NOTICE!

Until further notice we will get our mail at Bellwood, 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 lists and list.

The Angel of Discontent.

Wax the world was formed and morning stars
Upon their paths were sent.
The latticed brow of the angel was made
The Angel of Discontent.

And he dwelt with man in the cave of the hill,
Where the grated serpent slipped and slid,
The tiger tears and the she-wolf howl
And he told of better things.

And he led man forth to the town,
And forth to the fields behind,
And he told of the sparer work ahead,
For it was born.

And he whispers to men of those hills he sees
In the mist of the misty west;
And they look to the heights of his lifted eye—
And they take the name of rest.

In the light of that eye doth the slave behold
A hope that is high and brave;
And the madness of war come into his blood—
For he knows himself a slave.

The serfs of wrong by the light of that eye
March with victorious songs,
For strength of right comes into their hearts
When they behold their wrongs.

'廷之 by the light of that lifted eye
That error's fate are cast.
A guide to the table-lands of Truth
Is the Angel of Discontent.

And still he looks with his lifted eye
And his gles is far away.
On a light that shines on the glittering hills
Of a doubler day.
—Sam Walter Fos. Evils in Society.

A LECTURE DELIVERED BEFORE THE ANARCHIST CLUB, SAN FRANCISCO, CAL.

By EDMUND DANIELWIT.

We have invited you hither this evening to call your attention to certain existing evils in society, to discuss with you the causes and remedies, and to enlist your sympathy and co-operation in applying the remedies.

When we look around us we find that society is divided into two distinct classes, namely one class that performs all the labor of the world and by whose arduous efforts was called into existence what is termed civilization, and another class that never performs any useful labor at all.

The former class, the workers, are living in poverty, want and distress while the latter class, the idlers, are living in wealth, opulence and luxury. Allow me to read a passage from an article in The Firebrand, one of the ablest exponents of human freedom, published in Portland, Ore. It says under the heading of "A Picture of Civilization."

"Millions starving in India: 10,000 children dying for want of nourishment in N. Y. City in one year: 70,000 people suffering for necessaries in Chicago: 3,000,000 laborers out of work in the U. S.: all laborers getting less than one third of the products of their labor: suicides have increased since 1880 from 2,400 to 6,525 last year, and murderea from 4,200 to 10,402 in the same time, an increase of 278 per cent. in 6 years and the atrocities of the Spanish Cuban war: what an awful, horrible picture of society.

Here is another homely fact brought out in the same paper under the heading of "Chippings and Comments."

"The following episode in metropolitan life should not be passed over lightly: A few days ago the employees of Solomon Anderson, the florist in the Hoffman House, noticed at 5 p.m. a short, thick-set man step in front of the place. He gazed, for a moment, at the magnificent floral display in the window and then shook his head dolefully. Passers by heard him say: Extravagance, extravagance! A willful, wanton waste—and what for? To satisfy the whim of some pampered society pet. Some ball, some waste of money, while thousands are starving. Some dance while others die.

Then he dropped from an inside-socket and sent it crashing through the florist's plate-glass window.

Then he calmed his folded arms and waited. Some of the employees rushed at him; "What have you done?" demanded one of them.

"You have seen," he replied; "now have me arrested."

Then policeman Schlottman was called and arrested him.

"What did you break the window for?" asked the magistrate.

"To call attention to my starving condition and the condition of the starving thousands who are forced to depend on newspaper charity," he responded. He was held for trial. The man's name is John Dolan.

This is one of the cases typified in the great metropolis New York; many hundreds of miles away from here. But San Francisco is by no means behind in this race for civilization so-called. We frequently read similar accounts in our own papers as well as in those of all the large cities of the world. Jis deplorable condition is the result of that vicious principle or practice of one class in society living upon the labor of another class.

If someone suddenly put his hand into your pocket and extracted therefrom one single dollar, you would hallow "robber!" You would immediately have the individual prosecuted and punished and demand a restitution of your property, would you not? But, my friends, the class that I have pointed out to you, only God year in and year out; it robs you while you are awake and while you are asleep; it keeps you poor and wretched from the time you are born until you go down into your graves —you do you hallow "robber!" Do you ever have them prosecuted and punished? Do you ever demand a restitution of your property from them? Oh, no! not at all. You respect these robbers for their valiant deeds and many of you even want more than that many of you are ready and anxious to fight these robbers' battles and defend their lives with your own livelihood.

You see a slick and graceful appearing couple dressed in silk, satins and brocadel and bedecked with jewels and diamonds and you express your admiration for them and call them "Lady" and "Gentleman." You see another couple plainly and steadfastly with hands suggesting hard-fell, with careworn faces emaciated bodies and awkward clumsy gait and you turn away from them apathetically. It never occurs to you that this careworn couple are the benefactors of the sleek and graceful Lady and Gentleman. The intellectual polish of the latter had been reduced by them at the expense of the plain couple, for this plain homely couple belongs to the class that produced and furnished all the beautiful and lovely things which go to clothes, feed, shelter, ornament and decorate the slick couple. Why is this so, my friends? Why does a whole class of robbers that keep you in lifelong want and misery challenge your admiration whilst the poor devil whom want and despair have caused to make this one single attack upon you incur your displeasure and provoke your wrath and indignation? Simply because in the one case the single robber does his work before your eyes directly in a clumsy way while in the other case the whole class of robbers do their work indirectly in a stealthy, systematic way. But perhaps you do not realize that it is done at all and you wish me to explain how? Well, they have invented a slick game of "heads you lose and tails I win" and ensnare you into their parlor as the spider does the fly. Their game is called by such pretty sweet sounding riddles as you think them veritable angels and would spurn the thought of their carrying on anything but the most honorable enterprises. Their little game is called: "Profit, Rent, Interest and Taxes." Did you ever think, my friends, what these sweet melodious terms imply? Well let me explain. Profit implies that you must for the price of the commodity you procure pay as much more over its actual cost price as is necessary to keep the gentle folks that dispense these commodities in comfort and luxury and then to amuse a fortune without labor. Rent implies that you must deliver up to the gentry a big slice of the results of your hard work for the privilege of living on this planet which of course nature created for the exclusive benefit of the gentry. Interest implies that you must part with an additional big slice of the results of your labor and deliver it up to the gentry directly or indirectly or in both ways for the privilege of exchanging the product of your labor or your services for the labor or services of your fellow-worker. Taxes imply that you must deliver up most of the slim pile the other gentry have left you to the hirings of the gentry who protect them against your possible awakening to a realization of the nature of their little game and a possible demand by you for a "look up at the things as you benefactors; pay more than that many of you are ready and anxious to fight these robbers' battles and defend their lives with your own livelihood. This is the little game, my friends, that your "benefactors," the "saviors of society," the "captains of industry," the gentle folk in silks and satins and brocadel and jewelry and diamonds are playing. This is the game, that either keeps you...
in the pestilence breeding factories and workshops from early in the morning until late at night for a piece of bread and a cup of tea. The body and soul together or sends you out on the road to rob and beg. This is the little game, you fathers and mothers, that sends your sons into the workhouse and your daughters into the houses of shame. This is the little game that causes your children to become degraded and women and men to become... They have known the sweet innocent pleasures of childhood or enjoyed the happiness of youth. This is the little game that turns human beings into beggars and makes them devisers rather like wild beasts. The workhouse game is the inductive of your Burslers and your Blathers and—though you may not so readily perceive its logical connection—your Durants. Is it any wonder, that we Anarchists declare that this little game must come to an end? We have thoroughly studied and understood the ins and outs of this little game know that there can be no lasting peace and harmony among human beings as long as a remnant of it remains. And why should it remain, pray? If nature were as industrious as she is, it would not furnish sufficient raw materials wherefrom to raise the means of life for all, there would be a good reason, excuse for this turmoil and scramble and struggle among human beings, but such is not the case, for nature is not so attentive to us all and her gifts are bounteous and lavish. This country is so fertile that the Mississippi Valley alone under proper management could be made to furnish all the comforts of life to all the inhabitants of these United States. Benjamin Franklin even in his day—and that was long before the most approved labor-saving mechanism had been invented and before the division of labor which so greatly facilitates production and distribution had developed to its present high degree,—said that if every one did his proper share of the work, it would be possible for him to work for more than four hours a day in order to procure the comforts of life. And some other social scientists claim that if all the members of society in the so-called civilized world did their proper share of the labor of the world, twenty minutes a day would suffice to furnish every body with all that is desired. Why then are we suffering, my friends, when by the application of a little common sense we could make a veritable paradise of this earth? The object of life is happiness. The bird in the forest, the deer in the forest, all enjoy their lives to the fullest extent. They seek their food and provide for their shelter, which occupies but a very small part of their time and the balance of their time they devote to the enjoyment. Man is the highest animal and endowed with the largest amount of reasoning power and nature has placed at his command all the means whereby to achieve pleasure and happiness and yet, strange anomaly be the only creature that is wretched and miserable. And mind, it is not because there is too much work that the robbers among human beings that is miserable but the exploiters, that is the robbers as well, for while the robber class dies of over work and starvation, the robbers die from lack of exercise, guilt, dyspepsia and from all the various effects of idleness and luxurious revelry.

Now, we Anarchists claim that there is no necessity for such insane conditions. If all the prerequisites for our material welfare exist, if nature has furnished sufficient raw materials, why should there be any instance of idleness and luxurious revelry. But if nature be a solid fact instead of being a glittering theory, then the causes of our prevailing misery which I have heretofore enumerated, namely Profit, Rent, Interest and Taxes must be abolished. All these practices are simply devices for obtaining something for nothing. The upholders of these nefarious practices of course attempt to prove a justification therefore, but when thoroughly examined by impartial and competent students they can be reduced to a form of the proposition that Profit is supposed to be a reward of the merchant for effecting the exchanges between the producers. Granting that some people are required to perform such service it is neither reasonable nor just that the compensation for their services should consist of the lion’s share of the product to be exchanged, nor that there should be a whole army of these medium pangs prey to the producer. Under a rational system of exchange the number of people effecting exchanges would be reduced by perhaps ninety-five per cent and the pay for their services would be reduced to an equality with the earnings of the producer. Rent is supposed to be the landlord’s reward for renting his property. But in reality it is but a tax upon land which is an outrage. The land, the earth is a creation of nature. No human being was instrumental in producing land and no human being has therefore any just title to its ownership, for the just title to the ownership of any thing rests exclusively upon the effort, the exertion, the labor done in producing the same. Hence land should be and would be as free under rational social conditions as is the air and the water and the sunlight. Every human being should be free to use and occupy as much of any piece of vacant land as he chooses for the maintenance of himself and his family, provided of course that he is no bachelor.

Interest on money is supposed to be the money-lender’s reward and is the greatest sham, the most improper imposition and the most specious of robbery in existence, for a way in which I explained before have at least a semblance of justification, but this practice of interest is the most barefaced villainy perpetrated upon humanity, and it affords food for the saddest reflection to the student of history. The student must be supposed to be doped and preyed upon by such a shameless degrading practice for so many ages. Money should simply be a medium of exchange and a measure of values, and under rational conditions would be based upon labor and services and would not consist of precious metals of intrinsic value, but would be made of the most valueless and inexpressible material, of paper; it would simply amount to a certificate of labor of services performed, a labor check. Indeed a great many people, like to robbers, who sit at their meetings and pretend to do for the people what is received from the other, and from the whole. Common interest regulates their concerns, and forms their laws and the laws which form the government, when such laws have a greater influence than the laws of government. In fine, society performs for itself almost everything which is accredited to government.

Abraham Lincoln said: "No man is good enough to govern another."

There is but one interpretation for government, my friends. It means compulsion, coercion, tyranny, slavery. It must cease at once. Since the time of the age is in revolt against all forms of authority, temporal as well as spiritual. Human beings of refined sensibilities spurn dictation; for them but one law exists—the law of nature, which makes the law of attraction, of mutual agreement, of voluntary association, of Anarchy.

Thus you see, my friends, in order to perfectly clear the road of all obstructions to justice, freedom and human happiness, government must cease; as long as it remains, no matter under what modified forms and conditions, the peace and welfare of the human race are menaced.

Finally, the government cannot, the dawn of a new era, of a new and genuine civilization will arise like the beneficent rays of the sun follow the dark of night. Then, and not until then, will be fully realized the long looked for, peace on earth and good will to men.

Things and Thoughts.

One comrades criticized my comment on Comrade Malatesta’s opinion of a diversity of society at the beginning of the "new time," but he objects to my "describing society that man is the best and the worst." He says he agrees with Malatesta; so do I, for Malatesta goes on to say that while various phases of opinion are tried, people will gradually relinquish the snuff and adopt the best. That, I am sure, he

"A slight error: Thomas Paine did not write "The Declaration of Independence", and it was "Common Sense" and "The Rights of Man" that influenced the Revolution. "The Rights of Man" was written in English after the French Revolution."
considered to be Anarchist-Communist. My critic reminded me of a phenolphorphite's story: He was examining the head of a man and told him he would always be afflicted with his condition in his present state. To this the man promptly replied, "I must join issue with you on that, sir; I do not always." But the phonolipophite, smirking, said, "Of course you take

But the governments keep quiet and will not inter-

The newspaper of this glorious free country

me with you; I know you would not help me."

But my critic sadly errs when he classes my comment on the political realm as regretful.

Then my critic says: "Every party desire is right and best, provided nobody else is interfered with." If that be so then each believer in a particular religious creed is right and his religion is best, but if his beliefs are not in the right. I also declared that the world was round and moved. Mossback conservatives decried it. Now, according to my critic, had they not interfered with him they would have been as much right as he. But that would have been impossible. A man may assert that black is white, and if mentally disordered, may believe it, does that make it so? True, his assertion may be made in good faith, but even that does not make it true.

There is much useless discussion, apparently just for the sake of an "argument," among Anarchists, consequently, too much babble and too little work without effect.

As an Individualist Anarchist editor (at least he was a day or two since, may be a subscriber by this time) is continually harping on the "ideal" of Anarchism, while I am wondering whether The Firebrand writers do not all teach one idea. My first knowledge of the man was obtained by receipt of a letter from him advocating Anarchist Communitarian, in which he stated he was abondoned of his former advocate of Statism, and that I would sooner or later follow him in accepting Anarchy. So far, he was right, but my objection at that time was not to Anarchist per se, but to selfish individualism, and he has since retrograded to that point, which was what I then understood to be Anarchist. I have since discovered my error, but was materially changing my views, particularly in regard to that variety of anarch-

An extreme of altruism would be folly; but that is no valid reason for going to the other extreme and doing all with, without any regard for our fellow beings.

As to the inconsistency of The Firebrand writers, that is not very commendable fact, as these writers show themselves capable of doing their own thing and drawing their own deduction, without having an infallible hope to tell them what to think. Of course they sometimes err, but what of that? They can't all be editors of the "Age of Thought," so they have to think, occasionally.

Zadok the Eleazar.

The Inquisition Spain.

We wish we had some help now, and more than print leaflets and pamphlets about the tortured Anarchist in Spain, and scatter them all over the United States. It is simply beyond all comprehension that such outrage, and that in the 19 century, without arousing the greatest indignation among all human beings, with any feelings whatsoever. In Ger-

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THE LABOR-SAVING MACHINE

We have that immense riches is the result of robbery, and that no large fortune exists except as a result of the spoil of labor. We say many men who have used villainous methods, and have personally and consciously ruined the lives, destroyed the homes, and wrecked the happiness and health of others, and even committed, or caused murder to be committed, in the acquisition of their fortune. These facts are well known to all who are wealthy men, when they jump to the conclusion that he is a conscious thief and villain, which conclusion is not always correct, as many wealthy persons have been born to fortune, or by the nearest of kin acquired upon them.

It is undeniable that some men have failed to take advantage of opportunities, or "squander their substance on riotous living," who have taken advantage of every passing opportunity, and have been temperate and fortunate at the same time almost invariably jump to the conclusion that all those who are poor have been there for a cause that was open to them, or that they have squandered their earnings on vices or foolishness. Such conclusion is based on a total misconception of the cause of poverty, and is usually the result of human passions.

In discussing the possibility of life in a condition of freedom those who are accustomed to think that the law alone prevents riot, bloodshed and chaos, invariably jump to the conclusion that Anarchy could be nothing else than a condition of violence and general rapine and horror. Such conclusion is, in itself, to say, is based upon a misconception of facts, an ignorance of history, and a false conception of human motives.

In sex matters we find the same tendency to jump to conclusions without giving careful consideration to the evidence, on the part of many purely personal experiences. When one who is quite amorous expresses an opinion, of the necessity for coition, for instance, and is combated by a less amorous person, he is very apt to assert that the other one is swayed by prejudice, or is still a slave to false teaching. Such conclusion is generally based on personal desire and on inadequate evidence, for no two persons can ever have the same desires for any given object, sensation or emotion precisely of equal strength. On the other hand persons who have but little or no sex desire themselves, and the body is divided throughout the body, and are, consequently, satisfied with a hug, a kiss or caress, are apt to conclude as quickly and as erroneously, as the amorous man, that the other man has done, that coition is not desirable, not necessary, and that affectionate demonstration is sufficient for anyone. Like the amorous person his conclusion is based upon their personal experience, and a lack of understanding concerning the intensity of the desires of others.

Thus, in the consideration of nearly all subjects we find this propensity to jump to conclusions constantly causing misapprehensions and mistakes, which might all be avoided by a more careful weighing of evidence, pro and con, before fixing upon a conclusion.

Because I dislike bacon is no reason I should conclude that no one likes hogsmeat, even though I cannot understand how they can like the filthy stuff, nor is it any evidence that others like fresh lettuce with bread and butter butter too. The absolute, the entire category of human wants and desires we find that hasty conclusions, based chiefly on our own propensities are not too reliable. To form thoroughly well founded conclusions we must draw evidence and weigh and compare it carefully.

Henry Adams

A Political retrospect

As an analytical examination of the "State of the Country" in its various attitudes, historical, political, and moral may furnish readers of your widely read paper a much needed touch-stone of truth which is to be held to the standards of the country's government, a comment on the existing political state of the country. (Especially regarding the merid, for demeter of the war of 1861 to 1865 a wide diversity of opinions is found to prevail. It may be mentioned, however, that the system of the Southern Confederacy was in its own way more or less political. The fact that, as the phrase goes, they were all sub- ject to Geo. III of England, was their "legitimate" King; and that the United States standing Indepen- dently, bound itself to the work of Independence to all mankind.

Second, in 1778 the thirteen colonies formed the "Confederation and Perpetual Union," the last article of which was especially designed to guard against all change or dissolution of the United States. Third, eleven years after, i.e. 1789, under the title of "The Constitution of The United States," a Union wholly revolutionary the Articles of Confederation and Perpetual Union of 1787 had been adopted; and in this connection some pertinent questions may be asked, shedding much light on the real issues of 1861 to 1865.

(a) Did the projectors of the "Perfect Union" of 1789 commit treason against the Confederation and Perpetual Union of 1776?

(b) The last article of this new governmental scheme of 1789 provided: If nine states out of the thirteen shall adopt this new Constitution, it shall go into effect as to the nine! Let us look into this paragraph and see if the "Perfect Union" of 1789 and the nine Union states (particularly benefited by the maintenance of the compact of 1787) had chosen to be and to remain "loyal" to this "Perpetual Union" of 1776; had proclaimed its proceeding public as a treasonable, reasonable, and "null and void," had raised armies and navies to defeat the treasonable plotings and proceedings of the nine states; and finding these nine states obstinately fighting for their supposed right of self-government, and finding them difficult of coercion, supposing the four states had issued a proclamation of emancipation to take effect in the rebellious states, shall we take this definition into account: "the Confederation and Perpetual Union of 1776; to preserve popular (7) government!" and to keep the "Constitution of the Confederation and Perpetual Union of 1776 from being insulted; in short, (to press into service Webster's latter utterances) that "Liberty and Union, one and inseparable, now and forever," might be upheld against the machinations of the treasonable nine states, what then? Would any lover of humanity, of liberty have found much to applaud in those "loyal" states and in their proceedings?

Fourth, among the objects sought to be accomplished by the "More Perfect Union" of 1789 was the redelivery of "people held to service, or labor in one State under the laws thereof, escaping into another." This provision was embodied in the Constitution of 1789, Art. IV, section 3. A further object (not, indeed, alluded to in the Constitution,) was furnished by the desire for tariff legislation.

Fifth, the moral or immoral aspect of The Federal Union of 1789, viewed from 1820 to 1860, presented chiefly the selfish aims and struggles of the "South" for the extension and protection of her cherished slavery system; for the "North," that they might seek, under national tariff laws, to enrich herself at the expense of the South, bid her greed under abolition agitation, and lusty invasions for the Union which (War Department, 1853, p. 185) "proved that none are as we are, and all we ever expect to be!"

Sixth, under abolition agitation the Constitution was held to be a "League with Death," a "Covenant with Hell," and "we are the slaves of the slaveholders."

The flag under whose sanction the atrocities of the Fugitive Slave Laws were perpetuated, was called a "Fugitive slave flag"; a "Vanishing slave flag." The citizens in their earlier days occupied high moral ground, when they sought to put away the unclean thing, slavery, it is thought, however, that when, in 1860 and in the following year, they entered into an agreement in order to keep the South from running away from Northern (New England) tariff laws; when they refused to catch run-away negroes—glutefully received fugitive slaves, their passion for freedom regardless the level of slaveholders; even admitting that the un molested perpetuation of slavery was one of the spurs to secession.
A Word About Job.

According to Eastern history, recently deciphered, Job belonged to Egypt about four thousand years ago—a man by the name of Saha or Moses. He was one of the Kings of the Desert, and in ancient Egypt, every child was a slave.

But he occupied a rather anomalous position, being the son of one of the fathers of Pharaoh, his father a Hebrew. Now the Hebrews being in bondage, practically enslaved to the Egyptians, no marriages were recognized between them.

But love knows no barriers. And when the daughter of Pharaoh went away her summer palace by river, her half-brat, who was a fine Israelite baby boy, explaining how he had found him floating in a basket, a few people smiled knowingly. The rest in Pharaoh's court considered it non event of their business when the child was adopted into the household of Pharaoh no protest was made. People who protest in an absolute monarchy are certainly very foolish.

Now it often happens that the crossing of blood produces the best result; it was so here, for Moses grew in strength and stature, and in understanding was far beyond the average of his own age. Indeed it is not seldom that love children possess a very superior mental and moral stamina. And were it necessary I might name a dozen and more of the Hebrews, who have shaped the world's destiny—were born outside, the pale of the marriage contract. The expression we use to distinguish such is a wrong one and surely its most meaning is well worth a word, for instance, Koenen, Frances E. Willard, when she exclaimed with fine scorn, "Illegitimate! I who dare say that any one of God's children is illegitimate!" Yet the poverty of our language is a bad sign here; but I am glad it now takes the place of its much coarser synonym (used by Good Queen Bess) and so it looks as if the world were growing a litter place for gentle children. In consequence I have long since set the expression loose its flavor of its pejorative when we consider that it is a technical legal phrase and that we the people, through our elective representatives, had the power to raise a child legitimate by adoption, following the precedent of the English House of Commons. From back of this we find the Roman Senate for primitive, and the Greek Senate a man a Greek senate which made legitimate the Son of Pericles and Aspasia—this on the motion of the member from Marathon duly seconded by the gentleman from Hymettus, a very select and aristocratic body.

But the British government was an odd one. The line of Arragon that reigned in Naples in the time of Louis XIV was only made legitimate by legal enactment. In England a natural son only may be a court of law, and I must say it is a very long struggle, and such an one can only become a priest in the Catholic Church by special dispensation of the Pope; and yet there has at least one Pope of illegitimate birth—John XI., son of Pope Sergius III.

Yet far from considering such parentage a disgrace there have been worthy men who have gloried in it, for instance, Count D'Artagnan, who always wrote after his name "Count of Orleans." Then we have Sir William Davenant who certified the good taste of his mother by declaring throughout his life that William Shakespeare was the father of his mother. But the attitude of society toward the natural child has never at any time been one of complete favor, and this doth account for the revolutionary tendency among some modern legislators to legalize illegitimate births. Society as at war with them—they return the compliment with interest sometimes compounded. "Oh ye generation of vipers, Pharisees! Hypocrites! I cursed one."

Saint Matthew frankly admits that Joseph was not the father of Jesus and tells of Joseph's surprise when the real condition of affair came to him, and how he was minded to put Mary away. Then an angel appeared to him and assured him that the gentle Mary, therefore, was the true mother of our Lord. But we have a tender poetic thought in the truth that the divine springs into being only through the love of man and woman. And yet how strange that we know not the paternity of either the founder of the Hebrew Religion or the Christian Religion from whence it sprang? Mary, favored of women, visited by an angel in a dream, and thus the immaculate conception! Ah, sweet, rev. Venusz Holoucase, Mother of God, thy story told over and over again by trusting, loving maidens since history began, touches all that is divinest and best in us—that which is beyond. See what thy adversary the Babylons, fake it and then deny it; or at least ask not answer: "An Angel came to thee in a dream? It is enough, say no more. To thee and the forebears we bring gifts of glory and knowledge and make thy name that all the Babylons may bend the knee."—From A Word About Job in The Philistines.
The squatters have not been idle in the past few days. They learned that a large portion of the town was to be rented to contractors, and they made up their minds to resist. Clubs were formed and many of the men were armed. As soon as it became known that the squatters were to be evicted, crowds began gathering from every direction. The presence of the crowds, too, aroused the bravado of the squatters and they mocked at the police.—N. Y. Journal.

Note and Comment.

I would be glad to see all the Labor Unions, Churches, etc., get out of the business corporations exempt from taxation. Then maybe the balance of the people would kick all taxation off.

If any of our readers wish to procure a general merchandise business, or to trade a spring wagon, harness and team for a boat and trading business on Puget Sound, they should address Taylor and Co., Locom., Wash.

Anthony Comstock was beaten in his suit to suppress "Triumph of Death," by D'Annunzio, and ordered by the court to restore all books he had confiscated, and we will supply copies of it by mail, postpaid, in cloth binding, line paper, for $1.50.

The capitalists of New York are trying to "get back" at the Labor Unions, on account of the agitation carried on by them in favor of the "just" taxation of corporations. The Tax Commissioner is to heard the funds of the Labor Unions.

Lecture of April 14th states that "Our New Humanity," after the elections, suspended for a while on account of a lack of funds. It is too bad that so fine a magazine should not be able to continue, especially as it came out only quarterly. It does seem that a quarterly of its character would be a good support.

I do not favor taxing Labor Unions, but if I have no more favor for corporations. Do corporations do to be taxed which should not Taxes Unions? I do not see myself opposed to taxing churches and the Secularists after me. I now oppose taxing corporations for the same reasons, in spite of the fact that organized bodies of working men are fighting to have them taxed more heavily than ever.

I read something lately about "fraternal law" in a paper devoted to secret orders. It was quite a surprise to me to know that any such thing existed as "fraternal law." On reflection I concluded that what was meant was something common to all so-called fraternities. In truth there is very little fraternity in secret orders, as a rule, and real fraternity is a stranger to most of those who take the floor in lodges, rooms, and how shed a light on fraternity.

Should the "cattle" cease to vote Mr. De Leon would be out of a job, so he continues to preach ballot, even in the face of unquestioned facts that show the utter folly and futility of voting. But as long as a large number of men continue to look to the ballot to cure their life, just so long will men of Mr. De Leon's stripe hold good jobs at the worker's expense. Should it ever dawn upon the governing class that their power was about to be lost to these by the ballot they would quickly curtail the voting privilege to those who would support them. This has happened before, and looks likely to end up in that way.

Christiinity grew up in the midst of paganism, bolshevism to all established institutions and customs. Its adherents were persecuted, and the persecution tended to cement the bond of fellowship between them. It was "after the brother's death," so complete as to exclude all wars and virtue. It was essentially a poor people's religion. It grew up in spite of all persecution and finally subverted all other religions. It was not possible that the good fellowship among Anarchists, and the outside persecution may hold them together so firmly that the growth of their ideas will prove irresistible, and subvert existing institutions?

If I have been told that I advocate the non-payment of tax, and asked how they can avoid it. I avoid the tax because I am a disobedient citizen, in that we are called to pay their tax, and not allow any one to bid their property in when sold at auction by the sheriff, they will thus avoid them. This has been done in Kansas and Kentucky. One man may not be able to refuse the payment of taxes if his property is valuable, and I don't advise him to try—know that some, however, pay taxes when they could avoid them, and glory in it. It is to be seen if I am trying to win over to helping our progynads.

A SPEAKER OF THE PEOPLE asked this journal what was the good of voting when fifteen Socialist votes in Catekill N. Y. "disappeared," and ex-Gov. Waite, of Colorado, was counted out. The wisdom of the last speaker was shown by comparing politics to the ocean and the sand upon the beach—unless one makes a trans-Atlantic voyage. The reader then pinned him down to the counting out, and he said that when the Socialists pass laws now, they would not dare to when the Socialists were likely to be elected, but he did not say why they dare to count Waite out in Colorado, Vanderberg, in Oregon, and a number of others in other States, when the counting out alone kept them from being elected.

Faiths are usually extremist. One will decry anything for the sake of avoiding anything else. They have no other way of leading their own lives. One will abuse a religion, and then will abuse the agnostics, and then will abuse the unbelievers, and then will abuse the theists, and so on. They are the only ones who can be sure that their own religion is the best. They are the only ones who can be sure that their own religion is the best. They are the only ones who can be sure that their own religion is the best.

In St. Petersburg, Russia, has been an awful, legal crime committed. A female student of a University, who had been formerly a teacher of a public school, and had been imprisoned for agitation among the strikers, was found dead in her cell. It is supposed that she had been raped either by the State Attorney or prison warden, and murdered by them in order to prevent investigation; or that she burned herself from despair, as she had written self-immolent memos. The local government, which is the name of the State, arrested, excluded. The excitement among the students is great and the names of 800 of them have been taken by the police.

According to "Der Sozialist," Berlin (Germany), the farm hands of one part of Hungary intend to organize a "strike" without demands. The more they are being now long ago or less well-to-do farmers, but commonclass has made wage slaves of them. No wonder, says the "Socialist," that Socialists have found a good deal among them, and the socialist press has thousands of readers.

Several weeks ago there was in Budapest a Congress of the farm hands, were they adopted a very significant resolution, namely to strike just before the harvest. "This thought," says our contemporary, "is an extraordinary happy idea. By industrial strikes the success for us is seldom diminished, because the capital is always ready to make anything for several weeks, I can over the loss after the strike. But for the farmer the harvest time is inevitable, and a few days of a strike is liable to destroy all his property. Now, if the hands refuse to work just before the harvest, it is for his interest to be willing to arbitrate with them in regard to their utmost demands."

Correspondence.

They can't help it.

The roll of "Broads," received and enjoyed, most excellent Sunday reading, a hearty Social feast. Yes, the roll forms a living torch ready to burn away most offensively the cobweb of supineness and scoff the political dragons, mole and bats. But why do men court martyrdom? Is it so pleasant, and what is fame of this character, and success when achieved? Very many, perhaps the most of real reformers are in the work because they can help it, and fibrils that way. They suffer, spend their lives and fortunes, and dishonor their name. Drowning the present, urging, oftentimes concealed by thousands who never understand them.

But the real reformer is not in the work for honor, less a monument. He is in this work for the eternal now and forever. He does not care if his name is ever known. This appears happiest when making the world most miserable by agitation. "He stirs up the people" is the accusation. Yes he stirs up the dirty pool of knaves and bumbagos, but then he has the joy of seeing them once or murder him by prolonged crucifixion. Maybe he is an Anarchist—an humanitarians—has and little use for machine religion.

Such as the great crime of the world today is the cheapness of human life. And this unappreciation of life is the outcome of past superstitions, yet kept alive and practiced in present religions. Old facts are perpetuated under new faces, and an invisible, unknown deity is the standard of value—the golden calf. With capital the machine is better than the man needs it. This is a big subject,—more limited, you know the rest.


About the Victories of Jersey City.

I enclose you a clipping. These poor people's homes were not like the millionaires', to be sure, but they were the best and only homes they had, and I do not understand that any provision, whatever, had been made for them. It makes me sick. I would like to shake the dust off my feet and get out from among such a community. The following lines are very old but very true:

"Never mind back doors,
While remains such a pair,
Jersey and Delaware,
Slavery's boast."

I asked one of the best citizens how he would like to live in the cave and have his house pulled down? He said, "It is claimed that they had no right there," to which I retorted, "For God's sake who has any right anywhere?"

It is of no use to talk to these cattle. Fire out of six would shoot me for advocating Anarchy sooner, I do believe. I never had a slave in my own home. Such is the power of the government superstition. I once sent to Berlin for "Highland Clearances." The plain step was more than I could endure to read and I gave the book away. Those Scots would have killed their oppressors but their blessed clergy persuaded them they were made to live in judgement, and the rest the good. I think as I remember Slavery times most of the clergy were on the side of the oppressor. Most, but not all. Yet I do not happen to know one who前期 complaints against us, and the repeated threat of free love, and thinks the man does not exist who would support the "children of one or more women." We're satisfied and the people of the other hand "thinks he had a right to practice free love whatever he had money." As far as this is concerned Mrs. B.'s husband is not a free lover, if love is his only thing to tell him: I have no money. He probably is the only monkiness peddled about under the name of love, sold all the way by the hour or night, or in some cases for life, in which case, "Priests the selling the dole." But we all know that no golden key will unlock the market of love, and that off-times free love is the precious possession of the poorest man or women on earth.

Many insist on saying that "free love is not practicable under present conditions." Now I am afraid to say that free love is all there is of love, it was
THE FIREBRAND

born of life and has always been with us, and is all that sweetness our onward march. If love is put in a cage, or fettered in any way, it is no longer love, but a ghastly nameless thing, that blasts the living and curses the dead. The same is true of the nameless thing which we expect the women to nourish their children alone. I have lived 23 years in this "vale of tears" among the poor of the farming class, and the men who do not undertake to provide for their children are the exception. Paternal love is as much a fact as maternal
lave. I have known many instances where the
fathers of "natural children" tried to and did provide
for them. But that has been their peculiar happiness, in the same reason that illegitimate mothers desert and often murder them: Because Respectable People consider them a disgrace. "Respectability" drove Pearl Bryan to her death, and Jackson and Walling to the gallows. Had Pearl Bryan's mother taught her how to prevent conception and all the sacredness of the child's nurture, she would, in all probability, be a living happy woman today. And if the parents of Jackson and Walling had taught them the same truth, their estranged bodies would not be lying near six feet of earth. It is a joy to see children from their youth not to create life unless they desire to provide for that
life, and also taught how they can gratify their natural desire with safety, there will be fewer instances of Mrs. B.'s case. To say the least, 'her husband or probably a victim of bad training' he must be made to desert his children, or else physically in the same condition as the men who spend the last cent for drink and a women's dying child. A is a noble woman to stand alone in the world for her
children. -Kate Ayton.

Culplinger, Mills, Mo.

IT DEFENDS THE WOMAN.

The lively little! Firebrand shows its welcome light each week, and I take pains to send it on, when read, to others that I think will appreciate its glow. It has improved so much that I would hardly recognize it as the same paper I received soon after the first, and sent me the first copies.

The letter of Mrs. B. in issue of Mar. 28, confirms me in the opinion I have long held: That sexual freedom, in the absence of the social, is not a means greater slavery for the average woman who embraces it. So long has she been the tool and slave of man, sexually, that she needs protection from her
self, and the average free lover of the public, murder is not yet sufficiently advanced to estimate the effects of opinions which he holds to realize the power of the condition of master whom he has so long held. The woman who unselfishly live a life of freedom must understand herself better than the average woman does. She must know her own powers, and lend them, and must stand for them "the heavens fall." In the case of Mrs. B., it is evident to my mind that she has been, practically, as much of a slave sexually as she woulld have been if she had been a priest. The same free lover, at every opportunity, to the injury of her health and comfort, with about the same results as she would have experienced in the ordinary slavery. A song of the freedom. It is a whole child, comes to my mind, and runs thus: I pity the slave mother, careworn and weary, Whose child her hands to her breast. I lament her sad fate, all so hopeless and dreary, I lament for her woes, and her wrongs so redressed. And I say to all such as Mrs. B., whether living in "freedom" or in the bondage of slavery.

An example of slavery-in-freedom condition is one that has long been "once" in the Firebrand. The A's visited the B's. Being in favor of freedom, it was agreed upon to change partners for the night. Mr. C. came, unexpectedly, to speak the night. He was already in the room, and the A's, together pleasant and freely, it was arranged that Mrs. A. should spend the first part of the night with Mr. B. and visit C. in his room toward morn-
ing. The next night the A's met C. in the room. Mr. B. was a very emancipated woman, and a consequence, had to spend the greater part of the night in efforts to convince Mr. A. that freedom does not necessarily mean performing the sex act at every opportunity. She did not consider it advisable or desirable, and acted accordingly. She also succeeded in satisfying Mr. A. that she was right. So they spent the night in friendly and loving comradeship.

Mrs. A. is not a self-poised, emancipated woman, but Mr. B. was, and he practiced what he preached. The delight of the A's considerable. She learned a lesson which strengthened her in asserting her own rights. But it did not seem to affect her, not that she did not and till then, he consented to allow Mrs. A. to leave his home. In the meantime, Mr. A. had requested his wife to come to his room before breakfast. She did so. He asked her to explain to him all the full indulgence of his "marital rights." All this from A. and C. after she had pleadingly informed them that she was expecting his presence at any time, and feared the consequences of her"marital rights." Mrs. B. assured him that it was not true, but he would have none of it. She is probably a "natural child," and that account, as well as not having any desire herself. Result: a very sick woman next day, and for several days, but two satisfied and "relieved" men, and of course no children. It makes one think what he could do. Now this sort of slavery, and the sort that Mrs. B. of Omaha tells of, must, in my opinion, be remedied by the women themselves. They must know their rights, and as husbands, not expect them to do it. They must teach men that sexual freedom does not mean sexual indulgence in the propagative act, regardless of the woman's choice.

Brooklyn, N. Y.

Young People's Department.

KING OF NOVICE.

FOR IMMERSION OF SAMESPONORAG.

In the land of Nothink, the people lived and died, and were happy. And the thrush and bobolink and blackbird and all the rest sang. No doctor or nurse. No teacher or book. The dog chased the can, the red dog drinks hook beer, the boy and girl run miles and miles.

Empty is his old gray gate. For all it looks great and grand, he is always on the watch and, whatever he does to the goslings. There they have a crazy king. They have a pretty girl, a boy, a manly head; she is always a baby. Whether black, white or yellow. Whose black, white or yellow.

Emptiness in his old gray gate. For all it looks great and grand, he is always on the watch and, whatever he does to the goslings. There they have a crazy king. They have a pretty girl, a boy, a manly head; she is always a baby. Whether black, white or yellow.

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