The Spider and the Bee.

The Spider and the Bee.

A Tale for the Times.)

He had closed his volume of verse;
He rose from his restful reverie—
"The world must be saved by sympathy!"

He wandered forth in the summery air
Not to avoid the stress of care
And nothing at all of the thing—Despair.

Pain was "palm," and four letters long;
And "force" five letters and always wrong;
"Sympathy" said so "twist song and song."

In a rose-bush a spider's net spied he,
So neat, so clever, so orderly;
And, lo! in its meshes a honey bee.

The spider was large and her web was tawny;
She watched till the bee had struggled enough
Before it was worth her while to be rough.

But a hole in her institution, you see,
Must never be made by struggles of bee;
Oh, preposterous thought! Oh, catastrophe!

So she rushes, and she clutched, and she bit, and she won.

As spiders will weave whatever their ancestors throw;
And vainly the bee in its agony strove.

And he who stood by felt his sympathy
Enlisted for spiders, enlisted for bee,
"I wish you both—survive!" said he.

O grand old Nature! who gives reward,
And honey to the bee itself affords,
And honey bee to the spider's board.

Oh, poor bee! burning in vain, in vain;
I sympathize, too, in your arduous strain!
May becast the future escape such pain?

To free you by Force were a serious wrong.
For spiders have lived in that way long
The "sacred" note, so neat, so strong.

Besides, Conviction—so wicked, you see—
To compel that fat spider to set you free
Were in principle evil, for you and for me.

He says I am sorry; perhaps some day
Spiders will cease to subsist on prey,
Or honey bees fly no more in their way.

So the sun went down, and the spider fed
On the squashed honey bee not yet dead;
And sympathy sighed, and went home to bed.

What of the tale? Well, it isn't exact;
Yet it hints at an ugly and pitiful fact.
"Philosophy" revering language from fact—

Sympathy's name is a shibboleth spoken;
Dread of web-spinners be speedily broken—

This story one tiny superstitious token.

—[L. S. Blevington.

Propagandising.

When we look around us and see the appalling ignorance of the vast majority of fellow humans, and the tremendous hold on the public mind that popular superstitions and errors have, one is apt to ask himself or herself, is the "game worth the candle"? Is not the task all out of proportion to the results which may reasonably be hoped for? That many earnest workers have asked themselves these questions and answered it again after further work of propaganda is shown by their dropping out of the ranks and becoming disconnected with all propaganda efforts.

If we look at one side of the question, taking into account the forces at work against us, and comparing that to what influence we can exert, personally, then we have reason to become discouraged and give up the fight, unless possessed of an immense amount of eagerness and hopefulness, a combination of which can pit one person against every other person in the world with perfect assurance of success.

Very few persons, however, are possessed of such a mental make up, so they cannot look at the work to be done and then at their own powers without almost becoming discouraged, to point out—while propagandists who having tried their strength against the dead weight of inertia, which prevents any rapid changes, and having failed to make the impression they hoped for, have gone grown pessimist and indolent.

Some insatiate to have a realization of their hopes and grow eager in their work, and expectant.

Days glide by: weeks and months slip away and they grow more and more in a hurry to see something happen; they cannot wait. They know that in their immediate valley there is a vast multitude of persons who have never professed to agree with them, but they are quite confident that lots of them, large numbers who they themselves don't suspect, are ready and anxious for the change, for a sudden and sweeping change, and they look with the utmost confidence to the other quarters of the globe for an immediate and radical movement, but their real and their sanguine disposition combine to give them too roseate a view of affairs, and the weary years drag by and the expected changes don't come.

Legislatures meet and sit and pass foolish, than ever, and yet nothing happens, and their enthusiasm cools out and they drop out of the work discouraged and disgusted. Others become less enthusiastic, and their vision grows, and they work on not looking for an immediate realization of their dreams of peace, prosperity and freedom, but sanguine as ever that by and by it will be realized.

When viewing conditions from a standpoint of insinuative, and taking in, as nearly as possible all the factors, both for and against, that would an influence in the remodeling of society, all these views are clearly discerned, and it is easily seen why some persons should take such views, and act upon them, but, owing to the partial survey of the field, of action of these grand purposes, we cannot see and understand the mental attitude of the one holding as different a view of the question as a pessimist does from that of an optimist. But to one who takes a comprehensive view of the situation, the pessimism and optimist are both explicable, and an understanding of conditions gained that prevents the errors into which both the pessimist and the optimist have fallen. And it is quite necessary that these errors be avoided if the work of propaganda is to be carried on successfully.

The work of Anarchist propaganda is a herculean task, to all who undertake it, and it is well enough for propagandists to realize this fact, for if they do, they will not expect too much all at once. It is immense, and the effort of one person isolated from all others would have but little effect.

Equal efforts by a multitude would quickly make the work effective. No one works absolutely alone, but it is useless to expect to unite a multitude of workers, for they are scattered all over the world, and are so conditioned that knowledge of each other, and an understanding of the peculiar conditions under which the others labor, and their opportunity to work in any given way, thus prevent the possibility of unified and uniform work. Taking all these considerations into account, it goes without further question that the methods of action and states of mind before described, are not securely based, and that some foundation other than personal desire and optimistic enthusiasm, is essential to an abiding faith in the ultimate success of our efforts.

To correctly estimate the effect of our propaganda work we must not only look for the results, but we must also compare our work, and the expected results with the process of construction and reconstruction going on in nature all around us. We see that social conditions and governmental powers depend largely upon the mental state of the persons living in these conditions. We conclude then that it is very essential that the opinions of those who differ with us must be by some means be changed. We see that it is a big job, as we have a thousand editors, pulpits, pulpmakers and journalists endeavoring to incultate and perpetuate present notions and beliefs. But the very fact that so many are required to foster belief that we are all taught from childhood betrays their inherent weakness, so we have no reason to despair of finally overcoming them. So far as overwhelming numbers are concerned, that is not an insurmountable barrier; any more than is the immense number of trees in a forest to be cleared. The woodsmen chop down one tree at a time, and tree by tree the forest falls. We lead one poor soul to the light and immediately begin work on another. From among the converts some propagandists are sure to develop, and they in turn begin to clear away the prejudices that stand in the way of a realization of freedom. It is as if some of the trees of the forest became axmen and began felling other trees.

So far as unity of action is concerned, those who do not have the unity in order to have unity have ever tried to organize the adherents of their school of thought into a "compact body," hoping thereby to accomplish uniformity of methods, believing that to be the only method of securing unity of action. As before stated this is impracticable and unattainable, as well as unnecessary. When any number of persons are working for the same end, hoping for exactly the same results, they are working unitedly, and their work will be influenced largely by the combined efforts under which they toil. The region being brought under cultivation those living on the plains will "prairie break," while those who settle in the woods will "clear land," and the dwellers in the arid strips will construct irrigation ditches, but the results of it all will be the taming of the wilderness into a cultivated area. Just so.
In the work of propaganda. We cannot all work at the same particular propagandist undertak- ing, but each one can do his or her part of the work in the best way by which he is surrounded. Because we are scattered is no reason to be discouraged or to slack our efforts. Most of the great changes in the organic and inorganic world have come about by bit by bit. We have been able to make progress by the slow accumulation of cosmic dust. The steady dripping of water will wear away the hardest stone, and a few cheese mites though placed at opposite sides of the largest cheese will in time destroy it. Thus in propaganda we know that while we are doing a little in our locality—some one else is doing a little in theirs—to destroy superstitions reverence for the government, and if we destroy it in the minds of a few, and some of them begin the work of destroying it in their turn, then daily a question of it until we have destroyed it all. Little by little old notions give way and if the propagandist is ever ready to present the new and beautiful ideal of Anarchy there is no question to the final outcome.

Gradually, as the prejudice against our theories gives way practical experiments can be made, and the experiences gained thereby will be very valuable in throwing light upon résumé efforts as greater freedom from old ideas is gained. Viewing things in the light of science, we are in the reason to despair, to cease or slacken our efforts, nor yet to expect any sudden or immediate realization of our ideal. Little by little we can destroy the mental barriers to liberty, and little by little the conditions change more or less in conformity to our wishes. Some day the upholsters of government will find themselves unable to longer force their fetich upon others and the thing will go out of existence. Its dying days will undoubtedly be marked by violent and spasmodic efforts to maintain its existence, but as surely as the propaganda of Anarchy has grown and spread until its theories are understood generally, just so surely will it end come, no matter how much violence it may exercise to retard its own destruction.

On with the propaganda, no matter how insignificant our efforts may seem. Every effort adds that much to the total, and in the end our aim is accomplished.

* * *

Things and Thoughts.

Labour Unions have been bawling for anti-trust laws and denouncing class legislation all in one time and two motions. But having got their anti-trust laws they now eagerly seek some one to "help them get the big money." The Unions are now seeking a resolution with a "worth" which stated that "few legislatures are grudging laws making combination in the industrial field legal," etc. They have also discovered that such words as are inserted into a new combination, is every American citizens right, be he capitalist or laborer.

Yes, and the fact also appeals to non-citizens. I will go further, and say that this is true of all laws.

* * *

Aye now law, and in and of itself, money is, useless and harmless. The power of both money and law evident. The laws that are backed up by force and fraud. Being wrong in intent they could not, of themselves, last for a day if the force behind them were to fail—and were the people forced from reverence for rotten custom. For law is the expression of the belly. It is, like a lie, irresponsible, not to blame for its existence; the fault lies with the law and the lawmaker. It is, in effect, to use the words of a fellow and the instrument of evil. A law that could not be enforced could not hurt a fly. I seem to have brushed aside Adliss' for the wrong way in insisting that the platitude and authoritarians were making more Anarchists than are the Anarchists themselves. But Adliss, in reply, what I beg to say is; that the one of course is not at all Anarchist, but authoritarians. What I do insist is that those who are insolent Anarchists have, for the most part, been impelled towards Anarchist by photocopy and authority, neither has Adliss or The Firebrand made an Anarchist of him. So Adliss is not to blame for nothing, and I will strenuously allow him to put it that the forces I mentioned "only prepare the soil." A close reading of the para- graphs will show that I practically said the same as I stated that "only prepared the soil". There are no such words as "culti- vating by Anarchists." And I say that until the soil is pre- pared and seeds are planted no amount of cultivating will do any. Indeed Will Munson and I have been seen by Skylock yet. Adliss cultivated him without planting seeds or digging the soil beforehand.

* * *

"The enactment of the Ten Commandments into statute law appears to one of the profoundest legislatures of Kansas to be a pressing need of these degenerate days. Accordingly, in apparent good faith, he has drawn up a civil bill which begins as follows:"

"It is enacted by the legislature of the state of Kansas:"

"Section 1. Thou shalt have no other gods before me.

"Section 2. Thou shalt not make unto thee any graven images, etc.

Thus the law runs on until the Decalogue is finished, and then come the penalties:

For having another god, one fine of $1,000, for making images, one year in the peni- tentiary and a fine of $1,000. For taking the name of the Lord in vain and for not observing the Sabbath day, fine, $100. For not bearing the fruit of the earth, six months in the penitentiary and a fine of $500. For committing murder, hangin' by the neck until dead. For adultery, penitentiary for life. For stealing, fine or imprisonment in the discretion of the court. For bearing false witness, imprisonment in the discretion of the court.

For coveting thy neighbor's house, his wife, his servant, his cattle, or his sheep: This is full of cases where the adherents of a religion have sup- posed that the proper thing to do with those whose religious notions were different was to club them over the head, or hang them, or burn them. Mohammed and his followers are the not only ones who have thought that the right way to open a man's heart to the light was with the edge of the sword. This is evidently the philosophy of the Kansas legislator. If a man has any other god, fine him $1,000 and make him thereby change the right God. It is for this that he covets his neighbor's goods and put him in jail and thereby fill his heart with good. This Kansas legislator has plenty of precedents in history, and if he makes a speech for his bill he can quote in it some impressive appeals to Protestant, Catholic and Mohammedan. And the Lord will the world's good make such a far out of that miserable old condition that a man who proposes a method that will make the chief and just peace and justice and the community, is looked upon as a freak—which he is, if he is not a first-class humorist."

The above apparently liberal-minded article was taken from the Liberal Constitution organ. You see its liberalism stops with a jerk when another man's right to decide whether to take root beer or boot comes up; and the very spirit of criticism of in- nocence. Something like the Anarchist (?) who opposes free thought and free love.

Variety.—A Woman's View.

I have long intended to respond to the request to write a few lines about the relationship of the sexual relations, but have put it off from time to time, until reading "Alathea" article on that subject, which has quickened the impulse, and I will write no longer. It is a strange and perplexed mind that boas of being free from religious superstition, cling so tenaciously to this one remaining relic of a barbarous religious code.

* * *

The Dreamer must have dreamt that I had "eulogized" Mamm as the mother of the seven children by his brother, who had sent him a copy of The Firebrand.

They say to the Christian who criticizes their pecu- liar belief, "Oh! we do not accept your appreci- ation but we accept your criticism." I am not sure just what we are, and how much more. But what constitutes true morality? We do not "bear false witness against our neighbor." We do not steal. We do not malic- iously speak against one another. We do not bear false witness against our neighbor. We do not gossip to the injury of our neighbors. We pay our debts just as we possibly can. All these pertain to morality. But the religiousist ignores all these, and if you ask any of them, he will say, "But what about your sexual relations? You may be exemplary in all else, but if you transgress our holy (?) laws regarding sex, you are the villest of the vile. You are more immoral than a thief, a lout, a cheat, or even murderers. The robber or murderer may repent, or there may be an mitigating circumstances, and society holds you more nearly responsible than a sexual outcast can never be restored to respectability. It would be enforcing sin if we condoned such offenses."

My answer is: You have nothing whatever in common with my sex, and I therefore do not infringe your rights. If I am an honest, conscien- cious neighbor; if I practice the Golden Rule as far as practicable, you have no more right to meddle with my sexual affairs, than you have with my private business matters, or my personal habits in eating or dressing. You have no more right to say with whom I shall, or shall not consort, than you have to say what books I shall, or shall not peruse, as long as I shall wear. That is a purely personal matter and concerns no one but the persons immediately interested. Of course, I do not belong to any of the religious groups. I belong to Tom, Dick, or Harry. That is my affair, and that of the one who assists me in the support of the child, provided I need such help. If I do not, I shall support myself.

It is being demonstrated, daily, that there is a natu- ral law which impels both men and women to disre- gard this law of "God and Grumpy" which binds a woman to one man for a lifetime right. And called "Freetinkers" should be the first to investigate all these evidences of humanity's needs, and see whether or not there are scientific reasons for these transgres- sions of the natural law. They may find that the theory of total depravity should not attribute these outbreaks to "pure cussedness."

To the good Christian, their religious views are as shocking as the freethinker's are to them. Why not make a study of the scientific principles of sexology, with all its different phases of temperament, magnetism etc., and resolve to stand by the truth, no matter where it leads. Truth cannot err. If it can be demonstr- ated, scientifically (and it can) that variety in sex intercourse is as necessary to the health and happiness of the race, as variety in food, work, or amusements, that the honest freethinker can have no more moral desire to fit the new education, for his aim is to secure the good of humanity here and now. We do not want anything better, but we can see that his first step in advance he "bumps up against" a "thus sith the Lord," and what are humanity's needs to him in comparison to the saving of his own little soul? I can consent to be the agent of a pleasant and elegant and and swing a harp in the New Jerusalem while his father, mother, brother, sister, or child roasts in Hades cannot be expected to take any risks for the sake of the race. But we find no consistency or a more consistent consideration of the question on the part of the freethinker. Not long ago, the man who indulged in promiscuity was considered immoral. In fact he is still considered by good Christians. But free thinkers know that, while such language may denote lack of refinement, it has nothing to do with morals. It is the same thing that the freethinker enumerated. In the seventh commandment, if fulfilled to do so by natu- ral law is no more an immoral act than violating the second. And honest investigation, with a desire to establish the truth, will fnd that there is a natural law that demands monogamy, no more than there is a natural law that makes it wrong to eat several different kinds of food, or to enjoy several different varieties of eating utensils or styles of dress, or to choose several stores and select one partner for the dance and stick to that one the whole evening we are left at. If we learn one song and sing it on every occasion we bore our friends, and we are considered as incapable of understanding. But we play every time that particular troupe visits our town, and refuse to see any other, our friends will think us ungrateful, etc. The freethinker also fit to have our lives and regret that our lives are so narrow. They beg us to go once, at least, to see their favorite play, then if
THE FIREBRAND

Love and Passive Resistance

In The Firebrand of April 11, comrade A. I. lurensy criticizes my article in the previous number where I say, "What right have I to cause pain to any one by thought or action?" I may have been careless in the way I worded it, but I did not mean to write anything presuming too much upon the understanding of my readers. Language is so imperfect a medium through which to communicate thoughts that diversification is inevitable. Such diversification is even among comrades aiming at the same great end—freedom. How many attach the same meaning to the terms Communist, Socialism, or even Anarchist—among Anarchists? I am the first to say that a remarkable amount of acrimony towards others whose language, if called by a captious critic, might be construed to differ from me. I repeat, "What right have I to cause pain to any one by thought or action?" Thoughts may be things, I may injure a person by thinking evil of him or by hating him. Considering that had I been organized, educated and environd just as any other person, I should have been just as much inclined to judge by the same standard as the slave would be very inconsistent to intentionally cause pain to him; just as inconsistent as the man who wants to govern others, but complains if his freedom is restricted.

For the reason that I deny the right to hate another, I do the more persuade by word and pen. As I have said, the more faith people have in physical force to rid the world of evil, the less they exercise reason, persuasion and love. I am persuaded that under Anarchist moral force would be ten times as powerful as now.

One must have the mind to exercise my natural right to think and express my thoughts, when I infringe not the equal freedom of any one else, it is not intentional, and I am doing to others as I would have them do to me. I am not interested in the destruction of the soul of any human being, and am not capable to strange thoughts as well as strange persons.

A. I. says he never observed that evils sprout up in the place of evils abolished by force. The idea was not original with me, but I have observed it ever since I read it in Herbert Spencer’s “Social Statics.” The “vicious propria” (the barren of proving) rests with A. I. to show a single instance where good came by force—evil. It is contrary to nature. To say that good can come of force is to acknowledge just what authorities claim. It is questionable whether our forefathers in their revolution struggles, notwithstanding they acted on the side of the devil, did any permanent good. England and her provinces are as free as we are so far as government is concerned. The people of England for the most part have liberty, and a large free land is accessible. The Negros were freed from chattel slavery but plunged into a greater slavery to the landlord, the capitalist and to government. (2)

Intemperance is mitigated by force of law, but it is the more frequent because of the law. A. I. asks me to "point out where and when slaves got rid of their chains through love and peaceful means." I do not know that love has ever abolished, but the slaves got rid of their chains by a revolution in Haiti, Brazil, and some other countries without force and serfdom in Russia was abolished without force and serfdom in the U.S. is not in prospect.

(3) I would ask A. I. to point out where and when slaves got their freedom through force? (4) As an Anarchist I look for no redemption from government except through evolution by education as one of the factors. The sooner we dissipate the false impression that Anarchists propose to exercise physical force to overthrow government, the more unattainable will be the peoples minds be to the great truth of Anarchy. (5) A. I. leaves the impression that he favors at some time a forcible resistance to government. Passive resistance to government is an illusion, not a forcible never. (6) J. C. BARNES.

1. Be consistent and logical, comrade, and the English language be understood. First you deny the right to cause pain to anybody, making no proviso, and then you make a proviso by saying if you cause pain it is not intentional, as you may also say, as not equal right and “infringe not the equal freedom of others.” When you attack the church or our present institutions you are well aware that it will cause pain to a sincere church member or upholder of our government, compare, and are therefore inconsistent. On the other hand, when certain individual or society infringe my freedom and I happen to have enough spirit of independence to throw those that infringe my freedom “overboard” by force, if they would not let me have freedom otherwise, I simply exercise my natural right, and “I am doing to others as I would others should do to me.” I too, have learned to be tolerant towards others and understand why they act as they do, but that does not imply that I most not hate the deeds, or that I must not resist by all means they infer to inflict cruelties upon me. I can understand why a slave would choose to take me for his dinner, but I would hate his choice and not hesitate a moment to resist by force. Whenever the oppressor have used force they acted in self-defense—exercised their natural rights.

2. I have never claimed that “good could come from force,” but I do claim—most emphatically—that the oppressed will free themselves through force as soon as they recognize their natural right. I still insist on a consistent argument, that the slaves did not fail to free themselves because they used force, but because they were too modest in their demands, being ignorant of their “natural right.” Certainly there is as much or more liberty in England than there is in America, but how much blood has there been shed to gain even that much? But the people in its provinces are more loyal than are the people at home. Comrade Andrews in Australia was imprisoned in 1869, 1870 and 1871, and Comrade Cuvils is afraid even of the harmless Truth Seeker.

3. In Brazil chattel slavery was not abolished “by the natural evolution of the sentiment of freedom,” it was purely a matter of commercialism. The slaveholders combined with those that hired Italians and this fact strengthened the sentiment of freedom very rapidly. On the other hand, the death-rate among the criollos and tyrannical masters had become so great that the prudent considered it advisable to get rid of that kind of quiet passive resistance. Don Petro was simply urged by the slaveholders themselves to issue a proclamation for the reasons given above. But it is still worse to say that Russia has abolished serfdom by peaceful means. O sacred simplicity! Does Comrade Barnes know how many young and noble men there were hanged and sent to Siberia for advocating the liberation of their fellowmen. Russia has not been prudently set aside here and there, but such acts of despair were suppressed by the government in such cruel manner that the serfs thought it prudent to resist in a more quiet but more efficient way. They would visit their masters at nights—being disguised—and tell them to treat their subjects more human, etc. If such warnings had not the desired effect, Mr. So and So would be found in the mud with his feet and head cut off, and thus strangled. Such deeds became so universal that Alexander II. was urged by the serfs to liberate the serfs.

4. The masses have never fought for complete freedom, they have not been wont to fight for anything, like the masses of the people, and砧etta. But in many instances they got what they demanded. That the changes which revolutions brought about had not the looked for results are due to the fact that the cause of the evils was never removed.

5. I, too, look for redemption through evolution, but the course of evolution is by no means always peaceful, nor is it always progressive. For instance, if the sentiment of not resisting invasion by force should become more or less universal, we would soon be in the same condition as the people in India.

6. I do not favor forcible resistance to government at all, and I think my articles practiced all the time rather than to see people endure everything with a spirit of submission and resignation, void of all sane hopes and manhood. What divinity is there invented anew to bring the rebellious slaves to submission and to assure them against the spirit of independence? Is there again a heaven ready for us after we have patiently endured all the tortures and miseries forced upon us? What absurdity! Nor will they keep it down by force. They will not be satisfied, but man is denied the right. It is a very easy matter to advocate passive resistance at a full table, in a comfortable room and in a tolerable dress, and then when completely surrounded by the masses of the government. But what about those who have nothing but starvation, misery and degradation before them? Shall they patiently wait for another Jesus Christ, or till the secure take a notion to bring a new world by passive resistance? I fear the relief would never come.

True, Anarchism does not mean force, but neither does it mean submission—it means freedom. But under the name of Anarchist it seems that we forget to do what we do live under Anarchy yet.

A. I.

Correspondence.

The Labor Movement in San Francisco.

As my Tacona friends are anxious to know of my doings in the western metropolis I feel obliged to them and, as a matter of fact, I have been somewhat preoccupied, but I suppose, that I will be settled down soon.

Our comrades have a regular meeting place for propaganda, which is situated in the middle of the Italian district, which part of the city is a good lot of determined man and women. Mrs. Goffs is a very forcible and logical speaker, especially in French and English. I have spoken regularly every Saturday night since I came here, and also went, on an invitation, to the State Socialist temple. It seemed that I got the right to speak only for five minutes, and as I spoke six and a half, as later on some friendly socialist remarked, the chairman give the order to his sergeants at arms, or better, “gendarmerie,” and six of them jumped to push me out of the temple. The trouble is that they fight not with words, but with words got quite noisy here lately, but the masters threw a bone to gnaw, and so they get a chance to work on them, to get names to, to earn enemies.

Our old comrades and tireless struggler for truth and justice Mrs. Mary E. Squires, is also here. She is now dreaming away and night and day to fight in the Golden Gate state for the labor of the world. She is also there. The Anarchist Headquarters at comrade Wenzel’s deserves well the above name, as it is the center of friendship, especially of the German speaking comrades. I am also at every slip of time at the home of our friend who is struggling for the regeneration of human society in its manyfold arrangements.

A. KLEMENSC.

The Letter-box.

J. M., San Francisco, Cali.—Letter and money received. Thanks for your encouraging words.

E. L., Harbuergr, Ohio.—The book has been sent. Don’t forget to commend our doings here to come to Portland.

E. G. Dunne., Ore.—Citizens are always welcome, no matter how hard the blows may be. Thunder and lightning purify the earth.

A. S., New York.—The 30 cents are now credited in the book to Raleigh, but it was too late for the “Propaganda Fund.” I enjoy the papers and look forward for the next number.

R. M., Baltimore.—We cannot tell where the Speech of Haymarket before the Court could be had. Your request may urge some Comrade to send it to us. Our address is “Der Socialist” J. Wilibald Spahr, Franklin Alder 905, San Francisco, O. Germany.

R. M., Vallejo, Mass.—We have sent you the paper in “The Firebrand Literary” you will find the pamphlets and books we have on hand at present. Anarchists have neither para nor their aim is complete freedom, and if you cannot get them at the same time, you can at least, as you are so well. State in what language you would like to read an Anarchist periodical and we will give you the address.
I will do What I Can.

Who takes for his motto "I'll do what I can," shall better the world as he goes down life’s hill, the victor will be the one who can.

And who does what he can do, what he will.

There’s strength in the impulse to help things along, and whatever we can do will come to the test. Of one who, though weak, yet believes he is strong, And offers himself to the task, unafraid:

"I'll do what I can" is a challenge to fate.

And fate must know when it’s got to the test; A heart that is willing to labor and wait.

In its toil with the world’s great work comes the best.

It is the brain of depression to rout;

And makes many difficult problems seem plain,

It mounts over obstacles, dispels doubt, Andувеличает in its curious chain.

"I'll do what I can" keeps the progress machine In good working order as the centuries roll.

And if there were more of it, we should soon Beneath our fairest skies know what it means.

Oh, great earth’s debt to "I’ll do what I can."—[To Wheeler Wilson.

"The Psychology of Anarchist Conspiracies."

Is a recent number of the Westminster Review appeared an article under the above title, by Dr. Olaf Strom, who was induced to contribute to the number of "Self Culture," to which I take the pleasure of replying. It may be argued that such sallendars and vituperative articles, which are bound to appear from time to time, are left unnoticed and unawarded, were not it that they give us a convincing sort of attitude, and would make their authors feel a malicious sense of satisfaction in their being unchallenged and unreported in their work of manufacture.

The author begins by intending to show some definite and positive psychological principles upon which he bases his idea of the conspiracy work of the Anarchists, and to which he can point as the cause for "Anarchist Conspiracies," and he does that by making the startling and false statement that there is an "impulse to destroy" among the Anarchist associations, which, he says, "take root here and there destructive parasites in the interests of society."

We may note that this author ascribes himself to the school of Criminal Sociology, where, says, "during that quick, slender-like gilding of Anarchy through France and Italy, he studied this subject with company with Lombroso, Ferré, Ferrero, and others. This at least gives us a clue to the secret motives of the author, and his incentive for this odious inveiglement against a large and rapidly growing faction of intelligent and earnest social reformers.

Were I at liberty to name the above school I would simply reverse the terms and make it, school of Sociology Criminals, which would be more accurate and impartially and correctly express the sentiments of the author. These men, if men they may be called, belong to the highest and most virulent class of criminals, who condemn a large number of self-sacrificing people, and bestow upon them the name of parasites, merely because they earn their subsistence thereby.

They corrupt science, avoid the truth, distort facts, and fabricate laws and principles out of their own, propound new laws and make scientific principles come up to their own methods of thinking, and all for the purpose of framing certain pernicious ideas and opinions, demonize, they "organize crimes and conspiracies," so that the latter may still be perverted and exterminated by the government and its faithful agents. These men are far worse than the ordinary criminal, who does not organize crimes and conspiracies, but, instead, performs them, for the sake of personal profit, merely because they earn their subsistence thereby.

The author then proceeds to make the statement that the negation is implied: to wit, the most sensational revelations of the police are, in all cases, insufficient, in comparison to the facts which the author speaks—which have never been discovered or revealed. Furthermore let us note, that the author makes an indefensible provision for other Anarchist crimes and political offenses, which he says, have been, or are being discovered—for "the most sensational revelations of the police seem insipid" besides the others. The author’s own words will confirm this, and his breach in logic will point to his breach of character, unless indeed we want to accept his "wary" about some Anarchist plots in Italy, for the purpose of contaminating the drinking-water of the towns, or inventing the most hideous hallucinations which, he says, were well informed but the police knew nothing about.

But all kinds of plots and conspiracies are a gigantic lie, and nowhere among Anarchist circles are they ever thought of or heard of. It is simply the invention of rogues and worthless rascals who make themselves merry over their living in mischief, and who wish to show to the government and society that there is a constant need for their services, and that they have to be well paid in order to keep the imaginary murderers from murder and insurrection.

I am perfectly sure the same person could ever call this conspiring. No secret meetings, no secret writings or any private arrangement between these men were even attempted to be proven by the prosecuting attorneys, and secrecy is always indispensable to conspiracy. And the closing words of Judge Gary, whose hands will forever remain stained with innocent blood, were such as not convey any public notice, as he said that "somebody not known," had committed the act—the act of which these eight men were accused—at the Haymarket. This very statement by Judge Gary, who were convicted and executed, and thus his takesy laden pages were still more steeped in the blood of martyrs. This, therefore, shows that there are some men that should have a particular interest in keeping the public in ignorance of the fact that the police create riots so that they would have constant employment and fair remuneration. Their great aim seems to be to keep the public in constant terror over some supposed "anarchist conspiracy" as a scarecrow, which serves their purpose admirably. And this seems to be the object of our worthy friend, Malagodi, who has written such a learned and impartial essay on the "History of Anarchist Conspiracies."

The latter charges the Anarchists as being dreamers and opium-smokers of the social problem. This is as true as all the rest, and it proves the author’s ignorance in general and his ignorance of the Anarchists,—which therefore disqualifies him as a writer on that subject. The Anarchists deal with positive facts, they obtain their information from existing circumstances, they know the condition of the people from actual observation on the street, and in the slums and palaces. And they draw their conclusion that this system is impossible, because their logic and reason prompts them to, and not because, as our friend Malagodi seems to think, they have a special psychology of their own that makes them apply and arrange things in a certain way, because their logic and reason prompts them to, and not because, as our friend Malagodi seems to think, they have a special psychology of their own that makes them apply and arrange things in a certain way.
THE FIREBRAND

of millions of people; after seeing the human family going to smash in this fashion it would be criminal and high treason to humanity if one would stop to reflect on the wastage of the vast waste and resources by another class of people, who, by the way, do nothing whatever to replenish the market; after observing the State as the brave Martin Hall in New York, at which $300,000 were expended by the hosts alone; after seeing a national expenditure of $575,000 simply for the installation, inauguration or coronation—of a president—of a president, and perhaps the case lately, after observing this on the other hand, then it was high treason to humanity if one would stop and denounce this sort of thing as injurious and iniquitous, that to stop at anything but expose their indifference to an atrophied or undeveloped state of mind, especially that part of it which has to do with criticism and judgement,—excepting those of common practice and generally the lack of ingenuity on the part of the long-continued exposes of the type of untruths.

But Dr. Malagoldo terms this an "orderly social" system as already quoted (being apparently well pleased with it), hence he proves himself to be one of those who suffer from an atrophied or undeveloped condition of mind, and for this reason the fully developed, vigorous mind of the Anarchist appears to him to possess hyperbolized qualities.

Those that suffer as they really are, and feeling an interest in the affairs of mankind, at once begin to think and look for the causes of all things, and begin to see that the consequences are the cause, they soon reach definite conclusions. Here we enter upon what is practical, but limiting ourselves to the Anarchist alone, for the present, their conclusions are reasonable and logical. If a man would only have himself with useful work, each according to his taste and ability, his work would be justly distributed and would then constitute a pleasure as men would only need to work on an average of three hours or less a day. All people would be to share equally of the stocks and commodities there would be a vast field of trouble and grief exterminated from the face of the earth, and an infinite amount of happiness and joy produced. The demand would then be met by the supply, because work would be a pleasure and all would feel it an honor to contribute to the world's waste. The demand would have the same say in the production as the supply, thereby making every new, larger, and more terrible project kill the one before it, and puts off indefinitely for the action, leaving those cowards in life the comfort of taking their ease, the idleness of the idlers. In short, Malagoldo here makes a valuable admission,—that the Anarchists' plots are never carried out, and the deduction there are really no plots or projects to be carried out is easily reached if it is considered that the Anarchists, like all Revolutionists of the past, are no cowards, and are not wanting in energy.

And in conclusion I wish to warn all people against those who take good friendships and good manners and a friend and benefactor of humanity, and advise them to turn their eyes upon him,—for in him they will always find an enemy, a traitor a calculaturist.

SARNO.

Remarques and a Reformation from London.

KROPPISIN's much look-to-for lecture on "The Robbing Class," a bad sold out and caught in Glasgow (perhaps Wm. Duff will explain) prevented his speaking and a crowded audience were greatly disappointed.

The gas, so hard to fill, was given into the hands of the inevitable Jack Turner at the unexpected moment, and right well did he render account of his "talent." For an all-too-short a period he spoke of "Modern Tendrums," and showed how that all spheres of modern thought and action authority and centralism were being replaced by liberty and the federation of autonomous beings.

We are going in for melody at our meetings here now. The auditory of waiting until the audience anneals into an audience, the singing of revolutionary songs, and the piano emits sweet music under the expert manipulation of women comrades. For tomorrow's meeting at Christ church Hall, Whitechapel, Miss W. Edward, the distinguished pianist, has obtained the kindly offices of the Alliance of musicians' brass band.

DAVID J. NICOLL spent ten days in London recently and spoke freely. He seems to be doing a lot of good work amongst the parliamentary labor organizations in the provinces. His kindly tolerance and keen, pleasant disposition enable him to win the hearts and brains of opponents.

The Commune celebration nearly came cropper this year. At the last moment Earnest Young pulled the fat out of the fire and organized a meeting at the Club Union Hall, Clerkenwell. While in no way to be compared in size, enthusiasm or publicity, with the splendid "Chicago Martyrs" demonstration of last November, it was still enlivening and no doubt of great use in awakening the eyes of some who were still blind to the noble truths and inspiring lessons of the eventful months of 1871.

There were about 500 people present. The speakers were Ted Leggett, James Connolly, D. J. Nicol, Y. Parris, Carl Quinn, and others. The collection realized about ten dollars and there was, perhaps, the best sign of all, a remarkably brisk sale of Anarchist literature.

How hollow are some reform parties. For a number of years the London Anarchists were the only people to demonstrate their solidarity with the workmen and on the 10th of May. It was the Labour Day mass meeting in Hyde Park on the first day of May. The parliamentary and authority loving reform organizations simply paraded on the first Sunday in May, which being a regular holiday required no very great socialist fervor for its utilization in that manner.

Two at last the blunt of conscious shame mastered the political reformer's cheek and he resolved to go to the park also on the first day of May, even though it did seem a bit revolutionary. For the last two May Days the Labour had been content to share the public park with the ever-so-mundane reformers, but this year, the Anarchist and the spectacle of the politician moving wordy and pious resolutions about eight-hour days, alcohol suffering, and other cheap and tawdry ware, in one section of the great park, while the toiling multitude numerically but overwhelminglylarger logically Anarchists were telling people of the crime of government and the falsity of politics, a hundred yards away.

This year the suffragist has altered all that. The park has been only allowed one demonstration to occupy the park on any given day. The politicians have captured the park and refused to share with the Anarchists and as the wheel of fate flings off its jokes, but some things come as warnings. Good come often out of seeming evil:

I never wish to play the boss over the men that do the work. I should prefer to work with them, for with a little care work can be made a pleasure.

For many a budding Comrade's first happened about in that way.

We shall probably have our demonstration in Victoria park in the East-end.

We are promised Dr. Saviero Mordini's personal appearance in the May Day meeting as the "Labor Leader." All manner of strange rumors have been peering through to this town about our old comrades and something definite will be a welcome change.

The Independent Labor Party here are going to try and get $50,000 by means of a banquet and fancy fair this Easter. They will probably have a great experience at the same time and have hired three of the biggest halls in London for three propagandist meetings on Easter Sunday.

In England the L. L. P. represents the tolerant and more hopeful side of the parliamentary labor movement. Their delegates at the annual meetings of the "First of May" committee, were mostly in favor of having the Anarchists a platform in the demonstration but they were born down by the opposition which largely centered in the Social Democratic Federation, a body answering to the S. L. P. in America only more acclimatized.

The S. D. F. is almost absolutely controlled by a small knot of men who are in turn dominated by the personality of H. Hyndman. The chief characteristic of this knot is their unwavering hostility to Anarchism, amounting almost to hatred.

The influence of the S. D. F. on the general labor movement in non-existent as will also be the S. D. F. itself are many years past. It lacks that vigorous and breadth which the crusade against poverty and domination demands.

Anarchism possesses all the requisites but is sleepy and indolent, but,—when she awakes !

To-day's story "Ivan the Fool," has been dramatized and was produced at the Lamworth Road hall, Croydon, on March 20. The parts were played by
Monopoly Upholders.

North Western Washington has just been visited by one of Uncle Sam's patriots, with a big pension, looking for "freeze out." A hungry wolf gathering up the remains of one prosperous householder, where the owner's name is "Trunk and Trunk and delight." Have you more money? Crete and Greece are getting dinner on the screen of public opinion here; the Commission to inquire into the Jansen rail road grew Inter-University boat-races and prize-fights provoke so eating interest. We're an envious people or any how I am.

Monopoly.

The devil, masquerading as Signor Discordeo, endeavors to tempt the people to struggle and compete and tries to defend the present system but has finally a bad attack of drowsiness disappears from earth.

The slump in anarchistic activity will probably adversely affect our proposed conference but this kind of thing must come to an end shortly. Meanwhile London waits.

The Peace strikers lock-out still drag its weary length. The strike has made the public realize what a great career Crete and Greece are getting dinner on the screen of public opinion here. The Commission to inquire into the Jansen rail road grew Inter-University boat-races and prize-fights provoke so eating interest. We're an envious people or any how I am.

Torr Hec.

Note and Comment.

Comrades of the United States who are in debt to the Group Protestant of N. Y. are requested to settle up as quickly as possible.

Any comrade knowing where we can buy a good English-Danish cheap dictionary will confer a favor by letting us know where, and at what price. We need such a book badly.

A Leven asks that any comrade who may know of the whereabouts of comrade Schultz, of St. Louis, and of Chieftain, of Chicago, where he is Matters concern the Firebrand, as it is important to know, for their benefit.

One of our Philadelphia comrades, a girl, has generously paid our box rent in the city, and will pay it quarterly for us. We got our old box, number 94, back, and letters and paper needed to either Sellwood, or box 94, Portland will reach us.

Comrade Weilbrock is now in the hospital. He grew up near our homes at the corner and was com- peted to put him in the hospital. He was admitted at "charity rates," $420 per week for which we are responsible. Can you help us, Comrades?

Twyger-six more of the poor, tortured comrades who have been so horribly treated in Spain, have been sentenced to death. We published a letter in the Firebrand of April 25, in which we called on the Comrades in prison to come to his aid. As dog in the manger is a monopolist, and such are the anti-monopolist farmers of Western Washington. They say there is yet Government land to be had. but where? There is plenty on maps, but a visit to it will convince any sane man it is fit only for wild beasts rather than men. Yet some are so desperate that they have taken up some of this land and are either buried in the woods or forced to hunt game for food.

Although there are no extremely large holdings in this section, it is in accord with Caldwell and other older states, yet there are several once good homes laying idle, the property of a mortgage company Only last year the Government ejected the people from these homes. The devil has the place upon which they could stay, and no money with which to purchase land, has squatted upon these reserves and had been allowed to remain until they had cleared the Government's poll tax. And then the Governments only to be ejected by a company of Uncle Sam's Soldiers, and those who resisted were dragged to prison. These reserves are not the property of the Government, and never will be. It was hard to see these people being forced to leave their late homes, with tears in their eyes, to seek a place to again settle, probably as tenants.

All these outrage, however, are but lessons and forcible witness to the fact that the old Civil Government were established for the protection of the weak from the strong—this Government at least—and have been dismal failures to say the least. Let us learn what is right to all and educate ourselves to a new order of things. If the people demand, their demands will have to be granted, for the people are the power—not the government. Officials threats and terrors would be the people who carry them out. It is the people who make the guns, and it is the people who fire them. If the people refuse to make guns, and to fire those that are made, nobody will be hurt.

The nations are at play now, making steel plates, no gun will shoot through, and will turn around when they are completed to pile those plates. Rats! You who send your boys to Annapolis and into the Navy and Army ought to train your boys to train you girls, and leave the army and navy dry up.

Sam Small.

Master and Slaves in "Free America."

If there are any who thought that the defeat of Anthony Comstock to the New York Special Session in his fight against Daniel O'Connell's "Triumph of Death" would seriously check the enforcements of the Vice Society's agent, such optimistic persons may be deceived by reading the following paragraphs which appeared in the "Journal" of April 18. Speaking to the reporter of the sales of "The Triumph of Death" since his firm was acquainted, Mr. George E. Richardson said:

"The American News Company, curiously enough, have sent no order, and the Baker & Taylor Company have cancelled theirs. What does this mean? It means, I believe, that the American News Company, who are friends of Mr. Comstock, and the Baker & Taylor Company, who fear him, have been warned not to sell "The Triumph of Death."

"I cannot prove this. But the circumstantial evidence is startling. If you interview the booksellers, they will tell you of the refusal of the American News Company and the Baker & Taylor Company with precision of information that the war against Daniel O'Connell's book is not at an end, and that the evil against it is to be renewed again by the secretary of the society for the Prevention of Vice in some other court through another arrest.

"I have instructed my attorney, James F. Fisk, who is President of Comstock, to bring suit against him for damages to my business."

The reporter continued his investigations:

"Anthony Comstock was asked if he knew that he was to be sued for damages in the case of "The Triumph of Death," and replied:

"I have nothing to say."

"He was asked if he had warned the American News Company and the Baker & Taylor Company not to sell. He replied:

"I have nothing to say."

"Have you abandoned your war against Mr. Rich- mond?"

Mr. Comstock replied: "I have nothing to say."

"Mr. Dean, of the American News Company, said: "Mr. Comstock is my friend, but I have not seen him for three months, and I cannot tell you if he has warned his agents not to sell The Triumph of Death not at liberty to give you any information on the subject." General Manager Farrelly, of the American News Company, said pretty much the same.

"For the merchants of the Baker & Taylor Company, refused to tell whether Mr. Comstock had warned them not to sell the Triumph of Death."

The Stock Detective, Mr. Butler, who has charge of the books of the American News Company, is an eminently member of the Bookseller's League, said: "I have heard from various
Majority Rule.

It seems passing strange, in this age and day of the world, that majority rule has its advocates. Furthermore, these advocates claim to be “reformers.”

It seems that a tammany hold a false education can have on the human mind. With these people it is not a question of right, but a question of numbers; of might over right. Nothing more or less. What have numbers to do with individual right or choice, I should like to know?

The sanctity of majority rule must be abolished before people can talk of reform with any consistency. One would suppose that a little thought would readily convince one that majority rule is a fallacy. The position of power handed down for ages, lives in majority rule. The voice of the majority has crucified (it is thought) in its long bath and rose again. Let reformers be ever vigilant for the right, regardless of numbers.

Astral Womanhood.

In an article called “Things and Thought,” of this week, Zadok has quoted a bill which was introduced in the Kansas Legislature. From this it can be judged to what extent religious fanaticism would go, if they had the power.

One law after another is made. Each one, or nearly every one, takes away the workingman’s privilege, to a certain extent. Workerly, they are taking away one right and our privileges, until at last they will stand upon our heads. Boys and girls, when we get to be men and women, let us not be troubled upon it. Be not satisfied with the privilege to vote; Rule yourselves! Let everyone rule himself, and then the long looked for Freedom will be here.

In Kansas the legislature passes laws that do the people no good. We are too weak to form them, and they are paid for it. In Oregon they did not pass any laws and some of them were paid for doing nothing. So it is. The people may be “smart men” as they call them, to make laws to deprive them of their right to control what they produce. We (the workers) produce everything and then carry our products to the rich men to sell. Isn’t it a little more work, to make the money and store it away and when the time comes go and carry the money to the rich men. What a beautiful system it is that we are living in! How tough to make ourselves only to live that.

yet if ever any trouble arises between two classes of rulers the workingmen are foolish enough to go to war to fight their fights for them. This is the main point. Boys, in this case one does not know how the states men come to you, when you get to be men, and ask you to come and fight their battles for them, refuse to do it. Let them fight their own battles, and kill each other, and then the working class will have their freedom; have the right to enjoy life; the right to please themselves; the right to consume what they produce, etc.

There are a great many people who are afraid of Anarchy. They want to live in Anarchy. For my part I would not have to. But what I want to is to live in Anarchy. If they want to be robbed, all right, but I ask of them is to let those who want to live in Anarchy do so. They will take the responsibility.

That is what Anarchist would do if they had the same knowledge of the good government that the people have it, and those that do not want government do without it. In all that fair enough? I am inclined to think those that would have government when others were living in Anarchy would soon drop their government.

The church is another obstacle in the way of progress. The priest and preachers beg money from the poor and then teach them false ideas. They are leaders and paper men and yet they hawl at those that do not work. They keep the people in supercession. They hawl at the street car men that work on Sunday, and yet they go and get their money from church on Sunday. Marriage is another obstacle that keeps people from progressing. You have to ask either the judge or preachers before you can live in one house and sleep in one bed with a woman and not marry her services.

And she must also sacrifice her name when she gets married. It blinds the man too, to a certain extent, but he takes the advantage of the woman in most cases, like in the case of Mrs. B. in Omaha, Mrs. B. a married woman, a husband left her and now she has to support her children by herself. Girls, when you get old enough do not give yourselves to men for board and clothes.

Boys should not enlist in the army, for as long as the war spirit exists we will not have happiness. Abolish government, and thus take away the power from the ruling class, and then will come the look for “Peace on earth, and good will to men.”

A Little Anarchist.

Literature.

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 as he or she can, and he or she must do what he or she can to contribute what he or she 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 five cents a month, so much the better.

For your subscription, 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 cent up, for nothing; anything.

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 will never be denounced to pay for it.

Notice.

To the Home of THE FIREBRAND take the Oregon City car at our First & Alder St., and ride out to Sellwood. Get off at Spokan Ave. Walk two blocks towards the river, turn to the right and walk one block.
A spoiled girl. A splendid book. The old and the new ideal. A solution of that part of the social question which pertains to love, marriage and the family. By Emil P. Buederich. The most masterly work on the sex question in print. It is written in language that anyone can understand, and yet is not offensive to the most refined. No one can afford to miss reading this book. The following subjects are discussed in the order given.


Appendix:


The price of this book is: Paper cover 50c. Cloth nicely bound $1.00.

A fine present for Friends. ORDER FROM THE FREEBIRD.

Mrs. Walsbrooker's Books.

My Century Faith. 150c.

The Occult Forces of Sex. 50c.

The Foundations of Life. 50c.

Sex Relations. 50c.

Those who desire to study the sex question will find ample food for thought and discussion in these excellent books.

A grand mother's lesson to young and old on the right principles of sex. (The True Finer.) 50c.

One has but to read the above and then be told that the postal department is caught in a dilemma, to see how much government stands in the way of human happiness. Send orders to The Freebird.

Other Books on Sex Relations.

Discos, a Psycho-Physiological Essay on Sexual Relations. 25c.


A splendid and valuable work. Send orders.

HELPING THE FREEBIRD.

Wm. Whitlock has kindly donated to us ten copies in his splendid book "Bombs," and three copies in cloth. Anyone sending us fifty cents will receive a copy of this paper, or for seventy-five cents a year. It is a very appropriate present for friends who love to read. It will also be a great help to The Freebird.

THE FREEBIRD'S AGENTS.

The following named persons will receive and collect for donations for The Freebird.

Chicago, Ill., 530 W. Washington Street, F. Vendre, 320 Garfield Ave.


Buffalo, N. Y., G. L. Lang, 249 Grove Street.

Philadelphia, Pa., Prof. F. E. Land, 710 Phillip Street.

Baltimore, Md., 1141 East Lombard Street.

Boston, Mass., W. M. Mansfield.

London, Eng., R. E. Jones, 19 Palace Road, Fulham Road, SW. 10.


FLOWERS AND SHRUBS.

Any one who will send a donation of ten cents to The Freebird, or a 50-cent subscription and a copy of the annual book to pay postage, will receive from me, free of charge, a selection of hardy flowering perennials, which I send free on application, or four hardy plants. Among them are roses, bulbs, house plants, and hardy outdoor plants.

This is a splendid opportunity to get some choice flowering plants and help The Freebird at the same time.

Order of R. S. Hofman, 768 Gillan St., Portland, Oregon.

This book is printed in clear type on good paper and is bound in good paper. Regular price in cents. Our price 5 cents. WANTED—FAITHFUL MEN AND WOMEN to travel for responsible established house, or to fill positions in post-office, etc. Enclose self-addressed stamped envelope. The National, Star Insurance Bldg., Chicago, Ill.