THE FIRE BRAND

THE FIRE BRAND
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Laid-off—A social theory which regards the union of labor as the only true force which can establish and maintain the original ideal: absolute individual liberty. —Center Dictionary.

Marcelline.
Ye workingmen, awake to glory
Hark! hark! what melodies bid you rise,
Your brothers await you in the city
Behold their tears and hear their cries—
Behold their tears and hear their cries.
Shall hateful tyrants' mischievous breeding
With hinging boats, a ruffian hand,
Affright and denude the land.
While peace and liberty lie bleeding?
Cowards—Arise, to arms, ye brave!—
Th'avenging sword unsheathe,
March on, march on,
With dignity, with pride.
O Liberty! can men resign thee?
Thy name sung loudly be;
Can dangerous foes disturb thee?
Can fellows of base renown disturb thee?
Or while the noble spirit tame?
Too long the bond has slept, bewailing
That falsehood’s dagger grieves mankind,
But freedom is our sword and shield,
And all their arts are vain.

—The White Slave.

Liberty and Property.

In the old days of the Melbourne Anarchists a fierce discussion raged on the subject of liberty and property. The so-called Individualists strenuously maintained that liberty was property and property was liberty. The Communitists, on the other hand, thought that authority was property, and property was authority. The Individualists admitted that "legal" property was authority, because it violated their own idea of property. By "legal" property they meant the privilege of holding land idle, of acquiring rent, profit, and interest, and also of having the sole or any right to the use of products not made by the proprietor, and for which products he had not paid an exact equivalent in labor value. Their conception of property was, that every person had the sole right to his own products till it pleased him to exchange them, when he had the right to receive and own similarly an equivalent in labor value, neither more nor less. If he obtained it, he could only be at the expense of somebody else's property; if less, his own property suffered; but the right of property could not be impaired by these violations of its principle, namely that every man ought to possess, exclusively, the precise amount he produced, and that nobody ought to have any products in a larger amount than he had produced. On this account, of course, it is clear that the man who consumed another's products without having given an acceptable equivalent, became the "property," himself, of the man whose products he had consumed. "The old battle is being fought over again on other soil and by other combatants, through the columns of The Firebrand." The idea of product-property is in essence the same as that of "legal" property; namely, the denial that any other than one particular person can morally make use of certain things except as that one particular person permits. The only difference between the so-called Individualists and the upholders of legal property as to how ownership arises and how it can be transferred.

The Anarchist-Communist idea is no property. We claim simple freedom, with its privilege and subject to no limitation. And we should certainly be limiting our freedom of judgment and of action by admitting any principle to take precedence of the unhampered operation of the will, as aroused by needs and opportunities, in determining by whom and under what conditions any things whatsoever shall be used.

We desire to satisfy our own needs. We also desire (because we need each other to be happy) to passively respect each other's needs, and to actively assist towards the satisfaction of these. Accordingly, our conduct, actuated by love will—by will which is not hypocritical, of any kind—will be such as can best combine these ends in the particular circumstances before us.

According to our view of the case, the only valid reason to me for not respecting your wants or treating you with any consideration at all, is the fact that I want to do so. That fact may exist, or it may not. Where it does not exist there can be no social relation between us; unless it is ably simply by my ignorance of your existence, we are at war, or in a condition that will naturally become war as soon as the very least of your wants conflicts with yours. If, however, the fact exists, and is assessed that the greatest satisfaction to all concerned, then we are capable of living in a condition of society. In order to do so, it is only necessary for us to know each other's needs as well as our own, to the extent that our deeds and conduct can affect these, and for us to act, whether singly or jointly, according as circumstances give fitness and opportunity, in that way be will long the whole of morality. Now, that we both wish each other to have pleasure and no pain is the fact in most cases, and it is upon this that the whole of morality turns. We cannot admit any principle to limit our conduct to peace where circumstances incline us to war, or to restrict our action in warfare. That would be to admit that our conduct should be actuated by something different from our own welfare. It would be suicidal. Moral questions arise solely where a portion of our own welfare consists in the satisfaction of a desire for the welfare of others. A man feels that he has done wrong when the pain he experiences in recognizing that he has hurt another by his conduct, outweighs the pleasure he has got or the pain he has avoided by the same conduct.

From this it follows that we cannot accept any principle which will fix our relation towards individuals as individuals apart from the question of the feelings of others towards them. We cannot concede that we ought to base our conduct upon the effects of whose needs do not arouse our sympathy. That would be to deny ourselves the liberty of acting according—in the fullest sense—to our own needs.

Equally, in our relations with those who form society with us (which is a matter of actual mutual attitude and not of outward declaration) we aim at the satisfaction of our own needs for the sake of their satisfaction is something we need. There is no need on my part to know that I have the exclusive use of products equal to the greatest satisfaction of my own needs, and that you have the exclusive use of products equal to the amount of your production. But I do need that my wants of activity, of leisure, of consumption, of sentiment, etc., and you persons, have the fullest, the most consistent, the most harmonious satisfaction.

Therefore, we cannot see any more rational and suitable consideration to serve as the basis of our relation with others in society than the direct consideration of needs and action with the view of satisfaction of our own needs. We consider it absurd to say "every one will limit himself in the first instance to so much as his direct need (the product of his production)" and when this end has been accomplished, and we have to alter the result for a better all round satisfaction can do so by mutual arrangement. In point of fact the only direct adjustment in view of needs cannot well result otherwise than in the greater number of people having according to their production. The departures from every average are necessarily of equal amount in both directions; therefore, the people whose needs of producing exercise are greater, in proportion to their needs of consumption, than the case with average persons, must exactly set off those whose needs of consumption are in an unusually large proportion to their needs of productive exercise, and the average person must have in a broad and general way, if not in moment to moment, exactly according to his work, reason of having according to his production, even were the general conforming of possession to production the end in view, which it is not—the fact that you produced something creates no motive in my mind for abstaining from consuming it, but the fact that you produced something with the motive even if you did not produce the thing, whilst if you had produced it and produced it in view of that need, that knowledge on my part may add the motive of not disappointing you of the satisfaction you are relying on; but it is always your need is some form which
Observations.

In a notification "To the Freethinkers of America" in the Annual Congress of the A. S. U. and F. E. to meet at Chicago, November 15th, 14th and 15th, I find a foolish misrepresentation or false statement. No cause gains by falsehood—at least in the long run. Regarding the absurd, tyrannical Sunday law, the paper says:—W. W. White submits to this, a more odious infringement of personal liberty and rights than can be found even in Russia today.

Bata! The seven signers of the paper know the statement is wholly untrue,—know that in Russia, to utter such a paper would send the signers thereof to the mines; know that even mild protest would mean a charge of being fools. Think of it!—the signers of this paper utter such a statement and rant over the "starry banner" at all their gatherings or conventions. The facts in a nutshell are: The candidates for the office of the voters—sent a lot of politicians to Albany to legislate for them, a lot made up of asses and frauds, who had no more conception of liberty or love of justice than the sky-pilot of a wealthy congregation has, who conjures with the names of a Christ neither he nor his flock believes in—Dyer D. Lum well said:

"It is irony to speak of Ruscia.

Freethinkers who make a fetish of the State and believe in majority rule cannot consistently kick against the "three-in-one puzzle" if legislated into the Constitution. They believe in government by force—in being ruled by the majority; the medicine they advocate for others they themselves should ever take gratefully. That Freethinkers have got rid of one god only makes the other gods very much more powerful. Some men and women think that—however, it may not be wise to say just what some people do think—even in The Freethread: it might be too gentle to print.

On the other hand, many Freethinkers advocate a system of social slavery, as against which our present conditions offer golden opportunities for "better things".

CLINTON LOVEJOY.

The Sexual Organs.

THEIR INFLUENCE ON HEALTH.

The divergent physical growth of the respective sexes caused by the influence of the sexual organs as explained in the preceding article, especially as fully with reference to its ultimate as well as proximate results, explains the phenomena of sexual attraction. The spiritual aura of two such distinct organizations must be correspondingly as unlike as their physical bodies. This is due partly to puberty, and consequently before the testicles of the male begin to impart marked masculine characteristics, and the ovaries of the female the work of eliminating. What we are left to do is to try and understand the process of creating them from almost wholly platonic, and their mutual attentions and juvenile gallantries mainly in imitation of what they see going on between the older ones. At all events, when arriving at puberty, and the machinery of sex begins its work in earnest, the delicately organized girl begins to feel like leaning against the broad shoulders of some favorite of the opposite sex, and absorbing from him that magnetism which emanates from the breast of Jung and pore, and he, in return, drinks in her subtitled electrical aura, which his coarse physical organization is incapable of generating. All you who, blessed with health, have passed the age of pubescence—know all about this from experience, and I need not multiply words in any attempt to describe the desires, the emotions, the scents, so cunningly and subtly possessed by the whole being. I will simply remind you that the magnetism which emanates from a true representative of either sex, is as unlike in quality at the voice in which it is expressed, thus having been made by the following deductions:

First.—Women need the magnetism of men; it strengthens them; it supplies something their peculiar organizations are incapable of producing. No doubt there is such a thing as semanticism everywhere, in young women in declinable health have suddenly exhibited physical improvement when Madame Guipil began to rumor it about that this Miss Kesington had a bad reputation.

Secondly.—Men need woman’s magnetism; without it his surplus masculine elements either petrify and make him intolerably coarse and boorish, or they by which he, in turn, is easily driven to solitary vice and ultimate decay of his masculine qualities, if not, indeed to final imbecility. When their penultimate masculine elements have swept away the dam, carrying away, involuntarily not only their sex but what is left of their soul and the body, the vital—I may almost say brain matter—which it possesses and which cannot consistently with health be expended thus wastefully.

Lastly,—The sexes need the magnetism of each
other not simply for the benefit resulting from the interchange, but because there is good reason to believe that the union of male with female magnetizes their magnets. That is, this union of the two distinct elements reproduces the magnetic force as the union of the male germ with the female germ reproduces the human being.

I know, of course, this is a hypothesis which is not perhaps demonstrable, but it is a fact that may have escaped the observation of some and the experience of other readers, that two bloodless and unmagnetically persons of opposite sex, a man and a woman, enter into social or sexual intercourse fitted with a magnet, and the male power and vivacity which they did not possess before, becomes more apparent after the latter if the union is consummated. This fits us naturally upon the conclusion that the demand for the marriage of custom, is so widely at variance with the modern wants of men as to be a facts. The only conclusion we can come to is that the sexes apart from six to ten years of age, long enough to make women feel the want of a male partner, and disqualified to become mothers, are both necessary; and healthier mothers long enough to understand men, raise, teach, and imbibe; and mothers.

These promote that sex which you see so easily to flourish, flower, and fruit the natural sweetness of temper. If, then, you are a parent or an adult, you will find it a fact that those who prefer the indulgence of their natural power to the unnatural power of the sexual instinct, will have a tendency to destroy the food which renews our constantly decaying bodies. Nor are these organs in health and cleanliness, and under circumstances which permit the use of these "unnatural, disturbing customs", open the windows of our minds to the light and laws of Nature and allow our understanding to become impressed with the true uses of things.

ThisGREEN, P. SMITH

Patonson Letter.

The arrival of every number of The Firebrand is to me a moment of joy, which prolongs my confidence in its final success.

It is our first duty to awaken the people. Paterson, in a suburb of which I am proponent, is considered, by trade-unionists one of the most conservative towns in the East. The "Patonson Labor Standard," a weekly advocate of trade-unions, has been published in Paterson for twenty years without any results. "La Questions Sociale," an Anarchist semi-monthly published here, has its stronghold mainly in the Italian Group of this place. French are only a few, but they look forward with great hope to the coming of "Emile Michel, who will invade this county in a few weeks."

I expect to see many converts in this district the coming winter. The silk-industry, surviving about 70 per cent of its previous depression, has not that prosperity many have imagined. The depression is not a depression known heretofore, and at present the outlook is by no means promising. Young and lack of education have been the cause of stepping into the public; but I have been zealously agitating among fellows of my age, which, I assure you, is a hard task; and have been successful in ridiculing socialistic efforts in press since last, and I have been in true accord with The Firebrand management ever since I read it.

As to Mr. Byington's article in No. 26 allow me to make an objection. "Peaceful revolution" is, in my opinion, a contradictory phrase like "revolutionary government". When a new machine is put in operation, and 90 per cent. that particular trade are put on the street, our national-economists term it "peaceful revolution". "The Dorr war", which occurred as an early instance, was not simply a projected change of the government-machine, but it was a revolution. The word revolution is a misnomer, as far as history is concerned from an Anarchistic point of view. Is history of any value for practical purposes of argument? We Anarchists, I think, can use it only as a evidence of the fallibility of any government, and use the existence of total Anarchy in the past is not irrevocable or we should know of results, I say "fallibility", because the institution of the State does not bring a change in value. Only the good will last. And Anarchy, once established, will be adjustable to all times and ages. As to the casting of ballots, in order to show our strength, we cannot. I presume, Congress Adams has demonstrated that government will not let us disregard "the beast" out of existence. Government by the way of laws in order is the agreed opinion. Revolution is inevitable. Kropotkin has so admirably discussed this in his "Revolutionary minorities" and other pamphlets, that I prefer to stay in his shade.

THIRD B. WENSCHE.

But we Must Have it.

Press censorship is not confined to Russia alone; we can show up a pretty fair specimen of the article in this and the free. Early last May a judge of the United States court issued an injunction restraining the editor of the "Midland Mechanic" of Kansas City from "profaning and leveraging" any matter pertaining to the striking employees of the Armour Packers (A recent change). Of course, it was only "temporary", and conveyed with it the right of the editor to appear within three days and explain why the injunction should be permanent. Within this stated time the editor did appear, and asked for a hearing, which was granted. From that day onwards the press has been unable to get any satisfaction in the matter. The judge has gone on a holiday, and the case is hung up until his return. Meanwhile, the editor is restrained from saying anything about his strike. In short, his business to do so, and the injunction stands in his way to conduct a legitimate business in one case, he can in another, and no one is safe. (Machinist's Journal.)

How Patriotism is Produced.

As a proof of the existence of patriotism people are wont to adduce its manifestation during great crises and festivities, as, for instance, in Russia during a coup d'etat, or in France at the time of the declaration of war against Prussia, or in Germany during the celebration of victories.

But one ought to know how these manifestations are produced.

The popular enthusiasm is prepared mostly artifically by those whose interests it serves; the degree of enthusiasm exhibited shows only the degree of skill on the part of the managers. This business is one of a long standing, and, consequently the expert managers of popular enthusiasm sometimes display a high degree of originality.

When Alexander II. was the heir apparent to the throne, and, as the hereditary custom was, commanded the regiment of grenadiers. He went to one of the castles one day in the weeks. No sooner had his carriage appeared in the camp, than the soldiers came running out of their tents in their shirt sleeves and received their most august commander, as if he were their master, so enthusiastically, that many of them actually made the sign of the cross as they ran at full speed after his carriage. All who witnessed the scene: He swiftly moved by this expression of naive loyalty and love on the part of the Russian soldiers towards their Tsar and his hair, and by the apparently spontaneous religious emotions which they express, got the books, that is to say, and actions, and especially in their making the sign of the cross.

When this had been artificially prepared beforehand, in the following manner. After the regular review, on the eve of the foregoing occurrence, the Tsaritschen informed the brigadier commander that he was intended to pay a visit next day to the soldiers.
the answer. "In the evening. But make no demonstrations, please."

As soon as the Tarretich left, the brigadier called the company commanders together and ordered them to see to it that on the morrow all the men should have clean clothes on. As soon as they should see the Tarretich's carriage—which would be signaled to them—they should run out to meet him, one and all, with loud "hurrahs," and that every tenth man in the command should plant himself behind the flag and give the 'flag salute.' Everything was done as ordered, and the impression of enthusiasm was complete on the Tarretich, as it was also on the present, on the officers, the soldiers them- selves, and even on the brigadier-commander who was the author of the whole proceeding. In this manner, although the command was not in exact form, patriotic manifestations are prepared everywhere.

Thus, wherever the authorities succeed, by a series of simultaneous and concerted measures, which are always at their command, in bringing the vulgar masses into an abnormally excited state, they say to us: behold, this is a spontaneous manifestation of the popular will. Such manifestations as recently took place in London and in Paris, or in Germany during the reception of the Emperor and Bismarck, or such as take place in Russia during all solemnities, only prove that the means of exciting the masses which are lodged in the hands of the authorities and the ruling classes, are so powerful that those possessing them can call forth at any time any form of manifestation they wish, by simply appealing to the people's patriotic sentiments. But on the other hand, nothing proves so effectually the absence of patriotism in the people as just these tremendous efforts which are periodically made by the authorities and ruling classes for artificially exciting the patriotism of the people.

The method is to bring the minds of the people from infancy by every possible means—by the publication of educational text-books, by the celebration of public masses, by sermons, speeches, books, papers, and meetings, by every other means together a few thousand people by bribery or by force, further increasing their number by loafers, and when this mob amid the bounding scenes and cries of patriotic sentiment is all sorts of glitter, yell what has been suggested to it beforehand, they call it an expression of the popular will.

But, in the first place, it is only about one ten-thousandth part of the whole population who do the yelling during such festivities; in the second place, out of all this mass, about one-half is gathered by some strong attraction, if it could be called attraction, as in every mob in the third, out of all those thousands only a few score really know what is the matter, while the rest would probably not care just as much if something else and exactly the contrary took place. In the only practical and lastly, the police are always present on such occasions ready to grab anyone who has the hardihood or misfortune to think of something different from what has been prescribed by the authorities.

The so-called patriotism of our time is, on the one hand, a certain mood, or frame of mind, which is being compelled by the people and maintained by school, religion, and a press, to suit the wishes of the government; and on the other hand, it is a temporary excitement aroused in the lower classes—who are both morally and intellectually inferior—by the ruling classes, and then vaunted by them as the will of the whole people.—(Tootsie, in Open Court.)

Note and Comment.

As comrades in New York and vicinity will be interested in the announcement that the International Workingmen's Association will hold a November 11th celebration at Clarendon Hall, No. 114-116 East 72nd Street. The comrades propose to charge a ten cent admission fee for the benefit of the Bergmann Rescue Fund.

A white man, one of the unemployed, was recently sold on the block for six months to a farmer in a Kentucky town by order of a Kentucky court, and yet some people speak of the negroes in the union states as being the holdovers of a voluntary servitude, which has been abolished. But some people are so stupid they could be bought and sold themselves and not see any wrong about it.—Appeal to Reason.

Many people do not seem to know the difference between promiscuity and variety. They recognize a difference when applied to music, but confound them when sex matters are under consid-

eration. Promiscuity implies without choice, indiscriminate. Variety, on the other hand, may be a matter of choice, of discrimination. If some of those who so hastily cry out variety will take this into consid- eration, and will divest their minds of the thought of chaste promiscuity, they may change their opinion somewhat.

Warren is coming on and fearful suffering is predicted. The politicians use this as a ground for appealing for funds, pretending that if their party is in power in times will grow better, the wealthy people will become more generous and much of this suffering will be relieved—but they know they lay. Much dis- tress now exists and it will surely be intensified as winter comes on. I have no new suggestions to make, if you can, make them by production supply yourselves, do so. If not, then rather than starve, hand yourselves together and take what you need, and the consequences.

Among the Miners.

I have handed The Firebrand to the few men who have a leaning our way, and they have promised to subscribe when they return to their homes this winter. They thought to receive it at the mine, but it might lose them their jobs. I have noticed that anarchist ideaists are the minds of a good number of the miners and song who express their disaffection and desire anarchy. I am not surprised at it. I might say I am glad, because it proves to me that our influence is felt unconsciously. The seed sown has been taken some time. This reminds me of a verse I read recently:

"And those who now despise us may yet be
Will be the first to praise us
When the dawn of day comes."

WM. STICK.

Silver City, Idaho.

The Letter Box.

C. B., Oregon City—Yes, we can't sell any badges, as our supply is all in the mail. L. F. F., San Francisco—Thirty tickets have been sold. This is for your circuit only. N. P., Guthrie, Okla.—Adios has not yet determined the date of his start for the east, and cannot do until the means have been raised. DROBEKE STAY, New York City—Thanks. Knowing how difficult it is to issue a radical paper, we appreciate your efforts highly. You will find the "Drobeke's List" advertised in next week's issue, and hope that The Firebrand will subscribe for it.

T. R., San Andreas, Cal.—Thanks for your apprecia- tion on letter. We certainly agree with you in all essen- tial respects, and believe that you can work out the only practical road to the realization of the ideal you picture. Those who think otherwise are evidently pointed out our error. We should be pleased to hear from you again.

Receipts.

S. F. Press, B. E. Rosen, Schuyler, C. S. Burd, each 400; Sender, 15; Millbank, Albert, John Wadsworth, Albert, John C. Atwood, 100; Cola, Messrs., Alston, 50; T. C. Messrs., Alston, 10; N. C., 10; C. A. James, 10; Bennet, San Francisco, 50; Freeze, 10; Kemper, Savannah, 50; Zanzibar, 10; Alpine, 50; Homer, 10; Slade, 10; Turner a thinker better and shape the world. Turn a monopolist loose and he shall make as much of the world as he can he in. —(Sonoma Democrat.)

Printing-Press Fund.

Receipts, for the purpose of buying a printing press for The Firebrand have been as follows: Previously acknowledged 245.00 H. Maynard, New York City 10.00 A Laborer turns a desert into a garden, and then he increases his taxes. The speculator turns a garden into a desert, and then he increases his taxes. Verily, we are a great people.—San Francisco Star.

Taxidermy.

TO THE FRIENDS OF THE FIREBRAND—For the benefit of this company we have at hand a fine and beautiful and graceful bird, from an American to a European, and also a fine and a very rare and a very fine bird, from a European to an American. The Firebrand and a friend have purchased a specimen of each and want to send a single specimen to Mr. or Miss, and also to some of our friends. No objections. Address, EN CORE, Warren, Ohio.

Sample Copies!

We send out each week large numbers of sample copies, and if you will let us know what we can have them sent to be inspected. The receipt of a sample copy has no other sig- nificance than the hope of interesting you and securing your

subscribership in the work. The subscription price is nominally $1, which is only to cover the cost of the punctuality, for every subscriber is expected to pay his $1 in advance. In case of failure to do so, the paper is sent out without charge, but we do not hold any accountable for the loss. If you receive the paper without having or- dered it, do not feel obliged to keep it, as all have been sent out.

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