Be Not Content.

The reason is simple. The bandleader is confident in their unity, because their interests are inseparable and absolutely identical. The people, on the other hand, are perhaps aware that their ultimate interests are identical, but the interests which they actually possess are not. There is no such thing as the solidarity of their everyday life.

Solidarise the real life of the people, and if a revolution is needed to-day after this solidarity is realized, it will happen.

Kropotkine has well pointed out the influence of solidarity upon courage, but rather from the sentimental point of view. It is easy to understand that a man will be carried on to bravery when he feels that he is fighting for those whom he deeply recognises as comrades. It is also easy to understand that he will not be slow to defend his own interests when he knows that the interests of those around him are literally and identically his interests, and not merely similar to his. In defending his comrades he is (not indirectly and uncertainly but directly and certainly) defending himself, if they suffer he suffers in the same act; and he has no doubt about their being with him when he feels it necessary to show fight. This is why I affirm that if the practical life of the masses were solidarised and the necessity existed for a revolution, it would immediately happen.

I say this. If the workers refused to accept the individual distinctions made between them by the property system; if the open producers, the wage earners of all degrees, and the unemployed, ceased all their resources—their own or rented dwellings, appliances, domestic stores, earnings and the time to equalize and try to lighten their burdens, to equalize and try to increase their enjoyment—it would be an immediate necessity, not by reason of hardship but by reason of solidarity, to cease payments to the land speculators. It would be an immediate necessity by reason of solidarity, to repudiate the claim of the factory lords to dictate who may work. As a logical consequence it would be an immediate necessity to repudiate their control of the products. It would be a necessity, all this—not a "need" but a "must" and a duty. The necessity of it would be the possibility of it, the certainty of it, the fact of it. Once the workers transformed the social relations among themselves, the immediate transformation of society—the instant sweeping away of all their outer bonds—would be inevitable. It would be a fact already accomplished and only awaiting the next moment to become manifest. And this high-handed Revolution would be the least bloody, because the most irresistible.

The practical issues of fraternity are equality and liberty. It is necessary to begin at the right end; to develop fraternity by giving it a practical place as an element, not merely an accident, of ordinary affairs. Thus only will liberty become an element of social life; that which consists in the more harmful putting a stop to tyrannies is an accidental liberty. Fraternity cannot be practiced further than it exists, and a merely formal solidarity is worthless; but the development of practical methods will show that fraternity has hitherto failed to operate, simply because of error, and that there is quite enough of it to produce from enlightened self-interest effective solidarity. If action is the product of thought, no less is thought the reflex, more or less analyzed and elaborated, of environment, and habitual action tends to evolve the reasoned philosophy consistent with it. Hence the transformation of the practical relations between individual and individual—more than the revolt of class against class, since the classes arise from the system of relation between individuals, and since the transformation is itself a means to the revolt against those who reject it—appears to me the most important branch of Anarchist and progressive activity.

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One of Sage's Mortgages.

By J. A. ANDREWS.

The "revolutionary" side of the matter has yet to be treated of in the constructive aspect. We must expect some amount of conflict, some amount of appeal to the right of strength, to accompany any great social transformation, whether this violence is produced by the pressure of conditions which necessitate a change, or whether it arises in consequence of the change pressing upon the remains of the old system. Certainly, by avoiding a violent struggle in comparison with what would be inevitable if the change were left to originate in sheer necessity for present rebellion, there is great hope, if efforts are made to harmonize ways of life with new ideas as they develop; but it behoves us to consider in any case the creation of "revolutionary" possibilities.

The question has been discussed before in regard to the working up and encouragement of "revolutionary" activity. Kropotkine has written much on the subject in former years, and it amounts to this:—First reach the minds of the masses, and get them free of any real respect for what is to be revolted against; spread your idea of a change, so that it will at least be familiar if not yet accepted as a practical ideal; and then let every related act of revolt or half-revolt be made the most of and wide, and let a few acts boldly regardless of consequences, and before long there will be a revolution in full swing.

It appears to me that this is only on the surface of the matter. We might have half the population Socialists, or Anarchists, under the present system, and be no nearer to a revolution, in any practical sense, than we are today. Why is it that popular disturbances are so easily put down, whilst a handful of bushcrangers or brigades, with no greater fear before them, will hold unitedly for months or years against enormously greater odds in point of numbers and even of arms?
Teaching Sexual Truths to the Children

In last issue of The Firebrand Comrade Isaac calls attention to the fact, that not only the Freethinkers uphold the dogmas of creeds and custom, but that Anarchists often do the same thing, by the manner in which they teach their children. The question of teaching Sexual truths to children has been the subject of discussion in the Mother’s Meetings here and in other places, and having some thought to the question I ask a little space in your paper to present a few ideas, hoping that others may contribute thoughts on the same subject. I am aware that there are few people who consider the least the way, for最少, for mothers to talk to their children in regard to sex matters, and the more ignorant our sons and daughters are, the more ignorant they are supposed to be, the more stupid and foolish the results from ignorance is the more duty of parents to teach children the truths in all things, and especially in the most vital of all matters—that of sex. The rearing of children is to be explained to the inquiring child, not with jest or slighting comment, but with all the earnestness, dwelling on the sacredness of parenthood, the necessity for purity of those born under the same roof, the law of heredity makes the better race. Children are much more capable of receiving such instruction that they are generally given credit for, and I believe that children have learned from infancy, that a mother is the woman that bear the child, and that a father is the woman that bear the child, and that a mother and a father are never forgotten.

How to do this is what bothers many mothers. I would say, teach from nature. To go to the flower, the plant, the fruit, the animal, the separate parts of the relationship to each other, the explain the office of the pollen and how it fructifies and makes perfect the flower and fruit. From this go to the brute creation, explain there from to. Step by step the inquiring mind is led and when it is far enough along to ask if human babies do not originate in the same way, any intelligent mother can in a natural and simple way explain. She can tell how the human egg, too small to be seen by the naked eye is secreted within the mother’s body, that it must receive the opposite, or male principle before it starts to develop into a human baby. This is all the mother while she loves it and prepares for its coming: how that often great suffering must be endured in order that a new being shall come into the world. If taught at an early age, it may soften the heart oftentimes for them to reverence the motherhood and the parentage becomes sacred in their minds. A mother is a child nature teacher, and that most children in their childhood, is held in highest esteem by them all one else in the world. One little fellow expressed it this way when trying to clinch an argument with my daughter, "Tell me, Latia, what is mother?" I told her, "Tell me what is mother, and if my mother says so, and if it is aint so." When to teach is often asked. I would say as soon as questions are asked. The child whose mind is matured early is not only ahead on this subject, but is old enough to be answerfully trusted. As in all other matters, reason should be our guide.

Another phase of this subject I would like to touch upon, is the question as to which children should be superseeded quantity. There is much need of education in this direction and so long as our present marriage laws are in existence there will be abuses that can not be cured. It should be of her own fate, should say when and how often she desires to become a mother, and above all should have the right to choose the father of her children. That is the only way to keep it as an unimportant child, and a healthy, happy race would be the result.

How can it be expected that women who are obliged to toil from dawn till dark, surrounded by environments that crush out all the finer impulses, insensibly clothed and fed, should bring healthy, happy children into existence? More surface thinkers are wont to say that they wonder at the prevalence of vice and crime. They point to our numerous schools and churches, and our organised charities and say the world is growing worse in spite of it. They fail to see that our country, rich in natural resources, is made bankrupt by vicious legislation. There are a few that have the wherewithal to monopolize every form of wealth, while the many toil in ignorance and give the proceeds of their labor to support the very machine that is crushing them. Go to the communities where the laws are more uniform—such conditions! Considered in last, surround them with the normal existence and with every condition that tends to impurity, foul air, poor lodging, sights and sounds that degrade and denigrate them. In such a system one not only add to the horde of criminals and insane that threaten our very civilization. And what are we christians (? philosophers doing? Well, we are building three, or four, or maybe even five hundred churches, while laborers and mechanics are being manufactured faster than we can find room for them.

Here is a work for women to do. Don't you see the folly of legislation as vice and crime? Can't you see that every person is a product of his environment? Shall we not begin with the mothers teaching them, that it is time that we have a knowledge of what the law of heredity makes the better race. Children are much more capable of receiving such instruction that they are generally given credit for, and I believe that children have learned from infancy, that a mother is the woman that bear the child, and that a father is the woman that bear the child, and that a mother and a father are never forgotten.

I think Comrade Isaac makes a mistake when he says he does not care for the occult, but cares for science. Occult means hidden, latent, unknown, and all that is now called science was once occult. It is the business of the occult to bring it from the realm of the unknown to the known and then classify it as science. All is natural. There is no supernatural, but the finer forces of nature, which have been hitherto unperceived, have been called supernatural, authoritative, and thus, in the hands of the superstitious designators, have been made a curse. To do away with this is the business of the occult. The progress of man is nothing but progress in occult, occult, occult.

L.O.S. WALKER.

COMMUNISM

I think Comrade Isaac makes a mistake when he says he does not care for the occult, but cares for science. Occult means hidden, latent, unknown, and all that is now called science was once occult. It is the business of the occult to bring it from the realm of the unknown to the known and then classify it as science. All is natural. There is no supernatural, but the finer forces of nature, which have been hitherto unperceived, have been called supernatural, authoritative, and thus, in the hands of the superstitious designators, have been made a curse. To do away with this is the business of the occult. The progress of man is nothing but progress in occult, occult, occult.

I have no objection when people investigate the occult, but object must emphatically when the "unknown" or "hidden forces" parade as demonstrated facts, as it is practiced by the Christianists, Spiritualists, Theosophists and Druids.

STATE SOCIALISM vs. FREEDOM

Having been a State Socialist; having wandered through all the branches and escaped into the open fields I desired to learn the truth about State and then I know what I think I have learned, for, I believe not anything at all.

The subterfuge of millions living, or rather to one existing in poverty while there was so much more enough to give happiness, health and wealth to each and all, that landed me in the State Socialist camp. The Firebrand demands that we find out what I think I have learned, for, I believe not anything at all.

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The eternal cry of the State Socialist is, "more, more, more, legislation!"—not for less government, but for more; and that would be the strongest government. I am not speaking of the government of man. Poverty must be abolished forever and forever and the children of earth enter into their inheritance, or, poverty must be abolished forever and forever and forever. That is the eternal cry of the State Socialist, who enters into the world of the world, giving to all the world under the earth, and slavery which it would be nearly impossible to overthrow.

The early Church would have full sway under State Socialism. The Romish Church claims for its primates and priests peculiar powers that laymen do not possess; they certainly do possess peculiar powers and privileges, and their ability to bleed millions and keep them poor, ignorant and superstitions. Nor is the Priesthood Church free from its own peculiar prejudices and with no one's religion, but it is also true that, given Anar-
considerable comment amongst all sections of the advanced movement. A committee comprising delegates from all advanced bodies has been formed to spread the news of the horrors far and wide. A demonstration will be made at the press, and an effort will be made to prevent any more instances of the kind from occurring.

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On the fourth page the true story from Boston.

We think it prudent to issue only these pages this week, hoping that it will not be necessary to be so cautious in the future. In connection with this, we will mention, that we would not be able to issue eight pages regularly, but could also increase our printing material, which would enable us to print pamphlets, if only half as much were sent in that are due. This also would please not a little some of our real comrades, who so liberally have supported the propaganda.

Conradine Emma Goldman writes that some of the state societies had sent him a providence, by I. L. L. were not correct and wishes them to come to The Firebrand. The statement is going to be printed for ten days engagement for an open air meeting. The meeting in New York was held in the city of brotherly love. The meeting that was arranged for her has been postponed until fall on account of wet weather.

In the report of the Berlin Fund, it is said that $2,000 had been paid in, not counting a resolution. This Comrade Goldman names in a memorandum of financial condition of the country, from which finally sprang the Social-Democratic Federation. The stirring times of 1848 were birth of the republic, and the exhibition in 1848 of the meeting of John Most, the production of "Freiheit!" and its struggle with the State, and the suppression of the London and the London emancipation of Carl Alexander the Second. A curious view of the last years, and a strong appeal to the workers of the West and the South of the old means of propaganda, the distribution of leaflets and free distribution of the weekly, concluded his address.

The Firebrand in New York City is a small group that was primarily formed for the purpose of helping circulate The Firebrand and to accomplish the best good of the group. The Firebrand and New York City is a small group that assumes a responsibility to help the group accomplish the best good of the group.

The photoelectric press is printing Mr. Carnegie, who again intends to use a million for charitable papers. These papers are not in the least anxious to let the men of the great number of working men, who produce Mr. Carnegie, and who are in his shops, working 16 hours for 80 cents. It is an easy matter to rob thousands of poor laborers of their products and then be "charitable."......

Ms. Streek is another story — beg your pardon — philosopher. Since the Salvation Army intends to colonize the inhabitants of the slums some where in the world, Streek's heart is bleeding from pity and offers for the work that is going on in California, i.e., mid-west, if you, the colonists are willing to raise sugar beets. He promises also, according to the "Buffalo Arbeiter-Zeitung," to buy all the beets they can raise. We do not know what to believe, but now, how much profit he calculates to receive for his generosity. "What fools we mortals be!" A poor man who steals a loaf of bread for his children is imprisoned as a thief, when he steals a train and robs right and left by the millions, he is praised and worshiped as a philanthropist.

In Italy an anarchist, Freszi, has been found dead in the pestilential and the police has reported "suicide." The body was found in the back, collarbone, should reduce the labor and wounds all over his body, the Socialist and republican deputies of necessity must ask the question before the general assembly of the firebrands. The answer is characteristic: "As a man I probably could say more about the case, but as an attorney I must confine myself to the official report, and await the result of the judicial examination." Now if this商品 was called one of his murderers, our individual friends would be justified with a free press. The Firebrand, showing how foolish a man he was and above all, that he was not an anarchist. But as this poor human being could not defend himself and was murdered by brutes, they will not say anything about it. Yet sympathy is too good for such brutes!

Stimulus to Labor.

Our friends, the Individualists, are so imbued with the commercial idea that they cannot conceive of any productive labor being performed except for the sake of reward. Nay, Comrade Crague, it is not the hope of reward only which stimulates a person into any voluntary action. Let the comrade remember: I speak of voluntary action, and the knowledge gained by experience derives pleasure from producing.

I am a gardener and raise nuts, not so much because I expect to sell them, as because I love to raise them; it is an actual pleasure to me to see them grow and expand, to see flowers or vegetables. I take pleasure in making a tasteful decoration for an entertainement or lay out a park for some one else. This is the true and only way to make money. Only charity did not compel me to charge a fixed sum of money for my work, if I was assured of a good living anyway, I would like nothing better than to give my labor freely to anyone who enjoyed the products of my Skill.

"That may be," will Crague say, "but what about the miners?" I have talked with miners and they told me that, of all labor in the world, they liked nothing better than to work in a clean mine. The government that grows on the back of a man, and he is not happy at all except when he is in the mine. Admitting that many men would not work in the mines if they were compelled to, it is also a known fact that not half of the mining is necessary if it is not for commercialism and monopoly, as nearly all necessary can be attained from electricity and water.

The same is the case with sailors; they also take their life in their hand, almost every hour, but to be on a ship only, the ocean seems to be far preferable to them than to a land work.

Every worker, when he labors at a calling which he likes, takes pleasure in the products of his hand or brain, and not only that, but experiences pleasure because of it, and that is the stimulus he feels.

Anarchist Communist is free and happy.

The so-called distasteful work will mostly be performed by machinery or performed voluntarily if it is deemed necessary to do the work by the members of that district. If the Individualists say that certain men will have to perform the distasteful work in order to earn their living, then they admit that all these men are slaves to that extent.

The Letter-Box.

A. Chicago, Ill.,—Yes, the paper has been sent regularly to R. in the name of my friend. R. is the editor of a small social democratic weekly newspaper. Our best greetings to you. We have written several thousand letters to the group for pamphlets and have ordered 100 copies "Wirkliche Neueste" from London. Thanks.

B. Yes, it is not any body's business what methods I employ in socialization, or when and where I employ any other means of propaganda. If you and "act of place of terrorism" that is paid for by the Socialists. You and I may like more than I can, as you say, by "defending my natural rights" that is paid for by the Socialists. You and I may like more than I can, as you say, by "defending my natural rights" that is paid for by the Socialists. You and I may like more than I can, as you say, by "defending my natural rights" that is paid for by the Socialists. You and I may like more than I can, as you say, by "defending my natural rights" that is paid for by the Socialists.

Wellenbrook's Relief Fund.


Barcelona and the atrocities committed there upon innocent victims of the new inquisition are arousing
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