Hanged!

Yes, and after years two thousand,
Of peace on earth, good will to men;
Judged he was, condemned and strangled
In spirit of Christ and Christian plan.
In spite of “judge not!” Intercession;
In spite of “go and sin no more!”
The gallows, good and bad oppressors,
Takes that which none can e’er restore.
A vessel is suddenly a cask galleon,
Vengeance, God thunders forth, "Is mine.
"Your judge and jury, fall and shatter,
But inflict with laws divine.
For we organized to agree to gather,
Shall lift the throttle clout? Unhappily,
Upheld victims, crime execrated,
To your creator that should die,
Oh, galleys born of age barbaric,
To justice a perpetual lie,
Begone, no longer let your presence
This brothel of manhood in dishonorable.
From "Firebrand."

What is Fraternity?
In the order of social functions, liberty is the Pole Star around which and from which radiates justice, fraternity and equality, forming one great circuit of human relations embodying all that makes earthly life worth living.

Fraternity exists in sections, and amalgamated over with thick crusts of hypocrisy. These sections, ranks, cliques and castes are organized, through which a dilated and forced fraternization operates. This operation is seen in those of the same religious faith, the same political creed, the same secret order where they brother one another and wherever "birds of a feather flock together." These forms of fraternization make all others outcasts and Gentile, who do not belong to "our church," our order, and who do not sympathise with our ideas, who do not patronize and belong to our party or clique, all such are unworthy of our consideration; in other words, menace, at war with each other in every human relation that government of man over man has organized.

Let me be comprehended; fraternity is an effect developed by human relations, by which "good will" for all mankind is felt by the ego, the spirit of man and consequently, "Peace on earth and good will to men" is realized. Hatred, selfishness, the spirit of revenge, ill-will and all boar feelings of which the spirit is capable of manifesting when the relations of man to man generate these psychic powers, are cast out as so many devils, when the relations obtain which evolve fraternization, as an effect from the practice of justice. If fraternization is an effect, from the realization of absolute liberty.

It is not enough that I, brother born of the same mother, I must absolutely know that all men are brothers, having the same source of existence and capacitated to live and to grow and enjoy the same, save in degree, is all the difference.

There is to be recognized by every soul of earth that there is an universal brotherhood, this recognition will be, must be, burned into the soul itself by torture and by fire and by screaming out, "what shall we do to be saved?" then the savior will be seen, for men will see what destroys them. The man who cheats, swindles, lies, defames, takes advantage of others weakness to enrich himself, takes interest, profit, and thus gets something for nothing: I can never befraternal with that man, nor do I believe anyone ever will, and this is not all; that man desarves and demands his own soul.

Proofs, look into the hardened soulless, grasping, greedy face of a landlord, of a moneylord, of a liar and he who is a parasite on industry.

The want of fraternization of all men for each other in society, and races for races, is seen to be because men antagonize each other through natural and artificial operations in society. These antagonisms can be removed by the learning the causes which envolves them: eliminate the causes and the effects are dissipated as clouds dissolve in the heavens from our view. Artificial relations are sustained and perpetuated by present institutions and organizations of men, consequently, no absolute fraternity comes to men until present organized combinations of society are changed.

The natural antagonisms are not considered by either an educator, scientist or lender of man's society conduct, as worthy of attention, hence few know that they exist. The hatred some animals possess for other animals of a different variety or species, is also seen in operation among peoples of earth, and varieties of the same nationology; this phenomenon I denominate natural antagonism. It is developed from antagonisms sustained by races and peoples of earth. A natural hatred exists between French and German peoples; this is intensified by artificial operations of governments and war. Give free and unrestrained commerce, or give liberty to the peoples of the earth and these antagonisms disappear and fraternity is here.

What is Equality?
Not equality in brain or muscular power, for that does not exist; not in beauty or ugliness; not in stature or weight; not in skill or want of it; not in fast or slow movement of the members of an equal amount of land or money, or houses, or clothes, for these things could not be equalized for all alike; then, what is meant by equality?

It is, that all may be enabled to breathe the air necessary to sustain a full and active life; it is that all may be enabled to live on the earth without paying any one for the privilege of so doing; it is, that all may be enabled to procure, by labor of hands and brains all the comforts of life without restrictions of any kind. It is that all may be enabled to develop all their powers of body and spirit and reach their highest ideals, without let or hindrance by any artificial operation that men now foist on the people, it is the opportunity of all, to secure their highest development and good without being hampered by governments, or law, or teaching which would thwart this opportunity; finally, it is freedom.

Liberty, justice, fraternity and equality; these words constitute the walls of the temple of the kingdom of heaven on earth, in which dwelt, "Peace on earth and good will to men." These four words follow in the order given; the adverb of one, is the adverb of the other: without liberty, fraternity is not; and, without liberty, justice and fraternity does not exist; and the whole fact is that we are far from the true Anarchy or society existing without political control or government.

Let all aid in inaugurating this blessed era on earth by men, by voice, pen and influence, and not physical force; for all people to day exist on the foundations laid in human blood and hatred.

The Sober Second Thought.
Those poor degraded slaves who still imagine themselves free men, because some disreputable newspaper editor says so, are now resting in peace. They are through with the enemies of the people.

They have shown their manhood by repudiating Bryan, by turning down Algie and by upholding the so-called national honor. They have saved the country from those whom recent politics has placed in a position to be branded as Anarchists, Revolutionists and Communist, they have elected McKinley, "the advance agent of prosperity." Notwithstanding the pulpit and press, they have reached that stage of reflection known as sober second thought. They are now beginning to realize that all their talk of prosperity to American labor after McKinley's election was a mere bluff. It is now breaking upon their minds that all the promises of bringing "good times to the poor of the land" as soon as the election of the Republicans, are promises which will never be realized. In short, they now begin to discover how nicely they have been hoodwinked into submission. Of course, Mark Hanna, has expressed some kind sentiments to the dignified (American) laborer, but this does not prevent the politicians for carrying out their plans, heedless of the interests of labor.

Much has been said of the deserving poor who, it was said, "have been starving through Democratic administration." Much has been said of high wages under a Republican administration. Many have written; some have even gone so far as to state that wages will be raised after McKinley's election. But what is the result? The poor are as poor as they were, if not poorer. The promised high wages have resulted in a reduction of wages of nearly 30 per cent. Instead of opening mills we hear of mills being shut down in Fall River. In New Bedford a great strike is anticipated. In New York State a great carpet factory, employing nearly all the inhabitants of the city, pay over 12,000 men and women, has now been shut down. Out in Chicago the beef packers have had, 1.) Does Conrada Emerich really believe that the pincers, (a kind of fish), will take part in the inauguration of Anarchism?birthday beare on that they will not. Other then we therefore the lend to Anarchists man and be directed by love, before we can possibly travel to the authorites. A.B.
Sex Ethics.

Let us for a moment suppose that all marriage laws were abolished and every one at liberty to arrange their sex relations to suit themselves. What would be the result? To all thoughtful persons it is evident that all of us act largely from habit. Habits of thought are far more potent influences than are generally recognized. People have for many generations thought that monogamous marriage was the only proper and respectable sexual relation for people to indulge in, when reproduction was contemplated or apt to occur.

I speak advisedly when I say "when reproduction is contemplated," for while public opinion has held men responsible for the getting of children outside of wedlock, it has confounded the difference, if any, sexual they might indulge in if childbirth did not occur therefrom. But this was only a "necessary provision" that while it was necessary to the same time considered inevitable. So the most important idea remained that of monogamous, life-long companionship of those who united in the begetting of children.

Now this habit of thought is much stronger than the law, and if there was no law on the subject most persons would go right on going through same form of ceremonies and pretending to be "married" to each other, until those who are brave enough to act up to their ideal, to violate preconception and former habits of thought, have shown them a better and happier way of living. If logic followed its course, then in the same time consideration of fertility in sex relations there would be a transition from old forms of association to new forms. That old habits of thought would give way before the knowledge gained by experience.

When the knowledge that all men linked together by bonds of necessity has become general; when the success of the function of maternity is recognized, and the fact that all desire by man for sexual gratification with a woman who does not experience the same desire toward him is abnormal, and if indulged in will result badly, then an entirely new code of sex ethics will grow up, not as a result of legal instruction, but as a natural evolution in thought. Thus new habits of thought will take the place of the old ones.

Should none of us be a wild beast; instead of sinking he would rise. Man acts the part of aggressor in sex matters, regardless of the desire of the woman. The wild beast waits until the female feels and expresses that desire, and then awakens thereby. But the old sex ethics did not admit of any comparison between man and beast, as beasts were considered below man in every respect, especially in sex matters.

Woman, having to bear the children, are unquestionably the ones to determine as to whether they will become parents or not; and they should be a father he should wait until some woman expresses a desire to bear a child by him. If simply momentary pleasure is desired, then, so far as he is concerned, he can be in his highest and most complete happiness by copulating with a woman who feels the desire, and whose desire has awakened a corresponding desire in the man.

This may be hard to understand, but it will undoubtedly do so. But there is nothing terrible in that, for it will be a matter of choice, and the woman will at all times be free from unwelcome intrusion, or molestation, and will never be compelled to submit because of fear, or other consideration.

When such sex ethics have become the recognized guide in the intercourse of the sexes, a healthy, bright and progressive race of people will take the place of the now self-condemned race that struggles and contends one with another for that which united effort would secure with so much less pain and trouble.

HENRY ADAMS.

Not Russia, but Worse.

On Sunday, October 11, Mrs. Fannie Fagler, a Russian widow, was arrested in the streets of New York by the police and taken to the police station at Lafayette Place. She was escola by a police detective named Rebecca Plem, for selling a pair of five-cent shoes.

When arraigned in court before Magistrate Curran, she was confronted by her accuser, Mrs. Fagler, who accused her of being the robber of her belongings.

The plea had no effect on the prosecuting witness nor upon the magistrate, who, after warning the woman that she must obey the laws, said, as reported

in the New York "Journal" of October 13: "This is not Russia, and I am going to punish you. Five dollars."

The widow, not over dollars, and sworn that she understood the seriousness of the charge, the policeman who arrested her was obliged to carry her to the cell. The incident was witnessed by several persons, but they did not interfere, for fear of being attacked by the police, who were themselves charged by the widow.

The woman was then released and hastened home to her children.

The remark of the magistrate, "This is not Russia, and I am not going to punish you. Five dollars," is a sort of a threat, which may make a good joke to the police officer, but it need not be taken seriously. True, this is not Russia, because the Russian citizen has liberties which are denied to Americans, but we profess that America is the land of the free, while Russians are not guilty of that hypocrisy when speaking of their own land.

The minister from Russia, for instance, recently accused me of thinking more of logic than of justice. In America he should be far more careful in the prejapus he holds against the church, than for justice. He objects to the Sunday school because it is a Sunday law. The effect would have been far better, if he had been violating a license law. If the editor was really intent on justice he would oppose all laws that interfere with anyone's right to earn an honest living—indeed, as well as just, he would oppose all laws and all forms of compulsion.

- From Our Exchanges.

ITALY. On account of the rumor, which started in favor of the liberation of our friends who are confined to the "forced domicile," (domicilio coatto) as a complicity, for the occasion of the marriage between the prince of Naples and princess Helen of Montenegro, the marquis Barbaresco made in Parliament the following statement: "He would not take part in the negotiations, but he would not oppose, and that, because they didn't commit anything, and consequently is useless to talk about amnesty.

They can stay in the "forced domicile," because they didn't do anything; that is what will teach them to do something the next time."

At Trani. There is a certain de Roso, the boss over the "forced domicile" (political prisoners colony), who formed a council of discipline in company with the preacher, doctor and the chief of police in order to condemn the "coatt," who are protesting against their cruel, inhuman treatment, and a number of our friends are now entombed in the wet cells of Trani Castle.

About two weeks ago de Roso circulated a petition among the "coatti" in favor of "conditional liberty," which the people sustained, not for their friends, but for their own.

That they will set an exemplary conduct, by submitting themselves to all measures, which the government thinks necessary to adopt on their behalf, in the interest of social safety.

The de Roso's indiscretion got the following result:

"The undersigned, Anarchist, coatto," in Pantellaria, think it necessary to declare, that they reject with indignation every political measure sanctioned with complicity in their behalf upon the occasion of the marriage between the princes of Naples and princess of Montenegro, which will be celebrated at the expense of and to the prejudice of the people.

"They do not ask anybody for complicity, neither would they accept it if anyone.

"The heads of the people, directed against all right attack against their liberty, cannot, on account of a natural act of their life, invoke for complicity from the king, his subjects, or any other."
We were glad to announce that comrade Virquis Danziger is better, but sorry to report that he is no longer able to contribute to the columns of The Firebrand. She writes, that skirts are a thing of the past with her, having adopted the bloomer costume. Good, I think, for the skirt, and the day that she can again take up her pen for their edification.

We would call attention to the correspondence headed “About the proposed Anarchist Convention” in this issue. We are notified that some of the groups have elected delegates to this proposed convention, and that the whole proposition was presumptuous or unwarranted, The New York committee have said so immediately after the call appeared.

The growth of interest in Anarchist propaganda in New York city is shown by the fact that the comrades on the east side have regular weekly meetings to which they charge five cents admission. The process are from six to seven dollars a meeting and many are admitted free.

Not long ago the S. L. P. had a free meeting in the same building at the same time, but the proceeds of the Anarchist meeting were seven dollars and seventy-cents.

What is Anarchy? The true and correct definition of Anarchy is without any government outside of our own. All those who voted for either of these candidates named for President, 1896, cannot, consistently, be called Anarchist, but they may be called State Socialists. In reading brother Capo’s letter, printed in this issue, I thought it best to give my views as to what constituted an Anarchist. I have never voted for any law maker nor enforcer of law, and I have seen 14 presidential elections and also several panics. A true Anarchist can have no representative.

Correspondence.

Correspondence.

About the Proposed Anarchist Convention.

I just saw the notice in your issue of Nov. 22 that a Bohemian Group of Chicago is going to send a delegate to N. Y. I am an Anarchist Convention to be held in that city Jan. 1st, 1897. In order to prevent very unpleasant mistakes by comrades who think that there is really a chance to take a place in a convention of this sort, I take this opportunity to state the situation. There is no such convention to take place in the above named city and date. None of the New York comrades know anything about it. I consider the idea inadmissible, and advise everyone to take up your space for discussion on the advisability and usefulness of a convention, I will state the following facts; the convention will be called and the articles of association will be denied: A comrade was instructed on last year’s convention of the Jewish speaking Anarchists to take the necessary steps to call their annual convention for 1898. It was a single individual and I do not know of committees consisting of several persons. The committee consisting of a single individual had no secretary etc. When the committee published in your paper of Oct. 7, a general call for a general convention, nobody took any interest in the matter and only adverse opinions were heard. In accordance with the same spirit of indifference nobody discussed the question in The Firebrand. This would have convinced anybody of the entire lack of any raison d’etre for such a convention. But with the “Committee” consisting of a single individual, it was able to call a new comrade on Nov. 3, containing the remarkable words:

There is every reason to believe that the project will be carried out as there seems to be no opposition and no adverse opinions. In fact, the general tendency is in favor of it.” etc. On these grounds the call was made for a convention in New York. The committee further asked for addresses of secretaries of various groups etc. I think the rest of the statement is already self evident. The convention has been done of the kind; no hall has been taken, no addresses sent, and nobody of the active comrades of New York knows anything about the “General Convention.” I consider the action of the committee curious and utterly false, before comrades are led into exposure.
more than adding a notice to The Firebrand should have been done by them. It seems to take the question altogether too superficially.

All honor to individual initiative, which is the only real one, but it is absurd to blame those who committed under the rays of freedom. I warn all comrades who think that there will be a general convention held in New York on Jan. 1, 1907, that makes inquiries as to the matter before they buy their H. B. tickets.

M. L. HOPPE.

EDITOR OF "FREE GESSELLKAP."

AN EXAMPLE OF AUTHORITY.

Enclosed please find 25 ct. to help you further the greatest truth ever discovered since the dawn of civilization—that freedom, peasant freedom is the only real one, which can produce prosperous people.

If I may be allowed some suggestions relative to running The Firebrand, I will say the main object should be to propagate Anarchy. Those who take the papers are already grounded in the doctrine and desire to diffuse it by loaning or distributing literature. The hair-splitting points presented by some of its contributors are not interesting to revolutionists or revolutionaries, but might be postponed until the paper is enlarged sufficiently to contain them without displacing arguments for Anarchy.

The first and essential thing we Anarchists have to do is to convert the world to a desire for freedom. The arguments should be positive as to why we should be free, and negative as to why no one has a right to interfere with our liberties.

As to the details of how we would conduct ourselves in a state of equal freedom is of minor importance. Anarchism is a political, social, and economic condition which would be entirely natural and mutual.

I often find opportunities to illustrate the beauties of Anarchy. Ten years ago our village was incorporated in accordance with State law. It created a bitter division among the people for and con the ordinances. There was much litigation and bitter feeling generated with a great expense. We lived under the incorporation until we were persuaded by its entire legal technicality. Since then we have had more freedom and more peace.

But a petition is being circulated to reincorporate. This morning I saw three men warmly disputing and discussing the proposition on the grounds of its unfairness in embracing their lands in the suburbs. Two of them were bale and hearty old soldiers and retired farmers. I sided with them in opposition to incorporating between a different standpoint. I said to them, you know I am opposed to government of any kind—no government can be fair and just. Boys, take your right to vote and your right to ponders (two of them are drawing pensions and think it all right) it is with poor grace that you oppose being unjustly taxed.

The folly and injustice of government is so apparent that it is strange that even fools cannot see it.

J. C. BARBER.

Hinsdale, Ill.

In reply to comrade Barnes's suggestion relative to running The Firebrand, would say: We try to make the propagation of Anarchy not only the main business of the object of the paper. The hair-splitting arguments have all been started by our Individualists, critics, who, it seems, are more intent on "getting their man" than on the general argument that they are in gaining liberty. We have no desire to indulge in hair-splitting, but there are some points that must be made clear, and some ideas that must be defended.

I am sure that the comrades will often send in such articles, such as the one above, and ones previously published.

N. A.

An Old Man in Anarchist to Help Us.

I am sure you to know that I am an Anarchist, I have not voted since 1840, that was my first vote. In looking over the political and economical conditions, I saw the articles in The Process, of which I made sure, and to the best of my knowledge, this old Rome; there was no way out of it. The people are blind to the cause of the evils that exist; the church and the money power control them. When they have suffered enough, perha pis, they will come to their senses, and it is coming thicker and faster.

I have no faith in politics or government. We don't need money, if all would go into the Labor Exchange instead of into the banks, then the millionaires would have to go to work like the rest of us.

I am glad Pope is helping you; hope you will get a big circulation for The Process, and I'll back you.

Help you more as soon as I can. I have been worse than sick for two months with rheumatism or I might have rustled and earned a little to send you.

W. W. CHAPMAN.

Santa Rosa, Cal., Nov. 30, 1901.

*) Friend Carpenter is about 70 years of age.

Literature.

Books: The Poetry and Philosophy of Anarchy, is the title of a book of 188 pages by William A. Whit-\n
tick. It is a charming combination of original poems and essays, and quotations from a number of the great thinkers of the world. It also contains, under the head of “The Newspaper School of Anarchy.” a number of clippings from the daily papers of New York and Philadelphia, all of them illustrating the talk and fancies of the press.

There is no tedious and lengthy arguing on points of fine distinction, but free and off-hand treatment of subjects that we all are interested in, and sweet and tender verses about the modems, the people and their associa-\n
tes, the labor question, the money question, religion, law and other topics. It contains interesting and instructive discussions on Homilecture, the money question, the Mormon, the Monster, free trade, persecution, and a criticism of the single tax.

It is an ideal book for the center table, one that can be opened and read by those who have not time or inclination to read lengthy arguments, as well as by the most philosophical, with interest and pleasure.

It can be obtained at the W. A. Whittick, 538 N. 22nd St., Philadelphia, Pa.

Price 50 cents.

The Letter Box.

M. J., New York City—Thanks for the information. We are very anxious to reproduce reviews and translations from Anarchist literature, but we are unable to do so and have not found comrade so far that were willing and able to aid us in this respect. If you can recommend some one in New York City, we will be glad to have our exchanges sent to the party.

E. T. Union, Chicago, Ill.

Receipts.

Merna, Ill., Nov. 15, Brown, S. Silverman, Carpen-\n
ter, Lettsome, H. T. Robinson, H. T. Robinson

Printing-Press Fund

RECEIVED, for the purpose of buying a printing press for The Firebrand, as follows:

Precedently acknowledged.

N. A.

A Splendid Book.


Order from The Firebrand.

Sample Copies.

We send out sample copies of the Animal Firebrand, and for this purpose we ask friends to send names of persons likely to be interested in the publication. If you want more information than the hint of interesting you and securing your book, send name and address to Second Street, New York City. If you have a subscription, we will send you a free sample of the publication.

If you resemble the paper, without having on hand all the time to access and send it, as no sick are ever sent out.

They had 26 cents for paper with greens and premium coffee.

The name of the Anarchist who is a monthly paper issued by the Alliance Committee, of St. Louis, whose members hold all their property in communistic, and decide all their business affairs by majority vote. Twenty-five cents a year.

Franklin Ave., St. Louis, Mo.

Anarchism.

Anarchist Headquarters in San Francisco, 3838 Polk St. Herald Office.

The Peoples Party, a free discussion club, meets every Sunday evening at 60 Westminster St., Providence, R. I.

Let us be prepared for the day of the direct primaries. It is the one hope that we have for the future of America.

Washing-\n
ton Square, New York City, every Monday at 2:30 P.M.

Independent Press (Fred Swanson), will be opened in downtown in this building.

Advertising.

Anarchist Headquarters in Chicago, III. Details will be given by William T. Steiner.

Belated fancy in an eight page Anarchist weekly paper in English language at New York City, 306 Ave. B. By the International Workingmen’s Association.

Progressive Thought is the original advocate of the Labor Exchanges. A sample copy may interest you, and a year's subscrip-\n
tion is only 50 cts. Address, Progress in the Oceana, C. 25th Ave.

There is an Anarchist weekly paper for the workers and it is called 10 80 St. That does not do us much good.

The Simplest: is a monthly paper issued by the Alliance Committee, of St. Louis, whose members hold all their property in communistic, and decide all their business affairs by majority vote. Twenty-five cents a year.

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