Years roll on entombing men and deeds
And slaves or despots leave no trace behind,
While lying scowl over the future plains.
Consoling honor where viole lords blind.

But there are imprints on the sand of time
That granite shafts dare not hope to efface—
You may struggle freedom; yet what of the crime?
Demanding justice it will still survive!

In every age and every clime you’ll find
Eighty from my comrades are now confined.
I touch the hand of my comrade Parsons again,
And greatly upbraided him for delivering himself to the Philistines.

Once only I hear from him before he gives himself up to his destroyers.
A characteristic letter, full of noble sentiment, and written in a spirit of self-sacrifice.

Now the scene changes and I am in Chicago.
I hasten to the gloomy old jail.
I press myself against the iron meshes of the cage within which my comrades are now confined.
I touch the hand of my comrade Parsons again,

And now the scene moves.

The Eleventh of November, 1867?

What and recollections cluster round that fatal date?
As I sit pondering over the many incidents of nearly a decade of my thoughts, I go back to the strange events of the years 1866 and 1867; in imagination I live over again that momentous period.

And now the full act in that great tragedy.

Once more I am in my sitting room reading the thrilling report in a Chicago morning paper of the Haymarket episode of the night before.

The next act comes on. I hear the knock at my door, and the familiar voice of my comrade Parsons arouses me to full consciousness of my surroundings.

I spring to my feet, and grasp the outstretched hand. Breast to breast we grasp for an instant to each other’s eyes, then I say, simply: “You are a fugitive,” and he answers in the affirmative.

Then comes the terrible events of the Haymarket meeting; the rush of the invading blue-coats; the throwing of the bomb; the flash of the pistol shots, and the midnight ride to my Geneva home.

I again hear the outburst of the screaming, running, reeling, and the immeasurable grief of my comrade as he pleads the necessity of his imprisonment; and now his part in the revolution which he believes is already begun.

Then come the following mornings journals. We read of a great city gone wild; of the arrest of our comrades; of the search for Parsons, of the denounced for victims to appease capitalist hate. Then another scene in this vast act of the tragedy quickly follows.

I am walking on a country road beside a neatly, trimly looking man.

His old shabby hat is drawn well down over his piercing eyes; his face is covered by a short, gray beard, while his coat is dusty, and his trousers are negligently rolled up over a pair of muddy shoes.

Again there is the convulsive hand-clasp; again I look into those deep, searching eyes—and he is gone.

Nine years have passed since the culmination of the great tragedy. By the just act of a good man three of our comrades have been released from a living death, and now enjoy the blessings of such freedom as falls to the lot of the common people.

In Waldheim cemetery stands a beautiful monument to mark the last resting place of five victims of capitalist hate. Every year meetings are held throughout this country and Europe to commemorate their martyrdom, and year by year the influence of their lives, of their speeches, of their writ of their sufferings and of their glorious death grows and spreads among the people.

As they are remembered useful by their devotion and talents, so we may be sure they did not die in vain.

What is Liberty?

To answer this is to solve all questions of government, all questions of justice, all questions of morals and all questions of righteousness. Liberty, in truth, is a complex of truths, analyzed, defined, reflected upon, and which is clustered in complex phraseology, much that often increases the utter impossibility of grasping its meaning, if it has one.
It is a fact, that the word Anarchy, when realized, is the same in meaning as the word liberty, and when it is realized, justice is the same as the word righteousness when either are realized, and it is a fact, without the realization of liberty, the realization of justice is meaningless. The idea of society is so high that when I stated that the solution of the meaning of the word liberty is the solution of questions of government, of motas or of right doing, you said: Yes! Every step made to remove the hindrances in the way of its advent, is a step towards its realization. Its upliftment, slavery, had to be first realized before the organized society could be born. It appears that the steps of man’s progress industrially, commercially, governmentally and intellectually, are steps backward instead of forward; that is, his whole course is contradictory, in accord with his intellectual growth.

To make this clearer, I mean that he has found the meaning of liberty through organized enslavement. In all forms of government ever established, he enslaved himself in the name of liberty. To regain or possess what he sought—liberty, he overthrows his government and his governments; then, again, he establishes slavery, government, only to again be forced to destroy his organizations called governments.

His way of seeing the cause of his not possessing what he sought, welfare and order, has forced him to prove his contradictory labors till he should discover the meaning of liberty and when he sees its meaning, no more is necessary so, in all his actions, contradictions, yet will inevitably in some cases be the reverse. This being so, it follows that the very freest state of society has little right and so it is with the words of rules, and in which peoples natural sense of expediency and justice is subordinated to these rules—which may be the case by the error of their own minds and some no external tyranny to coerce them—necessary wrongs will be done; and as the knowledge of this is a temptation to persons whose moral natures are eradicated, they will see further in time disfiguring the outer appearance of their conduct to suit the law. In the course of time, there will be not only get worse but harder, or the more under the pressure of society allow themselves to be thrown into the gutter to starve whenever the working out of the system produces a scarcity of circulating cash. Then, again, there are particular laws which are obviously unjust and framed in the interests of some privileged class, or which are simply silly and vexations meddling for which the blind has been already proceed. It is of nothing, more than no wind, more than no light, or heat, or cold, or color, or magnetism. Liberty is a not a thing, an essential, something of which you can think, or determine it as a force: Liberty is a phenomenon, as light, color, heat, wind, it is caused, made to appear as the phenomenon of the mind, it is by its completeness in its completeness with all of the race’s bow’s appearance, and it is understood what the cause or causes are which make the phenomenon of liberty to appear in social community.

One more: Liberty is a phenomenon of human activity, made to appear by the fixed relations of man to man and to the earth and all natural forces, by which human growth, human advancement and human happiness becomes the heritage of all people in all climes of earth. Since liberty has never been realized, it is denied as being naught but an empty word by many philosophers and sages; this is easy to be a fallacy, for liberty has been the word, the word which gives the form of government, it is the word which is, justly the seat of the poet, the teacher and the soldier, and the slave in the work of diminishing every hindrance, every obstacle to his own complete realization. But, liberty, when stripped of its verbal and of its sentimentality loses its power to inspire the tongue, or push on the work of the soul. The idea that liberty is a condition, a relation of man to man, by and through which life is made worth living, not to the few, as it has been and now is the state of human society, but for all.

It is the securing of these human relations which becomes the work of all, so that liberty may be realized. Liberty in its totality, essentially, absolutely is not absolute. The removal of enslavement, will cause liberty to appear as sure as light comes on the approach of the morning sun.
Religion in the South.

In this "free" America of ours which, by virtue (?) of a decision of the United States supreme court in holy and lawful assembly convened (October, 1891), has been judicially, officially and lawfully declared to be a nation, it is possible to note that among the most fanatically, fantastically loyal states of the union is the truly pious state of Tennessee; and as the entire south "seems to be an almost religious as the inquisitors of the past. This is probably the reason why lynching, and even the state is still in the voice, in bigoted, religious "Sunny Southland."

Religion stalks abroad in Dixie land; aye, it beams on the faces of the whisky peddler and brothel keeper.

The "Lord God Almighty" is well provided with agents to do his "duty" work. In Tennessee, this state, particularly, it seems that he has to be specially protected by statute and ordinance. His honor and the sanctity of his revered name has to be carefully guarded, and how could this most laudable end be achieved were there not a sanctified "pulpit" prepared ready to sacrifice their own personal comforts in order to save their jobs from being taken away.

Yet, it seems to me that a god who can't defend his own religion, and deny poor deity in such a building of universes —

One of these God-protectors has come forward to charge that on the Fourth of July last, one of the members of the local council did, contrary to the holy statutes in such case made and provided, take the Lord's name in vain, without the oversight of this teacher, with whom a man is known and respected throughout America is held in $1,000 bonds to appear for trial for the heinous crime.

One of these God-protectors has come forward to charge that on the Fourth of July last, one of the members of the local council did, contrary to the holy statutes in such case made and provided, take the Lord's name in vain, without the oversight of this teacher, with whom a man is known and respected throughout America is held in $1,000 bonds to appear for trial for the heinous crime.

The Lord God Almighty is well provided with agents to do his "duty" work. In Tennessee, this state, particularly, it seems that he has to be specially protected by statute and ordinance. His honor and the sanctity of his revered name has to be carefully guarded, and how could this most laudable end be achieved were there not a sanctified "pulpit" prepared ready to sacrifice their own personal comforts in order to save their jobs from being taken away.

Yet, it seems to me that a god who can't defend his own religion, and deny poor deity in such a building of universes —

One of these God-protectors has come forward to charge that on the Fourth of July last, one of the members of the local council did, contrary to the holy statutes in such case made and provided, take the Lord's name in vain, without the oversight of this teacher, with whom a man is known and respected throughout America is held in $1,000 bonds to appear for trial for the heinous crime.

One of these God-protectors has come forward to charge that on the Fourth of July last, one of the members of the local council did, contrary to the holy statutes in such case made and provided, take the Lord's name in vain, without the oversight of this teacher, with whom a man is known and respected throughout America is held in $1,000 bonds to appear for trial for the heinous crime.
Taxidermy.

To the FRIENDS OF THE FIREBRAND.—For the benefit of this and future generations, I present the following instructions for killing any bird, from a blunder to an eagle, without frightening, killing, or wounding the same.

1. Approach the bird in a menacing manner, and speak in a low, commanding voice.
2. When the bird is within range, draw a gun and point it at the bird.
3. Fire on the bird, and it will fall to the ground.

P. R.—After receiving it, if your consignee troubles you for it, you may demand as much for it, or, if you think it too much, you can send it back.

Addres: Ed. COE. Warren, Miss.

Correspondence.

The local "Firebrand family" will have a social entertainment Saturday Nov. 21, at our mother's place (Mrs. J. L. W. 12th and South E. St.)

If any of the friends of the "Firebrand family" wish to get money from the articles bought with the money so loaned, returning the same at a rate of from 5 to 10 percent interest, or to get a number of goods on credit at weekly payments of from 50 cents to one dollar for which payments "Certificates good for Goods or Services" will be honored, the amount of money loaned and the names of the persons to whom the certificates are to be honored for such goods or services which the association is able to furnish.

This last way is the most honorable one for the producers of wealth to make money, as this would prove in a most effective way that labor can get along without the capitalist.

All money received should be expended in the most economical way, which would be to buy only such tools and machinery as is absolutely necessary, and all needful raw material to produce articles for consumption; for which the reform in society should provide a good market, and all such means of production which, with the tools and machinery already on hand, could possibly be made, even if it takes more time to begin with the want of better conditions.

Every Firebrand is invited to bring along his friends. Admission will be 15 cents a person, for the benefit of Antinaturalist propaganda.

A. E.

A Populist Governor.

Tax collectors of "radical reforms" through "political action" will be disgusted more once in State the that of Washington. John R. Rogers, who promised to revolutionize the government, will be elected governor in consequence elected as governor by the deposed tellers.

The following is clipped from an interview of the Seattle P. I., November 8:

"... But some of your own propositions have been very radical," asked a reporter.

"In my book I was a propagandist. I said in the preface that I purposely use very plain and emphatic language. I did it to arouse people. I believe I succeeded. But as governor I have other duties to perform, and I know the danger to be apprehended from those who have labored earnestly in a cause not their lack of honesty, but their lack of judgment. We shall be sincere but we shall, I hope, be prudent."

Is this not exactly what I predicted here in Tacoma? O friends, if you have really at heart the desire to better our conditions, keep away from the legislation and "good propagandists." Rogers was an educator as well as a propagandist, and will be a taskmaster as an officer in this struggle to establish a free society of mankind in the North. Just keep your eyes on the legislator. After they "across the "dear people," divide the pie among themselves and you vote for who the howl—"sop.—"

A. KLASEN.

The Letter Box.

J. T. Brasil, Ind.—The amount was received, also two copies "God and the State."" We have sent them again.

Clara P.—We were delighted with your letter, and hope you will make a convert of the editor of that Swedish paper. It would be a great help to our movement. The Firebrand is sent to the given address.

Our best greetings.

B. T., Ollie, N.C.—A man that appreciates the first copy of an anarchist paper he has ever seen, must surely "catch on" very soon. Thanks for your promise.

Recollections.


Sample Copies.

We send out each week a large number of sample copies, and for this purpose we ask friends to send names of persons likely to be interested. The receipts of a sample copy are by no other means of assistance in the work. The subscription price is nominally 50 cents per year, but we think that for a number of the help toward the support of the paper, pay more than the subscription price, and we send it to all who ask for a free copy or a free sample any number at all. If you receive the paper without having ordered it in, feel no contempt for it; accept it as it is, and no fault with us.

THE FIREBRAND'S AGENTS.

The following named persons will receive and collect for the Firebrand, Illinois: Mr. Charles B. Roddy, 5404 Milwaukee Avenue, Chicago; Mr. L. A. Bridenbaugh, 50 West Liberty Street, Springfield, Ill.; Mr. J. L. W. 12th and South E. St., Baltimore, Md.; 521 River Street, Pittsburgh, Pa.; E. M. Boss, 321 River Street, Pittsburgh, Pa.; Miss W. S. Renfro, 734 Main Street, Utica, N.Y.; Mr. C. E. H. 12th and South E. St., Baltimore, Md.; Mr. J. L. W. 12th and South E. St., Baltimore, Md.; Mr. J. L. W. 12th and South E. St., Baltimore, Md.

The letters are to be written on the Firebrand, box 201, Portland, Or.

MRS. WILSHAWBRER'S BOOKS

My Century Plant.

The Delights of the Home.

The Fountain of Life.

Bible Reading.

The Birds of the Air.

ADDENDUMS.

Omaha Progressive Club meets Wednesdays at 7 p.m. at the firm. H. J. Root, 163 North Sixth Street, Omaha.

International Group Free Initiate meets at 6 Washington Squares, New York City, every Monday at 8:30 p.m.


Progressive Thought is the original advocate of the Labor Tariff. A sample copy may interest you, and will be sent free by all interested in American literature. Published at Chicago, Illinois.

"The Anarchist's Weekly Worker," a monthly paper, is a monthly magazine dedicated to the development of labor, equal rights and social problems, and the establishment of a better social order. Published by the Socialistic Weekly Worker, New York.

The Alarm is an Anarchist weekly paper for the workers and the friends of the free and the free-thinking. It contains twelve columns of open and unhidden truth, and is published weekly. It is published in English and German, and is sold at 5 cents a week, or 50 cents a year.

The Truth is a monthly monthly paper edited by the Socialistic Weekly Worker, New York. It contains twelve columns of open and unhidden truth, and is published monthly. It is published in English and German, and is sold at 5 cents a week, or 50 cents a year.

The Alarm is a monthly monthly paper edited by the Socialistic Weekly Worker, New York. It contains twelve columns of open and unhidden truth, and is published monthly. It is published in English and German, and is sold at 5 cents a week, or 50 cents a year.

The Truth is a monthly monthly paper edited by the Socialistic Weekly Worker, New York. It contains twelve columns of open and unhidden truth, and is published monthly. It is published in English and German, and is sold at 5 cents a week, or 50 cents a year.

The Alarm is a monthly monthly paper edited by the Socialistic Weekly Worker, New York. It contains twelve columns of open and unhidden truth, and is published monthly. It is published in English and German, and is sold at 5 cents a week, or 50 cents a year.

The Truth is a monthly monthly paper edited by the Socialistic Weekly Worker, New York. It contains twelve columns of open and unhidden truth, and is published monthly. It is published in English and German, and is sold at 5 cents a week, or 50 cents a year.

The Alarm is a monthly monthly paper edited by the Socialistic Weekly Worker, New York. It contains twelve columns of open and unhidden truth, and is published monthly. It is published in English and German, and is sold at 5 cents a week, or 50 cents a year.