SACRILEGE.
BY VINCENT DANIEL.

Grandpaw of seventy-six years reputation
Upon us dropped, unconsidered wisdom;
Your sterling worth eternally shall jingle;
Your words mere comes to cut—or smart (at times). We plume ourselves about our "institutions,"
Our paper preachers, our constitutions;
We hold the strings in windbags, gaily colored,
Grandpaw, you blew 'em up—for dollar dividends!
You shaped for us—or so we have the notion—
A Social Order with perpetual motion;
All rules are suspended with oil that's Democratic,
The oiling apparatus automatic.
Your wisdom infinite (by manifest)
Is shown by all the ballots, and, presto!—
The giant moves, Alas! In monstrous fashion,
Granddyspepsia's ideals make fuel for his passion.
Yes! Slowly, slowly, over our blunt senses,
There cloak vague ideas relating to expenses;
Free press, free speech, free schools, free "institutions,"
Government controlling its surplus contributions.
Free labor, tricked by "prospects" most alluring,
Exhaustes its force; but, tyranny adjoining,
Though puzzled, dues its rage, consumes its crust (On!)
And cheers last century buds with proper gusto.
But say! Were all our grandpapa's to be trusted?
Had none a moral hinge a wee bit rusted?
Did none perceive that pell grates primly power.
And long to "Lord it," smirk while weaklings cower?
Are riches wore a sin by sea-dog's plunder?
Then sponged by taxes, profligates, rebels, I wonder,
Is not this natures' latest agora?
Hudive so vile as deplorably degradation?
Are "institutions" worshipful that plod
A country of flocks, horses, slaves, masters?
Are servants slaves? On soil where indecision
Has everted thick, do they still dance attendance?
And what a sort of elevation?
Than chattel bonds whose worth per head is rated?
Are boss and hirings joined by bonds fraternal?
In summit are more elevated.

Whence our elevation, than chattel bonds whose worth per head is rated.
Are boss and hirings joined by bonds fraternal?
In summit are more elevated.

Fourth of July: The Spirit of '76.

One hundred years ago the United States "came of age." In other words, one hundred and twentyone years ago the Declaration of Independence was published to the world, and Kingcraft bid defiance. And now, on the "Glorious Fourth," tons of gun powder will be exploded ostensibly in honor of that event. Immense military displays will be indulged in, and grand perorations of swelling words and high sounding phrases will be poured forth from the lips of stump-speakers and political orators. All to sound the praises of rebels and subverters of the social order. Does it not seem strange that such glory should be accorded these men, when those who do the praising are so wont to condemn the revolutionists of today?

We look back with pride to our revolutionary fathers. We never weary of praising their heroism, of glorifying their deeds of valor. Children are taught to look upon them with reverence and admiration, for they resisted impostion and threw off the yoke which they had inherited—the yoke of Kingcraft. They had the courage to oppose the traditions of the past and the pretensions of King George.

Looking back to the days of our revolutionary period and the war of separation, we see a people living in comparative freedom with boundless resources all around them, and with an infinite possibility of development at their very door, but they were not content. Why? Because the great lion on the other shore of the big pond had one of his claws amongst them. British soldiers were quartered amongst them, and some indirect tax was imposed. This, to our vigorous and liberty loving ancestors was unbearable and they kicked. They gathered on street corners and talked about it, and swore that, as they were not represented, they would pay no tax. Some thought that if they could send representatives to London, to come part of Parliament, that these representatives could prevent all abuse of power, but somehow that was not satisfactory and so when the Crisis fresh from the pen of Thomas Paine, was published and sent broadcast the idea of complete separation was not so much in the minds of the people, and when the Declaration of Independence rang out, the harbinger of revolution, the document that has inspired the people of the entire world with hope of freedom, freedom from traditional institutions; a hope of something better than they have yet known. Submission was unbearmed of by the leading spirits of that time, and the right of resistance was never questioned, except by those who strove to maintain the established order of things. Loyalty was at a discount and the "glorious past" of the mother country faded into insignificance when compared with the question of liberty. In vain did orators plead for loyalty, and point to glorious achievements of the "greatest Empire on earth". Our ancestral aids were in no humor to be trifled with, and the sentimentalists of the loyalist fell upon barren ground. The Crisis, as they appeared one after another, found a ready and enthusiastic reception, and while the "leaders" were discussing the advisability of answering the populace who were growing wild with enthusiasm over the fearless demands set forth in them, and the "leaders" were forced to take sides with the people. All other questions were for the time being forgotten. The revolutionairy blood was up, and all joined in a united effort to throw off the yoke.

And so now the rulers are want to call the people together on the fourth day of each July and encourage them in showing admiration to these revolutionists of one hundred and twenty years ago, and try to convince them that they are the happiest people on Earth, and that those forefathers of ours did all that was necessary for all time to come, so far as revolutionary action is concerned.

Now the people are gathered together and harangued by knavish designers or blatant hypocrites about the glory of our country, our vast domain; our wonderful development and the prosperity that sits perched on our banners beside the Eagle. The contrast between our own blessed country and the downtrodden people of other lands is dwelt upon as though it were a fact, and every thing that is said is calculated to still all revolutionary impulses and exajle the quible public into being led as resolutely into the jaws of political and economie apolitition as lambskins to the slaughter.

The din of fire crackers and anvil, and the blaze of tin horns and brass bands and the waving of banners and flags are indulged in to awaken the patriotism of the grown up children and to instill patriotism in the little ones. Noise, poisonous lemonade, and excitement make up the principle feature of our today fourth of July celebrations.

The designing politicians brag of our freedom and prosperity. The sycophant spouts his string of quotations to the country pioneers. The lemonade vendor and candy seller reap their harvest, and the credulous adherents of our present social arrangements swear anew their fealty to the oath proclaimed by the "orator of the day."

Why all the fuss and furor? Are we really so blessed that we overwight withoverflow with gratitude once a year and gather together to give vent to our superstitious devotion to the flag? Is it true that in this our own dear native land this is the only month that opportunities are open to all, that all are free and equal? Are we, really the happiest people on Earth? If so then throw your hat so high that it won't come down for a month! Howl and yell and cheer the petitioners until your throat is sore for weeks and the licorice dealer smiles! Explode gun powder until the ground trembles and the sky weeps in joy! But is it so?

Look around you and see for yourself if everything is a all that can be. Look into your own home—if you have one—and determine if your enthusiasm for the "glorious fourth" is well founded. A great bald headed Eagle, a bird that flies by plume alone sits perched on our banners and every official from President to dogpather tries to imitate his habits. His notes are raised only to scare the industrious bird away from the product of his toil, and so our every official raises a din to frighten the industrious so that they may be the more easily robbed. On every side we see want and equalor. Everywhere is to be seen sharp distinctions drawn between one class and another. The children of the wealthy can use the Capital lawn as a play ground and strew it over with litter of various kinds, but Cozy is thrown in jail because a companion of his steps, or rather is pushed onto the grass of this same lawn. Those who "stand in" can do about as they please, but if Anarchists try to hold a picnic, just like other
people, they are run in for disorderly conduct. Take for instance the picnic given by Benjamin Nold at Pittsburgh, Pa., May 30. It was advertised to take place in the afternoon, but a detachment of police were in ambush, a short distance from the picnic grounds, at 1:14 A. M., and pounced, digging into the guests with their clubs in the face of the children who were just spreading lunch on the grass, as at 13:15. A number of other picnics were held in Pittsburgh that same day, but no one else was molested. This one was different, however, as it was intended to give the public a new and timely idea in society and help them start life anew. Such action, of course, is horrible—it is doing as we would be done by, and the American Eagle never does that. Tollers stare in sight of the wealth they have so legally robbed of, and luxurious idleness flutters its arrogance in the face of its victims. While all this is the order of the day the "Free American Citizen" forgets the example of our revolutionary progenitors; forgets that the Declaration of Independence says that when governments get in the position ours is in, it becomes, not only our right, but our duty to alter or abolish it. Our people have lost the revolutionary fire; have become the meek, and cruel tools of petty tyrants and designing robbers. No longer does the blare of the clarion make a real live desire for freedom or resistance to tyranny, but a senseless loyalty and devotion to institutions that crush the life out of the toilers and cause a ceaseless groaning of crushed and bleeding human beings. Lord, have mercy on us! Oh, cowardly generation! Is there no man, no woman, no child, that may be saved? Awake! Awake! Let the word go forth, that we will no longer uphold the machine that grinds us up into dollars for the parasites that beset us on every hand and side. Spare no pains to spread the tidings wide enough, and as solemnly and as clearly as the sun that rose on the life, to liberty and to the pursuit of happiness. Shall we forever be the work cattle for a race of our inferiors, those who would perish if thrown on their own resources? Will we continue to pile wealth mountain high and allow the greedy, greedy, merciless monsters of rent, interest and profit to take it from us and then yell ourselves hoarse on the "Glorious Fourth"? The time has come when loyalty and patriotism must be put up to the test of the true light, and the schemes of sly villains who have been so skilful in promoting their own interests be shown up. Away with that insanity called patriotism, and that frenzy called loyalty, and look to your interest and the interests of your fellow workers, for your interests and his are identical. Will you then, for the glorification of this "National Birthday" by spending your time and money at the "Celebration" and the lemonade stand. Join the Anarchist, the only people really seeking freedom, throw off the trammels of the past and demand your unquestionable right to equal opportunities with all others; the right to live your own life in your own way; the right of association, free and untrammelled. No longer bow a willing neck to the yoke of the master, or on your own individuality, your own self. Look to the example of the workmen of France, Henry Henry again ring out "Give me liberty or give me death!" We will struggle for a change of masters like the Populists and the State Socialists? Is it desirable to throw out the scoundrels and vampires that now prey upon us and substitute a lot of men who will soon become as those who have been deposited? Away with such thoughts! Give us liberty, free, full liberty! No liberty can exist in the same place and at the same time. Government is a denial of liberty, must be, or it ceases to be government. Let all remember this when celebrating the fourth of July. Remember that the glory of our ancestors consisted in their rebellion against government, not in establishing government. The men who were noble as revolutionists became ignoble and detestable as founders of government. Jefferson knew this well when he said, "God forbid that my country should go twenty years without a revolution." Rebellion against restrictions, against tyranny and oppression in any form is always in order, and a people who don't rebel whenever oppression is begun, are sure to find themselves in thralldom and all avenues of escape carefully guarded.

We wish no special government proposal slayer. So then, it behoves us not to parley or compromise on that subject. Our suffering today is the direct result of government and we must set our faces against it, in every form, and be as unyielding as stone.

Today we have neither liberty nor peace. Childhood is marred by poverty, by work and by distinctions which young minds cannot comprehend. Youth is overshadowed by the haunting 'fear of the unknown.' Responsibility and household duties are robbed of their joys by a fear of what may befall their progeny, and old age tumbles into the grave worn and exhausted, without having known the comfort and joys of a free and secure life. With the dance, the dance of death, but let those who respect themselves be of universal life, and no longer give it sanction by their assistance, or by their indifference, but let them with voice and pen, or with the most expedient means at hand protest against the injustice of today. Our lives are prophetic of the future. Man, woman, boy, and girl of 76, and bye and bye we will gather our forces and hurl the oppressors from the earth and then will dawn the morn of the day of rejoicing when childhood shall be passed in growth, development and growth, with unselfish care and toil; when youth shall sing the glad song of exuberant energy and abundant opportunity to exercise it; manhood and womanhood enjoy the delights most attractive to persons of their age, bearing no harm to them or others, and old age rest as serenely and peacefully as the sun in the west, feeling that the days of July thoughts and efforts be to establish such a condition.

HENRY ADD.s.

A Vision of Anarchy.

Anarchy: A social theory which regards the union of order with the absence of all government of man by man, as the political ideal: associate individuality. —Century Dictionary.

Every man, they say, has a religion; my religion is Anarchism. In contemplating the future I see it radiate with the sunlight of universal liberty. I catch a vision of the dawn, when the curtain rises upon a grand scene; I see before me a picture of the free, simple, and healthful life. The hideous nightmare of government—the subjection of man to man—is gone, and I hear the happy sound of many voices of the people singing of liberty, and mingled with it the laughter of children. I see a general civilization dawning upon the world—a new heaven on a new earth, in which every man and woman shall be a sovereign with his or her own individuality for an empire; in which authority shall have no place and in which national boundaries shall be blotted from the map and the flag of all nations shall be merged into the red, white, and blue of all. I see the grim specter of war fade forever from the scene and over all spread the white pinions of peace. I see the jails turned into workshops, courthouses into institutions of learning. I see once more the fell shadow of the gallows, I see the flowers bloom. No more is heard the wild blast of war, and where once the earth trembled and in Stuart trial, I behold the peaceful artist at his work. Such is the great hope, the grand ideal, the sublime dream of Anarchy.

May, 4th 1897 in Spain.

The above is the date which will remain as a red spot in the history of the struggle for economical independence. The Spanish government is bankrupt as far as public improvements and welfare of the producers is concerned, but there is plenty of money to spend for war purposes in Cuba. Barcelona and Bilbao are the centers of the revolutionary movement in Spain, there the Anarchists were cozenessely disarmed by the government, and explaining to the people the banality of a free society, a society of harmony without master or slave. The ruling class could not bear to see this downtrodden people get up with the club and the knife, so they decided to stop it, as in 1868 in Chicago. One of the police agents threw the bomb into a catholic procession in the Calle Cambios Nervios where there was a couple of innocents killed and wounded for which all the local (over 500) Anarchists in Barcelona were arrested and put under the Inquisition. They were associated with the Russian and Socialists of our modern time. The government decided for quite while the existence of the Inquisition, but as there was sufficient proof on hand, in the editorial report "Inmargination" of the compromiso and an investigation ordered, which, of course, ended in smoke just like any other investigation by any other government. All lovers of humanity protested all over the world against the Inquisition, but the Spanish priests and platocrats could not be satisfied otherwise than to see blood of the innocent flow. Even in this, all some of the defendants protested against the hypocracy of their superiors, and a captain of cavalry went away and committed suicide because he could not bear in mind the horrors which were committed under the auspices of the government of which he was one of the defenders. All those events could not move the daily press which is the echo of the priest and priests, the direct representatives of God and Patriarch.

Tuesday, May, 4th there was a small telegram in the daily press that "five Anarchists were shot at sunrise in the Montjitch hill," they were comrades Tomaves, Zendei, Jose Molina, Ing. Amada, and Jose Aleina and Luis Mas, of course the five most active in the propaganda. The religious cowards succeeded to soften Askeri and made him go to the confession, but before four remanded for 60 days. I see De God and State till the last minute. All five of them died fearlessly as true heroes. Mas said to the soldiers: "Nogueas an will, at the same time: "This is the Inquisition! I am innocent. All of us are criad out with strong voicis "Hurrah for Anarchy!" The moment the soldiers were ready to shoot Molas committed suicide.

With the first discharge four of the comrades fell dead, Almas alone remained on his knees without being wounded. A second discharge was commanded which felled him to the earth. A third discharge was commanded which made him give up his last sign of life. Do you think that the Spanish supporters of God and society were satisfied? No! they were all; we are all fired with strong voicis "Hurrah for Anarchy!" The moment the soldiers were ready to shoot Molas committed suicide.

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**The Firebrand**

**The Wage System Again.**

A. says: "When a man has to work for wages he is a slave, no matter what the compensation may be, and if you have not learned that much yet I would advise you to begin with the a b c of sociology."

This has a point, and should be considered an excelledd decision. To make it that the public opinions must be concured by the bishops, and they dissent. John Turner, W. Holmes and others who are well versed in all that the compensation is. In fact they say it wages increase until they absorb the whole product common property results. A. may say no matter what the compensation may remain. However. Remains. How may be understood?

Harry Conant

Since I have charged the so-called individualists with being incapable of reasoning, some readers have asked me to be merciful with this class of Sunday school children of sociology, as they too, strive to abate government. I admit their spirit may be willing, but their brain is too weak to comprehend.

The little Anarchist, a 14 year old boy, would not have asked Cohen's question for fear of getting ch-id, and I think it is nothing but what paper, ink and time to argue with a man that cannot see the town for the houses.

When Turner, Holmes and Bordan say that, "If wages were increased, the whole product common property results," Cohen finds that we disagree, while a child would understand that they said identically the same thing I said, i.e. when wages absorb whole product common property results, the wages will be increased. Before it slavery. I only object to the term common property, which term even confused as clear a thinkor as Produce. In a condition of freedom there can be no property, neither common nor private.

**The Letter-Box.**

N. J. Vale, Org.—Never mind the money; as long as we are in The Firebrand you shall have it. Your name was sent in by one of your friends.

A. Melb., Seattle, Wash.—May your person of The Firebrand be a success and you have a man in you. Our publishing your articles shows that others are interested also and encourage you to know that others are. In my tenure to investigate Anarchy.

R. W. D. M. City, Pa.—We are glad to see your back numbers and hope that your neighbors will like The Firebrand as well as our people. They cannot but be impressed by the way you give them your name anyway and we will send you the paper next time if they are able to help us a little.

E. W. A. Palmer, Maine.—Sample copies have been sent to the address you gave, and will be continued for a few weeks. A little afterward further copies will be very acceptable. We hope some of whose names is The Firebrand will subscribe and become enthusiastic propagandas.

A. C. Greysville, Florida.—The Firebrand is sent to you regular government. I am not wronged when do the gand deaf when you can and want to. It will give us pleasure to know that you are getting others interested in Anarchy, and in The Firebrand.

C. H. Baker, Wash.—See my reply to your "Man without a head." You cannot put your head into your goose, still, I am not clear on what you mean. Do you believe in "individual liberty and the brotherhood of man," which I don't doubt, you are sure to be an Anarchist-Communist when you understand their theories. Individual Communism is the "brotherhood of man" in practice. We have no use for individualism in government. Elections and legislations have driven us to the position we now hold.

J. A. Lowell, Wash.—You say "send greeting to Clinton Lowery and all his friends." Do you mean to say that you should not take part in any question as to Communism or individualism, but that you mean to act? If so, that is fine. But I do not believe you are as tolerant towards the state footlockers as towards the so-called individualists. Lowery states (date here) that "all citizens are equal, and that the same vote to the same degree." But I say that individualism and property will lead also to slavery. You say that you do not believe in any freedom of thought, or politics. By that I mean you say, "Anarchists do not, in general, proceed to discharge all the intellectual, as well as political, controversies, of course, Communism with Anarchism. Do you think that we ought to be disturbed at all as soon as the have the ability to label themselves Anarchists?"

**Notice.**

To find the HOME OF THE FIREBRAND take the express train to the city car at 8. First & Alder Sts., and ride out to Seattle. Get off at Spokane Ave. Walk two blocks toward the river, then turn to the right and walk one block.
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The Patriotism of Bondmen.

By R. H. HOBSON.

The land of the free, ye have called it—The land of the true—And proudly have sung, "Hail, Columbia!" And the days have been full of song.
Ye have marched and worshiped afar off And chantid the names of great men; And while ye have worshiped and chantid their names, we have been down.

Patriotic ye are, as they were,
And true to the emblem they gave;
But the men who cut the tape
When floated by traitor and knife.

And the robbers, with winded banner
Ago'd their treachery and lies,
And the drums and the trumpets have hallowed
Their doings in your foolish eyes.

Patriotic! then hunt the desolate!—
The vilest of loyalty to kings,
That leadest the steps of the millions
Into the calumnies.
How long wilt thou hold thy possession
Of the minds of the hosts of toil?
That they cheer the pauper that robs them
Of sunlight, the soil and the soil?

Is not of flags or nom de plumes,
If they to the Vates they would succumb
And trail in the dust of the highway.
For then I should ever be dusted;
Nor yet of the deeds of our great men—
Explainable not by blame—
I seek not the favor of nations,
I kneel at the shrine of no name!

When darkness is the guiding star,
The grace of the laborers rise,
The walls of the mother and children
Risen from their graves, without fire;
When rich men enjoy what they earn not,
And poor men not that which they earn;
When for law alone,
The thoughts that within me burn!

Wire ye see men slaves of avarice's, Awake, and by the toilers move.
And children by taskmasters driven—
All victims of law most unjust!—
Why call this a land of freedom?—
This land of a free?
Nay, nay! know ye not that freedom
Exists not by virtue of laws?
For where the law is, there is servitude;
Aye, "government" a "governor" needs,
And to sustain the law and the ruler
The governed, the poor, bleeds!

Communism vs. Capitalism.

I have been much interested in the Turner-Cohen debate, published in No. 117 of The Firebrand, and as I understand that the debate to continue I will offer a few comments thereon. I agree with Cohen in a certain sense when he says that "profit is only a vagary of imagination," and that, "were interest and rent abolished the wages of labor would be the full product." The term "profit" is very indefinite and inexact term, and it ought to be rejected entirely by those who desire to arrive at correct conclusions on the problem of distribution. Profit can mean nothing which may not be included in the terms, rent, interest, and wages. Generally speaking, it tends to confusion by repeating factors that have already received adequate expression in another term. That portion of profit coming under the designation "wages of superstition," is clearly the reward of personal genius, and should find its expression under "wages." The receiver of profit is to that extent, certainly, a laborer, and the receiver of wages—tended for,—and it is the real point on which the differences between the Communist and the Capitalist would be noticed; for the Communist believes the laborers properly turn,—when he said that, "it is impossible for us to become the permanent principle of production without it drifting into Communism."

I am not prepared to concede, as a matter of fact, that the mutual bank by itself alone will destroy interest and rent, but for the sake of the argument I will concede the point; and then I want to ask the Communist how they expect the organization to continue to exist after the world and soul has been knocked out of its body. In Turner's words, their organization "would destroy itself in giving birth to new conditions."

Communications from Allegheny.

The Firebrand was born while I was imprisoned in the Western Penitentiary, Allegheny, Pa. by my brother, F. R. B. and H. Bauer, and for this reason I did not see a copy of the paper until the day of my release, May 25th, 1867. While in prison I was permitted to receive Anarchist literature and I was certainly surprised and pleased when I saw the result of your noble work: a bright eight page weekly paper. Having been imprisoned for 51 months, I again had to become accustomed to the prison-like organization of your paper, just as I had to become accustomed to prison life; for this reason I could not write sooner.

We received a hearty welcome from the comrades of Pittsburgh and Allegheny, and a hearty welcome and congratulations from cities far and near, but our joy was not perfect, for we had to leave behind us young Brutus, Alexander Berkman, sentenced to spend 22 years of his life here. Berkman was sentenced to 22 years in 1876, he was brought up in the city of St. Petersburg where he received a good education. His mother had died early and after the death of his father, he came to America. He had hoped to find Liberty and found white slavery, a disappointment that awakened the slumbering revolutionist within him. He soon perceived in the spirit of young Russia that in order to arouse the toiling slaves of both colors and sexes, a sacrifice must be made.

When in 1882 the news of the Homestead strike and flight traveled around the world, interesting the tilers and their tormentors alike on every spot of the globe, Berkman thought the time had come to point out to the working people through a deed and sacrifice the real source of their misery, by attacking H. C. Frick, not as his personal enemy, but as a representative of that power that has crushed uncounted millions of workers and people since the days of Caesar. The power of stolen wealth, corrupted politics and deceasing religion.

I will not discuss the effects of Berkman's action, which were heard on both sides of the Atlantic. I will only mention that an ingenious states attorney made six charges out of one, in order to enable the judge to give Berkman only 22 years for the murder of one man. Burke, was made "man-o'-war" and distributing Anarchist circulars and papers among the Homestead strikers, and of having formed a conspiracy with Berkman (in the morbid mind of the police only), were sentenced to one year in the penitentiary.

And now, having spent 51 never to be forgotten months with Berkman in the Western Penitentiary of Pennsylvania we were released, home to our friends and other inmates of the prison. Considered the prejudice predominating everywhere against Anarchists it is obvious that Berkman does not stand on the best treatment. But I have become very weak, during the last five years he had to get 6 different eyeglasses, one always stronger than the other; it is no exaggeration when I say that he has become a shadow of getting blind. So February an investigation into prison affairs took place and Ward and E. S. Wright, a suspicious old "gentleman," succeeded in putting all the blame on Berkman. It is a man without a cause, and the investigation (a genuine whitewash) ended without giving Berkman the least chance to defend himself. Since that time, he has been kept in solitary confinement, is locked up in a cell 8 by 8 feet.

Our aim is to put Berkman's case before the Pennsylvania Senate Board as soon as possible. This
board has the power to grant him a pardon or at least reduce his outrageously long sentence. To do this the more would be for the common good and benefit. They can help by inducing local and national Union and workmen's organization to pass resolutions favoring the release of Berkman, and also by arranging picnics and festivals and making a larger benefit.

Is a meeting of the "Pittsburgh Arbiter Bildeh Voros" in Berlin was attended by Carl Nold, 183 Washington Avenue, Allegheny Pa., the corresponding secretary. All persons or organizations interested in Berkman's case are invited to communicate with him in English, French, or German. Henry Bauer and Harry Gordon are the watch-dogs of the treasury.

A picnic, arranged by the comrades of Pittsburgh and Allegheny on Sunday, May 29, for the benefit of Nold and Bauer, was held in the belief to be a benefit for the Pittsburg police. Although the picnic was to commence in the afternoon, some 40 men with their wives and children had assembled by 1:30 p.m., when suddenly 24 policemen coming from behind bushes and trees surprised the party, declared them as their prisoners and then took the musicians and all, with the exception of the women and children, handcuffed to the nearest police station, where they were locked up under the pretense of "disorderly conduct." Several other picnics that had taken place on the same day were not molested by the police. The next day, the police arrest may be expected to pass a resolution to pay $25 and $30 costs, or 30 days to the workhouse, to which place 5 men where sent, the others paid the fine. It is a plain case of a most distasteful police outrage that such organizations by the word "Liberty" on their banner (I will only mention the Turner, Singer, and Social democrat) cannot get away with this act of police with harmless resolutions for the police might see fit to offend and "get back at them in some other way," as the local saying goes. Carl Nold.

Two Thousand Years Before

Since there has been sending me a copy of The Firebrand each week from the office for the last two months. While I find a great many good things in the paper, and believe you all to be honest and earnest workers for the liberation of man, I cannot cheerfully support it, because you seem to be on the wrong track.

If bad and corrupt men have created bad and corrupt government, why not good and honest men create good and honest government? The government did not create men, but men have created government. The weak must be protected from the stronger, and in the past they have been corrupted in a way to make they the strong to rob the weak. We Socialists hope to reform this outrage and make government the kind parents of all, who understand the needs of the weak, and even convert the weak and ignorant that it is for their good. Men of today are not fit to live without law and government.

It would be like putting a R.C. scholar to do the sums in Algebra on their first day at school. The task is impossible, and the result is a failure.

Let us try Socialism first, as an intermediate stage, and after we have the experience, we will do better.

The world has been for centuries creating laws, but as we make the law we are free from man-made law. It is the living law that is the best law.

You cannot cast a mountain away in one single day but by taking a cartway away every hour, the mountain will grow less and less, and the people accustomed to it.

You cannot persuade but a very few each year to drop all laws and forms of government but you can persuade many to drop one single obnoxious law, and learn to live without it. If I believe that Socialism is possible two thousand years before Anarchy can be established among men, and that Socialism must be so established, I have the talent to fight for it now. We must first grow in noble purpose and honesty for a long time before we are able to live without law. It would take a century to teach some one to live without law, and at the same time it must teach the poor man to live off the poor man. It would be well nigh impossible to overcome. We are too much hampered now, we cannot afford to hammer the hammer of Socialism in the present corrupt conditions of society. I would rather all men join in and made one mighty effort to establish industrial socialism, and then teach a higher order of civilization, when the people are ripe for it. (9)

"A man without a soul." The above is a very clear and concise statement of the position of many Socialists who have not yet fully surveyed the ground and learned to view the laws and conditions from the purely scientific standpoint.

1. "Bad and corrupt men." "Bad and corrupt government." Our society is just as bad and corrupt as the society of which it was a part of the "old country." When honest men and women cannot cree and "good and honest men," Compulsory taxation is robbery and the enforcement of law only be accomplished by cruelty and murder. What is "good and honest men," cannot create "good and honest government." (2)

2. "Government did not create men," nor does it, nor can it create men, therefore it cannot be the kind parents or the "strong." And who are the "strong," in some states of primitive man, the strong were the physically powerful; the strong, the numerous who could not only use the power, but they were not the strong of the nation, the old order, not the order of the world.

We are told that the capitalists are intellectual giants, but, as "the protectors" have to be chosen, it is clear that the "giants" will overpower the weak in the contest of brains. The whole scheme of protection is a bumming. Give men power and they become oppressors. It remains to be shown that the "weak" cannot combine and protect themselves, or that society cannot be justified on that ground, and then it must be shown that government could not protect the weak, and I challenge any governmental to show any instance where government could not protect the weak. Government always protected the privileged classes and there are no privileged classes there will be no need of government.

3. The talk of good and bad in a free play on weak. All people have been disposed and environment. What is good in China is bad here, and what is good here is bad in Turkey. Anarchy does not take goodness and badness into account. The consideration, creation, and Anarchist would simply be a condition in which each and every one could live—live a full, great, complete life—undistracted by restrictions, unhampered by lack of opportunity.

4. If the "good and wise" are prone to "take advantage of the "weak" then it is folly to put power in the hands of anyone, for the wise will get control and use this power to their advantage, while if no power is conferred, no government is sustained, no advantage can be taken. The more correctly you establish a superior of intellect among some, and their desire to take advantage, the stronger is the argument against them, for men are always the government, seen or unseen. If men are not "fit to live without law and government" they are not fit to live with it, for it only increases the power of the oppressors, for living in society.

5. We have no objection to trying Socialism.

We want Socialism, but no Stateism. The kind of Socialism the Stateists want would plunge the race into a condition of subjection to a myth, called the State, as embodied in a swarm of directors, overseers, superintendents, foremen and committees, that it
A revolution is upon us. Those revolting at the present 'order' desire a better one in its place. We wish to be civilized; can that in which the 'degrades' one portion of the human race from the 'civilized' to the other? How can the elevation be permanent that does not lift all? Must one part of humanity overwork and endure privation that the other may lead a life of ease? Are any of the old methods of accumulating wealth to be retained? Accumulations of wealth mean the control of bread, and the control of bread means the control of life. The problem of starvation and want will, therefore, assume the same form, regardless of sex or nationality, has a right to walk alone? Suppose some stager and fall, do they not do so now, never having had the opportunity to do otherwise? If they could have seen and heard, not by giving to it and from it receiving, or upon individuals who have power to give or to withhold? Which will be the most productive of brotherly feeling, the free union of effort as equals, or the working for wages with its ever present implication of the inferiority of the working man? Have we the ingenuity to produce and exchange the necessities and comforts of life without any form of control? Without courts to enforce them, contracts could be broken with impunity. Can we ever have a union? Would a contract which was not legally binding? And if one of the parties received benefits to the detriment of the other, ought it not to be broken? Does the multitude require a system of bosses? When will the fear of poverty be removed from the law? For all who shall see this, and will see it is necessary to preserve order? What shall be our new system of independence? VERA QUEMMI DANIELS.

What Constitutes Freedom?

In order to preserve the assertion of the Individualist, to attain freedom by destroying Government and retaining competition, it is necessary to inquire into the finish source from which human action springs. It is not worked out by the mind of a creature which from a human being gets the incentive to act is the desire for self-satisfaction. You do not act in a certain way because it satisfies your principles. You do not act because it pleases your feelings. You do not act because it pleases your mind. You act because it pleases your feelings. Each of us is the guardian of his own health, whether bodily, or mental and spiritual. Mankind are greater gainers by suffering each other to live as seems good to themselves than by compelling each to live as seems good to the rest.”—Johann Stuart Mill.

Is he a free or an authoritarian Socialist?

“Let those who attach all the importance to environments and never think of self-development, read the above two clippings twice.”

Clippings and Comments

“A true man must not behave like a blackguard; he must not act so that he would spit in his own face.”—Henrik Ibsen.

“Tax is always needed of persons not only to discover new truths and point out when what were once truths are true no longer, but also to commence new practices, and set the example of more enlightened conduct and better taste and sense in human life.”—J. S. Mill.

Let those who attach all the importance to environments and never think of self-development, read the above two clippings twice.”

Suicides and Murders

The total number of persons who have committed suicide in the United States, as reported by many telegraph agencies, since 1880 has been as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number</th>
</tr>
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<tbody>
<tr>
<td>1880</td>
<td>2,040</td>
</tr>
<tr>
<td>1881</td>
<td>1,586</td>
</tr>
<tr>
<td>1882</td>
<td>1,586</td>
</tr>
</tbody>
</table>

The Tribune calls attention to this appalling increase, as far out of ratio with increase in population. This increase may be the result of increased criminal activity, as the Tribune has pointed out in a previous issue.

The power of the state, the selfishness, the injustice is often clouded by shorter time to bring private organizations to dissolution, will increase, as their interests and the generation to work evil far greater and more remorseful. The defective natures of citizens will show themselves in the bad action of what they are evil. Other. The love of power, the selfishness, the injustice are no faults, but they are often in the way of self-sacrifice by which they get Cod's life and action to keep them in order. The power itself is illegitimate. The best government has no more title to it than the worst. It is so noxious, or more noxious, than in opposition to it. If all mankind minus one, were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in following this person than if he had the power, would be justified in silencing mankind.”—J. S. Mill.

Why was Mill not called an Anarchist?

“Tax machinery of Communism like existing social machinery has to be framed out of existing human nature, and the defects of existing human nature will be perpetuated in the one framework, and in the new social framework, as it is in the old. The love of power, the selfishness, the injustice of citizens which often in comparatively short time bring private organizations to dissolution, will increase, as their interests and the generation to work evil far greater and more remorseful. The defective natures of citizens will show themselves in the bad action of what they are evil. Other. The love of power, the selfishness, the injustice are no faults, but they are often in the way of self-sacrifice by which they get Cod's life and action to keep them in order. The power itself is illegitimate. The best government has no more title to it than the worst. It is so noxious, or more noxious, than in opposition to it. If all mankind minus one, were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in following this person than if he had the power, would be justified in silencing mankind.”—J. S. Mill.
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