The Secret of the Fees.

How have you managed it? bright busy bee! You are all of you useful, yet each of you free.

What can you talk of, the busy bee does. Shares food, and keeps order, with no waste of buzz.
No cell that’s too narrow, no egander of wax, No damage to pay, and no rent, and no tax.

No drones kept in honey to look on and praise, No property tyrants, no big-wigs in State.
Free access to flowers, free use of all wings; And when bee-life is threatened, then free use of stings.

No fighting for glory, no fighting for self; Each thrust at the path of each, the same itself.
Comes over much plenty one summer, you’ll see A hill and a leisure for each busy bee.
No over-work, under-work, glut of the spol; No hunger for any, no purposes to ill.

Economy, Liberty, Order, and Wealth — Say, busy bee, how you reached Social Health?

(Answer.)

Say rather, why not? It is easier so; We have all the world open to come and to go.
We haven’t got masters, we haven’t got money, We’re nothing to hinder the gathering of honey.
The sun and the air and the sweet summer flowers attract to maintenance use of our powers.
Our work is all natural—nothing but play, For wing and proboscis can go their own way.

We find it convenient to live in one nest, None hindering other from doing her best.
We haven’t a Press, so we haven’t a line, And it’s worth no one’s while to throw dust in our eyes.
We haven’t among us a single pretence, And we got our good habits through sheer Commonsense.

— L. N. Herington, in Liberty Lyrics.

What is Anarchy?

ANARCHY, a word used by rulers and the privileged classes of people in society, to frighten the balance of the people, so that they may not know the meaning of the term Anarchy. It is a word used to create reproach and prejudice and terror against any doctrine or teaching that exhibits the rottenness of the economic conditions of a people. It is a word used by political teachers to convince any democratic sympathy to the whole of society, in order to scare and intimidate electors in voting as they indicate, so, they yell with one accord, "Anarchists!"

In the present impending struggle of the two political parties, this word "Anarchists," is frequently hurled at the heads of those who advocate free coinage of silver, in order to develop reproach and fear in the minds of the people against the doctrine.

The general meaning of the word Anarchy, given by rulers and people in power, is a state of society filled with disorder and destruction of property and life neither of these being secure in a state of Anarchy.

If property is being destroyed and life taken by others, than the regularly instituted authorities, this is called Anarchy, meaning without legal authority.

Listen! To destroy property and to destroy life, is the work of legalized authorities and is not called Anarchy, but government, however, if destruction of life or property occurs in a riot, or in a strike, or by a mob of enraged men, this is termed Anarchy, and government in a maddened community with the accepted meaning of Anarchy, is used to put a check to such destruction of life and property, by destroying life and property through legalized authority."What tools we mortals be!"

Listen to me, Anarchy is a form of state of societary conduct being born not yet realized, not yet formed in its totality. It is the final form or state of society evolved througharchy (government) in whicharchy is eliminated and Anarchy is born a free child.

Remember, Society, previous to the birth of this free child, Anarchy, is distinct from government; in other words, society in all the past ages to the present, has ordained, consecrated, honored and privileged a portion of its members above the rest and have called these members, kings, ears, emperors, princes, nobles, lords, presidents, senators, governors, legislators, ambassadors; and society set apart, for the use of these classes, another portion of society, naming them generals on down, to soldiers, marines, marines, police, with judges, jurors, jailors, executioners, a profession formed law, and tax collectors, all this portion of society constitute the machinery of government, is government.

Remember, a society which has eliminated all this machinery, classes, of people, which is now carried as a burden to society itself, is Anarchy; a society without rulers; a society without master and slave; a society without law-makers, consequently, no privileged classes; a society without war or war or implements of war; consequently, peace reigned between nations, a society without lawyers, consequently, no courts or jails or criminals or feuds among neighbors; a society freed from all curses that have given a birth to all former people; finally, a people free in society, this is Anarchy.

Now, I ask, what dread or fear or condemnation or attempts to destroy, can any one have for the advent of such a state of societary conduct? There can be no fear only that given by teachers, for they constantly cry out "Great is the goddess Diana," so as to continue a lease of satanic reign.

The question naturally follows: Is such a state of society possible? It is not only possible, it is as certain to be realized as does the light of day appear after the night has passed away.

Its coming is as apparent as is the coming of the morning sun before he is seen above the horizon as he heralds his approach by indistinct signs; so the coming or elimination from society of its rulers, its privileged classes and non-productive members, is heralded by the indistinct signs seen in all history where a blow has been given against invasion and tyranny. Therefore all that class of people set apart and above the balance of society, through physical force, or through false teachings which have deluded the simple and to the necessity of their being ruled, they have constantly warned the ruled portion of society against all innovations, against all rebels, against all teachers who have suggested the overthrow of government, or the elimination of non-productive, it menace of society.

Therefore, the rulers, the privileged classes of people, have given death to the rulers only to do the rulers as tools to carry forward the work of death and destruction.

Observe: the privileged classes and the rulers, have put to death myriads and myriads of people and destroyed property beyond measure to estimate, and the chains which have performed acts, they have said and say Anarchists do.

Out of their own mouths is their own self condemnation! How false! How delusive! How cunning! How powerful! And how long they have deceived the people that they might prolong their an@showered power, as rulers and privileged peoples of earth.

Their sentence of doom has come; the scales, though so long attached by deceptive teachings, are falling from the eyes of the ruled and enslaved and long suffering people. The people are to see, clearly and more clearly, that they have lived a delusion, and a lie, and that they can live in society in peace, plenty and happiness without rulers, without laws creating privileged classes and without property titles existing by fact of law. It is to be seen that the existence of rulers and privileged classes in society is the cause of the want of peace, want of plenty and want of happiness for the whole people.

It is to be seen that the existence of rulers and privileged classes in society, is the cause of the enslavement of the portion of society distinct from the ruler and privileged and non-productive classes, which develops all the misery and woe that afflict all people in civilized countries, finally, the existence of society of rulers and privileged classes, is the cause which has given rise to revolution the world ever experienced up to the present day, and the elimination of the rulers and the privileged classes is the work of Anarchists.

This elimination began when the first revolt was made against restrictive influences, but the first effort was made by the slave to free himself from conscious oppression; this elimination began when the first blow for liberty was made; this elimination will continue until liberty is the common heritage of every man, woman and child on the face of the earth.

It is seen, then, that they who are forced to break the chains which have subjected and mislead are Anarchists. In so far as they are successful, they are, in that proportion, making ready for the complete birth of the child of freedom, Anarchy.
When the ruled and unprivileged people of society see the enemy that destroys the worth of an earth life, we have the most opportuni- ties usurped by the ruled and privileged people, a whirlwind of power is given to the whole rotten fabric of ruling and privilege. A good deal of salvation is the hope that man's selfish profit (man's selfish profit) goes down in the revolution and the human power (man's nobler conduct) comes up to shed rays of "peace on earth and good will to men" forever, as long as "making so-called laws and you will still have rulers and the privileged class of people who will thrive on the live blood of the balance of society.

Who is that deserts Anarchy? Then, cease voting, cease perverting the influences of your old and decayed institutions of state, of church and of college teachings; cease whatever that sullied from the past; cease believing that artificial social life can ever come through political parties; cease believing salvation from the ill of either this life or a future one, come by prayer and obedience to the teachings of religion, for it is all these things you bring upon your own heads the evils which curse your life.

Fear not the words the rulers tell you of calamities, of war, of the evils that will come upon you, fear not what they tell you of the things to fear, fear not what the privileged class tells you, of distress, of famine, of want of labor, of need of capitalist to employ labor; fear not and believe not what the philosophic theories about tax, about money, about taxes, about "good times," about prosperity, about "honest labor". None of these tell you the truth. They have a different meaning of the things that you call "good" and "bad," and they still preach falsehoods and salvation for your cre- dence, only that they may perpetuate the reign of an over you; fear not, though the sky grow dark, and rumblings cause the earth to tremble come upon you unaware; these things are the harbingers of revolution and the glory of the day of the child of freedom, Anarchy.

Jacksonville, Ill. L. EMERICK.

The 11th of November.

"This time is coming, when our silence will be more powerful, than the voices you utter today." Last week, Chicago Spokes.

The discontent with existing conditions had found its expression in the spring of 86 through the eight hour agitation. Now, in the international, a day had been decided upon at the time to demand a reduction of working hours along the whole line of organization.

Strike followed upon strike, rebellion in the air, the toiling masses had apparently awakened from their long slumber, and demanded a redress of their grie- vances in no uncertain way.

Organized labor was never so strong before or after. The Knights of labor and the International Working men's Association, the membership of which, was an increase of one hundred thousand, or Negro agitators travelled from place to place to stir up the people and carry them along to their different towns; men drilled and armed themselves in some places, and the reason of their force; the radicals everywhere were hopeful of a successful revolution, while the exploiters almost despised. The usual means of qual- ling the laboring masses, that is clubs, bullets and intimidation, had failed, they seemed to be on the verge of defeat. Then, like a storm of lightning fell the fatal bomb on the 4th of May at the assassination of a political scientist. It cleared the situation like the lightning equalizes the electricity and removes the tension. Some claim the throwing of the bomb on Haymarket was a hindrance, but while it is not been proven who committed the deed, let me cherish the belief, that it was a man who returned force with force; the state had been called to kill by the degraded hirelings of politics. The bomb was the answer, probably a matter of self- defense, to protect the great number of unarmed people from the encroachment of society; but if the social worker expected that the masses would rise up and follow his example, he was doomed to bitter disappointment.

Though the provocation was great, the rever- ence for law and authority in the producer was still greater. The capitalist classes were in a rage, a slave had dared to resist, put dynamite against labor and revolutionized万象. The time for decisive action, on their part, had arrived, this rebellion must be stamped out at all hazards.

Eight men, more or less prominent in the labor movement in the city, were arrested on the charge of having either committed or instigated the deed, which resulted in the killing and wounding of numer- ous persons. In a few exceptions, commenced a crusade of abuse, deception and inter- pretation against these men; appeals to all pos- sible prejudices were made. Associations of the rich were formed with the express purpose of convicting and hanging the agitators, unlimited funds were at the command of the prosecution, while the very men for whom Spies, Parsons, Fischer, Engels, Lindg, Fielden, Schwab and Neebe had battled, left them suddenly to their fate. Prominent labor misleaders like F. V. Powederly, General Master Workman of the Knights of Labor, denied allegiance or even sympathy with them.

But space is limited to give a full history of the trial and conviction of the Eight Chicago Anarchists. August Spies, Albert Parsons, George Engel, Adolph Fischer, were hung, Louis Lingg, cheated the gallows by committing suicide. Oscar Neebe was sentenced to 15 years, and Michael Schwab for life time in the penitentiary.

A shudder went through the international labor world, when on the 11th of November 87 the men were exec- uted, but the capitalistic press was overjoyed. Anar- chy has been stamped out, they cried with one accord; we have set an example, which will deter others from following in the footsteps of the Eight. These men that in spiting of all odds in history to the contrary, ideas could be killed by killing a few men who held those ideas. Never was a hope more in vain or futile. Though the Eight are dead, their ideas are not. They are in the long run in spite of courts and hangmen. The cause of freedom has gained converts in spite of all the obstacles thrown in its way.

Avengers have risen and cleaned the names of these men, even in the eyes of the law. Governor Altgeld had shown that they were innocent of the crime accused and consequently released Fielden, Schwab and Neebe.

The prejudice has fallen away, and during the political campaign, just closed, the term Anarchist has lost its old time horror, by applying it to those who de- mand even a very small social change for the better. Con- ditions are similar to those in 1886. The dissatisfaction among the producers is greater and farreaching than it was after the Haymarket. Right and authority have largely disappeared; faith in labor-leaders is also on the wane, rebellion and revolution is once more in the air. Never has the time been more propitious on more a revolution than this one. A decision has been effected, politics and labor have stood in camps of their own. I know some of my radical friends will smile and say, that political agitation has been of no value, but I beg to differ.

It has been a means of expressing the tendencnes of the time. Labor has rallied around the standard of Bryan, while capital flucked towards McKinley.

No matter who is elected the final struggle is not far off, and the time has come, when the silence of our martyred comrades will be louder than the voices which have been throttled on the 11th of November.

CHAS. DORING,

Some words of William Morris.

"ME BEING DEAD YET SPOKE." Notwithstanding the assertion which has emanated from the State Socialists and their friends who scribble for the capitalist's market, the same means left the London Socialist League on account of its Anarchis- tic tendencies, the fact remains that our late coun- cils did not believe in parliament, but was a preacher of the grand Communist revolution. In sup- port of this we give the following quotations from some of his most important writings which speak for them- selves.

"The工人 movement over and over again, but these will suffice for the present.

W. B. E.

"The real business of Socialists is to impress on the workers the fact that they are a class, whereas they have always been a mass and to educate the people of the parliament we shall continue and draft this fact in people's minds instead of making it clear and intensifying it. The work that lies before us at present is that of educating the people and producing a network of associa- tions composed of men who feel their antagonism to the dominant classes, and have no temptation to withdraw from the fight in the bottomless pits. If by chance any good is to be got out of the legis- lation of the ruling classes, the necessary concessions are much more likely to be wronged out of them by their fact than they are to be wheedled and coaxed out of them by the continual life of compromises which "parliamentary Socialists" would be compelled to make to save the State's good name, to secure the hope and brotherhood that alone can bold a revolu- tionary party together."

"It is quite true that men must "regenerate" before they can be depended upon to carry a com- munal state of things successfully; but this regeneration cannot be accomplished by magic, either parliamentary or theological, but by the general conditions of life. It is useless to teach a lofty morality which the every- day necessity of men's lives forces them to set aside; nor can the 'individual moral character' of men be 'improved' as long as society is divided into two classes, one of which thinks it right to impose slavery on their fellowers, and the other to accept it."

"The business of the people at present is to make it impossible for the ruling classes, while the people are fighting it, or while resistance is being resistance, or while resistance is being fought while the people are resisting it, while the people are fighting it; the business of the people at present is to make it impossible for the people and Constitution- alism; and meantime to let Constitutionalism go on with its government, unhindered by us at all, until it can either be defeated or died. We must not hate, of the people's knowledge that it is disinterested, which we shall have done our best to further by any means that we could.

In parliament there are two words about that. If they go there to take a part in carrying on Constitutionalism by palliating the evils of the sys- tem, and so helping our votes to bear their burden of government, I for one, and so far as their action there- in goes, cannot call them Socialists at all. But if they go there with the intention of doing what they can towards disruption of parliament, that is a matter of tactics for the time being; but even here I cannot help seeing the danger of being seduced from their true errand, and I fear that they would fail. I am simply supporters of the very thing they set out to undo.

I say that our work lies quite outside parliament, and it is permitted the people by the nature of things that may be effective; and the knowledge we have to help them is thereof—to know their own, to know how to take their own, and to know how to keep their own."

We revolutionary Socialists see no panaceas in parlia- ments of any kind.

"Our masters are not so much afraid of what their slaves mean to do as of what they will be forced to do. It was not the hope of the glory of conquest that urged the tribes of the North to fall on the effete Roman Empire, but hunger rather; and so it will be again. And yet in our days when the force behind the workers is enough, each of us will be the master of the other, they are the workers and must construct as well as destroy; the spirit amongst them throughout civilization is in his sign of their growing knowledge as of their growing necessity. The government will do well to put down sedition, i.e., the owing of revolts—if it can!"—The Alarm, London.

The Cause of their Disgrace.

The cause that occurred to many thinking men and women of the present day, how the progressive organs came to be regarded with so much disfavor, is the fact that any mind divested of popular teaching it would appear to be. The blundering body should be ashamed of these organs, any more than of the nose or face. The artless child male or female will have a scrumptious to one of its growing necessarily. The government will do well to put down sedition, i.e., the owing of revolts—if it can!"—The Alarm, London.
and women, living in a wild state, never envelop themselves in clothing excepting in cold latitudes, when the female are not presentable for the purpose of preserving warmth. In parts of Mexico which are not wholly outside of the influence of our civilization, people of both sexes are clad simply for the purpose of preserving warmth. In the peculiar civilization of the Japanese a traveler informs me that the women wear the baths together in a single robe. Nowhere, however, and in no country belonging to the Mahommedan people, are the sexual organs looked upon with such disgust and, again, nowhere does sexual distinction appear as so deeply rooted as to confront the moral and social reformer to so great a degree as in the large cities of Christian Europe and in the large cities of Christian America. This question presented in the opening paragraph is easily answered. In the early history of the world, the people of the pagan sixteen, struck with the beauty and skill of the women, would attempt to reproduce human beings, defined Idees, made idles in their image, and worshipped them. These people were in the same case as the tailors who imagined to wor-

ship the true god, and who were so shocked at the popular idolatry of the pagans, that their prejudices to their idols in time degenerated into prejudices to the natural organs.

This prejudice ripened with each generation till it forms a part of our (so-called) civilization.

A part of the worship of Idols fashioned in imitation of the organs of procreation may be new to some of the readers of The Firebrand, I will state that archaeologists have discovered in the museums of Turkey and Pompeii, and in various parts of continental Europe, enough of these peculiar relics to form a museum in Naples. These procreation of peculiar antiquity bears the name of the "Secret Museum." These Idols are made of stone, metal, pottery, ivory, etc., varying in size from chairs, which were mani-

festerly produced in the class of status of gold, silver, and iron. Not confined to the ancient Romans, this kind of worshipping spread through parts of Germany, and the British Islands, in the age of the discovery of its monuments in those countries.

"Is it curious that while in one country the male,--

organ was considered all powerful, in another it would be the case that the female was considered all powerful? In the wonderful power of,-
desire were ascribed. Thus in Ireland carved figures, representing the female organ, have been found over the entire surface of the country, while it is related that one of the early kings of Egypt raised columns in some of the countries he had conquered, on which he caused to be sculptured the images of the male organ and may be frequently met with all over the world." Secular writers affirm that phallic worship, as that form of religion is called which defies the Idols alluded to above, has its origin in the religion or belief now known. It cer-
tainly antebelies the christian era many centuries. It was before Plato, Pythagoras, and Aristotle. It existed in the time of Homer, and was the universal custom of the Arabs of Northern Africa to mug up in front of their tentmakers, the generative organs of the cow, or horse, to be kept away from the woman, in order to keep evil away. When impossible to obtain these rude drawings of the same was substituted. This being a crude and masturbiously executed it assumed various shapes always however of a phallic similarity. Thus it finally took the shape of a horse's head and when the original meaning of this sign had been forgotten the horse's head was cast off and may be frequently met with all over the world.

"The lower animal, the brute animal, -- the typical brute -- lives on one plane only,--the physical, hence his religion is based upon the same plane. "The animal on one plane only. But the human is an evolved animal, a differentiated animal, living on several planes of life. Since the soul of man is evolved that which is marked and the prejudice so intensively by religious con-

flicts that the disciples of Mohammed, not satisfied with simply concealing the female organs with raincoat, keep their women from being seen in public, and are wholly secluded from public observation. Even their faces must be closely veiled in public. So it seems that the Mohammedans have carried their crusade against phallic worship even further than Christians have, and consequently, if our prejudices and conventionalities in regard to the organs of propa-

gation and generation, would we follow with our Bible be behind those who reverence the Koran? If not well founded, will it not do in this age of com-

parative enlightenment to unite reason and philosophy, with the Bible have in such cases to present any other view? It appears to me that the heart of our civilisation is a matter of course rather than a blessing to that portion of our race which would be the save.

Will it not answer for us all, in this age of reason to thoroughly know ourselves and look about us without the restriction which has been put upon the religious and physical aspect of our physi-

cal as well as our social happiness? P. Smith

Observations.

Now and again, we take up a magazine and find therein one article so excellent that it is incomparable as against all the other contents of that number, and "Out New Humility" (October number) is a striking example and is one of the "Confidence of Propagation" by E. C. Walker is so thoroughly good that it saves the number -- even by comparison with any of its forerunners.

"MOTHERHOOD IN FREEDOM" is a long-drawn-out article by Moses Harman and by no means strong or good enough the writer likes it so greatly that he gives a long "abreviation thereof" in "Lucifer", No. 629, and in which number of "Lucifer" Lois Waishbrooke has an article from which I quote, as containing in a few lines more truth and common sense than is to be found in Harman's long article.

Here it is:

"Lucifer's limits will not permit of saying all I would like to say on the subject, but I believe that the most important of all human functions is mother-

hood. That is more important than fatherhood I ad-

mit, and Iolian woman's entire right to be heard, but the mother's allotment is to me the most important of all. The best way to live for coming generations is to make the most of ourselves, yes, make the most of ourselves, demand the conditions that will enable us to do this and we will trust the law that brings forth after its kind."

Many of the disciples of Harman, especially women, will much admire his article (as much as he does himself) but I feel a comfortable assurance that the "new woman" will never talk, ask or think as this writer thinks it is of the fact that she will not, probably, be a bluestock, or, more feeble-

minded or silly than she is today: she is not likely to deteriorate! --at least I hope not. However, Brother Harman is not without good example in taking his own article exceedingly well: indeed, no less a pers-

sonality than the Ghost, or, Jehovah was so taken with a portion of this article that have it given us twice: 19, chapter of Kings, and 37, chapter of Isaiah.

I will give one quotation from Jehovah's favorite prophet, Haggai's which may be taken as a tract, here.

"Because thy rage against the and thy tumult is come up into mine ears, therefore I will put my hook in thy mouth, and I will turn thee back by the way which thou camest."

Here goes Harman:

The positive propositions made in the above article by a professed Anarchist-Communist are astonishing. First he shows that labor is idle and in misery on account of the monopolization of the means of production and distribution, and the distribution of labor means and consuming, etc., and then proposes a remedy that substitutes the very thing he condemned before. "A medium of exchange" must always be arbitrary, and credit becomes the monopoly, no matter under what conditions it may be established. The very idea of bank certificates, based upon chattel mortgages, proves my assertion.

The mortgage holder would be the masters and the mortgagees the slaves.

It has been demonstrated in The Firebrand again and again, that it is impossible to give an exact account of labor performed, and the compensation by a standard of value must in the nature of things, always be arbitrary. It has also been shown that the combination of freedom of labor and free consumption; but space and time do not permit to repeat all those arguments. Comrade Bockerley might read those articles again and critize them--if he can.

CLAYTON LOVELL

Political or Economical?

What we have at present is idle labor, idle factors with machinery and tools and idle or cheap raw mate-

rials. We also have a guarded change which is used in a compulsory way to facili-

tate the exchange of the products of labor. Wage labor is not better, the means for producing machinery and tools also, and yet the working men, while in dire distress, are prevented from utilizing the means and raw material to supply their wants. Why? Because of the intervention of the moneyocracy which is constituted by the Rothschilds, holding their thumbs upon the money and state taxes through the diver
governments, by means of the Gold standard. Those in turn are holding the thumb upon every business man by means of the credit system in commerce.

As for exchanging products, a medium could quickly be had by establishing associated banking institutions to effect exchanges in the interest of the laboring people by means of the wage system in the production of wealth.

In a moment that the money lenders and profit grabbers were brushed aside and labor at liberty to avail itself of the means of the production and the raw material! Is there any one foolish enough to maintain that laziness and starvation will still exist?

In conclusion.

The propositions made in the above article by a professed Anarchist-Communist are astonishing. First he shows that labor is idle and in misery on account of the monopolization of the means of production and distribution, and the distribution of labor means and consuming, etc., and then proposes a remedy that substitutes the very thing he condemned before. "A medium of exchange" must always be arbitrary, and credit becomes the monopoly, no matter under what conditions it may be established. The very idea of bank certificates, based upon chattel mortgages, proves my assertion.

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CLAYTON LOVELL

Receipts.

Buckingham, Nov. 22, 1872.

Geoffrey Reader. A. L.