present, and I will ask you to tell me how the necessity for government is supposed to arise.—Government arises, Mr. Mensa asserted, from the wants and fears of individuals. It is a compact by which the whole community in association undertakes through certain agencies to secure the rights of every member. Without any regulating power the strong and those of aggressive dispositions find opportunity to prey upon the weak and the timid, those who are naturally averse to strife. Those not to be classed under this heading may still from time to time be compelled to turn aside from their regular pursuits, whatever they may be, to repel aggressors. Without some controlling system of regulation every individual is obliged to be constantly on the alert to prevent intrusion upon his rights, and the necessity for diverting a part of his effort in this direction detracts from his ability to provide for his wants and to accumulate a surplus from the fruits of his labor to provide for periods of scarcity or for the time when his ability to work will be lessened by age or sickness. To accomplish this purpose the individuals making up the community agree together upon the rules by which they shall be guided in their actions, and provide for officers clothed with various powers to apply and administer those rules.

Are these rules subject to change as new generations come into the world, and the conditions of human affairs vary?—Certainly. Means are provided by frequent assemblages of representatives of the people to make new rules, to do away with or amend old ones, to suit the views of all who may at anytime be interested or concerned.

It seems to me that the friend with whom I talked before told me of a constitution, regulating the action and powers of these assemblies which you tell me may get together at short intervals, and that under the provisions of this constitution the will of the congresses or legislatures, I think he called them, might be held of no effect.—Yes, Mr. Mensa said, that is true. The constitution is the direct act of the people themselves, setting forth the system by which they will be governed, and establishing the various agencies of government with proper limitations upon their powers.

But it seems to me that these limitations which you say are placed upon the action of the assemblies in which the people are represented are sometimes construed to thwart the will of the people.—Of course that may seem to be the effect. But the fact simply is that the people have established rules in cool blood in anticipation of all contingencies that could be foreseen, to provide against being carried away in any temporary excitement when they might be led to do things that in calm deliberation they would regret.

When were these constitutions established?—Well, the constitution of the United States was made a little over one hundred years ago, and the constitutions of different states have been made at various times, ten, twenty, fifty years ago, more or less.

But it seems to me that if these highly important rules, which are supreme over everything, were made so many years ago, that we are in fact governed by the will of a past generation, that is by people most of whom are long since dead.—Oh, no, Mr. Mensa replied. The constitutions are mostly general principles of action not going into details, and then too people have always agreed that it is vastly better to have rights and responsibilities well settled, even if in a few cases very infrequently occurring the rules do not work to perfect satisfaction.

But it seems to me that, so far at least as the constitution of the United States is concerned, things have changed so much since it was made that it must be difficult to find principles to apply however well devised those principles were originally. One hundred years ago there was no steam navigation, no telegraph, no railroads, no such numerous aggregations of capital as now; the inhabitants were fewer, more scattered, there were scarcely any great cities to speak of and things were greatly different in many respects.—Yes, all this is true, he replied. But one of the glories of our constitution is its elasticity. In its interpretation and application by the courts its provisions are found to meet and cover all classes that arise, including necessarily many not clearly foreseen when the constitution was made.

Aha! that makes me think again of some things that Mr. Cranch said to me, and which I believe he

learned from you. It seems that while the constitution is supposed to have been made sometime ago, and to have settled things because as you say it is considered well to have things settled even if not settled just right, yet in fact the courts are making over and remolding the constitution all the time by interpretation and application. Are no provisions made for amendments of the constitution as it is supposed to have been made originally, that is amendments by the people themselves, or for making a new constitution?—Yes, it is provided that when congress sees fit it may propose amendments to the legislatures of the states and when they are ratified in a number of states they go into effect; and provisions are also included for calling a convention to make an entirely new constitution.

To what extent has the constitution in fact been amended under the provisions to which you refer, and is the process provided one that facilitates amendment in a reasonable degree, or the contrary?—Well, Mr. Mensa responded, it is not desirable that it should be too easy to amend or change the constitution, and but few amendments have been made since it went into operation. There was considerable opposition to the constitution when it was first presented, and ten amendments were adopted at once. Since that time the only important amendments have been those growing out of the civil war, which it may as well be admitted now were crammed down the throats of the southerners. The states have grown from thirteen to forty or more, and it is certainly no easy matter, in fact is practically impossible to make any change in the constitution.

Did the makers of this constitution of which we have been talking have any model to guide them in developing the principles of government for this country?—It is generally said that they did not, but in truth the constitution was modeled on the theories and principles that were at that time regarded as established in the English government, excepting only the monarchy.

You say "the theories regarded as established," had England then no document of a similar character to which appeal could be made?—No, she had not; that is she had no written constitution, and has not now.

Is there then no power in England to declare legislative acts unconstitutional?—No, there is none. "The will of parliament," it is said, "is the constitution of England." Of course if the people are dissatisfied with the proceedings of any parliament they can elect a new parliament to undo them.

It seems then pretty clear that the people at large have actually more to do with the government in England than they have in this country. Here we have a constitution formed by a lot of people who have been dead nearly a hundred years ago, and the courts you tell about to measure up the acts of congress by this antiquated constitution, and if they can discover or choose to affect to discover discord, the acts of representatives of the people come to naught. This you tell me is to prevent the people from doing something hastily which may be regretted afterwards, but it strikes me that it may work quite as often to prevent undoing some mischief already done, as to prevent an anticipated evil. Well, tell me now something of the general organization of the government.—The government is divided into three branches or great divisions: legislative, executive and judicial. The legislative is the law-making, the judicial applies the laws, that is decides controversies determining whether laws that are claimed by either party to govern in certain cases, do in fact apply to certain acts or situations of affairs, and the executive attends to carrying out the laws generally, putting into effect the acts of congress or other legislative bodies and in cases of controversy executing the orders of the courts. Each has its distinct and separate province, and neither branch has any business to interfere with either of the others.

Now tell me something of "restraint of the vicious."—Why, there are always men who are unwilling to work and to get their living honestly as others do. They steal, they cheat, they attack men on the streets at night, they break into houses to get at other people's property, they sometimes kill.

Well, what does your government do about this?—Its officers arrest men, capture them and lock them up until they can be tried, and when they are convicted they are sent to prison for a term of years as fixed by the laws.

These things you speak of are bad of course, and the men who do such things are to be condemned. Are these all the crimes for which men may be arrested

and imprisoned?—No, whenever congress or the legislature thinks anything is likely to work harm in the community they pass a law against it, and affix penalties to the violation of the law.

I should think there would sometimes be a difference of opinion about such matters, that sometimes laws would be passed making things criminal that did not seem so to even good and honest people.—Of course this is true to some extent, and some things are made crimes which many people think should not be.

When men violate one of this class of laws, laws in relation to which there is considerable difference of opinion, are they branded as criminals the same as those who rob, steal or kill?—The people who uphold these particular laws of course try to make out that those who violate them are very bad men, but they are not always so regarded in the community generally, and are often looked upon as martyrs to their opinions and honored accordingly.

Are there many of this class of laws, I mean laws that are regarded by a considerable part of the people as unnecessary, making crimes of things that are not generally condemned?—Yes, there are quite a good many such laws.

To what extent are such laws enforced?—Many of them are given very little attention, and they simply burden the statute books, are dead letters, as it is said. Some few are taken up by zealous people and made nuisances. One of these is the law which allows a certain pestilent fellow named Comstock to pull into court anyone who publishes or sells a paper, periodical or book that he disapproves of. Sometimes the court upholds him and sometimes it don't, and if people are convicted they are generally let off as light as possible. It largely depends upon the judge, and scarcely anyone thinks less of a person arrested under the Comstock law, whether they are convicted or not.

But shouldn't law be a more serious thing than this? Ought there not to be care in making these laws, so as to attack only real evils?—Perhaps so, I am only telling it as it is, which may sometimes be very different from what it ought to be.

I should think so. Suppose someone differs from an officer of the government in regard to the enforcement of any law, can he state to the court how he regards the law, or have any friend do it for him and defend himself against a charge without expense?—No, he can not do that; he has to have a lawyer act for him.

And are lawyers officers of the courts, who serve freely?—They are officers of the court, but they do not serve freely. They have to be paid according to their learning and ability, and some have very large fees.

But is it not possible that someone may differ with the government about the policy of a law without being a very bad man?—Yes, that may be, but everyone has to obey the law whether he likes it or not, and if he violates the law he has to suffer the penalty that has been fixed for the offense.

Then if a man has an opinion different from that of the officers he has to go into court single-handed, and fight the whole power of the government even though the question may be one that many others are interested in; the officers of the government do not submit any such question impartially to the court?—No, they do not do that. The law is assumed to be right, and the officers of government must maintain it.

If a man violates the law, you tell me, he has to suffer a penalty for the offence. Government as you describe it has I understand existed for a very long period, penalties have been enforced, and probably new laws have been made as they were supposed to be needed, have they operated to put down crime as you call it?—Yes, I believe so, although crimes are committed now and probably always will be.

Is there in fact less crime in those communities where government is most highly organized and where it is most efficiently administered as we must suppose, than in other districts where there is less of government?—Yes, certainly.

Is there less of crime in proportion to population and wealth in more closely settled sections of the country than in newer places, less in larger cities than in smaller places, and less in towns generally than in the country?—Well I can hardly say that is so, but there are other causes for this which it is perhaps not worth while to try to go into now.

Well, in the cities or larger places, where it may be supposed government is more perfect and stronger, do people rest secure in the protection it affords, not distracted from their ordinary pursuits by the neces-

sity of protecting their own property which might be the subject of crime, as you say?—No, I can't say that is so altogether. Officers can't be everywhere, can't see to every thing, however numerous and efficient.

This is quite a city, government must have existed here for many years and be pretty well organized, yet I find my neighbors extremely watchful in the care of their property, cautious in closing doors and windows and fastening them securely. I read of people carrying guns and pistols for their own protection, sometimes attacked too and using them. More than this, I see frequently in the newspapers and magazines advertisements of safes for securing money and property from depredations, I meet with pictures showing most extensive and expensive preparations for keeping out robbers from places where valuables are stored, I read too of private guards and watchmen, and all these things I understand in the oldest cities and the most populous, are these things necessary then under government in its highest perfect form?—Well, it is true that money and property of all kinds accumulate in cities, and the population is most dense, and so of course the bad men gather there and plan their depredations.

(To be continued)

### Note and Comment.

On the 8th of August, Senor Canovas del Castillo, Prime Minister of Spain, and author of the inquisition-like horrors practiced on the Anarchist and trades unionists in famous trial so lately concluded, was shot and killed by an unknown man who is supposed to be an Italian and an Anarchist. He was at Santa Agueda (sacred water) sweating out the corruption acquired in the debauching revelries of a great politician. He was closely guarded by guards and detectives but Neapolitan calmly walked up and shot him three times before anyone could intervene. All he was heard to say was "murder" a word he did not seem to know the meaning of when he was breaking up trades unions and workmen's clubs by imprisonment, exile, torture and murder. The man who killed him will undoubtedly be tortured in order to extort a confession of accomplices from him. Had he worked on the American plan he would have forced the officers to kill him on the spot and perhaps saved himself many months of agony. Emilio Agramonte, president of the Cuban revolutionary club in New York said:

"It is my belief that the killing of Canovas will be a great benefit for the cause of Cuba. It may even lead to independence."

To inquiring friends we would state that comrade C. W. Mowbray has located in Newark, N. J., No. 138 Orange Ave.

### Propaganda Tour.

COMRADE EMMA GOLDMANN will leave New York about Sept. 3 or 4 for an extended tour in the interests of the cause in general and the liberation of Berkman in particular. She proposes to visit the New England states first, starting for the West about the 15th. She announces herself ready to speak on the following subjects, or any others chosen by the comrades arranging meetings for her:

Must we become Angels to Live in an Anarchist Society?  
Why I am an Anarchist-Communist.  
The Aim of Humanity.  
Woman.  
Free Love.  
Marriage.  
Religion.  
Perkman's Unjust Sentence.

Comrades wishing to arrange meetings should correspond at once with Comrade Goldmann at her New York address, No. 50 E. First Street. The expense to the various groups or cities will be very light, as she wishes only contributions to her railroad expenses.

THE laws keep up their credit, not because they are all just, but because they are laws. This is the mystical foundation of their authority, and they have no other.—[Montague.]

LAWS grind the poor and rich men rule the law.—[Goldsmith.]

WHEN the state is most corrupt then the laws are most multiplied.—[Tacitus.]

A FISH hangs in the net like a poor man's right in the law, it will hardly come out.—[Shakespeare.]

THESE written laws are just like spiders' webs: the small and feeble might be caught and entangled in them, but the rich and mighty force through them and despise them.—[Anarcharis.]

The number printed or written on the wrapper of your paper shows that your subscription has been paid up to that number.

**To The Firebrand.**

**FIRE** away! and **BRAND** it deep!  
In the future, harvest reap:  
Round the reeling forms of wrong  
Ever stand; for Truth be strong!  
Brand the name of Liberty;  
Erase the name of Property,  
And give Humanity a Birth  
(Now denied o'er all the earth)  
Devoted to a life of worth!

J. M. CLARKE.

**"Law and Order" at Klondyke.**

MR. KROOK, a practical miner who has spent four winters in the mines of the New Northwest territory, tells how order was maintained long before the Canadian surveyors and mounted police reached Klondyke. He said:

"Until this spring the men never put locks on the doors of the cabins and nothing was stolen. You might go into any cabin and see a glass or a tin or two on the shelf full of gold and no one would think of touching it. Any one could steal if he wanted to do so, but there were good reasons why they did not. It was only after the mounted police arrived that locks and bolts became a necessity. Before that there were what we called 'miners' laws.' Forty or fifty of the miners would call a meeting, select a chairman, and then if a man could make his own 'talk' he did so or he would get some one to make it for him. When both sides of the case had been heard the chairman would call for a vote. The decision was final. If a man gave trouble he had to go. Now they do not have miners' laws any more. We had no trouble during three years because all questions were settled at these meetings of miners. All disputes about claims were argued and adjudicated in the same way."—S. F. Examiner.

**Miscellaneous.**

We are Anarchists—of course we are. We are bombthrowing Anarchists—I hope so. But our bombs are thrown not to destroy human lives and property (wealth), but to blow into atoms the strong castle Ignorance, surnamed Prejudice, built around the minds of the people by customs and perverted doctrines. I am not ashamed of being such an anarchist; are you?—[Friend of Labor.

"MAY I ask," inquired a citizen who invaded Lincoln Park yesterday, as he stepped up to a policeman and respectfully took off his hat, "if I have the right to breathe the air of this park?"

"Aw, don't git funny wid me," replied the park policeman, "or I'll run ye in." "Then I have NOT the right to breathe the air of this park?" rejoined the citizen. "Thanks. I merely wished to know."

And he backed respectfully away from the majestic officer and went outside of the park to breath.—[Ex.

The cruelest and most contemptible fake ever published was the story of the discovery of rich gold fields in Alaska. The whole excitement has been gotten up by heartless speculators who have bought and paid for space in the great dailies to boom their schemes. There are no gold fields in Alaska at all. There are some gold fields in British Columbia, several miles over the Alaska border, and to reach which it is necessary to traverse all of Alaska from west to east, a distance of over 600 miles. Beware of Alaska gold stories. There is no truth in them.—[Chicago Eagle.

We have received from the publisher a copy of "What the Young Need to Know.—A Primer of Sexual Rationalism," by E. C. Walker. In Part I, the author gives his views of the Origin of Sex; Forms of Sex; Uses of Sex; Limitation of the Number of Children; including under this sub-division of Differentiation of the Reproductive and Amative Functions and the Trend of Evolution. Also, Sexual Diseases. In Part II, he speaks of the Prevalence and Power of Sex; Clothing, Art and Literature in their relation to the fact of Sex. This pamphlet is issued by the publisher of Lucifer, who will send it to any address, with a thirteen weeks trial subscription to his eight-paged weekly radical paper, for 25 cents. Address M. Harman, 1394 W. Congress St., Chicago, Ill.

The Labor Exchange is so far-reaching in its beneficence that it would not stop at abolishing the presidents of all monopolies, but would render it unnecessary to be incumbered with President McKinley or any successor; this feature should be the means of at once enlisting the sympathies and assistance of all who hold the theory that "all forms of government are wrong and unnecessary." It is certainly no more freedom for 40,000,000 to coerce 30,000,000 than for four to coerce three, or three to coerce four, or seventy to coerce 70,000,000 (present state). We are living under coercion, and not in freedom.

The Labor Exchange leaves coercion out of the vocabulary, and for this simple reason Anarchists should see that is the method that will quietly effect the revolution now absolutely necessary. If the plan we advocate is not adopted by Labor, then the objectional mode of the revolution will bring about this condition of society.—[Voice of Labor.

If the Labor Exchange takes the course that all government is coercion, the Anarchists will not hesitate to join the movement, but so far the majority of the advocates of the Labor Exchange were too much of governmentalists to attract Anarchists. A. I.

**The Letter Box.**

**W. A. Palmer, Mass.**—It was an error on our part. We will send you five copies regularly from now on.

**D. J. Whitinsville, Mass.**—The pamphlets are not in stock at present, but we have ordered them from London.

**T. W. P. Wieland, Tex.**—We are glad to hear that you read The Firebrand and like our ideas. Had you burned the papers, as you at first intended, we would not have had the enjoyment of reading your friendly letter. We have sent you some pamphlets to circulate among your neighbors, and you may pay for them when you feel able.

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