

The Firebrand

FOR THE CONQUEST OF IGNORANCE AND SUPERSTITION.



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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WHOLE No. 115.

Was it a crime?

GUILTY, Judge, and I own the crime—
I slipped away with a sack of flour;
They nabbed me just in the nick of time—
I'd have had it home in half an hour.
Only the constable on the hill,
Knew that I must have jumped the bill;
Knew as well as he could, that I
Hadn't the money with which to buy.

"Larceny"? that's the proper word;
There's never a crime but Law can name.
Only, I wonder if Law has heard
That any one but the thief's to blame?
Say: did the constable on the hill
Tell you about the closed-up mill?
Tell you of men that must beg or steal,
To give their babies and wives a meal?

Yes, I have begged—and I'll tell you how:
I walked the roads and the fields and lanes,
And asked for work with a pleading brow,
And came back empty for all my pains!
Say: did the constable on the hill
Tell you the wheels of trade were still?
Tell you, when work was dull or dead,
The wife and the child might go unfed?

GUILTY, Judge—let the law be paid;
But if you had children four or five,
As pretty as God has ever made,
And lacked the food to keep them alive,
Lacked the method but not the will,
Their cries of hunger to stop and still—
And then saw oceans of food in view—
For God's sake tell me, what would you do?

Say! if you had a wife whose heart
Had fed your own for a score of years,
And never a moment walked apart
From all of your griefs and hopes and fears
And now in that faithful bosom had grown
A little life that was part your own,
And hunger harrowed them through and through,
For God's sake tell me what would you do?

Dollars by thousands stacked away—
Harvests rotting in barn and shed—
Silks and ribbons and fine display—
And children crying for lack of bread!
Wealth and Famine are hand in hand,
Making the tour of a heart-sick land;
Half of the country's future weal
Crushed by the Present's selfish heel!

GUILTY, Judge—and I own the crime;
Put me in prison without delay—
Only—please work me double time—
And send my family half the pay!
And tell my children, if ever they ask,
That I was working my gloaming task,
Not for pleasure or money or gain—
But for the love that I had for them.

—Will Carleton.

What we Anarchists Want.

TO THOSE WHO ARE NOT ALREADY ANARCHISTS.
I, as an Englishman, one of the hard-headed
North at that, choose to have a straight talk to the
working class readers of The Firebrand so that
they may know what we really do want, and of
what interest it is to them, that we should get it.

What do we want? Freedom! it is our aim and
end, by that we mean a state of society the oppo-
site to this we live under today—a state of con-
cord, happiness and elevation morally, physically
and mentally for all; a society in which man will
have free and full scope to develop the best parts of
his nature; a society where there will not be a com-
paratively small class scandalously wealthy; mil-
lions scandalously poor; a society where there will

be no riot and waste, profligacy and luxury under-
mining the virility of the "upper class," want and
misery, drunkenness and poverty imbrutalizing the
manhood of the "lower;" a society where there will
not be idleness without duties corrupting one sec-
tion, over-labor without rights corrupting the other
—a society where there will be no more horrors
of overcrowding, of sweating, of strikes, of infant
mortality growing out of the unnatural and evil
relation between man and man—the relation that
gives one man possession of all needed to maintain
life, and puts another as beggar to him for the
work which for him is bread. The Freedom we
ask for is that which will give us the right to live
here, happy, equal, and as men, free from the feroc-
ity and robbery of those who hold us as their prop-
erty today.

In order to get that Freedom we shall have to
move the obstacles in our way, some of which are
ignorance, prejudice, and apathy on one hand, and
a grinning sordid money power on the other. We
fight the latter system, first in order to teach the
ignorant, and to sweep away the strongest barrier
in our way to freedom—the blind bigotry, supersti-
tion and apathy of the very people who suffer most
under the present system. Do you see, friend?
Well listen. We have tried every means to make
our cries heard by the property owning class. We
have petitioned, remonstrated, held indignation
meetings, passed resolutions, voted, formed trade
societies, prostrated ourselves, been shot down and
hounded from our homes and country whilst doing
so, and now we choose to try another way and we
say to the workers of the world, if you wish to be
free get into line and face the enemy: You have
no other chance of escape but that. The system
you uphold by your reckless and cowardly attitude
gives tyranny everywhere new pleas and arguments,
and emboldens it to preach openly the impious
doctrines of absolute power and the unconditional
submission of the workers in every country. The
capitalist class which you must face and abolish
before you can hope for any revolution in your con-
ditions know distinctly the price which they must
pay in order to keep their power over you. They
know whilst you are steeped in superstition, joined
together only for political purposes, organized in
your trade societies only to fight your employers
isolated, and divided from other societies, that you
are helpless to attack their position—and useless if
you did—only as butts for their bullets, and prac-
tice blocks for their young bloods. They know,
and any reasoning, thinking man knows, that the
wealth of the capitalist class is got only by the
misery and degradation of the workers. Their
power is held through the recklessness and the
half-hearted manner in which the workers fight
them in the political and industrial world. They
hold the Key and are masters of the situation, and
will remain so as long as an abject, deluded people
submit to kiss the foot which tramples upon them.
The price they pay for place, power and control
over this earth's best may lie over wounded and
slaughtered millions, over putrefying heaps of their

fellow creatures, over ravaged fields, smoking ruins,
pillaged cities, through dark, foul-smelling slums, in
sweating factories, poisoned mines and workshops,
in the stunted ill shaped men, women and children
their system makes; in the mangled and tortured
forms who lie waiting for death in their prisons.
They know, and don't you forget it my friend—
they know that their steps of civilizing over the
world's workers—will be followed by the groans of
widowed mothers, famished orphans; of bereaved
friendship and despairing love. They know that
they have forced upon us a system more tyrannical
than that of the feudal ages; a system of actual
servitude; a system which destroys the bodies and
degrades the minds of those who are engaged in it;
a system where the right of petition is grossly
violated; arbitrary judgements, exorbitant fines,
and unwarranted imprisonments are grievances of
daily occurrence. If these facts will not make
Anarchists, if these things do not justify resistance,
then I am at a loss to know what will. Let those
readers who do not understand us and think we
have overstated the true position take into account
the sweating sickness and plague in India which is
raging with a fury at which the physician stands
aghast, and before which the people are being swept
away by millions. Let them consider what is the
cause,—and ask themselves the question whether
an English Landlord, or Capitalist, who has caused
every death taking place there by the plague,
whether one of their bodies have been found
amongst the dead. Let them think a moment who
those individuals are, and to which class they be-
long who have not dared to raise a hand to prevent
the robberies, rapes, massacres, and conflagrations
in Armenia, the shooting down of the strikers at
Homestead in America, and at Fetherstone in
England; the breaking up of the homes and fam-
ilies in Ireland, whose people have been subjected
to wholesale evictions for years. Let them think
of the cruel and heinous scenes of torture and foul
murders which are taking place at this very hour
in Spain and Russia. Nay! Let those who say we
speak too rashly and vehemently consider what,
and who have produced all this crime, misery and
inhumanity, and after once conceiving the cause
let them act as men, determined to never rest con-
tented until they have destroyed that cause root
and branch.

It is idle and worse than useless to rely upon
Christianity, politics, trade-Unionism, May day
meetings, Congress and demonstrations. The
workers are hedged round, kept at arms length,
remonstrate as they will, they are hemmed in,
chained down, utterly at the mercy of a barbarous
and blood-thirsty class of capitalists and landlords.
In a despotism, like the one we are in, there is no
remedy for oppression but force, the cause of the
workers cannot influence public affairs, but by
convulsing the State. Their rights to the means
of life are withheld, as a matter of fact the workers
have resigned every right they ever had to the
capitalist class, who treat them as hands, as tools,
as slaves and brutes, and in no way can they escape

from the oppression of their masters, but by civil commotion. The capitalists know this too, my friend. The parson, politician, labor leader,—the hypocritical flunkies and henchmen of the capitalist class know this—and laugh at your blind efforts to escape by the means they have so kindly given you. They know what length to let out to you—and you may twist and twirl—push and crush, cry and groan, strike, and band yourselves together, organize in your trade societies, fight them through the ballot box, demonstrate in your thousands, but they have you on the hip all the time, and only wait the word 'go' and you are subdued; silenced and caged like rats in a sewer. They know that they are playing with the workers throughout the world as a juggler does with balls. You cannot touch their privilege and power, and when you do become a little dangerous, as the Anarchists have in France, Germany and Spain, they begin to use the force of hell to quiet you. This fact alone should be sufficient proof to the workers that it is only Anarchy they fear. They know that their nefarious power can only be wrenched from them by Anarchists, therefore whilst they ignore the political Socialists they have framed engines never to be surpassed in cruelty for stifling the faintest breathings of Anarchy. The Argus-eyed police and spies have an ear open throughout all the above countries, and in England the movement is watched. No instrument of tyranny is so detestable. It chills social intercourse; locks up the heart; infects and darkens men's minds with set determination on one side, fear on the other. But we have consolation in knowing that it proves beyond all doubt that in Anarchy lies the only hope for the workers: That Anarchists only go straight for the complete abolition of their system.

This then, is what we Anarchists want. Despotism is a wrong and a curse. The time for its fall is coming. It cannot fall too soon. It has long enough fleeced from the laborer his hard earnings, reduced him into a brainless, soulless clod, forced his wife and child to compete with him at work; long enough squandered a world's wealth on its parasites; long enough warred against freedom in every respect and stifled the voice of truth; long enough has it bought human beings like butchers buy cattle in the world's markets, and made their lives as a hell upon earth. It has filled dungeons enough with the brave and good, and shed enough of the blood of those who have played their part to bring about the emancipation of the human race. Let its end come—it cannot come too soon. But see? You, the worker, it requires your assistance. Will you give it, or withhold it and "mog" on festering in chains of slavery and overshadowed at every point by the tyranny of a few frail beings like yourself? Decide Man, and take your side!

"Tito."

My Shortest Method.

I would not blush to be corrected by so good a writer as Mr. Walker most certainly is, and would cherriously accept his position as "unassailable" if he only had enough ground to stand on: but he hasn't. My omission of the first paragraph was only to leave more room in The Firebrand for others, and, I plainly referred those interested to the number of "Lucifer" where the omitted paragraph could be found. It was a particular denunciation of Mr. Tucker's which had given occasion for my friend Walker's paragraphs and not Mr. Tucker's "Judicial" estimates. My critic admits that "different classes" and in so doing gives himself away,—the more especially as the fault charged by Mr. Tucker was in a class removed about a thousand million miles from the silly "moral prosing" of any superstitious fool. I will ask Mr. Walker how it is, if Mr. Tucker's denunciation of Henry George is "Judicial" and his case fully proved, that Mr. Walker has not shown himself to be as deficient in his "Judicial estimation" of Mr. Tucker, as he claims Mr. Tucker to be in his estimate of S. P. Putnam?

As to that which Mr. Walker says of the good and the bad in every man and woman, and that man is not wholly perfect and don't know all the knowable

(let alone the unknowable) it was waste of time, paper, and ink to pen it: at least, I have never known nor heard of any Anarchist going around crying: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

The last paragraph of the article showing my "shorter method" (I prefer it to the free and easy one) seems to show the real reason for the criticism so far as there is any. Mr. Tucker admits ("Liberty," Feb. No.) the letter did not appear in editorial column of "Freethought,"—that his memory was at fault so far,—but insists that Putnam never editorially denounced it, and that it was only editorially condemned after he (Tucker) had compelled such condemnation by "his brand." I vastly prefer my "shorter method" to the "free and easy" paragraphs. It is true there is another method. I might have asked the readers of The Firebrand to read once more my article and see if there be really any substantial disagreement between friend Walker and myself! This method is successfully used by some writers whenever one or more critics flatly contradict and make a strong point against an article. These same writers will bemoan the bad taste of any assumption of superior knowledge or integrity and state how unpleasant discussion is with critics that think they know so much more than the writers. It has happened that a critic moved to merriment and mischief has humbly apologized to the writer criticised for being so bad all over as to disagree and—then made a dozen more good points! This usually brings peace and the writer gravely answers that he is glad the critic now fully realizes how much the writer knows! This method is very successful if the writer has any following, as his disciples blink their eyes, wipe their noses and rejoice greatly in the intellectual splendor of their grand teacher who has so completely vanquished the presumptuous fool of a critic. However, I do not like this method sufficiently well to follow it—perhaps I don't know enough!

I have not made the blunder Mr. Walker charges me with, but an "astonishing blunder" has been made, and that is, for two such clear thinkers to attempt to criticise one another! I can only answer for myself, but I am guilty of not always feeling cocksure that I am wholly right and know it all and occupy an "unassailable position." However, I hope to grow out of this weakness in time as so many writers of today have done and be able to kill anyone who don't freely admit that I know it all—and much more. Still, an "unassailable position" has its disadvantages, as the occupant must hold it against long odds and all comers: he must fight to keep his "unassailable position!" I am not defending—not writing on behalf of Mr. Tucker,—it would not be minding my own business to do so: I am writing on my own behalf as one who objects, by the shortest method he can use, to the "bracketing" of Benjamin R. Tucker, by or for any reason, with shallow, narrow-minded, mis-called Freethinkers and intolerant busy bodies and meddlesome Matties. I object to one who has won the love and honor of so many of the best minds trans-atlantic, as well as so many of the best in this country and Canada being so "bracketed." As a reader of "Liberty" for years; as a student of "Instead of a Book"; I say this "bracketing" is perverse, unreasonable and inexcusable, and that my criticism of my friend Walker's paragraphs would never have been written nor considered any of my business but for this "bracketing."

CLINTON LOVERIDGE.

Kropotkin on Co-operation.

"For years I have preached that once there are men decided to make such an experiment, it must be made.

(1) Not in distant countries, where they would find, in addition to their own difficulties, all the hardships which a pioneer of culture has to cope with in an uninhabited country (and I only too well know by my own and my friends' experience how great these difficulties are), but in the neighborhood of large cities. In such case every member of the community can enjoy the many benefits of civilization; the struggle for life is easier, on account of the facilities for taking advantage of the work done by our forefathers and for profiting by the experience of our neighbors; and every member who is discontented with communal life can, at any given moment, return to the individualist life of the present society. One can, in such case, enjoy the intellectual, scientific, and artistic life of our civilization without necessarily abandoning the community.

(2) That a new community, instead of imitating

the example of our forefathers, and starting with extensive agriculture, with all its hardships, accidents, drawbacks, and amount of hard work required, very often superior to the forces of the colonists, ought to open new ways of production as it opens new ways of consumption. It must, it seems to me, start with intensive agriculture—that is, market-gardening culture, aided as much as possible by culture under glass. Besides the advantages of security in the crops, obtained by their variety and the very means of culture, this sort of culture has the advantages of allowing the community to utilize even the weakest forces; and every one knows how weakened most of the town workers are by the homicidal conditions under which most of the industries are now organized."

Varietism.

In a recent issue of The Firebrand Mrs. Parsons suggested that the above subject be discussed from a woman's standpoint. As nearly as I remember, the question at issue was, whether variety in sex association is conducive to health and happiness. Some of your correspondents had difficulty in defining the difference between variety and promiscuity, but I think no sensible person will confuse the terms. It has been clearly demonstrated by many writers that monogamy grew out of authority of the priesthood and that it is continued and upheld, in form at least, by the law-givers and money-mongers of today.

There has been at least a tacit understanding that men, with very few exceptions, seldom confine their sex relations to one woman, but that woman, unless they are totally depraved and belong to that class known as fallen women, conform strictly to the letter of the law. If unmarried they go to their graves ignorant of what sex relations are—if married once, they are true to their husbands and that no woman understands what variety in sex matters is, unless she was unfortunate enough to have been married to two or more different men. This I say is the generally accredited belief as set forth by the teachers and writers of today.

Supposing it to be true we might still find argument in favor of variety. Physicians and others who have made a study of such matters declare that no two persons can associate exclusively for ten years without the vitality of one or the other becoming impaired. In other words the magnetic attraction is worn out. It is true that thinking persons all agree that sex association without mutual enjoyment by the participants is hurtful to both. And we place the highest conception upon the word enjoyment, meaning the mental and spiritual harmony as well as the physical. In this case it will readily be perceived that a law which would bind two people together for life, no matter how uncongenial they become to one another, can work nothing but harm to the health and therefore the happiness of those people. It would transcend the limits of this letter to go into the reasons relating to property and children that have been given in support of monogamy. To an Anarchist many of these reasons have absolutely no weight. To those who are curious as to what women would say if they dared to express themselves freely, we would reply, when a woman becomes conscious of her own individuality; when she no longer cowers under the ban of the priest; when she knows that Freedom is the only word that expresses true conditions, then she follows the dictates of her own conscience, and if her nature demands variety in sex association she neither brands herself as an outcast, nor allows others to do so because she repudiates these same priest-made laws.

Time was when women were so dominated by creeds and customs that did they in a moment of "weakness" transgress this law, remorse with its pitiless, cankering care robbed them of all future peace. Freedom banishes this, and a woman may be self-respecting, may stand serene and calm in her womanhood, even if she has more than one sex companion.

J. W. Lloyd in a recent issue of Lucifer, has an article entitled The New Ideal, in which he ably presents the question. In the new era—the golden age that is to be, there will exist such a high ideal of life, or love, which is life, that people will listen with wonder about the times when men were so ignorant as to try to regulate association by law. In the meantime, every soul who is brave enough to live its own life according to the highest ideas of right, helps to pave the way for those that are to follow, knowing that each function of the body is as sacred as the other and that use is not abuse.

It is to the perverted ideas of sex that we owe much

of our unhappiness. And those reformers who are trying to educate the people into a better way of living must not ignore this question of sex, for it is the foundation of life. To say, that were all laws relating to marriage abolished, we would all rush into a horrible promiscuity of relations, is to defame the race. Were men or women either as careful in choosing sex companions as they are in selecting business partners there would be less complaint. Allow to all the utmost freedom—claim it for yourself and we will have reached the acme of harmony and happiness.

ATHENIA.

Morality or Immorality.

There are many people who, on account of their desire to continue in certain social irregularities hate the christian church and many of these social lepers have the audacity to judge all Freethought work by their own rotten standard, and, by deception or the heretofore carelessness of freethought societies they have often wormed themselves into positions of honor and trust, which have as often become positions of dishonor and distrust. A character of this kind is to be pitied and if possible converted to Secularism, but although they may have talent, although they may be polite and although they may appear very energetic and willing to sacrifice for what they call liberty they never can affiliate with that class of people who believe in building up pure, happy homes and saving our youth from the unhappiness of the lawless; and so it is not because we hate those who are making mistakes that we claim that we must have a moral standard for the Secular Union, but because we can not organize and build up a society without it.

There are papers now printed that claim to be Freethought publications which are a disgrace to the name and we do not wonder that our work does not advance as it ought when such trash is published and cunningly used by our enemies.

We have before us an article from the pen of one claiming to be a Freethinker that is equal to the obscenity of the christian's bible, an article that no decent parent or teacher would like to use as a lesson for their boys and girls, and unless we debar such principles and the people who advocate them from our society or convert them to decency before allowing them to join, we can never have a solid, active, progressive organization.

This, then, is what we propose to do, to establish our union on a solid moral foundation and thus give all parties a chance. Those who are already moral and interested in our work will rally around our grand standard; the boys and girls who are soon to take our places may join our ranks without being ruined by evil associates and their doctrines; those who are going down the unhappy incline of wrong-doing may "right about face" and become converted (changed) to the true, unselfish religion of Humanity; and those who are bound to stay with their vomit will have the opportunity to organize a society of their own and to continue in their foolishness, until their minds and bodies are so corrupt that they are only fit to join the ranks of the Salvation Army which will always have plenty of their dirty work to do, unless the better elements of society unite and purify the fountain-head of thought by the teachings of a pure morality.

—[Torch of Reason.

I would like to ask the editor of the Torch what code of morals he refers to? Is he upholding the morals of orthodox christianity with Sunday observance and prayer saying in public institutions left out? It would seem so, and illustrates what I have claimed before, that lots of Secularists who pose as leaders and teachers are not rid of the superstition they fight. When you say morality without indicating what you mean by the word it is understood that you mean the ethical teachings of the christian church. Secularism has no code of morals yet. Many of its brightest advocates have asserted that utility and the happiness of the race can be the only true foundation for morality, but often they stop at that and unquestioningly accept certain ideas as best, and vigorously defend the institutions founded thereon. Often they metamorphose "the race" and place its happiness above the happiness of the individual. "The race" being intangible as "god" it is as impossible to know what is best for it when viewed in this abstract manner. When, however, we stop to consider that the race is composed of individuals, then

it is evident that whatever is best for the individuals, as individuals, must be best for the race, for if every individual is happy the race is happy. When the Secularists have thoroughly learned that fact they can safely begin to erect a "moral standard" by demanding the unchecked liberty of each individual to seek for happiness in such manner as his or her organism necessitates.

Why don't Mr. Hosmer name the papers he refers to as a disgrace to "Freethought?" And why don't he publish the article referred to and by logical criticism show its fallacy not only to its writer, but to the probable hundreds of others who do not hold to the old moral standard? But no, Mr. Hosmer proposes to establish his "union on a solid moral foundation," i. e. on an authoritarian moral standard and then, preacher like, coax the erring ones to "become converted" thereto. And yet he sneers at the Salvation Army!

We should not, though, expect an up-to-date light from a "torch." Compared with the modern gas and electric lights it is very far behind the age, and may it not be that the editor's mental state is as far behind the up-to-date position as the name of his paper?

HENRY ADDIS.

Russia.

The Russian government solves the great problem of today—the labor question—without any difficulty? all censors in the empire are instructed not to let anything concerning the labor question pass through the press! Don't you see that the government is protecting the producers? This ordinance saves the laborers all the trouble and disputes we have in this country in discussing this important question.

HERE is another instance of how carefully the government guards its citizen. In January the workers of several cotton factories and one great foundry went on a strike for higher wages and shorter hours. The government immediately had bills posted in all factory places, announcing that the Imperial Council was going to issue a mandate in April regulating the pay and working time of the factories. Somehow, some of the employers did not care to wait for that mandate, but conceded to the demands of their employees; the others also settled with the workers, though not quite satisfactorily to them, and they declared that they would wait for the promised mandate. During the strike so many arrests were made that the penitentiaries are over filled with "political prisoners."

MANY of The Firebrand readers probably have heard of a sect in Russia, called "duchobortci," followers of the teachings of Count Leo Tolstoi. These people refused to serve in the army—in short they are non-resistants. In 1895 they were imprisoned by the hundreds for "disobedience," tortured every day; men, women and children were shot down, trampled down by the cossacks' horses; women and girls raped. All these cruelties were committed for the glorification of the government and the laws of the country. Finally they were driven into an exile—into the Caucasian mountains. Three prominent Russians have now issued an appeal, with their signatures and addresses and testified to by Leo Tolstoi, to all humanitarians for financial and moral aid. Over 4,000 of those poor innocent beings, who have committed no other crime but that of refusing to use any kind of arms against their fellowmen, are now starving and dying from want of food and shelter. Besides many are dying in the penitentiaries from brutalities executed upon them. Money can be sent to W. Tchertkoff, Broomfield, Duppars Hill, Croydon, England.

The friends of Tolstoi who issued the appeal are hounded. One of them is exiled, the other left Russia and the fate of the third is not known. Tolstoi himself has not been molested so far.

O, WHAT a glorious christian civilization! When the Turks massacre the Armenians, all the powers seem to be very indignant and claim the necessity of "civilizing" those barbarous heathens. But when the same barbarous cruelties are committed by a christian government, like Spain or Russia, then the associated press does not seem to know anything about it. That is called "law and order."

There are several government officials now impris-

oned that have committed no crime, but have taken an interest in studying the social question, and among them are some who nobody knows why they are dragged to the dark cells. Now, let the advocates of love as a remedy for such outrages go ahead and preach the Russian government a dose of it! Rate! Desperation will sweep the executioners away and blood will flood the streets. The seed the governments plant will bear fruit.

A. I.

Spring.

SPRING is approaching: Spring is here. The rays of the sun break through the dark and gloomy clouds and little by little the charms of nature come before our eyes. Mother earth awakes from her wintry slumber and dons her most beautiful attire. Her face is again illuminated with a smile. And with each succeeding sunshine, new aspirations, new hopes, new desires awake within us all. "Tis in spring, that young men's fancies turn to thoughts of love:" For those that do nothing and got rich at it; those that can aspire to their goals, realize their hopes and gratify their desires, spring means an increase of happiness, of pleasure, and of joy.

But for those that create all wealth and possess none, spring means an increase of misery, of pain and of sorrow. Gloom finds consolation, even sympathy in gloom. When the skies are clouded: when nature frowns with sadness and seems as though wrapped in mourning; when it is dark, cold and wet, the wretched inmates of the squalid houses feel lighter at heart. It seems to them that nature sympathizes with their weary burdensome lives. And in the mournful wailings of the wind they find an echo of their sighs.

In this new-born light they see more plainly their, and each others, pallid, haggard and wan countenances, their shabby, threadbare, worn-out clothes. Their abject poverty becomes more repellingly obvious to their eyes and the picture of opulence and bliss, across the yawning gulf which divides humanity, becomes more painfully palpable to their sight. They discover that they have hearts, hearts that have desires, desires that are hopeless. The new light brings darkness into their souls: the new warmth brings coldness into their hearts: the joyous smile of nature seems to mock their woes and brings tears into their eyes.

Spring has come, but not for them.

B. G. RICHARDS.

Purifying Politics.

A DENVER dispatch to several Eastern papers says the middle of the road populists met here last Saturday and adjourned after three hours of fighting. Women in the thick of the melee, and they were in several instances instigators of the attack. The first assault was provoked by the remark of a woman that she would not sit in a convention with the hirelings of corporations, indicating one of the delegates.

The latter replied that the accuser was a liar and her husband flew to the rescue, while his wife and her woman companions stood by and cheered the fighters.

Mrs. E. W. Reed started another row by saying that she had seen too much of politics to blush any more, as that was a perfunctory effort that did the party no good.

Mrs. Alice Faulkner eulogized "Grand Old Man Waite." She grew excited, and some one made a slighting remark that precipitated further trouble.

The event of the afternoon was when Miss Holmes replied to the attack of the boiler inspector, W. R. Frazier. He said that the corporations were more powerful than populist principles.

"That is a lie," shouted half a dozen, and men and women were on their feet making for the speaker.

"If this shoe fits you, put it on," retorted Frazier, bracing himself for the rush.

He was no match for the crowd and was driven from his position, but fought desperately to the door.

Mr. Akers came in next for rough treatment. On being asked by Mrs. Reed if it was not "time for him to go out and choke himself to death," Akers retorted that Mrs. Reed had not added anything to her reputation by going out as a street singer.

Miss Holmes demanded why the men stood silently by and saw the women insulted. No one responded, and then Mrs. Reed and Miss Holmes administered the punishment themselves and tore most of Mr. Akers' beard out.—[Oregonian.

Even if this is true it is no worse than republican conventions, and shows the futility of trying to purify politics.

H. A.

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.

The Eternal Retort.

It was a common average man
Who listened to the speech
Wherein a Social-Democrat
Essays his creed to teach,
And told how certain things did curse
The lives of lab'ring folk,
And how, by straightly voting, they
Could overthrow the yoke;
"And much more did he say.
But the listener told the Socialist,
As he whipped up his team,
"You are going by far too fast
And only dreaming a dream,"
And straightward moved away.
But the Socialist laughed both loud and long
And showing the man where his case was strong
Converted him yesterday.
It was a Social-Democrat
Who in a crowded hall
Heard an earnest Anarchist
Say, "Workers, one and all,
You're robbed by Rent and Profit,
By Interest and Tax,
And scores of bitter burdens
Are laid upon your backs;
And the cause of all your travail
Is just one common foe:
Law—coercive force—authority—
Government—which must go."
And thus he had his say.
But the listener told the Anarchist,
With his best debating cream,
"You going ahead by far too fast
And only dreaming a dream."
And turned to move away.
But the Anarchist smiled at the old, old song,
And, showing the man where his case was strong
Converted him to-day.

TOM REECE.

Freedom the Solvent.

Just as evening is drawing her shadowy curtains around the city, I lay down the last Firebrand, having read it till night's sable robes shut out the face of day. Among the many good things to reach my desk from week to week, The Firebrand is a favorite of the favorites, for I know that within its folds, as soon the wrapper is broken, I shall find many "good things" for my mind to feast upon.

These are not the words of idle compliment of an admirer, or the flattery of a hypocrite—simply the expression of appreciation which I have come to feel for the paper, since my acquaintance with it of ten months' duration. Of course, like other of your readers, I find some things I don't agree with, some things I don't thoroughly understand. But I am studying, and perhaps in the future I may see things in the clearer light of truth, that appears dark and doubtful now. For a good many years I have been encouraging what Ingersoll calls, "Intellectual hospitality." As I see it, intellectual hospitality, kindness, toleration of ideas with which one is not acquainted or does not agree, is the first essential towards progression and liberal culture. That mind only that is gracious to strange and antagonistic thoughts, can hope to grow and blossom with the ripe sun-kissed fruit of true philosophy. I wish to be tolerant to others' ideas, because I am continually asking others to listen to me, and because it is right, and fair and unselfish. He who closes his ears to others can not expect to find an audience when he himself speaks.

I have no creed, religious or political. So far as church and party go, I am an orphan. I was raised within the pale of the holy, should say unholy church, and politically trailed with the Republicans. I first gave up religious fetichism and then the political idols were demolished. Slowly I have been drifting or

driven or drawn toward the higher, liberal ideals in the religious, political and social activities of life. It has been my desire to reach a point in my intellectual development when I should be ready and anxious to accept truth whenever found, whoever the messenger. In this mental discipline I have found it necessary to have no dogmas, nor creeds, nor beliefs, nor permanent ideas, save those which grow out of the nature of things and consequently are fundamental. I do not call myself an Anarchist; in fact, I do not classify myself at all, unless, being a student and a worshiper at the shrine of nature, the Eternal Cosmos, I choose to be known as a Cosmian.

As I understand things, humanity needs to get nearer to nature, drawing from her—the parent of us all. She on whose winged bosom we are borne on and up in the scale of evolutionary ascendancy—the lessons of life, liberty and love which lift men and women into the higher altruistic activities and truer fraternalism, that claims for all and renders to all, the golden rule of doing to others as we would that others should do to us. When mankind, individually or collectively, goes to nature and studies the cosmal laws, determined to follow and obey no law less than the eternal law, as Emerson puts it, then the need of creeds, political, religious or social, will grow so infinitesimally small that each man and woman will be a law unto himself, and the man made law will shrivel up to dust and ashes . . . to fall to the earth, enriching the soil to breed a higher and finer race of people.

In nature we see the great law of unity, and if we but followed her lead, with a tithé of that zeal which characterizes the enthusiasm of party adherents, even church goes, humanity would be linked together with a chain so strong, yet beautiful that priest and politicians would be the only army of unemployed on the face of the earth.

If there is one problem more than another that awakens my interest, it is the sex question. For years I have been studying it. First, with some timidity perhaps, but finally, without gloves, everywhere and with everybody, on all reasonable occasions, advocating the freedom of men and women in the sex relations. I hold that in no instance should the golden rule be applied with more simplicity than in the sexual associations of men and women. The golden rule in sex life would prove a wonderful thing for society. The fact is, at the base of all social disorder is the inharmonious sex life of parents. Nowhere is there a greater exhibition of selfishness than in the relation of the sexes. Doing as one would be done by in the matter of sexual intercourse would revolutionize society more speedily than any other reform extant.

But preach the golden rule as much as you please, its practice is never exemplified by the strong toward the weak till the weak has grown strong enough to resist the encroachments of those who were previously the more powerful. Hence the industrial independence of women is what society needs as a social body, more than any other one thing. When women are no longer depending on men for "bed and board," when as a whole they are free, then there will be no prostitution; no "illegitimate children;" no making "advantageous marriages;" for women then will be independent and count as equal factors in all the relations of life, the sexual alliance included, and which will be made and maintained for love, health and happiness.

I am reading "The Old and the New Ideal." As soon as I finish, I shall take pleasure to review it in The Firebrand, if room can be afforded for what I have to say about it.

I want to say to Mrs. B., of Omaha, whose open letter to Mr. Ruedebusch I read this evening, with sympathetic interest, that I think there is a way out of "Darkest Africa." I have already written a long letter and so am not disposed to further intrude on the valuable space here, nor on the readers' patience, by entering into any discussion as to the road leading out, but if Mrs. B., thinks it worth her while to send me her name and address, it will be but a pleasant task for me to give her my views on some of the points brought up in her letter.

A. B. TOMSON.

Denver, Colo.

"Don't you see that fellow yonder? he must have been lately married, see how happy he seems with his wife."

"You're mistaken. They were married several years ago."

"How does it happen they seem so happy together, I should think it would be an old game by this time?"
"They were divorced about six weeks ago."

An Appeal.

In another column we give a letter from Comrade Wellerbrock which speaks for itself. Although he don't ask for help Comrade Isaak has gone up to Glenwood (about 120 miles from Portland) to do what can be done for the comrade. We appeal to all who feel like helping the sufferer to contribute what they can toward defraying the expenses of relieving Comrade Wellerbrock, as we are hard run for both money and time.

THE FIREBRAND FAMILY.

Phrenology and Patriotism.

PHRENOLOGISTS tell us that the organ of inahibitiveness governs the amount of patriotism we possess. This is undoubtedly true, and a few lessons go with it, if you'll stop to read them: The patriot, then, is the man who loves his home, but by "home" is meant an inclosure—perhaps an acre plat, perhaps a country, but it has limited boundaries—so his mind seldom reaches beyond these narrow confines, and his body almost never does so. Result: As a "rolling stone gathers no moss," the fixed stone gets it all and becomes a "moss back." As that word amply describes the "patriot" we will pass to the second point—the "rolling stone."

This specimen of the genus homo is a radical; he declines to cling to old customs, superstitions and localities just because they are old; he demands and will have a reason for what he does, and for what he believes, else he will neither do nor believe; he finds the inclosed plot too narrow, physically and intellectually, for the needs of a free man; he goes out into the world of men, into the atmosphere of thought; he "brushes up against" the good and the evil and plucks the fruit from the tree of knowledge, of Life, casting aside bigoted bulls and anathemas; he will learn, and does learn; he learns among other things that his old inclosed surroundings did not constitute the known and habitable universe, did not contain the sum of all human knowledge, and still less the total of love for his fellow man and recognition of the social rights of that fellow being; he learns that there are other nations set apart by human contrivance, each curbed only in its limits by the limit of power of its ruling class; he not only learns and respects the rights of other peoples, but learns their wrongs as well; he learns, too, that their joys and sorrows, their rights and wrongs are his joys, sorrows, rights and wrongs, for he is of them and they are of him and his; he sees that between his interests and theirs there are no boundary lines and as patriotism is based solely on narrow division, he repudiates patriotism and announces his inalienable right to make his home wheresoever he pleases, regardless of the consent or refusal of governments composed of fossilized patriots. Long live the "rolling stone;" the world is his country and Freedom his home.

F. A. C.

An Object Lesson.

A prize fight has been fought at Carson, Nev. Our "best citizens" all over the country are holding up their hands in horror, and uttering exclamations of "righteous" lamentation because a Governor, a Legislature and a municipal government have permitted such an exhibition of brute force within their respective jurisdictions.

The Dispatch is not in favor of "brute force," whether applied to a prize fight or to the more violent oppression of the poor by the rich. There are several kinds of "brute force." That practiced by the Board of Trade in the robbery of the farmers is, perhaps, a little lower in its stratum than that which is on exhibition at Carson today.

The "brute force" involved and carried out by the Carnegie-Rockefeller iron and steel combine, by which 10,000 families, located along its bloody track, from the coal mines and oil wells of Pennsylvania to the upper peninsula of Michigan, have been pauperized, puts a prize fight in the order of moral amusements.

The "brute force" which has characterized the city of Pullman, founded by that monopoly prize fighter, George M. Pullman, with his "uppercut" and "shoulder hitting" evictions, "knocking out" more than a thousand families in a single year at the point of bayonets, paid for and carried by soldiers fed and clothed by the taxpayers of that and other cities, when compared to a prize fight between Corbett and Fitzsimmons, raises the latter to the dignity of a forum debate.

What about the "brute force" of the sugar trust? The beer trust? The meat trust, the school book trust, the money trust, the bread trust, the paper trust and the thousand and one other trusts that are flourishing in the land?

Each of these combines is in the prize fighters' ring today, knocking out heads of families, while the wives and children of enforced idlers are crying for bread. Be it known that the brute force fighting ring is not confined to Carson this St. Patrick's day of our Lord 1897. The most famous prize fight going on in the United States today, where brute force is emphasized by the clubs of the law, is in Wall street, city of New York, where the world's champion of the life insurance monopoly is battering and pounding and pommeling Industry, a champion with both hands bound behind his back. This giant prize fighter wins many millions a year. He puts up at the best hotels, rides free on our railroads, sleeps in palace cars and wins many millions a year, and is admitted to the best society.

Yes, there are several kinds of brute force. Who can tell us which is the more despicable? The trainer, the backers, the seconds and the principals of these monopoly prize rings are shocked at the Corbett-Fitzsimmons ring, but, if we mistake not, the vast majority of the American people are much more shocked at the prize rings of the trusts.

The Dispatch leaves the comparison with the people for their sober, honest consideration.—(Chicago Dispatch)

The Firebrand would call the attention of the Dispatch to the fact that back of all this brute force of the trusts, in fact the brute force that they always invoke, is that organized, irresponsible, remorseless exercise of brute force, government. H. A.

Reforms in the State of Washington.

In this glorious State of boasted populist majority there are some examples worthy of notice, for a sociological observer.

Here I will again show the correctness of the Anarchist theories, namely that all legal reforms only reaffirm authority and despotism, and where there is despotism there is no liberty, and without liberty there is no security to satisfy the needs in our daily life.

What did they do; "these elected by the people and for the people?" they took all the boodle they could get hold of, as far as the rascals were concerned, and all the disgust and disappointment as far as the honest fools are concerned. The Chief executive, governor Rogers, himself, said that the legislature "needs to do more efficient work, otherwise the reform parties will lose the confidence of the people, because there was not a single law past to satisfy the public clamor." These are the returns for \$60,000 expences for the legislative session. We can brush our stomach, swallow the bile, and work if allowed, or starve to pay for the professional "Humbug Conventions" as far as State Representation is concerned.

Here in Tacoma, the pride of the reformers and the city of Destiny, here we have another flowerpot of the latest style. To keep up with the progressive movement we have to be up to date with the "Civil service reform" that is the topic of the day. Now then here are some points as to how it works.

A friend of mine showed me the other day some questions, on a legal blank which are to be answered and certified to, before a notary public, before he could present the application to the "Civil Service Commission," which are the ones that keep the city jobs under control. Here are some sample questions:

- Sec. 10.—Do you use intoxicating beverages?
 - 12.—Have you any interest in the selling or manufacturing of liquors?
 - 13.—Do you bet money on elections, and how many times have you bet on election in the last two years?
 - 14.—Are you in the habit of gambling at cards or other games for money?
 - 22.—Is your name on any eligible list of applicants for appointment if so, what list?
 - 24.—In what schools were you educated?
- Notice, you must take an oath to this application before sending it to the commissioner or examiner. For witnesses you must have two men who have

known you for at least one year, to certify that the applicant will do his very best the same as the voucher would himself in the applicants position. Well do you see what it was reformed for? there is as much red-tape used as ever, and that for the worst. They only transferred the authority to divide the pie to another "gang," that is all.

How about the city furnishing sufficient work for the unemployed? Oh yes you can get it in the "chain gang" with three policemen watching every five men working on the street! Well now sincerely, you voters is this not enough for you yet, of the humbug? Is it really impossible for you to comprehend free society of production and distribution? If so, suffer and keep quiet. A KLEMENCIC.

Things and Thoughts.

For the benefit of those who deny that they are State Socialists and claim that State Socialism is only state ownership with capitalists in control of the government, I would like to ask who would then be capitalists?

Further, I suggest that they read "Development of Socialism from Utopia to Science," by Frederick Engels one of their tutelary deities, in which he says: "Many of these means of production and of communication and transportation are from the start so colossal, that, like the railroad, they exclude all other forms of capitalist exploitation. At a certain stage of development, even this form ceases to be adequate; and the official representative of capitalist society, the state, must assume its direction."

But perhaps they will admit that their great teacher was unscientific when he asserted that what even they admit to be State Socialism was inevitable. Now watch 'em chase after a loophole by which to escape and prove that they don't want State Socialism.

Why do some individualists continually rant about the "non-existence of altruism;" is it that they are so proud of never having a kindly feeling for a fellow man; that they never felt an impulse to do good for others even if it caused them a trifling inconvenience? Or is it that, having stifled all such feelings, they are envious of others who are not so wholly selfish and mean-spirited? Or do they merely seek to besmirch the characters of those who dare prove themselves men and women of nobler minds than their own? Because you are false, is no man true?

Who can measure the correct metes and bounds of justice by inflexible rule or by statutory enactment? Since no man can, without error and lack of judgement, at all times govern himself, how then can he correctly govern others?

Plenty of men cannot paddle their own canoe, yet seek the job of piloting the ship of state on which others must sail.

All Anarchists recognize the Church and the State as twin evils. Why, then, should objection be made to the appearance in The Firebrand of anti-religious articles? *

Church and State are like the Siamese twins. While one lives the other will survive: when one dies both die, as they are the main trunks from the root of superstition.

Even among most so-called Socialists, Anarchists and Free-thinkers "The Old and the New Ideal" is invaluable in that it condemns cowardly inconsistency on the part of sickly pretenders. Yet the world is made of frauds. And do not for a moment imagine that State Socialism will ever give you liberty from either Church or State, for it will rabidly uphold each as necessary to the existence of its tyrannical power.

Man in his idle and speculative moment sought to create an artificial child which should possess powers no child of nature could possess. How well he succeeded can be seen by casting but one look at the unnatural creature of man's making—Government. We see a monster a veritable Frankenstein—which no man may control. A monster that feasts on the groans of anguish and drops of the "blood of the innocents." It roams the earth at will, leaving in its trail death and disaster, blasts peace and plenty and pours war

* I do not think there has been any objection to anti-religious articles, but prefer that they come in connection with the social problem, not as "investigations" separate and distinct from everything else. H. A.

and famine. Men of weak minds call it order, yet it creates only hate and disorder. Some day justice will cage and destroy the monster. Then Humanity will smile.

In regard to the contention of the S. L. P. advocates that theirs "is not State Socialism because State Socialism is State ownership with the government in the hands of the capitalists," I want to call attention to this fact: The government owns the postoffice system in this country, the government is owned by the capitalists; the Socialist Labor people land the postoffice as a model of their Socialism. And they prove themselves not only State Socialists, but also prove themselves too cowardly to admit the fact. From this we may fairly infer that they itch for power so that then they can revenge themselves upon the free Socialists who have so frequently unmasked the would-be dictators and arbiters.

ZADNAK THE DREAMER.

Note and Comment.

The numbers 27, 31 and 48 were received. Many thanks to those that sent them.

We request all our correspondents to give their address: State, City or Post Office, Street and Number, every time they write to us.

Competition of Japanese matches seems sure to destroy the match making industry of this country, by putting cheaper matches on the market.

As Summer comes on it will be well for the comrades to get up picnics. By so doing they can increase their enjoyment and at the same time raise funds for the propaganda.

The growth of the Labor Exchange in Chicago is described in a two column article in the Tribune. It is gratifying to see a great daily paper displaying so much interest and showing such fairness to an institution so utterly out of accord with present institutions and methods.

The proof of how McKinley's election is going to bring prosperity is shown by the fact that the coal miners are protesting against the proposed increase tariff on coal. There are 2,500,000 tons more of coal exported than imported, and they fear that an increase tariff will cause a retaliatory tariff that will reduce the market for American coal. This shows the fallacy of the whole tariff business.

Europe is supposed to be civilized; to enjoy Christian Civilization, but all the Christian nations of Europe spend more money on war preparations than on education, except Switzerland, which, having no sea ports, can build no navy. Thus they exemplify that good old teaching that has been droned into their ears by priests, and howled at them by revivalists for so long, viz. "Love your enemies; do good to them that hate you."

On April 3, two women applied to Judge Stearns, of the district court, for protection from their husbands. From their "natural and legal protectors." Nice is it not? They both filed suits for divorce. See? They were afraid of their husbands, not of the men as men, but as husbands. So they apply to the court for protection from their husbands until they can get the legal knot that binds them together untied. And some think marriage a grand institution.

The Provincetown Advocate, of Provincetown, Mass., announces at the head of its "communications" column that:

Brief, courteous discussion of topics of interest is welcome. Responsibility for ideas advanced in this column is disclaimed and the right to criticize or reject contributions is reserved.

Let the comrades who feel so inclined send in articles on the various topics discussed in The Firebrand. By so doing many may be induced to think and investigate that cannot be reached otherwise.

In commenting, editorially on the discussion of the supernatural origin of the Scriptures the N. Y. Sun says: "The Romans opposed the Christian system, and tried to destroy it as essentially inimical to the State and the established social order. They viewed the Christians and dealt with them, as we now regard

and treat Anarchists."

Thus the Sun gives the whole business away. As the Romans of old feared Christianity, so the plutocrats of today fear Anarchism, and try to destroy it by murdering and torturing its advocates.

THERE are movements constantly to provide avenues of escape for the popular discontent. Why be deceived by them? If you go to Central America and get some land you may become a slave driver, but you will, at the same time, be a slave to the government and of European and American money loaners. I do not oppose co-operative efforts, but it is useless to think that they can be carried on any more successfully in some far away region than they can right in your own neighborhood. It is one thing to co-operate, but it is another to become accustomed to an entirely different climate, soil, products, food, language and habits, such as is incident to tropical emigration.

"WHERE two or three are gathered in my name," is an oft-repeated bible quotation. True it is, if two or three are united in one common cause they can accomplish much. For instance, let a few, no matter how few, get together in any town or city, and talk over ways and means of pushing the propaganda. They can put their few pence together and buy a quantity of literature and loan it around, one comrade lending one set of papers or books to his acquaintances while the others lend the other books and papers. As the literature is returned it can be exchanged, and thus all the comrades can loan all the literature to all of his or her acquaintances who will read it.

We wish to establish a youths and childrens department in The Firebrand. The young should be interested in the great cause of liberty, and we think this interest can be awakened by short stories, essays and sketches written in child language and expressed simply. If any of our readers can, we would be glad if they would send us in contributions for that department. The young people are especially invited to write anything they may have to say. If the boys and girls will write letters or stories and send them in, we will take pride in printing them. Don't be backward, you have nothing to lose and may gain much pleasure and literary experience. Parents, please call your children's attention to this department.

A COMRADE over seventy years old, a sister whose physical health is not at all good, suggests that the comrades make quilts, comforters, or other household necessities and ornaments that can be made by the sisters, and raffle them off for the benefit of The Firebrand. She has placed a quilt on raffle, already, for The Firebrand, which she thinks will bring four or five dollars. Now, comrades, can any of the others among you do as much? Let a few of the sisters get together in any town where a number of Firebrand readers live, and see if by pooling their scraps they can't make something of that kind that will raffle off well. It won't cost much and will greatly help along the work of propaganda.

We sent out rolls of sample copies in our last week's mail, aggregating 1,143 copies, to 127 persons whose names had been sent in by friends. We are glad to do it, but in order to continue this mode of introducing The Firebrand and of propagandising, it is necessary to have the aid of our readers. We are glad to get lists of names from comrades, and hope the interest in sending in lists of names will never drag, but it costs us lots of extra work and expense. The work we give freely but we can meet the expense only by the comrades sending in such amounts as they can—from a 2 cent stamp up—as subscription or donation. If one in four of those we send sample copies to subscribe, we will soon have a circulation of ten thousand.

Police wisdom was nicely illustrated in our burg. Sellwood has one patrolman, who faithfully guards the life, properties and enjoyments of the residents of this suburb. But the other evening the 500 or 600 souls comprising Sellwood's population were left defenseless and alone, open to all the ravages of all the mythical barbarians, bomb-throwers and man-eaters, while the patrolman went down to the Union Depot, six long, weary miles away, far out of sound of the whistle or other call, to watch a sixteen year old girl, unarmed, in good humor, not desiring any trouble, take the train for San Francisco, where she was going to join her mother. What marvelous interest in the

public safety! What sublime heights of wisdom! Surely, police wisdom is beyond comprehension.

Criticizes Mr. Berrier.

I do not think that Mr. Leroy Berrier in his "Defense" against Addis' criticism of his (Berrier's) publications advocates practically what Addis does, and therefore wish you would allow me to make some comment on what I shall quote from his aforesaid letter.

He says, "I am well aware that the young man (the victim of self abuse) does as he is conditioned to do, and that we should not blame him, but why should I propound the false teaching, to save him, that some "neighbor's (does he mean next-door neighbor's?) daughter" should become a prostitute? If (if?) through sexual intercourse only he can be saved let him love and secure the love of a "neighbor's daughter," so that both may be gratified and benefited and not simply relief brought to him by prostitution."

Now, it is well known that a great portion of our "prostitute" sisters are driven into their rank by social condemnations and scorn, to which Mr. Berrier contributes his share while Addis refuses to contribute his.

Besides—if marriage, per se, is not prostitution—feminine prostitution is the twin sister of the institution of marriage—(indissoluble or other)—of which masculine self-pollution also is the natural companion, or inseparable phenomenon. Upholding or defending marriage is then simply helping to perpetuate its accompanying evils.

If Mr. Berrier knows anything about human nature he ought to know that there is not a human being (excepting a numbered few abnormals) who would not love—and desire to secure love—if social conditions were favorable. And yet Mr. Berrier "reasons from cause to effect (!)" and advises the hungry to—get something to eat! Does he propose anything practical against masturbation, which has for its victims nearly the whole of the prime of masculine youth,—or against sexual-starvation, which is the lot of our young of the feminine sex?

"I believe," says Mr. Berrier, "we have past the 'variety' stage. . . . Exclusive relations are, however, our highest ideal of the sexual relations."

As he gives no reasons for his belief in the "stage" hypothesis, I need not say anything about it. As to his assertion with regard to the idealistic, I would ask him to drive away for a moment the ghost of teachings received in childhood, and forget, if he can, his incidentally fortunate married career, and see with an unprejudiced, logical disposition of mind, whether, in the most genial and artistic poetry of "exclusiveness," he can find anything so "highly ideal" or beautifully real as these verses:

"'Twere a shame, when flowers round us rise,
To make light of the rest when the rose fits there:
And the world's so full of resplendent eyes—
'Twere a pity to limit one's love to a pair."

O!:
"And, oh, what pleasure, where'er we rove,
To be sure to find something still that is dear;
And to know, when away from the lips we love,
That we've but to make love to the lips that are near."

A VICTIM OF MASTURBATION.

Correspondence.

DEFENDED THE FIREBRAND.

I indorse, "Our Attitude" in the issue March 28th, but perhaps some articles are a little too radical for a new man to read; at any rate I had to talk about two hours yesterday in your defense, for which I hope you'll thank me when I see you. C. A. MASON.
Glencoe, Ore.

LIKES OUR ATTITUDE.

Your article "Our Attitude" is the right thing—stick to it! and I hope the opposition will not be such that you cannot keep the paper afloat. I send herein 50c (stamps) to help along. I send out the extra copies and the one I read also. Tho' I may not agree with all I see in The Firebrand, I am willing others should use their own judgement as to whether they like it or not, same as I do. I go "without butter on my bread" and have most of the time the past two years in order to have something for "reform" or progressive movements. I have little time to write now, so will not try to pen anything for publication. If "voluntary Socialism" is the same as Anarchy, I must be an Anarchist as well as a Socialist. But some things I

read led me to believe that those who believed in Anarchy had no use for the word Socialism, thinking it must always mean legislation. However, I am after the best for all the people, whatever it may be called, and I know you at least are for the same as that many socialists are for the same. I am not a "labor party" Socialist, for I do not like their tactics. I like the Coming Nation, which I've taken over two years,—I think they at Ruskin are doing very well, tho' others, as they acknowledge, may improve upon their methods. I will send a list of names to whom you may send sample copies.

The sex question is a very necessary one to keep before the people, I hope you can do it.
J. W. H.

A DYING COMRADE!

Dear Comrades, I see that my subscription is expired and regret very much that I am not able to pay the little amount of 50 cents. I have been sick for four months now with the gravel; about 100 gravel-stones have been expelled, but there are some left that are not passable, and because I have not the means to have an operation performed I must die.

The doctor gives me six weeks to live, and it seems to me this is too long a time as the pains are so terrible that death will be a relief for me, but I want to say to my friends and comrades, goodbye! The Firebrand is a source of pleasure to me during my sufferings and it makes me sad to think that you should have to go back to four pages.

In the past I have always liberally supported the Anarchist papers, but now I am in such a condition that I have not even bread for my children, and what will become of them after I am dead I can't tell. The outlook for them is gloomy.

Well comrades, farewell! and keep the banner of Anarchy high, which I will do to my last breath. If you can, send me The Firebrand as long as I live, as I would like to read it till my eyes close in death. My wife and children also like very much to read The Firebrand, and every number is given to the neighbors. Many things find good soil anyway.

With greeting and handshake,
A WELLENBROCK.
Glenwood Wash.

WE WANT LIBERTY.

It is time I sent you a few words of encouragement as well as a little of the filthy stuff—money (miscalled wealth).

Well, to begin with, I am more than pleased with the attitude The Firebrand group has taken. It is as you have worded it. "Unto the pure all things are pure," and if we are hunting for liberty we want that which is pure and unadulterated, i. e. complete liberty of thought, speech, press and action. The great trouble with most reformers is that they are too narrow minded or have stopped off at some way station and have forgotten which way will take them to their destination.

As long as a man is narrow minded, to think that he can lead the way to liberty is too preposterous for anything. Now if we expect to work for liberty we must become broad minded enough to know and thoroughly understand what liberty means. To want to stop or interfere with another for expressing his or her opinion shows that we are cursed with prejudice, and therefore cannot have liberty because we do not know what the word implies. How many of us realize how sweet and lovely is the word liberty, i. e. to do as we please allowing others to do the same. Until we do realize what it means in its broadest sense we cannot want others to do as they please, therefore we cannot do, or expect to do as we please. Now with the views I hold I cannot do right, because I cannot do as I please. If we Free Communists could do as we please we would have our public libraries filled with radical literature, to say nothing of putting our theories into practice. Enclosed find the small sum of fifty cents; will send more as soon as I can.
C. P. SHAW.
Riverside, Calif.

The Letter-Box.

P. W., Bellaire, O.—The Firebrand has been sent regularly from No. 1 Vol. III. We send all back numbers again, and hope you will get them now.

RUDASH, N. Y. City—Your card stating that you had paid custom dues for us to the amount of \$1.49 to hand, and same credited to you in propaganda fund.

Hope the pamphlets will reach us soon as we need them to fill orders.

J. C. Waterbury, Conn.—We are very sorry to learn of the sad death of Comrade Augenstein, and extend fraternal sympathy across the continent to his relatives, comrades and friends.

RED, Guthrie, O. T.—You ask why it is that the Industrial Army is not mentioned in The Firebrand under "Ways and Means?" The only reason I can give is that such information has never been sent in. All we know of it is what Sovereign, Great Mogul of the scattered forces of the K. of L., had to say when he wrote that he was solicited nearly every day to join it. He went along if he can't lead, and he would lead away from Anarchy. Anything that he and his sort leads is the reverse of what we are seeking.

Literature.

THE SOCIAL ECONOMIST, formerly the Socialist, of San Francisco, with a new dress, eight pages and the price advanced to one dollar per year, comes to our table. Among other things, it says of itself:

It shall be the purpose of the Social Economist to understand the remedy. The Social problem is a religious problem, if for no other reason because it insists upon a Christian remedy. Every political, industrial or social problem is religious because it cannot be dissociated from the Gospel of Christ.

Now I would like to ask the Social Economist if it really means the gospel of Jesus—resist not evil: but whosoever shall smite thee on the right cheek turn to him the other also. And if any man sue thee at law, and take away thy coat, let him have thy cloak also. Love your enemies, bless them that curse you, do good to them that hate you—or the sickly idolatrous, cruel gospel of modern christianity? If the latter the quicker it gives it up the better: If the former then I am afraid it will lack readers, especially among those who claim the name of christian.

LABOR EXCHANGE GUIDE is the name of a new 8 paged paper, issued every Friday by the Labor Exchange Co-operative Pub. Co., at 1,940 Lawrence St., Denver, Colo. Its motto is "production for use, not for profit." It announces itself as the official paper of the Labor Exchange in Colorado. Comrades William and Lizzie Holmes are announced as editor and assistant, and with such noble workers pushing the quill, and wielding the scissors and paste pot, we confidently look for it to be an educational journal, wielding a great influence in Colorado, and the regions where it will circulate.

We are in receipt of the July, August and September issues of the Truth Seeker Library. The July number is "An Open Letter to Jesus Christ." This is not a new work but is brought out in a new form. It is 26 pages, good paper, clear type, nicely bound in paper: price 10 cents. The August number is "Ingersoll To The Clergy: His Answers to Their Questions and Criticisms." To which are added Ingersoll's latest address on Thomas Paine, and his paper on God in the Constitution. 122 pages, uniform in style, type and paper with the July number: price 25 cents. The September number is "An Essay on Miracles," being a chapter from the philosophical Works of David Hume. 30 pages: price ten cents. It is uniform in style, paper, etc., with the other two. These pamphlets are numbers of the Truth Seeker Library, monthly, \$3.00 per year. Order of the Truth Seeker Co., 28 Lafayette Pl., New York.

Young Peoples' Department.

THE LANDLORD AND THE PEASANT.

ONCE there lived a rich landlord, who had many peasants toiling for him. The landlord lived at Ease, the peasants lived at Penury, though both places were in the same county they but little resembled each other, and no wonder that this was so, for Granite (that was the landlord) took nearly all the peasants produced and claimed it as his own.

Why did he claim it was his? I do not know, but I think it must have been because the peasants were fools. Anyhow, Granite told them that they must give him the greater portion of all they produced else they should not live on his land.

But was it his land? Neither do I know that; but I do not see how it could be; do you? He did not make it, nor yet did he use it. Nature made it

(though some men foolishly say that it was made by something in the clouds—or—or somewhere, anyway, they don't just know where, nor can they agree as to what it looks like or what it is made of) and the peasants tilled and tikeled it with a hoe and a plow.

So we know that Granite was a lazy thief who would not work. Yet he not only lived on the fat of the land, but he contrived to lay by much surplus for a rainy day.

Now one of these peasants was Toiler, and he had worked for Granite ever since his youth till now he was gray haired, when one miserable day he fell ill. When Granite saw that unless Toiler had some pecuniary assistance he was like to die and so he no more able to help feed and clothe Granite, then Granite gave him 17 cents in the name of charity and told him how sad it made him to see his neighbor (that was what he called Toiler, though I think Supporter would have been better and more correct) so ill.

Now Granite had many friends who, like himself, lived at the expense of peasants and these friends all praised Granite for his liberality, and the newspapers so reported his unwonted action, and the historian of his day—Liar by name so wrote it down. But some day Truth will erase that record and say Granite was a thief and only restored a beggarly portion of what he had stolen. Let us hope that Truth will soon come and make Granite raise his own food or go hungry.

FREDIE.

Clippings and Comments.

SEVENTY men, of ages varying from 25 to 60 years, and one lone woman who would not hesitate to admit she was at least 20, presented themselves yesterday before the customs board of civil-service examination to have tested their qualification for a place on the government pay-roll.—[Oregonian.

Hard times, you see, put people seeking for jobs with the government, and every one employed necessitates more taxes, and harder times as a consequence. So it goes, and these conditions must grow upon themselves until they destroy themselves, or the people learn to quit supporting the government with the ballots, bullets and taxes.

GUTHRIE, O. T., April 3.—There is a clash of authority between the city and county authorities in Chandler, the scene of the recent cyclone. Two sets of guards last night were attempting to arrest each other and there came near being a riot. The doctors are fighting over the control of the hospital, while the patients suffer from neglect. Some badly injured have lain for four days without their clothes being removed. Blood poison has appeared in their wounds, and it is believed five or ten more will die.—[Oregonian.

Thus we see that even under the most trying circumstances, when everything but helpfulness should be forgotten, authority works the same results—contention, strife, war.

PROF. J. A. Collins, in the American Magazine of Civics, gives the following table showing the proportion of people in different countries who, instead of owning their homes, are tenants. Australia, 10.17; Belgium, 33.02; Denmark, 66.09; France, 28.94; Holland, 39.60; Portugal, 28.17; Sweden, 17.32; Canada, 12.01; Germany, 34.31; Italy, 55.19; Norway, 31.92; South Africa, 55; United States, 77. The average for the countries other than the United States as here given is 34.4 per cent.—[Ex.

This shows how foolish it is to refer to the United States as a nation of homes, when in reality there is a smaller number of persons owning their own homes here than in any other industrial country. If every American farmer and mechanic knew this fact it would not be so easy for the politicians to fool them.

GREAT Britain's acts in behalf of Turkey and against Greece may well be objected to by her subjects, but a good deal of the criticism London papers print is rather finicky if we stop to think what war really is. Destruction of houses or foraging expeditions are not things one would select for comfortable surroundings, but unless we are a nation of liars far worse things were going on in this land of the free and home of the brave just a little over 30 years ago. The spoilation of the Yanke in Southern homes and the rigors of confinement at Libby and Andersonville do not furnish pleasant memories for the sufferers by them. The soldiers of standing armies are not all Chesterfields, and if they were the business of war is not conducted upon the rules of 5 o'clock teas or Sunday School picnics.—[Oregonian.

That's once the "old gal" told a plain truth. War is the acme of brutality, cruelty and violence, and it is impossible for one who follows the art of war to have kindly feelings, and be generous to his fellow

men. Comrades, never loose an opportunity to discourage war! Do all that you can to keep working men out of the army, the militia and all military organizations.

EASTERN journals are in error when they say that "the senatorial election machinery in Oregon broke down through the miserable little squabbles of persons and factions." There was no such squabble. The question was whether or not a man should be elected to the senate who had no principles or convictions on the greatest and most important issue of the time. The disagreement did not arise from personal rivalries for the seat in the senate. There was no "miserable little squabble" about it, unless that was a miserable little squabble last year between the supporters of the gold standard on one side and the advocates of silver on the other.—[Oregonian.

Thus the Oregonian admits that the anti-Mitchell republicans blocked all legislation in order to beat Mitchell. But if the populists had done such a trick what would it have said? The republicans set a good example, however.

There are 3,300 meteorological stations in the United States, 2,900 of these or nearly 90 per cent. are voluntary, and without the co-operation of volunteers it would be wholly impracticable to determine the local climatic features of the various sections of the country, which is being so thoroughly done through the extensive system of voluntary stations now in existence. U. S. year book, 95'

Yet we are told that all desire to better man's condition would stop, all inventors would stop inventing labor saving machines if it were not for the almighty dollar, still we find one of the most important branches of our government run almost wholly by voluntary effort.—[New Era.

And we add that the reports about the meteorological conditions on the high sea are also sent in voluntarily by the captains of vessels. As intelligent men they are aware that it is to their interest.

FRIENDS, we have started this paper perhaps upon a basis which no other ever was tried. We have only about 25 pounds of type and a small press, (so small that we can only print one page at once thus requiring four impressions to complete it) we bought the paper and ink by voluntary offerings and the work of printing is done by voluntary effort. We make our living otherwise so we do not intend to support ourselves in any way from the proceeds of the paper and thus the entire amount received from subscription or voluntary aid will be used to buy paper, ink, type, and such other things necessary to make the paper a readable little sheet. Now we are in sore need of about 50 or 60 pounds of type so that we will not need to distribute each page before setting up the next.

We shall then need a larger press but we will make one when we need it: see! Now if you feel that you would like to aid us to this end kindly send us the small sum of 10 cents and help spread the gospel of peace on earth and good will toward men.—[New Era.

The New Era is a little mistaken. When The Firebrand started we had neither type, press, or money. We have grown, till now it takes a number of us all the time to get it out. We welcome the New Era, and hope it may grow until it shall keep some of the comrades there constantly busy, and that it may be a power in the land for the spread of Anarchism.

THE expense of inaugurating Thomas Jefferson president of the United States, was \$5000; that of McKinley was \$2,500,000. What do you think of it? Dont you think from the appearance of things that the workers were first in his consideration during all this trouble?—[Freemans Labor Journal.

Propaganda Fund.

Brown, J. Marcus, each \$2.00. Rudahn, \$3.00. Auer, Kuzluk, Loyeridge, Wimentz, Bergman, Task, each \$1.00. Feldman, 75c. Greenbaum, Melin, Heritage, Hourwich, Markert, Bors, Neobe, Davidson, Baumes, Freiser, Buehler, Fassero, B. Berkowitz, H. Berkowitz, Flege, Cairns, Huber, each 50c. Helcher, 55c. Kaddie, Greenberg, Wilson, Kraybill, Mastlich, Verly, Chinalo, Buttermilch, Hildebrandt, Lehman, Thompron, each 25c. Caswell, Mason, each 10c. Pfuetzner, Ballou, each 20c.

Special Announcement!

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

115.

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

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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To find the HOME OF THE FIREBRAND take the Oregon City car at cor. First & Alder Sts., and ride out to Sellwood. Get off at Spokane Ave. Walk two blocks toward the river, then turn to the right and walk one block.

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21. Prostitution. 22. Crime and Disease. 23. Ebriosity.—An Appeal to the Women. 24. Woman's Emancipation. 25. The Social Question. 26. The Propaganda.

Appendix:

1. Introduction. 2. The Criticism of a Leader.
3. The Charm and Beauty in Exclusiveness. 4. Woman vs. Man. 5. The Weakness of Woman. 6. "Calling Names." 7. Criticisms of Socialists and Anarchists. 8. Tolstoism. 9. A Paradox. 10. My Hopes and Fears.

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The Independent Educational Club meets every Sunday evening, at 7:30 p. m. at 1927 E St., Tacoma, Wash.

The Peoples Union, a free discussion club, meets every Sunday evening at 935 Westminster St., Providence, R. I.

International Group Free Initiative meets at 144 West 28th St., New York, on Thursdays and Saturdays at 8:30 p. m.

Radical Literature of all kinds, including English periodicals, can be found at the news stand of comrade I Rudash, Cor. Essex & Division Streets, New York City.

Pamphlets in English, Hebrew and German languages can be had by out of town stand-keepers and comrades, by addressing A. Levin, 340 Cherry St., New York City.

The New Era, an advocate of the principles of Anarchy, or absolute freedom of the individual in all things. A four page monthly, 10 cents per year. Address: Lake Bay, Wash.

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