The Ownership of the Earth.

Tzu's a question now uprising—
And the sage man of letters—
Needing every heart—
Sweating on with speed surprising—
'Tis the ownership of the earth—
And the soughing of the sower—
'Tis the grumbling of tears.

Men are learning now the folly
Of the claim of man at birth—
Is a trespasser and willy
Void of claim to Mother Earth.

Let no known that thine knowledge
In a cell so cramped and small:
Seek thy Lord at nature's college—
This fair earth was made for all.

Think ye that the God of nature,
When creation at its birth,
Dreaded that there would rise a creature
That would buy and sell the earth?

Who toiled and bloomed from his fellow
Grinding landlord's tribute high,
Eyes on earth the poor may pillow
Heedless, drooping, dying ever!

Paws and ponder, friend and brother;
'Tis a law of hellish birth
That a man may own another
Buy a right to dwell on earth.

But the mind of man is growing,
Soon the writer on the wall
To the tyrant will be showing
That the earth was made for all.

Constructive Anarchist.

By J. A. Andrews.

A number of comrade wish to socialize their resources; to adopt a thoroughly Anarchist relation towards each other (their numbers and proximity rendering it possible to combine their every resource), and also as far as possible to include the general public without distinction, so as to draw the latter into their methods—in other words, that by having the same attitude extended to them and adopting it reciprocally towards the Anarchists, the public may easily extend it towards each other. What arrangements are to be expressed for this purpose?

The discussion of this question may serve to give the outside reader a better practical conception of Anarchist communism. It should be remembered that the arrangements are to be expressed in a memorandum for the information of all whom it may concern. I do so for the purpose, firstly, of making existing conditions the point of departure in order to make the practical alterations more obvious; secondly, of illustrating by certain difficulties which would be present in this situation and necessitate a formal explanation, in advance, to avoid misconceptions, various points which on the basis of the infant Anarchist in a completely revolutionized country, would perhaps be not plain to the novice of today; and thirdly for the sake of emphasizing the distinction between such a written or printed memorandum as an Anarchist document, and any "constitution," contract or code of laws or rules.

"Let us begin the consideration of the matters to be made plain, with the inquiry whether the land question ought to be treated of first?"
whole general area. The people so associated on the large scale (while retaining their local group- ing for the local working of the larger arrange- ments) and the places that result (the locally) may be said to constitute a federal group, and the helpers at the centre a connective group.

And fourthly the open list system already men- tioned, conducted on the small and the large scale, does not afford the condition with regard to a special purpose and generally; thus connecting the various individuals and groupings at all points and being to the group system what trade journals and primary advertising are to existing society.

In this connection it be remarked that it is a matter of perfect indifference, except as to convenience, whether goods are originally distributed direct according to the estimates of requirements upon which they were produced, any subsequent changes between lists having no effect on the system or by personal arrangement outside of the lists, or whether instead of being immediately divided they are stored in some convenient places, and taken out as required. In the latter case the only bookkeeping that would be needed, if any, would be recording the stock still on hand, and the approximate requirements of different persons against it, so that in case of the consumption differing from the estimate any necessary steps could be taken in time, and so that callers at the store would have no reason to understand whether they could take out what they wanted without injustice to other people who might be specially relying on the stock. In such cases the comrades in charge of the store would be relied on to use their discretion in conserving to conserve and procure the best satisfaction all around.

Now, having come to an understanding as to our economic system, we are in a position to consider putting it in operation, and the various matters subject to it in its present and in its immediate circumstances, namely, that the spread of Anarchist ideas has brought a sufficiency of material resources into the movement, there appears no difficulty so far as the comrades are concerned. Neither does there seem to be any escape in the way of outsiders entering into the arrangements on the same footing; indeed, nobody being under any liability and nobody being positively entitled to anything from the rest, it would be difficult to draw any other distinction between the comrades on the outside and associates to associate with us on these lines, than just what distinction he himself drew by his general conduct. For example, a bootmaker, a working producer, would be an acceptable associate on these lines to the degree that he proved his sincerity and character, whether he were an Anarchist or not; but one who employed other men would make overlays in vain unless it appeared that he was scarcely his employer except in name—that they were really on an equal footing with him not only in point of personal income but in his conception and intent not were his subjects but his comrades; if he showed this intent we could associate with him in the hope of developing it, and the best proof of his sincerity was that resulting from him as simply one of ourselves. We should certainly boycott anyone who offered to associate with us for the mutual fraternal supply of needs meaning that we should help him, and his slaves help him. In like manner the working bootmaker would be quite welcomed on the same lines and it was that part of our resources, in identifying himself with us economically, which means among other things that if he were the owner or holder of any other land, this would be available freely associated with us, as well as any stone, or any other material that rested on the land that he occupied before, no matter while he held as an inch of land that he wished to lock up or claim tribute for the use of.

Things and Thoughts.

The Christian, Morsch says in this issue, that Anarchists will kill those who do not think as they do, and the next but one that they will kill in the past, Now if Mr. Morsch is willing to judge the Anarchists and Christians by their deeds in the past, then, it is obvious that he has not been at all concerned with the Christians. The record of the Christians is full of the most horrible bloodshed: wars, burning people at the stake, torturing of the most cruel kinds, and the most unimaginable, inhuman acts. It has never been the argument of the Christians against those who did not believe as they did. And even at present the Christian nations tax their dupes as high as possible in every way and invent new tools to kill their brother (7), Christians, and there are relatively very few Christians that refuse to join the army. And the more they kill the more they praise God for it (8). The Germans whipped the Frenchmen they praised God for helping them to kill thousands of Frenchmen, and when the Frenchmen whipped the Germans they blamed God for causing the war.

"What a glorious past the Christians have! How does this correspond with "love thy enemy"?

Now, Mr. Morsch, show us a single instance where an Anarchist has killed another man because he did not believe in Anarchism? There is not a single instance on record, but the Christians have killed some of their oppressors, but only when they were driven to despair by persecution of various kinds and executions, hangings, torturing, etc., and all this was done by the Christian states and the Anarchist did not believe as they did, and because the Anarchists do not believe in killing, because they do not believe that a few, who do not work, should own everything and that the real work has to be shared, as is the case in all Christian nations.

And with no government I cannot understand how our lives would be safer," says Morsch the Christian. This shows how little he reads his bible and I will tell him what the scriptures say of a condition without government: "To the pure all things are pure; but to those that are corrupted, and用工 in sin, to them it is corrupt all things, for their thoughts are corrupt, full of iniquity; those things which ought to be holiness and are not so, because they are not so: for more value than many sparrows."


Don't you see that you are mis-making His words and have more confidence in government officials who are in many cases not Christians at all? Next time I may quote something else from the scriptures for our friend Morsch.

Law Causes Crime.

No better illustration of the horrible effects of man's interference with Natural law by substituting his laws, such as the popularization of the earth, than afforded than by the triple tragedy of Pearl Bryan, Scott Jackson and Alonso Walling. When we add to the brutality of their deaths, the heart aches of their friends, the cost of the prosecution, and the general demoralizing effect on the mind of the public as it reads of the crime, trial conviction and execution of the boys, it would bid us pause to enquire for a cause for such a desolation. What has been the fate of those called for the unnatural crime of producing an abortion? Why did the boys try to produce the abortion? The remainder of the tragedy is a sequence. If an unnatural abortion be made, and the mother survives, she is punished. Where the lover is present, the women and the man are both punished. Where the mother will not live, then neither the girl nor the boys were individually so much to blame. Had not society conspired to bring about the triple tragedy?

I arraign society and charge it with being the prime and major cause of the tragedy. Again I ask what did Pearl Bryan do that she should endanger her life to evade the penalty? It has never been proven nor can be proven, that she did more than gratify a Natural desire on her part and the part of her paramour, and performed a Natural function of fecundation necessary to "multiply and replenish the earth." What did Wood, Jackson or Walling do? It has never been proven nor can it be that they did more than gratify a Natural desire, a natural desire which if not gratified the population of the earth would suffer. And in the gratification of their desires and the exercise of the Natural function of propagation, no one's rights nor freedom was infringed upon, but society steps in and by arbitrary law, not by natural law or right, and imposes a penalty upon each. A fine or imprisonment on Wood and ostracism and disgrace upon Pearl Bryan. Their Natural actions in the gratification of the Natural desires of the body and life of each person of any other person, and rendered no one else less happy, except the unhappiness imposed upon her by the conventional and arbitrary statute law requiring a certain formal agreement or promise to forever live together—a very absurd and unnatural result.

Natural law is stronger than man made laws. After they had obeyed a natural law it was entirely natural to evade a statute law that contravened it. Now comes in the responsibility of society for what followed in evading the man made laws. Society should never have imposed penalties for obeying Natural laws.
Society should not attach any odium to obeying a Natural law. In order to evade man made laws, there was doubtless a mutual agreement to part of the secret.

After a futile attempt to evade societies unjust, unnatural law, resulting in her death, society adds insult to injury by an additional double tragedy by having her child murdered. Does the father of those boys goaded to crime by law, bring the girl to life? Does it make life more sacred in the minds of the people for society to murder the boys? Does it not tend to the sacredness of life? Those wealthy boys in prison join in to sanction capital punishment by law? No crime is committed that society is not largely responsible for. The conventional sentiment of a country is the country of liberty, in other words, the education and environment, has all to do with producing the crimes of the age. Laws restricting sex freedom, and the conventional idea growing out of such laws, has driven many otherwise affectionate, good mothers to infanticide and prostitution. Such restriction tends to degenerate the race. Children begotten in the bondsage of marriage, are often begotten in hatred and grow up ill tempered villains because of prenatal influence.

A scandal is now burning in our village which may terminate in litigation and possibly a tragedy for no good reason. There is a prevalent standard fostered by Church and State. A retired farmer's daughter with two small children whose husb-and deserted her because of her beauty, her father, lives alone in a cottage in the village. A nice looking intelligent young man of good stock who has also left his wife in Matson, has been visiting his sister, who is a physician, for over a month, and the grass widow and grass widower became so much enanochored with each other that it is said now, they both occupied the same bed at the same time. Now, nothing more than of had infringed the freedom or rights of anyone. It was no one business but their own. But the father, being a very religious leader of the Methodist Church, was of course very apt to let his religion lead him to be. He believes in a strong government to tax peace men, like me, to pay him a pension. He, of course, believes in no marriage laws and that prostitution in wedlock is all right, and ordained of God, and should be protected by the State, but that the exercise of a natural function outside of wedlock is a horrible crime. He is, of course, very arbitrary and dictatorial in his family, and out of it as far as he can be. When he found that the young man visited his daughter, he ordered her to give him short off which she did through the mist that her husband was watched by a man with a gun. The young man then wrote to her for his contraception &c. which the old man got hold of, and their whole liaison leaked out. Now the whole family is a rock of trouble about nothing. The whole trouble is generated by disobedience of natural law and the subjection of male made laws fostered by the Church and enacted by her twin sons.

I am more confirmed in my belief that the only way to promote individual and communal happiness is for every one to mind his own business, and let others do as they please so long as they infringe not others' rights. Every one should do as he pleases, limited only by the equal freedom of others. Let others do as they please so long as they infringe not our freedom. When it is said here I am also well aware of the trouble that would arise, and we need no less trouble would be averted. The possibilities are, that if she has a child by him, it might be a dull child, bright child as most love children are where women are not to choose the father of their children as all women should be.

Instead of the freedom of the sexes, as a result of Anarchist principles, we would have a realm of virtue, one of the chief commandments to my mind. The greatest women of the race in all history were begotten out of wedlock. Let mothers, the builders of the race, select the fathers of the children, and let them be the race's first choice and then we can have a race of freemen. A race of Anarchists.

J. C. BARNES.

CUSTARD.

Incebell has said many beautiful and true sayings, but nothing truer than, "Custard is a prisonhouse locked and barred, whose key is in the keeping of the dead." And so it would seem the key has been buried with the dead.

reason, and never weary of deploring the interference of the law in our private affairs, for it is deportable, but how few, even of the Anarchists, ever realize how enslaved they are to custom. I have traveled abroad and read many books and had the most interesting experience, for one of my age, and have time and again been impressed with the impregnability of the wall which custom raises between persons and free action; between persons and persons, between persons and objects, and an innumerable number of other relations of life. We can violate the written law, and if shrewd, escape the penalty, but in cases where more than one is concerned, if one or more is a slave to custom, we must obey the law, or act so any probative law can possibly make it.

Take the matter of dress. It is customary for women to wear skirts, and although it is senseless, injurious to health, tiresome, annoying and mad catching, fitch holdings and expensive, yet the women are so bound by custom that they do not only stick to wear it, but also resent any proposition to abolish it and adopt a more sensible dress. Of course there are some women who break away from this foolish custom, but how quickly the remaining women and many men ostracize them, or inflict petty persecutions on them. So strong a hold on them has the custom that thousands of women recognize the foolishness and harmfulness of it, and often complain of and curse it, yet they go right on making yard after yard of cloth into skirts, pressing lots of false money, and perpetuating a custom they despise.

It is considered all right for two persons of the opposite sex to eat ice cream together, lunch togethet-er, ride out together, and associate together. Quite freely so long as neither one of them is married, but as soon as one or both get married all this is changed. Now longer can they as associate before. It is customary. True, some have the courage to violate this custom, but it often results in a waste of considerable amount of unnecessary attention from others, and the number who display so much courage are yet very scarce. It is customary for the women to keep their hands in public. They are credited to the men to take their hats off in public meetings and in the "presence of ladies," and the vast majority do so simply because it is custom. I have been a rebel against custom ever since I can remember, and cannot, and do not sanction any custom that does not appeal to my reason, or seems to be best suited to the well-being and happiness of those who follow it, but I have come in contact with so many who had the same reason for following certain customs, which they admit are nonsensical, but who continued to follow such customs with a distressing tenacity, that I have often become discouraged and have come to the conclusion that I should become sensible and courageous enough to discard old, enslaving customs and assert their right to act, speak, dress and conduct their affairs and live their lives as their judgment points out as best. The list of foolish customs is too long to be contained in one issue of The Firebrand, so I will refrain from going into further details.

At almost every turn we run up against a slave to custom whose whole life is in the custody of some custom makes them an enemy, or at least an oppressor. When otherwise he or she would be a friend and co-worker. The socially constituted person is not only a slave to his customs, but slaves to many others, but when those with whom they have planned these enjoyments are slaves to a custom that must be violated to carry out these enjoyments, then the planning and arrangement of the slavery is just kept knowledgeable to the custom. If we wish to be free, as we all claim to wish, then we must assert our freedom from customs that are distasteful to us. How many will join the "Associate, Indulge and Enjoy" Custom? It costs nothing to join and there are no obligations or duties. You are, however, requested to send in occasional reports of the progress of the work in your vicinity. Any violation of foolish customs, in dress, in speech, association. II And

City with her presence, and is likely to come again. After her ten days engagement for open air meetings, at Philadelphia which will begin the 20th of May, she will hold a succession of "open air" meetings here. The announcement at Providence began on May evening. April 25th when she gave a lecture before the Providence in the German Language answering "What are open air meetings" evening following, she had an "open air" meeting on the Statehouse Green and for two hours held her audience "spell-bound!" The multitude were slow to leave even at the close of her delivery, as they were, by her frequent flow of words and logical conclusions. Then, too, with all her earnestness there is mingled with it, now and then, a touch of humorous satire which will win the most staid of listeners.

It was a "venture" to give a Sunday morning address here but it was ventured—at 11 A. M. Olneyville Square. But, as the church people began to gather around her at the close of their services, with apparently no more interest, as they had displayed—the police thought that in the interest of both "God and State"—"the open air" service had better be ended.

But our vigorous little Emma was slow to understand the gentle tap of the Chairmain on her arm (1) and closed the meeting only when she had "said what she had to say."5 I find the meeting at the Headly's Hall, both in the German and English languages on the subject "Is it possible to realize Anarchism," and with the usual results—i. e., of no particular interest, and again, if possible. Opportunity was given for questions, and as all who come to these meetings are, naturally, of an "inquiring mind," the questions came and so did an answer every time! Long live Emma Goldman! L. L. L.

Providence, R. I.

BERKMAN'S REPOUFACT.

I received:
List No 17 through Mokle, New York . $ 8.10
List No 18
Collected at a meeting in Providence, R. I.
by Emma Goldman
Cash on hand from previous report $ 5 50
$ 172.67

Expenses:
Paid to Endres for endorsing a resolution for
higher wages in New York Central Labor Union
in favor of Berkman. 2.00
Leaves Cash on hand, $125.67
H. GORDON, Treasurer.

The Letter-Box.

M. R. City—Yes, the order was received. Thanks.

The London, Conn., has sent us to Chesterfield as ordered, but we sent the box numbers to pay for the box.

A. T. New York.—The five dollars which was realized from the book you donated to the Group Proletariat were included in the payment of the group to the group in No. 4 of The Firebrand. Thanks and greetings.

L. B., Babylon N. Y.—The book was sent. Thanks. We generally send sample copies to one or two families for three or four months, because we think it most expedient. From one or two copies a man can hardly conceive what our principles are and what we aim at, if he has not read anything on Anarchism before. Often those sample copies are cherished, both by the man and woman.

The Patriotic Mailbox, Chicago, III.—Wezencomply with your request to send your paper as we neither advocate "propaganda," nor pass along our views. We are an impossible process and teaching "patriotism," in this age of enlightenment, is impossible. We trust you will aid us in helping to bring freedom about, otherwise we are bound to stand alone and without aid.

A. F. Baldwin, Mass.—We had the goal to believe that the cabinets of superstition in our brain were all burned away, but you tell us that there is another room in our brain. We are very glad when you tell us that after our cabinets are burned away if you will read the paper to our manuscript and tell us when we are right of them! But I think you will be wise and for your own sake, you will be wise to keep your eyes, but were not away of the beam in your own eyes.

T. H. Marshall, Summerhill, Calif.—If you "sent the Firebrand to friends for the standard price, don't forget" you will have to pay for it. Your challenges to discuss "absolute monism," and if you are no monist, the "philosopher of the world, God, having absolute power over all his subjects so that neither debate nor discussion will be offered in the ideal government" in The Firebrand would be an offense to any intelligent reader and therefore we modestly decline. We have enough on hand to combat the lesser than they had "overingly for the people and the people." I would advise you to dis-approved it! I have just had your hand examined with the X-rays, as if therewas.
Third Avatar of Woman. O BEAUTIFUL World of Man, three born, made free, fight, love, and now—Full bloom of soul and heart with thought refined—This is the world of man. To be fair, To be fair, or fairly fight for victory; Jealous of heart and brain and brain alone To stand in grace and dignity alone And lack no will of human mastery What cannot he and what cannot give To one who life untrammeled wills to live. Deltax forever falls upon mistake, Life has but one great lesson learned at length, The weak who yield are worse than strong, who take Strength is all of virtue, and to know is strength. 

—Wm. Lloyd.

Is "Varietist Free-Love" Practicable Within the Present System of Society? IS "VARIETIST FREE-LOVE" PRACTICABLE WITHIN THE PRESENT SYSTEM OF SOCIETY? I answer this question with a conditional yes! and will in the following discuss in detail the necessary condition for the practice of variety in love. For the purpose of the possible greatest clearest on the principle of which the sex will be more faithful, more called to love, and more exclusive. 1. The honest "Marriage." These are theoretically and practically strict followers of the prevailing religious system of morality, according to which marriage is limited either within church or state licensed "marriage." The very small minority of persons who belong to this class either find naturally full satisfaction of their love desire in monogamous marriage, or, if not so, then they are not consistent and are not consistent, or they submit to the social marriage institution from various motives, as: Hatred of deceit, fear of discovery, and the resulting disgrace, lack of opportunity and so on, supposing in the latter cases, in everlasting self-torture, every natural desire for variety in love. 2. The "Vice" or "Love." These are those who are married—the adulterers from habit and opportunity. To this class belongs the overwhelming majority of men, and of course the largest percentage of women. The numbers of the latter are comparatively smaller, and the habit of living nearest to the desire for variety in love, whenever they find an opportunity, without the least philosophical on the subject. With them there exists no ethical or intellectual interest in looking at the relationship of the sexes. These persons, defend, as a rule, publicly the so-called "Sacriety of Marriage," whose precepts, however, they are always ready to violate in secret. They make up, consequently, the great army of the sexual hypocrites of whom the world is full. 3. The "Utilitarian" or "Exclusivist" Free-Lovers. There have emancipated themselves from the Church or State conception of the relationship of the sex—demanding a "license" for the exercises of a natural right as representative of the whole humanity. They consider the sexual partnership entirely a private agreement which can be dissolved at any time, at the wish of either one of the partners. They have, however, in common that they are both more or less, and astronomically formed unions the sexual relation is as "exclusive one." 4. The "Varietist or Radical Free-Lovers." To this group belong those men who recognize not only Church or State marriage as an institution of sexual slavery, but also the idea of "exclusiveness" in love—loving as much as the artificial product of institutional marriage. They have their origin in the physiological reason, ethical sentiment and alienation into a "Union with Freedom." Others entered from the love and fight for freedom, who, in a way, they love and accept love, fully and wholly, whenever heart and nature urges to it on both sides, without granting exclusive rights, or demanding such. The varietist Free-Lovers do not believe in the existences harmony with Shelley's beautiful utterance on Love: "True love in this differs from gold and clay, That is to say, two are one and one is all. It is the love ideal of this last group of Free Lovers, in its practical application which will form the subject of this essay. From theoretical reasons, as well as on account of the amount of miseries and harm we have the conviction that varietism is practicable within the present system of society. In my opinion the only absolute prerequisite is that the interested men and women fall in love with the natural, namely, the natural, seeing and believing into the natural, the natural, human and beauty and uncommon sexual selection, and that at the same time the moral and intellectual maturity for this attitude exists on both sides; that, in short, he advances possess the necessary character and sense of principle. The economic difficulties which are intimately connected with the institution of private property in the natural resources, and the machines of production, are by no means the only one as I will prove later—on the greatest obstacle for practical variety in love. The moral prejudices as well as the anti-natural sentiment of the prevalent social and moral order, the sexual, are all exercises, love and and sex matters, which without doubt had their origin and nourishment in the ascetic christian morality, and private property, object for most persons the maintenance of their natural, the natural, human nature, with reference to sex love to a much higher degree than the material hindrances. But from love of truth, and through reflection in consequence on the subject, we can come to the conclusion, one can free one self of these false ideas and conceptions; that is, emancipate oneself intellectually and become a result from the development of knowledge. If after having overcome the at first often very painful or violent conflicts—these intellectual and moral emancipation becomes, so to say, flesh and blood with one, if one can become a real individual, then the other will follow. In other words, the understanding of the true and proven truth or conviction—learns to love the "very Idea" of perfect freedom in love! If one at last has the good fortune to meet with congenial, in head and heart, of soul and flesh, one can surely, with sex, that will be found in many cases to play, relatively, only a small part. With this, however, I do not mean to say that variation as a principle will become a general custom with the people below a radical, but I have been a practical statesman, with reference to the present system. But I wish here to prove the possibility of practical variety in love, a normal, real desire feels themselves born practical-free-refrainers in this so very distinct field of life, and who consequently possess the necessary moral courage to be, in sex-life, the pioneers of free society. As, all the natural human desires, we are therefore without necessity of moral emancipation for variety themselves, would I like to remind of the fact that there has existed in the United States of America a systematic and energetic radical Free-Love movement for so many years. Such development is also in one sense or another in sympathetic contact with the international movement of the proletariat for economic emancipation, but itself object from the beginning was the enlightenment and propaganda for practical Free-Love, under the social conditions existing at the time being. This school of sex-refrainers has made the work as a subject for unprejudiced and free study in different editions, as has never been done in a similar way by the international Socialists, or Anarchists as a body. The followers of this school consider this as a part of their theoretical principles, and that with a satisfactory result for all concerned. One looks in vain among the varietists of this school for the assumed, and usually much exaggerated, claim. They develop even more practical, than philosophical, the realization of their variety—because it is true I have never observed between the partners of a legal marriage. Not a few among these practical and successful varietists were originally married couples, who, after marrying, and living under the same roof, have seen each other's faults and have their marriages

* This is the incorrect of the author of the essay. The essay and love and freedom, which appeared some time ago in the Firebrand. He will for important reasons be published elsewhere under the above name. Readers of The Firebrand and especially the female critics of the contributor in question will please note that it is said here.
any means, remove the desirability, or even necessity, for a willful limitation of offspring. The women of freedom are free to take as many children as interest in other spheres of human life, and activity as to be ready and willing to submit to one pregnancy after another without intervals worthy the name. For over the best married couple, many, and curtailed, is the human procreation cannot free them from the many natural and unavoidable complaints and inconveniences of pregnancy, and term for them the very necessary recessions of personal ambitions and expectations of life during a long period of time. That a man and woman, and especially the latter who has on the main to be a husband, should not face the consequences of sexual pleasure, should have offspring only so often as there is a conscious desire for each, is, I think, such a matter of course that there should be no need of much argument on the subject. It is often heard remarked that even a general knowledge of rational prevention of pregnancy the race might die out, is too childish and indicative of too great a lack of knowledge of human nature to deserve further refutation. Women, even more than men, always want to have children, and I may add from observation and conviction, most men. The mother instinct, that is the “conscious desire” for children, is in most women as regards intensity only accorded to their natural desire for sexual gratification.

After we have seen that prevention of pregnancy for conscious purposes is largely practiced by many married people—the two children who are conceived by being whoever—and that the woman of the coming free society will probably very seriously object to giving birth to children, another, to as long a time as the women are willing to come, is it then not a matter of course that the rational prevention of pregnancy also solves satisfactorily the problem of undesired children for variation in society? All that is really necessary is that all rational enough thoroughly is a necessary for going information and knowledge about sexual matters.

Natural motherhood naturally implies certainty of fatherhood, but absolutely, in spite of all precautions, here and there a child be born into a home with freedom from a different father than the home partner of the mother, this will not destroy the love and harmony of true family! Do not even conventional men marry widow women with children out of a first or even enough a second marriage? If a man truly loves a woman, willingly takes her children into his home. Do not children married people often adopt even entirely strange children to raise them just as if they were their own? Yet a “Union with Freedom,” at least for the woman, mates the man and woman betrothe mutually and on principle guaranteed each other full personal freedom for other love relations, whereby naturally both must have considered all eventual consequences, and to full at once to piece its results into a chaos and misery because a child had a father different from the man who is the home companion of the mother! This is too absurd indeed. Hence the man who grasped the true nature of a free love just as little as he understands the mental and moral resource of those men and women who mate it. I repeat once more that just that true marriage! Given that a woman need not always marry a man, and a woman which marriage “imagines” to be its Ideal is seldom, if ever, realized in it, but is a natural outgrowth of a “Union with Freedom.”

Concerning parenthood, I would like to add yet, that nothing is, in fact, more natural and proper than that every man and woman bears children by different men each of whom she loves deeply and truly for his peculiar personal merits. The same statement holds equally good for man in his relation to women whose homogeneity is not assured for being the father of his desired children. There is little doubt that the woman of free society will claim her natural right to, at the least, become the father of her child, and that the free and enlightened people will recognize her natural right; for free motherhood logically implies free fatherhood. They both together constitute ideal national selection.

Let us now pay attention to the economic side of the subject under discussion. As the household and the care and provision for children of a construct society does not detract more than that it scarifies, a married couple on the same social plane, it follows that the economic possibility of variety in love and a varied home goes just as far as that of conventional marriages. Given the free and enlightened manned moral and intellectual maturity for the emancipated standpoint practical construct Free Love will, among men and women of character and sense of principle, be a success in the present, and realize its Ideal which may be expected for the home and the children—all of them welcome—healthier mothers, a better type of womanhood intellectually, a more joyous, natural and mutually more beneficial society. If between the sexes the man becomes the beneficent and vivifying genius of love, resulting in a true comradeship between men and women as it is never possible within the orthodox social world, for the latter reigns there the domination of the old spirit and sham in the place of naturalness and truthfulness.

Some Gems
FROM BUCKLE'S "HISTORY OF CIVILIZATION."

Looking at things upon a large scale, the religion of mankind is the effect of their improvement, not the cause of it.

We hear too much of the necessity of protecting and rewarding the arts, but there is no necessity of that fund from freedom and boldness, in the absence of which so much splendid literature is altogether worthless.

Even in an advanced stage of civilization, there is always a tendency to prefer those parts of literature which favour its prejudices, rather than those which oppose them. That this tendency is very strong, the only effect of great learning will be to supply the materials which may corroborate old errors, and make new ones. In the history of each race, in the time such instances are not uncommon; and we frequently meet with men whose erudition minister to their ignorance, and who, the more they read, the less they know. There have been states of society in which this disposition was so general, that literature has done far more harm than good. Thus, for example, in the whole period from the sixth to the tenth centuries, there were not in all Europe more than three or four men who dared to think for themselves; and even they were obliged to veil their meaning in obscure and mystical language. The remaining part of society was, during those four centuries, sunk in the most degrading ignorance. Under these circumstances, the few who were able to read, confined their studies to works which enhanced their superstition, such as the legends of European chivalry and the homilies of the “fathers.” From these sources they drew those tyrannical and impious fables of which the theology of that time is principally composed.

The great antagonist of intolerance is not humanity, but knowledge.

When the interval between the intellectual classes and the practical classes is too great, the former will possess no influence, the latter will reap no benefit.

Every great reform which has been effected, has consisted, not in doing something new, but in undoing something old. The most valuable additions made to legislation have been those which have rendered it more Legis- ceding legislation; and the best laws which have been passed, have been those by which some former laws were repealed. In the case just mentioned of the "corona laws" all in the world does they repeal the old laws, and leave trade to its natural freedom. When this great reform was accomplished, the only result was, to bring the working men into a better footing as if legislators had never interfered at all. Precisely the same remark is applicable to another leading improvement in modern legislation, namely, the decrease of religious penalties. The latter is an immense boon; though, unfortunately, it is still imperfect, even in the most civilized countries. But it is evident that the concession merely consists in this, that legislators have relaxed their own steps, and unloose their own work.

There is no instance on record of an ignorant man who, having good intentions and supreme power to enforce them, has not done far more evil than good.

A COUNTRY that continues its old ignorance will always remain in its old religion. Seeing, therefore, that the efforts of government in favor of civilization are, when most successful, altogether negative; and realizing, that even this negative they become injurious it clearly follows that all speculations must be erroneous which ascribe the progress of Europe to the wisdom of its rulers.

It would be easy to push the inquiry still further, and to show how legislators, in every attempt they have made to protect some particular interests, and uphold some particular principles have not only failed, but have sought by results diametrically, opposite to those which they proposed. We have seen that their laws in favor of industry have injured industry; that their laws in favor of religion have increased hypocrisy; and that their laws to secure truth have encouraged perjurer.

Is the same intermeddling spirit, and with the same mistakes [Haste Bucolic] of crediting governments with honest intentions? F. A. C. notions of protection, the great christian governments have done other things more injurious. They have made in Portugal to increase the number of soldiers the liberty of the press, and prevent men from expressing their sentiments on the most important questions in politics and religion. In nearly every country, they, with the aid of the church, have organized a vast system of literary police, the sole object of which is to abrogate the undoubted right of every citizen to lay his opinions before his fellow-citizens. On all these implements of knowledge, all the means by which it is diffused, such as paper, books, political journals, and the like, they have imposed duties so heavy that in some cases they have driven to despair or, if they had been the sworn advocate of popular science. Indeed, looking at what they have actually accomplished, it may be emphatically said, that they have had but a single object, and that they have made the very thought of men pay toll.

There are many instances of nations changing their religion, and there is no example of a progressive country voluntarily adopting a retrograde religion; neither is there any example of a declining country ameliorating its Religion.

ZAMBAK THE DRAKE.

Note and Comment.

What Anarchist can call the attention of the police to the "irregular" acts of anyone and not feel mean?

If you make the juror and judge believe you sanction their verdicts and decisions you become accessory to their crimes.

Arbitrage is stamped on the face of mother earth, in every direction, but want and care show in the faces of men and women among the abundance.

How many that read this help to uphold existing conditions by giving their moral support to the verdicts of juries, decisions of courts and actions of tax assessors and collectors?

The tendency of the times is shown by the fact that not nearly as many musicians are employed in the usual way as used to, while strolling bands play on the streets and then pass the hat.

This intrinsic loveliness of present methods manifests itself in gorgeous splendor and horrid equality. In wasteful luxury and scrimping penny. Present methods are no more lovely than intricate, and much of the attraction rests in its insecurity.

I am informed that the recruiting officers cannot keep the Vancouver Barracks supplied with artillerymen, as a result of which the army sits seventy open in Portland for five years, and find difficulty in recruiting enough to keep up the infantry. This is very encouraging. It shows a decline in the military, and not in the "official" army agitation that a few of us started six years or so ago has not been in vain.

Munich has been said, by the political press and increasing the army, and Congress has raised the wages of soldiers $5. per month and authorized an increase in the standing army. An effort is being made "to turn Portland to Increase the number of soldiers stationed at Vancouver Barracks." F. C. Onley and the other posters near by. Two weeks or so ago fifteen young, strong men had put their names down to be "recruited," and have been able to have a talk with a couple of members of the Fire Brigade.
THE FIREBRAND

Group and, as a result, he went down and had his name dismissed among his followers. The Firebrand amongst the other boys, talked with them and induced thirteen more of them to withdraw their names. Consequently, our 'don't join the army' agitation is of some use. If fourteen of the prospective recruits can be kept out of the army everywhere it will go on quite as before. We will help in this work.

The calamity hollow again appears, this time much enlarged, its name changed to the Commoner, and on this occasion, it seems to me, the army that they are going to keep out of the army is a little bit more弾压 than before. In its motio it reads: "government ownership of all monopolies. "Direct legislation by the people." From this it seems that the boys have now been made of them. Slavery—have not yet learned that government and freedom cannot exist at the same time in the same place.

When young men who intend joining the army can be shown the horrors of war, and that they are going to defend their oppressors only, they won't join. If they don't join, the ranks of the army will decrease and the scheme to overcome any effort to gain liberty will fall through. New methods of dealing with the problems that arise will have to be tried, and if compulsory military service to the army is all that can be tried, it must be tried, "lots of fun," can be bad with the officials. Try and keep the boys out of the army.

Don't borrow money or pay interest. Which is better to suffer hardships and fasten a parasite, or suffer hardship and save the parasite or rustle on an equal footing with you? How can bankers get anything when the people are not willing to pay? If you are a business man and must use money, or some medium of exchange, join the Labor Exchange, or help form a Mutual Bank, or devise some other way of supplying yourself with the needed feathers without borrowing.

A determination to pay no more interest, if carried out by one-fourth of those who now pay interest would cause a revolution in financial affairs.

There is some misunderstanding among the comrades concerning comrade Duggan. He is in the hospital of the United States, and the railroad lawyers before their appointment, and the Standard Oil Company and the following railroads: Pennsylvania, New York Central, Baltimore and Ohio; Technology, 6, Atlantic, 2, The Atlantic and Ohio, 1; California, 2; Philadelphia and Baltimore, 3; Savannah and Florida, 1; Savannah and Sulphur, 2; Standard Oil, 16. These appointments were made on the principle that a corporation lawyer knows just what a corporation wants, and that a corporation must have what it wants. So the account stands: For the corporations, 22; for the people, 0.0000.

And yet this is called the government of the people, for the people, and to the people?

The Student—May I ask a question? I want to know if there is an economic law that taxes that tend to distribute themselves. Professor—that is a general law; it applies in all cases.

The Student—I thought there might be exceptions, because I found it stated that the land where the town of Pullman stands has been taxed as farm land; and the rockefeller rich mining lands at 75 cents an acre, and railroad lands at $2.50 an acre, while farmers' lands, adjoining and of the same quality, are taxed at $25 an acre. Does the economic law of distribution mean that taxes skip the rich and distribute themselves among the poor? The answer is yes, and it seems to me that the facts rather upset the law. I don't know which to tie.

Professor—Sir, I never the tendency of taxes, your tendency is toward Anarchy.

Ex. We call this a free country and yet since March 4, 1865, sixty years ago, all that has been made, as follows: Alabama, 1; Arkansas, 3; California, 1; Connecticut, 7; Maryland, 10; Mississippi, 2; North Carolina, 1; Tennessee, 2; Texas, 1; Manitoba, 1; Ontario, 7. Of these, thirty have been made under the convivial government ranging from five to one hundred and twenty-nine years. I do not know the accounts of the dead and dying, but I remember being asked to work on Sunday, by people who religiously observe Saturday, as the Sabbath. Just how Mr. McKinley can say, as he did in his inaugural address, "It is consoling and encouraging to realize that free speech, a free press, free thought, freedom of conscience, right of religious liberty and worship are more universally enjoyed today than at any time in our history" unless he is ignorant of these outrageous persecutions of an honest, orderly, and, in all other ways, law abiding people, is inexplicable.

That is to be expected, brother Shaw, while government lasts. What good is government if someone cannot interfere with another? No government no Sabbath law, no Sabbath law no persecution. See?

The taskmasters of Egypt could scarcely have been harder upon the children of Israel than are the canal bosses upon the unfortunate beings who are forced to seek employment in the bottom of the great Erie Canal. The men are driven to their labor as fiercely as was ever Israelite driven by hirings of Pharaoh. Scarcely a day passes that several do not sink from sheer exhaustion and fever carried off to the hospital where they become a burden for the county to bear while their starving families seek sustenance from the poor authorities.

It is a pitiful fact to record at the close of the 19th century, but it is nevertheless the case that many of the men employed on the great public work of improving the Erie Canal are treated inhumanely. They are driven to the very limit of endurance without the hope of redress and without one word of sympathy or effort for their support on the part of the constituted authorities.

The above is clipped from a Detroit, Mich., daily. Comment unnecessary.

Attractive taxable values have risen and new and existing sources of revenue have been tapped in this State in the new fiscal year. This is about the same, perhaps a little higher. This would exist no more than the morning appearance of the sun in the east. Legislature, State and National, are assembled for two purposes; 1. To spend money. 2. To find money to spend. The purposes is not necessarily dependent upon the second. Witness our Congresses that have increased appropriations in the case of an emergency. The second purpose is perhaps more diverging than the first. In legislative slang it is known as "plucking the goose," the goose, of course, the people. The test of real skill as a legislator consists in plucking the goose with economy. Judged by this test, our State Legislature and our Congress have been at a loss. True, they got a great many feathers—so many that they cannot see how it is after the months season ended. But, oh! a perfect square, and many of them.

How long, oh how long are the people going to continue to play goose for the benefit and enjoyment of the politicians? Step out from among them and cease to vote, do jury duty or belong to the military department of government.

Youth's Department

"A TOUGH COOKIE"

The first I remember of hearing anything about Anarchists was the time of the trouble in Chicago. I was only a boy at the time. I think the people in my neighborhood condemned them and considered them a lot of crazy men who wanted the rich and well-to-do people of the country to "whack up" their well earned (?) riches with their own hands. Also they were hearing my old uncle (who is a German) say; "my golly damn fellows ought to be strong and proper." We were glad when we heard their sentence and somehow felt that the people and the country would be safe. I don't think we had not the evidence and knew very little of the facts in the case but we knew (?) that they were bad class of men and thought no punishment could be too severe for them. We read the sad and doleful accounts of the dead and dying policemen,—the awful anguish and suffering of their poor wives (of which we got vivid pictures and learned), and wondered how anyone could be so cruel and wicked, but we never dreamed that anyone but the Anarchists were to be blamed, and it was not until quite recently that I began to take a different view of them and to think that the Anarchists were not so very crazy after all. It was less than a year ago at a Populist club meeting in Brooklyn, New York, I saw a copy of The Firebrand, and after looking at the news and reading the articles, my curiosity to know what these crazy people had to say about themselves. Well, I read a little of them but was not interested in them. I no further attention to them until a subscriber dropped them on the floor while last winter, and I got to reading them again.

Finally I sent for the paper and received in addition several pamphlets on Anarchism which I read with interest and now each week finds me eagerly waiting for the coming of The Firebrand. I have not succeeded in getting away all the mysteries yet, but I guess I am drifting along and forming heads and girls' groups synec freckles in last Fire.
brand and would like to belong to such a group. 

WALTER E. MORRIS.

Jolila, Calif.

Various Voices.

Caroline de Marquessard, Otter Lake, Mich.—A kind friend having sent in my name and address I have received your paper regularly for some weeks past. I found so many good things in it that I gladly send you the amount due for a year's subscription.

Miss L. G., Berkeley, Cal.—Enclosed you will please find two subscriptions, one for yourself and one for your friend, Mr. Albert L., who also sends me his subscription. I am a reader of The Firebrand, and I believe more than one in ten of the ideas contained in your columns.

Samuel H. H., N. Y. City.—I received the book sooner than I expected. I have not yet read it, but I am sure it will please me. Please send me The Firebrand. I am very much interested in the subject of social and economic reform.

Ralph H. M., New York.—I have been a subscriber to The Firebrand for many years. I am very much interested in the subject of social and economic reform. I think your paper is doing great work.

Andrew Nelson, Moosul, Utah.—I am so glad to hear that it is being published. I think it is a very good paper, and I hope it will succeed.

F. C. Morse, Greenley Center, N. B.—In an article called "Making Anarchists," in the world-wide series of articles entitled "Socialism in America," I made a mistake in referring to my article as "Socialism in America." I was referring to the works of Karl Marx and his followers. I hope you will correct this error in future issues.

A. B.

Propaganda Fund.

The Propaganda Fund is a project of the International Workers Union, which aims to spread the ideas of social and economic reform. It is a voluntary organization, and its funds are used to support the work of the union. The fund is open to all who believe in the principles of social and economic reform. Contributions are welcome from anyone who desires to support the work of the union.

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