



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

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THE FIREBRAND

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

NOTICE!

UNTIL further notice we will get our mail at Sellwood, Oregon, instead of Box 94, Portland, and we request all friends to take notice of this change. Exchanges will please change our address on their mailing galleys and lists.

Bear the Cause Along.

Many a common writer,
And many a child of song,
Becomes a strong inditer
And bears the Cause along.

Brave and winsome women,
Natt' e's best among,
In this flood are swimming
And bear the Cause along.

Many a timid swimmer
On this wave grows strong;
He sees the red light glimmer
And bears the Cause along.

Editor and orator,
Deadly sick of wrong,
With fact and fun and metaphor
Bear the Cause along.

Many a slave, grown brighter,
Tired of whip and thong,
Becomes a stubborn fighter
And bears the Cause along.

Like a tide of ocean,
O reason, wit and song,
With your bright commotion
Bear the Cause along!

WILLIAM WALSTEIN GORDAK.

The Tyranny of Majority Rule.

It does not take much reasoning to show that majority rule is not just, wise or best, and that it is absolutely lacking in that element of justice which it has previously been supposed to embody. But few have stopped to calmly consider the tyranny of majority rule. Tyranny has been supposed to be confined to the rule of one or a few, but in reality the rule of the majority has been and ever must be as tyrannous as the rule of a single despot.

Compulsion, whether it takes the form of incentive to action, or of restraint from action, except in cases of necessary defense against aggression, is tyranny. Where a vote is taken on any proposition and a majority votes in one way, and compels the minority to abide by their decision, it is tyranny. A majority may vote to prohibit the use of beer, and by enforcing that decision tyrannize over the minority who wish to drink beer. On the other hand the majority might vote that every one should drink so much beer every day. That would be tyranny to those who do not like beer, but it would be

no more tyranny than to prohibit those from drinking beer who desire to do so.

Every attempt to regulate "public affairs," or to control the conduct of others, must be done by appeals to superior brute force, direct, or to "majority rule." The former is generally recognized as tyranny, and the latter is, logically, equally so. A few, for instance, do not wish to go to church on Sunday, but prefer to spend the day, or part of the day in the woods, in a park, on the river, at a theatre or at a ball game. The majority do not want to spend their Sunday that way, and by right of their power, as the majority, prevent the minority from following their desires. It may be that outdoor exercise is necessary to the health of some of the members of the minority, but by the decision of the majority they must go to church or stay at home, and this may be as galling and tyrannous as if the majority compelled every one to go out doors and stay away from church and from home.

The majority may think that a certain form of association is "right and proper," and by the means of compulsion at hand force all to conform thereto, but that form of association may be very obnoxious to the minority and its enforcement extremely tyrannous.

In groups or societies formed for special purposes the principle works the same. If the majority rules, then the minority may feel tyrannized over, and as much restricted as can well be. The minority may want to work in a certain manner, or at certain occupations, but if the majority says they shall not, but must work in a certain way, and occupy their time in certain employments, then they must do it, and it becomes tyranny. Even in secret orders, and voluntary societies the rule of the majority often becomes very disagreeable to the minority, but the minority has no rights that the majority is bound to respect, so they must submit, or withdraw and lose what they have in the institution, and in some instances be persecuted unbearably for so doing.

So we see that everywhere majority rule breeds tyranny, is tyranny, and can be nothing else. If all agree there is no rule in the matter, but if one disagrees then the compulsion begins, and the tyranny of majority rule manifests itself. In essence there is no difference between a minority composed of one individual and a minority composed of one half minus one individual. If the lone individual has any rights in the matter, his rights are equal to the rights of each other one, or of all the others together. If he has no rights in the matter then one half of the people, minus one have no rights in the matter.

The philosopher may think out a better plan for carrying on a certain work, or the scientist may make discoveries that do not accord with accepted notions. A few will be found to give each of them a hearing and to adopt the new method or accept the newly discovered fact, but the majority will be a long time in doing either. If it were put to vote to determine whether the new method should be adopted, or the newly discovered fact be accepted,

in nearly every instance the majority would vote no. If the will of the majority, in this instance, becomes the rule of action then it would become tyranny.

Thus we could elaborate indefinitely, and in every instance it will be found that majority rule is tyranny. It is always the expression of the thought and will of those who lag behind; of the conservative ones.

It is evident, then, that all argument in favor of majority rule is only an argument in favor of one form of tyranny, and all our "reform" friends who call so loudly for true majority rule are calling merely for a change in the form of what they complain of—tyranny—and not its abolition. Why not stop demanding another form of tyranny and demand the abolition of all tyranny—all rule?

HENRY ADDIS.

The Paris Commune.

UNDER the heading, "Unwritten French History. View of the Commune Not Found in the Accepted Authorities. Thiers was the bloody Nero. Communists of Denver Celebrate the Anniversary of the Formation of the Celebrated Government of Paris Which the Generality of Readers Consider the Most Brutal Saturnalia of Vice and Crime Known in History—There is another Side to the Story, However," the Denver Republican gives the following fair account of a speech made by Comrade Holmes in Denver.

The anniversary of the Paris Commune was commemorated yesterday afternoon at Forester's hall by the Communists of Denver. William Holmes, the orator of the occasion, gave a history of the Commune, widely at variance with the histories and scraps of history from which the vast majority of people have derived their knowledge of that important event and upon which prevailing opinion is based. Most persons firmly believe that the reign of the Paris Commune was a reign of murder, rapine and blood. If Mr. Holmes' history be credited, the Paris Commune was an era of peace and the famous Central committee which governed Paris was composed of men who were actuated by the purest and noblest motives, whose government was mild and beneficent.

While he was about it, Mr. Holmes gave a history also of the government which superseded that of the Commune, and he related instances of such awful atrocity on the part of the Thiers' administration that they would seem incredible if attributed to savages, or even Spaniards in Cuba. He said that for one week after the city was retaken by the army of Thiers, the soldiers were given carte blanche to slaughter whomever they found who were connected with the Commune, and that they murdered 10,000 little children:

HORRIBLE SLAUGHTER.

He said that 20,000 prisoners, men, women and children, were taken to a cattle pen, where they were exposed to rain and cold for three nights and days, after which the pen was surrounded by cannon and the soldiers poured grape and canister into the shrinking crowd of prisoners until not one was left alive.

Mr. Holmes, by way of preface, said that although the history of the Commune had been written, like

the history of every lost cause, principally by its enemies, and yet, he declared, any pains-taking student would find that the Commune was not so black as it was painted. In order to show how the Commune came to be established, he went back to the siege of Paris by the Prussians during the Franco-Prussian war. "During the siege," he said, "there was great suffering in Paris. Horse flesh sold for from \$1 to \$2 per pound, all other meat having been exhausted. Notwithstanding the suffering and want, the great majority of the people were opposed to surrendering. President Thiers, however, made peace with Bismark and the Prussian army entered Paris Feb. 26, 1871. The national guard, composed of 300,000 men, decided that under no circumstances would they surrender their arms and that a portion of the city must be free to the citizens. They built barricades to keep the foreign army from entering that quarter.

"One reason for the opposition of the national guard was that it was generally known that Thiers harbored royalist opinions, and it was believed that he secretly negotiated with Bismark for the re-establishment of the monarchy.

DISTRUST OF THIERS.

"The national guard was composed of men drawn from the ranks of the common people, and they were in sympathy with progressive ideas.

"Thiers attempted to put a general in command of the national guard whom they did not like, and they refused to accept him. This was the first act of insubordination. The next step of the national guard was to elect their own officers. I should say here that in 1864 the International Workingmen's association was organized in London and delegates were sent to various countries in Europe. The association was very strong in France in 1871 and the Internationals were on such good terms with the national guard that the most of the officers elected by the army were also members of the association. A Central committee was formed by the national guard in February, but it did not assume any power until March.

"After the withdrawal of the Prussians from Paris a great many cannons belonging to the national guard were left lying around. These cannons were mostly purchased by subscriptions raised among the members of the national guard and were their private property. The guns were gathered up by the national guard, and when Thiers heard of it he sent some of the regular troops to take them. They were repulsed without bloodshed, but on the night of March 17 and 18 another party made a more determined effort to capture the guns. An alarm was sounded and large crowds of citizens flocked to where the guns were.

"Women and children clasped the troops around their knees and begged them not to fire on their brothers. The officers gave the word to fire, but the men refused to obey. Gen. Le Compte repeated the order four times and four times the troops refused to obey. Then he fired on the people with his revolver. He was captured by the enraged populace and hurried away to a house on the outskirts. Gen. Thomas was arrested by the people the same day, while he was making a drawing of the barricades.

"Both were killed that day, but not by order of the commune, for the Commune did not then exist. When the Central Committee heard that the men had been taken, a committee was sent to prevent them from being harmed, but it was too late. That day there were eight people killed and a few persons injured by the populace.

"An election was held in Paris on March 28, 1871, and the Commune was peacefully established. President Thiers, with his army of 40,000 men, having fled to Versailles. Up to this time there had been no violence except that of March 18, when Thiers attempted to steal the cannons. The Commune lasted until May 21, 1871, when the French army re-entered Paris.

"Immediately after Thiers took up quarters at Versailles he conspired with the Prussians to increase and re-equip his army. He succeeded, and every day from April 2 until May 21 there were terrible times in Paris, for Thiers bombarded the army.

"During all that time the commune was almost continually in session, doing what? Inaugurating reforms. No official recognition was taken of Thiers until his atrocities to citizens who were taken prisoners became unbearable. Prisoners were tortured in a fearful manner, tied to the tails of horses, their ears, hands and feet were cut off, and large numbers of them were buried alive in the trenches with the dead. The commune then issued a proclamation that for every prisoner Thiers killed the Commune would kill

three, but no such reprisals were ever made."

The speaker gave a detailed account of numerous alleged massacres perpetrated by Thiers after the recapture of Paris, among which were those first mentioned, and he declared that 50,000 men, women and children were murdered by the so-called party of law and order.

Things and Thoughts.

Equality—what is it?

Do you think that because one man has a keener mind, or from his birth has had better advantages to cultivate it, he should be allowed to dominate over and dictate to another?

Is it not the general rule that the man you consider the inferior of the two has contributed by his labor to the support of the other? Should he not, then, have an equity in the thoughts of the other?

It may be pleasant to some to assume prerogatives of superiority over their fellow men because of the possession of a little polish that after all may be, and often is, only a thin veneer. But what are the natural consequences of acting on such an assumption?

Why, that one will continue to revel in affluence while the other will, as a class, with each succeeding generation, sink lower and lower in the scale of humanity until finally he reaches the bottom. Then this "inferior" will be but a beast of burden, living but to provide for the wants and lusts of the "superior." In fact, he is already very close to that state of existence. So that, while by assuming a chimerical superiority, the selfish man may enjoy the pleasure of knowing that another must bend and bow at his command, he commits a crime that ends not with the individual cringing before him, but that places in servitude generations yet unborn. And though the desire for power may be pleased, the fundamental principles of eternal justice are grossly violated, and some day Nature will, with unfaltering hand, correct the evil, for her laws cannot forever be violated with impunity.

The cure may be so radical as to startle humanity, but Nature never swerves, never pauses to pander to sham sentimentalism.

And he whose voice or pen can in any way serve to wipe out the stain on humanity that greed for gain has placed upon it is unworthy the name of man if he does not do his utmost to that end.

"The happy laughter of childhood is stilled by the whirl of the loom," while the father who should provide for the wants of his children seeks in vain for a chance to earn subsistence for his family.

This is a reversal of natural law and a crime never committed by the "lower" animals, but considered a shrewd act when performed by those who enslave those who are styled "a little lower than the angels."

A man who upholds a system that makes such a condition possible must possess a sadly diseased brain if he for an instant dreams that nature will never demand an accounting.

And if such a man upholds this system as just and beneficent because of the "economy" which he may claim inheres in it, then he is indeed a "little lower" than a jackal, unworthy of a higher classification than a beast of prey.

You may administer aims and charities until you are grey-haired, but so long as you tacitly uphold the system of greed that inevitably breeds poverty and crime, so long as you indorse by word or act, so long as you do not, with all your power, seek to abolish that system, just so long will you be doomed to witness its horrors, ever growing more intense. Corruption breeds corruption, and the growth of cause will produce a like growth of effect.

"The long and short of it is that children's lives are coined into dividends for the companies that employ them," said Ethelbert Stewart, special agent of the Labor department of the United States government, after investigating the match factories of Wisconsin.

His remarks might appropriately have been applied to all states and countries where modern "civilization" has laid its blighting hand. For our civilization is a strange animal, a god which demands the blood of the innocents for drink, and their flesh for food, while their tortured spirits must furnish the beast with mirth.

A Seattle woman asked to be committed to the insane asylum, saying: "I've just got enough sense

to know that I haven't any."

What a pity it is that the workingman who votes hasn't that much sense.

PEOPLE will think now, when spoken to on economic questions, but not when their stomachs are gorged about election times on boodle beer and their brains are muddled with old partyism.—[Coxey.

Well, then, why don't you tell them the truth instead of squirting G. F. Train's bilgewater at them every week? Why promulgate platforms with such fool planks as "Public salaries shall be based on the price of wheat?" Why spring some fool sensation on to a lot of suffering people about once a month? Come, Coxey, quit your fakirism, throw Carl Brown and his quack medicine into the boneway along with your quack doctrines or have the decency to keep still!

SOME of the fake "reform" papers are going out of their way to boom the book "President John Smith." The author, in the introductory gels-rid of some remarkable "reform" sentiments, and when papers which profess to be socialistic boom a book of this kind we are forced to believe the profit on the sale of the book must be large, for a possible profit seems to excuse all. Here is the author's statement:

"There exists another class which imagines that this is a matter (panics) in which workmen alone are interested. They declare that the rich oppress the poor, that wealth is unequally distributed, and that capital is reaping great rewards from the depression of industry. All of which is false. The rich, as a class, are not oppressing the poor; on the contrary, the world has never witnessed such generosity as has recently been displayed by the wealthy people of America. Wealth is not fairly distributed, but if it were the situation would not in the slightest degree be permanently improved. We would all be poor."

And, alleged Socialists advertise that lying rot! A sensational book written for profit!

BUT if the above does not condemn the author as a charlatan, then read this, which he also pens:

"Millions of men are idle in the United States today. They are miserably existing either on charity or from the scanty hoard saved from times of employment. The majority of them are being supported by the community. Who defrays the greater part of this enormous expense? The rich. They pay it in public charities, in private charities, and in added taxation."

Wise reformer, sapient jackass!

I MAY be mistaken, but so far as I have observed, only one man in the Anarchist movement seems to have fully appreciated the value of propaganda work among the young, and that is Kropotkin. Too many of us waste time "rag-chewing" with some old fogey who is not seeking the truth, but merely loves to "argue." He is as fixed in his opinions as the rock of Gibraltar on its foundations. Now The Firebrand has argued with Fulton et al., with what result?

The youth of today is the man of tomorrow. (Don't quibble; I don't call that remark original.) He has high ideals, and, in most cases, an inherent desire to do good rather than evil; he is impressionable. Did we try more to reach him, and less to argue with fossils, the growth of the movement would not be as slow as now.

MOSES HARMAN opposes special laws directed against sexual freedom and freedom of speech in connection therewith.

Eugene Debs opposes "government by injunction" and laws against labor.

The Seventh-day Adventists oppose restrictive religious laws.

The Goulds and Huntingtons, et al., oppose laws against the encroachments of monopoly.

But The Firebrand staff appears to be almost "playing a lone hand" against all man-made laws and in demanding recognition of the laws of Nature only.

I noticed, a few weeks since, Addis didn't like to be told that the arrogant rich and the authoritarians were making more Anarchists than were the Anarchists themselves. Yet such is the case. That is, our enemies are making the embryo Anarchists, but of course, such papers as The Firebrand are absolutely necessary in order to cultivate the seeds planted by monopoly; to train the sapling minds "in the way they should go," for this is something the enemy carefully avoids doing.

ZADNAK THE DREAMER.

Who needs War?

Kansas City, Mo., March 21.—Major Author L. Wagner, United States army, in an interview with a reporter here, said:

"The Cretan imbroglis seems full of war. It is time that Europe had a blood letting. War will clear up conditions like a thunder storm clears the atmosphere."

"What do you think of war for America?" the major asked.

"America has needed a war for some time," replied Major Wagner. "A foreign war a few years ago would have prevented the so-called hard times and the discontent of this recent period."

"And a war now?" queried the reporter.

"An act of war by Spain would be a godsend."

"War," added the soldier, "not only cleans up the political and national atmosphere, but it purges the moral atmosphere. The loss of life and horrors of fire and blood seem beyond being condoned; nevertheless, as the greatest good for the greatest number, war is the heroic but the only remedy for the evils of long peace. The American people are for war right now. These peculiar outbreaks are the symptoms of a demand for war. The inevitable result of unbroken peace is what we see in China today."—[Denver Republican.

This is but another of those hideous cries for blood that has pierced the "free air of America" of late. Not alone do soldiers shriek for war, but rulers hope for it and editors voice the sentiment like living echoes run mad.

Of course these "incendiary" talkers are thinking that the common people, are to do the fighting, the butchering, the suffering, the dying, their wives and daughters are to do the weeping and toiling, the workers at home are to bear double burdens, and the unborn generations of the future are to pay the enormous debts a war inevitably fastens upon them. In all wars these are the necessary elements. Of course, it cannot be considered that to these beings "war would be a godsend," but then, these common people don't count.

To what part of America would war be a godsend? And what part of it "needs a war" so badly? For America is not a thing, an identity that acts as one. Somebody in America may need a war—but it is a question, who it is.

War has always been a grand slaughter of working men, who have no cause to hate each other, but who march, starve, wait, suffer, shoot, kill or die, as they are told by their rulers. The horrors of war visit these, the producers, most heavily. And it is of this the howlers for war are thinking. There are four million idle men in this country—they will furnish good food for cannon. There is a deep-seated, volcanic, half suppressed feeling of discontent and rebellion everywhere among the people. It will find vent in bloody conflicts where well guarded rulers will fling the people against each other. And the wealth owners will roll up the booty in vaster piles than before. Oh yes! America sadly needs a war!

Perhaps it does—but it is not a very wise or safe thing to say nowadays. It is too suggestive. That great class which has always furnished material for destruction in all previous wars, has been doing a great deal of thinking of late. They have created, and been robbed; they have hungered, frozen, toiled; they have been degraded and made to beg for a chance to live. They know they do not owe their misery to the poor wretches of other countries; if they must fight, they do not propose to fight their brothers. They do not need to be reminded that "a war is needed." Some of them believe too strongly that "bloodletting" will be a necessity. It will be hard, maybe, to hold all these in check if you call for war too loudly. You may get it before you think, and it will not be the wholesale sacrifice of the innocents that it always has been. L. M. H.

A Good Suggestion.

At a meeting of the L. R. K. Porkrok, of Wheeling Creek, Ohio, and at a meeting of the Anarka Beseda, in Wheeling Creek, Ohio, it was decided to found a fund, to which all the groups of the International Association are requested to contribute; this fund to be for the purpose of paying English speaking lecturer's expenses while they are engaged in active agitation work. They consider that it is best to have American born speakers, deeming that they will have more influence with the people in

general than a foreigner. Should there be more money in the fund at any time than is needed for this purpose it may be used to help such of the Anarchist papers as may be in need of help at that time. This is suggested to all who desire to see the spread of Anarchist-Communism, and all groups and individuals are requested to offer their opinions, in The Firebrand, and all Anarchist papers are requested to copy this, by the L. R. K. Porkrok, Wheeling Creek, Ohio.

THE BOHEMIAN GROUP.

Individual Property.

MESS. BYINGTON, PARKHURST and others who seem to be so very anxious about the fate of their, at present, scarce and high priced books and instruments in a free society, have apparently never thought of one means of providing themselves with these luxuries, still left open to them under all circumstances; that is, of producing these objects—which they value so highly—individually or collectively, just as it suits the group of people who take an interest in such matters. They may object that they have not the necessary knowledge to do this, but they can acquire it.

If Mr. Byington values certain books very highly he can learn the art of printing, or have the use of a typesetting machine and with very little practice provide himself with copies of all the books his heart craves for. And Mr. Parkhurst will find the art of instrument making quite interesting. If their desire for knowledge is as great as they claim, they will find a way of satisfying it, no matter what the circumstances are.

The very Firebrand is an example of it. When we decided to start the paper there was only one practical printer among us, Comrade Morris. Comrade Addis being an amateur; Isaak and myself had never set a stick of type in our lives. Well we wrote each one our article and then began to set it up. I took the case in company with Comrades Morris and Addis and laboriously fished out type after type, set it up, corrected it and recorrected it under the guidance of Comrade Morris, while Comrade Isaak took charge of the job press and kicked off page by page. We had not fifty cents among us. We were not practical printers, but our desire to issue a paper, and make our views known to others, was so great that we overcame all obstacles. Comrade Isaak and also most of the members of his family, his fourteen year old son, Abe especially, have, by perseverance become printers, while for myself I have never advanced that far, because I rather do most anything else than set type. But in the beginning, though I disliked the work, I continued it as long as it was absolutely necessary to get the paper out.

The sticklers for private property will please remember that we had also to provide for our sustenance by other work: That we had to operate with rude tools compared with modern inventions which, in a free society, will be at the disposal of all who care to use them. CHAS. DOERING, alias, E. Slabs.

Making Anarchists.

IN "Thoughts and Things" Zaduak says that the arrogance of the rich and also the despotism of the authoritarians are making more Anarchists than are the Anarchists themselves. I beg to differ. The conditions in which we live, including the arrogance of the rich and authoritarians, cause discontent, and may tend to make some people rebellious, but that does not plant one seed of Anarchy. It may prepare the soil, but that is all. No! discontent is not Anarchism, and the cause of discontent is not the cause of Anarchism. To show how much oppression lacks of making Anarchists when Anarchy is misunderstood I take the following from a private letter written by a man in Nebraska to his brother in California.

"Are you getting paid for circulating Anarchist literature or is some one using you for their cats paw? You surely don't believe the rocky stuff printed in those papers, do you? They don't believe in law and order of any kind. They believe in killing every one that don't believe as they do. Why, our lives would not be safe a minute if they had control of things, and they don't believe in marriage. What do they believe in? I would advise you not to send any more of those papers. It's against the postal laws. If you send me any more I will send them direct to the Postmaster

General. They are treason to any kind of government. You don't call yourself a Populist, do you? Well, Walt, if there are any queries you would like to make I will try and answer them to your satisfaction, or any one else who may wish to ask a few questions."

An Anarchist is an enemy to law and order; a friend of the devil; a person who does not believe in God; an extremist whose common sense is missing; a vicious person who ought to wear chains (log-chains); a thrower of bombshells; any one who upholds the single gold standard. An Anarchist is a dangerous animal to be running loose. They ought to have a rope halter with a slipnoose kept around their neck."

As the writer of the above offers to answer queries I will ask him a few. How does he know that Anarchists believe in killing those who do not think as they do? That no ones life would be safe if they had control of things? That they are friends of the devil? So far as sending a copy of The Firebrand to the Post Master General is concerned, The Firebrand is no stranger to him. It is admitted to transmission through the mail and is watched by the postal authorities just like any other paper. That sentence of his shows his ignorance of the laws he seems so anxious to uphold. He is one of the men Zadnak calls in embryo. He is discontented: a reformer and a populist, but does his discontent make him an Anarchist, even in embryo? I should say not. The letter is amusing because of its absurdity, but sad because it shows how those who claim to be advanced may know as little and be as bigoted as the most conservative. Evidently the writer of this counts himself a christian, and if he does I would like to call his attention to Mathew, v; 38 to the 44 verses inclusive. xviii; 1 to 4 inclusive. xix; 21 to 24 inclusive. John viii 6 and 7 and then see if his letter to his brother is the sentiments of a christian.

"What do they believe in?" he asks. In universal peace; mutual helpfulness; abstinence from all forms of war; the golden rule; "equal rights to all, special privileges to none," as the alliance people put it, or more correctly, equal opportunities for all, privileges to none; that no human being should suffer from want; we believe in no money at all, because Christ said "the love of money is the root of all evil." See? I challenge him to disprove this, or to show wherein it differs from what the christians claim to be striving for. H. A.

Note and Comment.

It is saddening. We have lots of requests for sample copies, in nearly every mail, and we wish that we could supply this demand with an eight paged paper, but as money is not coming in sufficiently to pay expenses we can't do it. If the comrades and groups would help us just now, and those who have not paid their subscription would send in a little, if they can't send in much, we could make a good impression on our new readers and thus aid the propaganda by gaining attentive listeners.

SOME of our readers may wonder how it comes that we only have four pages this week. I'll tell how it comes. We have to pay for the paper on which The Firebrand is printed, and it only takes half as much to make a four paged edition as an eight paged edition, and as the receipts have run short of the expenses, and our chickens are all sold out, and we have nothing else to dispose of to bring in money, we can't pay for enough paper to print eight pages. When we receive money enough to pay for the paper, presswork etc., and something to live on, then we will make The Firebrand eight pages again.

WHETHER we admit of divine inspiration or not we must admit that Habakkuk, "the sublime prophet," painted a very correct picture of the present state of affairs when he wrote:

"The wicked devoureth the man that is more righteous than he. And maketh men as the fishes of the sea. . . . They take up all of them with their angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad. Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plentiful."

The writer of this letter is F. B. Marsh, Greeley Center, Neb. Let the comrades write him personal letters asking him questions, thus setting him to thinking. H. A.

114.

This number printed or written on your wrapper shows when your subscription expired or expires.

Call the church their net, and the State their drag and see if the above is not a good description of affairs as they exist today.

The change of our address from Box 94, Portland, to Sellwood is made necessary by our having to save the little sum of \$1.50 per quarter—50 cents a month—that we had to pay as box rent. We live at Sellwood, a suburb of Portland, about five miles from the Portland post office, but it is more expeditions and convenient to get our mail in the city than at Sellwood as all Sellwood mail is sorted at Portland before coming to Sellwood, and is some twentyfour hours later reaching us when it comes to Sellwood than when we go to the city for it, but we can't help it. Comrades and exchanges will please take notice of this change in our address.

At a public meeting held in Salem, on March 6, a lot of whereases and resolves were passed, concerning the venality of the republican party and its responsibility for the failure to organize the late legislature and make appropriations, among which was the following:

Resolved, That we call upon the voters and taxpayers throughout the state to unite with us in demanding that every member of the present organized legislature resign their seats and office of such member so that the governor may call a special election and thereby give the people an opportunity to break the shameless betrayal of their interests and honor and send to Salem a legislature which will grant the reforms of public abuses so long withheld from an over-burdened people.

Thus we see that a lot of the fools still live, and are very active. If every member of the legislature should resign and the governor call a special election what would be the result? The same wild, crazy, corrupt kind of an election as usual; the longest purse winning; a hoard of politicians at Salem ready to give as many clerkships to friends and helpers as they can; a dead-lock on the senatorial contest, or a lot of corrupting, buying, bargaining; a lot of wasteful appropriations; increased taxation as a result of the expenses of that special session and, in fact, a repetition of all the ills that these same resolutions complain of.

"What right have I to cause pain to any one, by thought or action," asks Comrade Barnes in last weeks issue. He might not have any right to cause pain to his fellowmen, but under the present conditions he cannot avoid it, just as he cannot help using force, against force, if he is anxious to bring freedom about. Barnes has condemned the church and priestcraft in The Firebrand and consequently caused pain to those who honestly believe in the church and priestcraft.

"The great truth, so well demonstrated by facts to the mind of any observant person, that where an evil is abolished by force, other evils unforeseen take its place," says Barnes in the same article. Now, I claim too, to be an "observant person," but have nowhere in history seen these facts(?) demonstrated. The facts are though that the mass of the people never recognized the real causes of the evils which afflicted them and therefore the cause was never removed. Had the revolutionists of this country a hundred years ago repudiated all government and the holding of private property in land, the means of production, etc. other evils as great would not have grown up. But the people were not so far advanced at that time; they thought that the changing of the rulers would remove the evils, but were mistaken, just as the populists of to-day are. Can Comrade Barnes point out where and when slaves got rid of their chains through "love" and peaceful means?

Propaganda Fund.

Bohemian Group, Newark, N. J., \$2.00. McDonald, \$2.00. Swanson, Barbite, each \$1.00. Griffith, 50c. Shaw, 40c. Lange, LaFetra, each 20c. Shaw, 40c.

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The publication of The Firebrand is carried on by a few individuals, aided by a number of radicals everywhere, for the purpose of spreading radical ideas. We have no organization, no constitution,

by-laws, rules, officers or dues. Each works at what he or she is most competent to do. The Firebrand has no editor in the ordinary sense, and we invite everyone who has anything to say to send in their "copy."

Those engaged in the work of getting the paper out have no other means of support than the receipts for the paper, as it keeps them busy to do the work necessary to its publication, and most of the contributors to its support are poor, therefore we appeal to all who can to contribute what they can to the propaganda fund, thus helping to increase the circulation of The Firebrand, by making it possible for us to distribute a larger number of free copies. All donations and subscriptions are accounted for in the propaganda fund.

We accept anything we can use in payment for subscription. Any one wanting the paper can have it sent to them regularly by writing for it. If you can pay nothing now, we will credit you. If you are disabled, or otherwise prevented from paying for the paper you can have it free. We gladly accept any contribution to the propaganda fund, from a 1 cent stamp up, or anything to eat or wear.

The receipt of sample copies is an invitation to read, and to state that you like the paper. If you want it you need not fear to take it from the post office, as you never will be dunned to pay for it.

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