



An Exponent of Anarchist-Communism: Holding that Equality of Opportunity alone Constitutes Liberty that in the Absence of Monopoly Price and Competition Cannot Exist, and that Communism Is an Inevitable Consequence.

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WHOLE No. 126.

THE FIREBRAND

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Anarchy.—A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal; absolute individual liberty.—Century Dictionary.

Herding or Growth?

The minds of many persons who are both bright and powerful have failed to grasp the great underlying principle of growth, or development, and confound it with herding, or worse yet, with regimentation. I will say nothing about regimentation, the plan of the State Socialists, as it belongs in the category of political action—of compulsion.

Let us look for a minute at the propositions of those who propose to herd together, calling it a colony, or association, thinking thereby to solve the questions that so vex and perplex all thinking persons at the present time. They propose to "round up" a lot of persons of varying opinions, habits, desires and occupations in a certain place, and by all these persons working together form a new society, "based on justice and equity" as they put it, and thus show the world a better way to live. Their intentions are as good as need be, and they lack not for energy. Their plans cannot fulfill their dreams, however, and no matter how much they may strive, they cannot succeed as they expect. The reason is simple; it is this: They are attempting to work in an artificial manner. I am free to admit that most that we do is artificial, but growth is a natural process, and cannot be made, but must be allowed.

In order to make clear why the herding process, that of gathering people together promiscuously, is inadequate as a method of beginning the work of reconstruction, it is only necessary to point out the "law" of growth. The work and study of scientists for ages has shown that all growth is due to accretion. An atom exists. Another atom is attracted to it and they become a body. Other atoms are attracted to this body and it grows in size. Thus the work of accretion goes on as long as the vitality necessary to attract other atoms remains in the body. Little by little the growth proceeds from the simple to the complex; from one atom to many; from a single function to numerous ones. Natural process never "rounds up" a lot of atoms, nor tries to herd a lot of incongenial atoms together.

The human race is subject to the same natural processes, and each individual is, in a sense, an atom, and will unite with other individuals when attracted by them, but will fail to unite when they are incongenial. That is why the herding plan—like the Topolobampo and other Colony schemes—will not work. On the other hand where a nucleus is formed, even though it be of but a few individuals, if it contains vitality enough—has a definite purpose in view—to attract other individuals it will grow.

With these facts in view it is plain to be seen that in the process of reconstruction it is a waste of energy to try to herd, but directly in line with natural processes to form nucleuses, here and there, and let the natural accretion of individuals who are in sympathy with the ideal of such nucleuses be the process of growth. Then congeniality of the individuals composing the group, and their oneness of purpose will insure harmony, and, little by little, the ideal held will become known to others, and as fast as others learn to desire the realization of this ideal they will seek to attach themselves to an existing group, or to unite with a few others and form a new nucleus.

To make a practical application let us point out that colony schemes that propose the indiscriminate gathering of persons into colonies or associations, holding out inducements and charging admission fees, are not in line with natural growth. On the other hand it shows that small voluntary groups, drawn together by a common purpose, holding out no inducement but a realization of the ideal that prompted their union, and charging no admission fee, are directly in the line of growth, and as they grow they will develop from the simple to the complex, not only in numbers but also in occupation.

As their numbers increase the possibility of diversifying their occupations will become apparent, and one industry after another will develop in their midst. This gives rise to the hope of beginning the reconstruction of society even now, in the present vile system, for, while complete reconstruction cannot take place until the barriers raised by law and custom have been broken down, yet groups living very much nearer the ideal of Anarchists than its members now live can grow up, here and there, and do much to prepare the public mind for the general reconstruction. Not only that, for as the groups grow up they can open up communication with each other, and the toilers in the city can supply the workers in the country with clothes, shoes, gloves and such other things as can best be produced in the city. In return the country comrades can supply the groups in the city with butter, eggs, milk, fruit, vegetables, honey and such things as city people must get from the country folks. These exchanges can be carried on without the use of money, and thus the idea of association without money will grow up.

By working in this way a net work of groups can eventually be spread all over the country, all in touch with each other, offering ready assistance to all comrades who may meet with calamities, or come in distress; showing to the mentally lazy, by example, what can be done voluntarily and without rules, laws, or compulsion of any form. It would also tend to stimulate fellowship, that sensation which inclines the will toward generosity and forbearance; toward general good-will and kindness for all others.

In localities where transportation is a serious question the comrades can establish a system of transportation between groups, that will best answer

their purpose under the circumstances. If there is navigable water a boat can be built. But all these things will suggest themselves as the number of groups multiply and their sizes increase by accretion.

Many of the comrades have bemoaned their life in the present dog eat dog life of bourgeois society, and enquired concerning colonies. I hope they will not try to herd, but will co-operate along the line of least resistance, by congenial persons, no matter how few, forming nucleuses, and these nucleuses growing by the natural and permanent process of accretion—the attraction of congenial individuals.

HENRY ADDIS.

A Few Words To The Workers.

FRIEND, have you ever thought of the curious fact that those who toil the hardest and produce the most necessary articles for human needs, are the poorest and most degraded, whilst those who do no manner of work whatever are rich, cultured and enjoy all the blessings of life?

Just think a little what this means. Can you find any other creature but man who would allow such a condition of things to continue? Do you think, for instance, that the birds, having by their labor collected a quantity of food, would allow a few of their number to store it up in heaps, and give them in return for their labor, a few grains whilst they appropriated the great bulk to themselves? Yet this is what we, who are supposed to be endowed with such superior intelligence, allow to continue in spite of its evident absurdity.

Do we not find that those who produce all the food for the community have the least food in return for their labor; those who weave the silk and woolen garments are clothed in shoddy and rags, and the builders of the magnificent palaces and mansions sleep in the hovels of the slums? Why is this great injustice? If the workers produce such quantities of food, make beautiful garments and build handsome dwellings why do they not enjoy the product of their labor? Because, under the present system of society, a few individuals have monopolized all the land and machinery of production, and the millions of workers are nothing more than wage-slaves, selling their labor for what will barely keep them alive, and allowing these few individuals to reap the rich harvest of their toil. These millions of disinherited workers, from whom the rich have taken the earth (our common mother), cannot take a step to the right or left, cannot eat or sleep, cannot, in one word, give free play to their organs, cannot satisfy their needs and live without permission of other men. Their life is always precarious, at the mercy of the caprice of those who call themselves their masters. Wherever they go they are trespassers. "You must not go into that meadow, it is So-and-so's." "Don't go into this wood, it belongs to this one." "Don't pick this fruit, don't catch those fish, they belong to that one." And if they ask: "Why then, what have we got?" They will be answered: "Nothing! You have nothing," and whilst quite young their brains have been so fashioned by religion and law that they will accept without murmuring this outrageous injustice.

No man made the land, it is the product of nature, and therefore the birthright of every creature born; it cannot be bought or sold, because no individual has

a right to dispose of it, nor has anyone a right to monopolize it. How can these so-called landowners have bought or inherited from their fathers those immense forests, buried for millions of centuries by geological revolutions, because at that time there was no human being on the earth, nevertheless it belongs to them, for all, from the depths of the earth and the bottom of the oceans to the highest summits of the great mountains,—all belongs to them. But if the disinherited should ask: "What shall we do to live if we have a right to nothing?" they are told: "Console yourselves; those who own these possessions are worthy people, and if you are good and obey all their wishes, they will allow you to live, in return for which you must till their fields, make their clothes, build their houses, shear their sheep, construct their machinery, make books,—in short, provide all those physical and intellectual pleasures to which they alone have a right. You have no right to live unless it be with their permission, and on condition that you work for them. They will order you, they will watch you toil laboriously, they will enjoy the fruits of your labor, for it is their due. While they, born at the same time as you, shall pass their lives commanding, all your life time you must obey. Whilst they are able to rest in the shade of trees, poetize on the murmur of rivulets, strengthen their muscles in the country, seek health at the seaside, enjoy the splendid views from the height of mountains, you are slaves from birth, and when hardly out of childhood must begin to drag your burden of misery. You must produce that others may live in luxurious idleness; that they may be able to journey round the earth, enjoy all horizons, live in constant communion with nature, and seek from Art the most refined and sweet sensations that can thrill a human being. You shall have for all your horizon the four walls of your hovels, of your factories, of the prison or penal settlement; a mere machine whose life consists in one act indefinitely repeated, you must recommence each day the task of yesterday, until some wheel breaks in you, or worn out and old, you are cast into the gutter as unable to make any more wealth for them to absorb. But woe to you if illness should cast you down—if, young or old, you should be too weak to produce at the good pleasure of the possessing classes. Woe to you if you find no one to whom you may prostitute your brain, your arm, your body! They will make a crime out of your rags, a reproach of your pangs of hunger: the whole of polished society will curse you, and, authority intervening, law in hand, will cry after you. "Woe to the homeless! woe to those with no roof to shelter them! woe to him who has not a bed on which to rest his weary limbs! woe to him who dare be hungry when others are overfed! woe to him who is cold when others are warm! woe to vagabonds! law will strike them for daring to have nothing while others have all!" "It is just," says law. "It is a crime," say we; it must not be, it must cease to exist; for it is cruel and unjust.

Too long have we accepted as a moral law the expression of the will of the few and powerful. Too long have we listened to parson, politician, and lawyer; henceforth as workers we must assert our rights. We will have no master, we will enjoy to the full the fruits of our labor, we will pay no man rent for the privilege of using the land which is the free gift of nature to all her children. We will be governed by no one, either King, Parliament or Council, as we hold that no man is good enough to govern another. We will act upon the principle that all men are our brethren, irrespective of creed or color, and that we expect "from each according to his abilities to each according to his needs"—in a word, we are Anarchist-Communists, believing that only by these means will the workers ever permanently emancipate themselves from the tyranny of the present unjust system of society. CHESHIRE GROUP OF ANARCHIST-COMMUNISTS, Cheshire, England.

Things and Thoughts

In No. 122 of The Firebrand A. I. seems to assume that I state that by colonization absolute freedom can be secured. But by referring to the second paragraph of my article he will see that such is not the case. In the paragraph criticised I had in mind only a comparative degree of freedom, that is, freedom from domination by either political or wage bosses. The article itself was written to show the contrast between colonization and politics as measures of relief from economic slavery. So far as I am aware there is now no colony in

existence which can offer absolute freedom. This is partly owing to ulterior influences and partly to the failure of the colonists themselves (as a whole) to grasp the full meaning of freedom.

An ideal life or society is not impracticable even now. But there are obstructions, which prevent its realizations, just the same. The theory is practicable, but not the human instruments. Environments built by a sham civilization sometimes (and usually) impede an ideal movement. A community based upon liberty and justice for all, would, if started on an island out of the reach of "civilization" succeed in securing the highest of attainments—the utmost amount of human happiness. Wealth, as now generally understood, would probably be a stranger to such a community.

But colonies may enjoy all the freedom their members are capable of fully appreciating (aside from compulsory taxation by outside powers) and no more. As to "ostracism and majority rule," the former, when properly applied, will exist in an ideal society. It will, as a rule, be the only form of punishment, the only means of protecting the honorable from the invasions of the dishonorable. Majority rule is not freedom.

Now as to what constitutes the limit of practicability, let us suppose ten men conceive of a machine which when completed will thresh in a day all the wheat grown on 1,000 acres of land. Around them are thousands of idle men. To construct the machine would require thousands of days of labor, but no one will help them build it; even the starving idlers sneer at them. If there were no other way of threshing the wheat than by using this or a similar machine the ten men would be impracticable if they should sow that 1,000 acres of wheat. But the theory itself (or the ideal machine) would not be impracticable.

Let us suppose this machine to be a social one. It is absolutely necessary in order to winnow economic and social weeds and evil seeds from the grains of truth. There are but a few who know what is necessary to do in order to construct it; not enough to perform the work on a large scale. They would be foolish and impracticable to attempt it; they must first instruct a sufficient number of companions. But this does not debar them from going to work to construct a smaller machine that they can construct, and that, while not perfect, would be a vast improvement on any existing machine, and sowing 100 acres instead of 1,000. And while building this they can be explaining to others how a much better machine can be built when a sufficient number of people understand the details and will help work them out.

No, colonization at present cannot provide the ideal machine, but it can provide one much better than present popular intelligence is capable of perceiving the advantages of. But politics offers nothing except delusions for the many and soft snaps for the few.

PETROLEUM V. NASHY once wrote: "An empty barrel looks just as full as a full one, and may pass for a full one if you keep far enough away from the bung. The world is full of empty barrels." Yes, and the empty barrels give out the loudest sound when struck with a stick; these are the politicians; and some people mistake the sound for wisdom, but life is too short and their skulls too thick for them to learn any better.

SOME months ago, in a conversation with Eltweed Pomeroy, the direct legislation apostle, I called his attention to the fact that while direct legislation would be better than the present plan of legislation it would still be based upon the principle that "might makes right." He wanted me to see that it meant that "right makes might." But I couldn't see it that way. I asked him if the majority is not almost invariably in the wrong. He admitted this fact, but seemed to think the majority were capable of allowing the whole all the rights they could appreciate as a whole. I asked him what good that did a more intelligent minority, but to this he had cheek enough to reply that we must not expect too perfect a society; that we must be content to stay with the majority. And Pomeroy is an exceptionally intelligent politician; yet he has no idea of the meaning of freedom; or of justice.

The Chicago Journal, in an article on postal savings banks, says: "The people would have a large 'stake'

in the government. Anarchists would find it hard work to incite people to attack a bank in which their savings were." All true enough, but the journal is ambiguous; this is what it meant to say: "The depositors would be exploiters, and Anarchists would have a hard time to induce the footpads to give up their sandbags." That is much plainer and would be more readily understood, but the State Socialist element prefers to deal in fine phrases; they catch more gudgeons.

ZADNAK THE DREAMER.

To All Friends of Justice!

THE some time ago projected application to the Pennsylvania Board of Pardons in the case of Alexander Berkman for obtaining his pardon, or a reduction of the excessive long sentence (22 years), shall be submitted to the Board this autumn.

For this purpose a committee has been formed in Pittsburg, which is willing to promote and carry the case to a finish, with the aid of the friends from far and near, who are herewith requested to assist the committee morally and financially; morally by agitating in local and national organizations, inducing them to pass resolutions, favoring the liberation of Berkman, and financially by arranging festivities and collecting money for his benefit, in order to swell the fund necessary for conducting the case.

All interested in this case are requested to correspond with the secretary.

THE COMMITTEE.

For Finances:

Henry Bauer, 73 Springgarden Ave., Allegheny, Pa.
Harry Gordon, 39 Maria St., Pittsburg, Pa.

For Correspondence:

Carl Nold, 163 Washington Ave., Allegheny, Pa.

The Family a Bar to Liberty.

QUITE frequently while discussing the subject of economics, the questions were raised: Why does a man do so and so, or why are the people bent upon making money, no matter how? Why is it that a man will work and work until he drops dead? Why is the average workman particular not to lose a days work? The answer to all these and similar questions were invariably: "To provide for wife and children!" This is an excuse used by everybody no matter what his occupation. The banker, the lawyer, the minister, the wholesale and retail merchant, the clerk, the workman and the millionaire, even the gambler, the thief, the burglar, the highway robber and the politician are using the same excuse. Each and every one is preying upon the other for no other apparent reason than to provide for the family. Rothschild and Rockefeller are skinning other people's industriousness for no other reason than to provide for their respective families—disregarding everybody else's families!

And here, I think, is the kernel of the nut! Every family constitutes a legal conspiracy to subject, dominate, exploit and exterminate every other family according to the rules of those families who are in the best position to enforce their rules—the law. It is here the priest and politician find their own interest best served; maintaining this warfare between the family-communes, (each family is a commune) by maintaining the sacredness of the family, thereby precluding any movement for the freedom of the sexual slaves.

It is not born, but bred into every man and woman to regard the mating of the sexes for life as essential to their existence. Every child is told so—if it was told otherwise it would adhere to the other thought. Anyone that has given this subject the least attention will find by examination that when a child is brought up in the precepts, customs and moral beliefs of any particular school, like Buddhism, Islamism, Judaism, Roman or Greek Catholicism, Lutheranism or Calvinism it will adhere to it for life as a rule. Now then, is it not reasonable to expect that, if a child is brought up with precepts, customs and morality of the new Idealism it will adhere to it and propagate such Idealism? But the family is in the way of any rational reform; it is in the way of practical Communism among the people at large, while every family forms a Commune by itself, thereby causing strife among the families to the detriment of the whole race, for, whenever any one family helps along another family it falls a prey to those families who disregard the rights of the others. While every man is a varietist, excepting a very small percentage who are diseased in their cerebellum, the same as a big majority of the women,

both men and women maintain the system of exclusive private property in each other, excepting a small percentage of both sexes.

It has continually been deprecated that the solidarity of the working people is a myth. But how can it be expected that it should be otherwise when every workingman is obliged, by the nature of his circumstances, to snatch the morsel of bread away from his neighbor at the same bench, (unmarried men cannot be considered, for as soon as they find themselves left out, they turn tramps as they have no one to provide for but themselves and they can get that by begging.)

Every girl has been taught to love (?) the man that offers the best support for life. Of course the mother and wife insist upon being provided for, for has she not the care of household and children? This precludes any workingman turning the tables on his employer for he needs him. And as for his practicing Communism—joining a common household—why, his wife wont associate with other women, it will break up the household and the family, that wont do. She married him, and that for life! Poor woman, while the wife of a man she got so narrow minded that she cannot see more than the length of her nose. As for associating with other men! that will never do! What will the neighbors say?! BONDENDYKE.

Note and Comment.

In last weeks issue P. H., speaking of justice, says: "so if we are a community of just people we do not need any government." The fact is we do not need so much "just people" as clearminded people and proper conditions. Under our present system the best and most justice-loving people are liable and are often compelled—as a matter of self preservation—to be unjust because the condition is not essential to justice, but I am not afraid to associate with any man in a condition of social and economic freedom, as the incentive and opportunity to take advantage of my honesty and to control my actions would be wanting. A. I.

SOME of the English speaking comrades in New York have started the New York Debating Club. At present they are agitating among their personal friends and acquaintances, but expect to hold massmeetings in large halls, up and down, east and west, all over the city when cool weather comes. A meeting was held by them on Sunday, June 13th, in which the lynching at Urbana, Ohio, was discussed. The daily papers took notice of this meeting, showing that the club is attracting public attention. At present they meet every Sunday at 7:45 p. m., at 1524 Avenue A, near 80th Street.

We wish to call attention to our semi-annual report. It will be noticed that we have had to borrow \$55.00, leaving a deficit of \$48.05, which, however, is offset by necessary additions to our outfit. That we have had to live "economically" goes without saying when it is remembered that the food and clothing of the family, as well as the expense of taking the forms to and from the press, and the papers to the post office, has been paid for out of \$150.67. We have worked hard and incessantly to get out an eight paged paper, but we cannot bring out more than a four paged paper until we are out of debt. We can endure hardships but not debt.

GOVERNOR ROGERS of Washington has invited Debs to start his colonization scheme in the State of Washington, and it is now proposed to have Debs and Rogers arrested for high treason. It would be a good thing if the arrests were made, and it put to the test if a change in conditions is going to be allowed, or whether nothing can be done without the consent of the aristocracy. Debs' proposition is to work "under the forms of law," and if legal action is to be denied where will these reformers go? Only one door will then be open to them: defiance of law. If they are allowed to proceed legally; their experimentation will soon show them the folly of legislation, while if legal action is denied them, it must make revolutionists of them.

An illustration of what can be expected of the government, municipal, State or National, was the treatment accorded the unemployed that besaged the mayor's office, in Buffalo, N. Y. not long ago. Five thousand men marched to the City Hall and demanded of their servant, the mayor, that work be provided for them. They mentioned that they had been promised plenty of work if McKinley was elected, and now they

wanted it. They were, according to the Buffalo Times, a peaceful, long-suffering lot of people, with no intention of hurting any body, but while they were waiting for the mayor's reply a large force of policemen, with their deadly weapons, were massed against them. They asked for work: they got driven away by the police.

I wish to call the attention of all comrades who are dissatisfied with their present arrangements to the fund for the rescue of the Duggan farm. Comrade Austin proposed that a provisional subscription list be opened, and as Comrades Vose and Meserve desire the same thing, we this week open it. The provision is this: The money is not to be paid until enough has been subscribed to either redeem the place, or stay the foreclosure. If the farm is redeemed, and a number of the comrades take possession, we will move down into the heart of the city and send our team, wagon, cow and chickens onto the farm for the use of the comrades. It would be pioneering for a few years, on the place, but a judicious use of muscle and judgement would soon make a very pleasant home. Not only that, it could be made to materially help the practical side of the propaganda, and contribute to the education in favor of liberty that is now so laboriously being pushed along. H. A.

Literature.

NEUES LEBEN (new life) is a new weekly Anarchist journal published in Berlin. Price, in the United States, \$1.80 per year. Address Grenadier-Strasse, 26, parterre, Berlin C. Germany.

VRJHEID (freedom) is the title of new 4 paged Anarchist monthly printed in the Flamish language, at 1 Lange Shipstraat, Mechelen, Belgium, that has reached our table. Price 50c. per year.

COLUMBIA WEeping To-day, a poem, is a number of the Interest-Tax Series of pamphlets, by John F. Wetzel, 414 Ellis St., San Francisco, Cal. It also contains another poem entitled the Gold God. The object of these pamphlets is to create a sentiment in favor of the loaning of money by the nation, to the state, the state to the county and the county to the municipalities. Price 10c.

THE CHICAGO MARTYRS: their speeches in court, with a preface and extract of record prepared for the Supreme Court of Illinois, to which is added the reasons for pardoning Fielden, Neebe and Shwab, by John P. Altgeld, a new pamphlet of 152 closely printed pages 6x9 1/2 inches, is now brought out by the Glasgow Anarchist-Communist Group, 105, London St., Glasgow, Scotland, at the remarkably low price of fifteen cents per single copy. This is truly a remarkably low price for a book containing so much matter, and is a great addition to the Anarchist literature, as the demand for such a book has been strong, while the supply has been void. Order of The Firebrand.

Various Voices.

Anton Niedermeier, Trenton, N. J.—Friends and Comrades, there are many, very many "papers" in the United States, but there are but very few which are of any value to the working classes and which deserve to be read. Dear "Lucifer" and your own growing "Brand" are among those very few really readable papers. I am in sympathy with all you say of freedom, for I feel more and more that mankind can reach the goal of true happiness by and through unconditional freedom. Man's foolish attempts to, abrogate, shackle or circumvent natural laws, has brought upon him all the miseries and woes under which he suffers to day. Noble champions in a just cause, to face the odium and stigma of a blind populace by fighting in its behalf, by espousing its cause. I often wish I were better able to aid you in your struggle, and I now feel some what guilty for not having sent you my little mite sooner. But you yourselves know how many ways there are for that commodity, called legal tender, to escape, and how our so-called medium of exchange in reality is but a medium of oppression, a medium of extortion rather than equitable exchange. Please find inclosed fifty cents in stamps; it is but a trifle, yet still better than nothing. You Comrades of The Firebrand have my best wishes and in thought I grasp your hands hoping you may ever feel you are doing a grand, a noble work for mankind, the majority of whom in their bigotry and superstition hate and despise you.

L. Robotnik, Philadelphia, Pa.—I think that comrades of various cities will be interested about the Anarchist movement in the city of "brotherly love." There was a standstill for a time, not because conditions were becoming better, on the contrary, exploitation is going on as ever, but some of our "kid gloved Anarchists" began to become philosophers and considered the working class unworthy, or rather unable to comprehend their teachings, but thanks to the energy of comrades Janovsky and Emma Goldman, we began to do good work among the laboring class and our propaganda is crowned with success. We are now able to pay rent, (though it is not our good will to pay) for a reading room, and we intend in the near future to issue an anarchistic paper in the Yeshid language. We have a fund of about two hundred dollars, and we appeal to all comrades who are willing to give us a helping hand, to help us morally and financially. The sentiments of various cities are in favor of our undertaking, and we hope that we will be able to issue our paper (weekly) about the 1st of August, if comrades from other cities will give us a helping hand. All comrades desiring to know details of our weekly paper undertaking should correspond with comrade Robert Wilson, 916 South 9th St., Philadelphia, Pa.

Sunday May the 23d we had a good massmeeting, and the hall was filled with people anxious to hear something about Anarchism. Miss Emma Goldman was introduced to the audience by Comrade Walpun, and she was loudly applauded. Her lecture, about "The Women in the Present and Future," was an excellent one, and it even made a good impression on the brains of the blue coated "Gentlemen," who were present at the meeting in a good number.

Clippings and Comments.

We still survive, but if some persons should have the attack made on them that was recently made on us by a local "reformer" in Georgetown, Texas, I fear they would have succumbed, or have gone wild with rage. Comrade Kelly objected very vigorously because someone vaguely intimated that he had misappropriated a dollar, or that we had taken it and not sent the paper, but what does he think of this reference to The Firebrand:

"The doctrines advocated by this sheet would cause a blush of shame to suffuse the cheeks of the very hosts of hell. Its purposes are the destruction of civilization, the assassination of virtue, the destruction of the sacred precincts of home and family; the crucifixion of motherhood upon the infamous altar of lust and vice. It openly advocates the murder of children unborn. It seeks to make brutes of men, and beasts of women. It would destroy every noble sentiment of the human heart, and in their stead implant the doctrine of passion, of lust, of vice, and hate, and does all this in the name of liberty. Its principles are too foul, too infamous and too damnable to dwell upon."

The Letter-Box.

J. S. F., Philadelphia, Pa.—"Anarchist Morality" is sent, but "Anarchism: Its Philosophy and Ideal" we have not on hand at present and will be sent you as soon as we receive the pamphlet. You are right: all new ideas have been persecuted and ridiculed, but finally accepted as a fact; so will it be with the teachings of Anarchism.

O. F., San Jose, Calif.—Comrade Gort was arrested, but he was set free soon. We read in one of our exchanges that he intends to go to Brazil and Argentine on a propaganda tour. The address of J. A. Andrews is 628 George St, Sydney, NSW, Australia. The story "The Triumph of Freedom" will be published from the beginning as soon as we able to issue eight pages again.

Propaganda Fund.

A. McDonald, \$2.00 N. Notkins for P. O. box rent, \$1.50. Boegner, Hurwitz, each \$1.00. Markert, Taylor, Goodman, Notkin, Nussbeck, Morrison, Slotkin, Halligan, Spangler, Leonhardt, Frenzel, v. Olson, Feldman, each 50c. Hoffman, Lovridge, each 30c. Uffner, Brown, Sidelinger, Bleiweis, Prickett, Vistas, Fagan, Sacramento, each 25c. Bruelheide, 20c. Tannen, 15c.

Wellenbroök's Relief Fund.

Previously acknowledged, \$ 16.20.
Mollock, E. Goldman, each 50c. 1.00.
Trop, 25; Fagan, 15; Sacramento, 13; Viroqua, 5c. 58.
Expenses:-
Previously stated (See No. 20) \$ 31.70
One week and four days hospital bill. 6.60 38.50
Deficit \$20.52.

SUBSCRIPTIONS FOR REDEEMING THE DUGGAN FARM.

O. B. Vose \$ 100.00
Gertrude Meserve 100.00
When the farm is redeemed Comrade Duggan will give a deed to the farm to the redeemers.

The number printed or written on the wrapper of your paper shows that your subscription has been paid up to that number.

A Chicago Movement.

For us who have dispensed with the employment of politics as a means of propaganda there often arises the question, can the masses be reached by us at all and how? A bit of propaganda of recent date will shed some light on this question.

Upon the arrival in this city of comrade N. M. Kelly several of us discussed the Spanish atrocities, and the utter calm and indifference with which these latter day flowers of governmentalism have been received by the radicals of this country. Simultaneously news reached us from Philadelphia of a propaganda taken up on the same matter by the comrades there, who succeeded in publishing quite a decent pamphlet explaining and pointing out the most salient points in the tragedies enacted in Spain.

We conferred with several of the educational societies here and as a result a new body, The Humanitarian League, saw the light of day. A call for volunteers was issued and met with a ready response from those who have still something of the human about them. A plan of work has been agreed upon, and having constituted ourselves into a bunch of crusaders we began to visit the trades unions and other reform bodies in this city, inviting them to join us in protest against the torture of political prisoners by the Spanish government. The field we met on was a broad one; that of the condemnation of the practice of torture of man by man.

For over two weeks, night after night, we called upon the organizations and have in that way reached about fifty of them, including the general bodies of Chicago, receiving a hearty welcome, as well as a moral and practical financial support. Our spokesman reached the ears of several thousand workmen who would otherwise never have heard of this affair. The effort culminated in a mass meeting which took place on Sunday, June 13, in Skandia Hall, all the trades unions participating in it.

We have received the attention of some of the newspapers. We have also succeeded in distributing 3,000 pamphlets of those published in Philadelphia. All the expenses attached to the meeting and purchase of pamphlets, etc. have been fully covered and a small surplus is left which will be used for further propaganda along the same line. It can thus be plainly seen there is always something to be done, and also a way to do it, at least half successfully. A little tact and a good deal of hard work are the necessary components. And these we may expect from half way intelligent and sincere comrades.

I feel it incumbent upon me before closing this correspondence to point out an evil which makes itself much felt, and in a way rather injurious to the securing of respect towards our principles and doctrine, owing to the abuse of the term Anarchist. There are quite a number of individuals in this city who are dubbing themselves Anarchists all the year through, but it suffices for the election breeze to begin making itself felt and all "their" Anarchism is carried away like smoke. What an impression such kind of consistency or rather utter absence of the latter makes upon the lookers-on is easily imagined. Such half-men certainly discredit our ideas, but since we have no organization or author-

itative body with excommunication power etc. we must wait for the time when people become enlightened enough to separate principles and doctrine from persons, and will learn to judge the individual according to this action without unnecessarily allowing the weakness of a given individual to overcloud an ill-digested principle. A. S.

"The Brigands of West Ham."

A leaflet with the above heading is being distributed in London, containing a correspondence between our comrade E. Leggatt,—the greatest propagandist in deeds known at the present time—and the police of London. The letters speak for themselves:

COPY OF LETTER FROM INLAND REVENUE. Supervisor of Inland Revenue, 69 The Grove, Stratford.

To Edward Leggatt, 23 Eve Road, West Ham, E.

Sir,—Not having appeared in answer to a summons for keeping a dog without a license, the magistrate in your absence imposed a mitigated penalty of 7 shillings and 6 pence and 8s. 6d. costs, altogether 16s., which you are required to pay to the magistrates' clerk at West Ham Police Court to avoid FURTHER ACTION to recover that amount.

Yours faithfully R. B. MALLINSON, Supt.

[N. B.—This is the last letter, last year. The total fine was eventually £1 10s.]

REPLY.

23 Eve Road, West Ham, E. To the Chief Brigand or Legalized Black-mailer.

Sir,—In answer to your letter re Dog Licence offence, my answer is summed up in the following facts:

1st. I have a Dog Licence—paid for by a friend, as I should never pay for one myself.

2nd. I am an Anarchist and a worker, and refuse to recognize the right of a section of PARASITES, called GOVERNMENT OFFICIALS, composed mainly of the refuse of Ireland, to levy taxes on me because I happen to keep a dog.

It appears to me that one province in Ireland is a breeding-ground for COPPERS' MARKS, police spies, detectives and priests (mental chloroformers), with a few Inland Revenue and Custom House officers (brigands) thrown in.

I recognize no law but natural law, and refuse to obey the dictates of the modern Solomons, called M. P.'s, J. P.'s, and legal luminaries called magistrates, who receive from £1,000 to £1,800 per annum for sitting about five hours a day, three days a week, administering INJUSTICE. The average workman is taxed quite enough to keep the Royal Parasites and the rest of the lazy vermin of "Society," without being robbed again because they keep a dog. I have a wife and three children to keep somehow, and have done no work for three weeks, though I have walked 144 miles to get it but failed.

The government can always find some dirty dog or spy, like Patrick Shea, to do their dirty work with the bribe of a pension; and, as usual, those who do that work get the least pay; and the lookers-on, viz. the superintendents, inspectors, surveyors, etc., get the most. I care nothing about your "further action" in the matter; you can put this letter in the Customs Tariff, or Blue Book, or on the table of the House of Commons or the Bench Nupkins at West Ham Police Court, or before any retired soap-blower or baker, or any successful exploiter of the workers who happens to be labeled "J. P." I shall refuse to pay any fine. I have no goods; and the governmental bandits can do their worst and be DAMNED!

Long live Anarchy! and to Hell with the Law—upheld by Force,—and the Government by Fraud and Superstition, the Bible and the Priest!

EDWARD LEGGATT.

"Do what thy Manhood bids thee do, From none but self seek for applause. He noblest lives, and noblest dies. Who makes and keeps his self made laws." —Swinnburne.

To the Legalized Brigands' Cave, oth-



MANGLES

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WHEN ANSWERING THE ABOVE ADVERTISEMENT PLEASE MENTION THE FIREBRAND.

erwise the Inland Revenue Office, 69 The Grove, Stratford, E.

From a private letter we learn that Comrade Leggatt expects to be arrested for not paying the fine. In this free and "glorious" country of ours he would be charged with "contempt of police authority" and "high treason." A. I.

Echoes from Foreign Countries.

FRANCE. Degalves and Janvian, two zealous Anarchists, have started a movement in Paris favoring the establishment of schools in which the children will be taught from an Anarchist standpoint. This is a very good idea and ought to be taken into consideration and carried out wherever practicable.

The great daily papers in Paris have unearthed a very touching story about the kindness and generosity of their figurehead—the President of the republic. According to the tale of the "well-meaning" papers, years ago Mr. Felix Faure fell into the river Elbe, while traveling in Germany, and was saved by a boatman by name Diedrich Brandt, whom the President keeps in remembrance by sending him every year a valuable present as a token of the rescuer's "devotion to humanity." This year, on the occasion of Mr. Brandt's silver wedding, the President sent him a very valuable gift in proof of the high esteem in which he holds him. The papers did not fail to show that their figurehead is a model man and fully qualified to be the chief of the nation, but as they were a little too excessive in their praise of his goodness, kindness and generosity, etc., an enterprising reporter was curious to see the savor of the President and to investigate the matter.

Mr. Brandt remembered very well that he had saved three "gentlemen" who had been in a very characteristic condition of gayety, committing all kind of extravagances on a boat which they finally upset. But he did not know that one of them was the present President of the French republic and he had never received anything from those three men since he had pulled them out of the river.

The President of France seems to be as much in need of popularity as our Mr. McKinley, if he has to be boomed by such means.

ITALY. Since King Humbert was attacked, the police have been perquisitioning the houses, stealing literature and other articles of value belonging to the Anarchists. At Ancona they arrested several active comrades who were issuing the "Agitazioni," a weekly Anarchist-Communist paper. The government is making all the difficulties possible against the publication of periodicals, and men are arrested right and left, just like in Spain, and we need not be surprised if we should hear of some violence from the down trodden people.

GREECE. Comrade Mangamareas is out of prison and tells us that in Athens and Ahaia about 2000 farmers violently entered the offices of the superintendents of royal lands and broke up and burned everything they found. According to the tell of a farmer, the law books,

records and maps made a good bonfire, but stunk terribly.

PORTUGAL. After the fall of the rotten autocratic government, which was the author of the laws against Anarchists, the "regenerating" government arose. The first was cruel, the second is humbugging, and both of them mock the miseries of the laboring people. The new liberal government promised much, but accomplished nothing, just like every other government. A. KLEMENCIC.

Semi-Annual Report.

Cash on hand January 1, 1897.....	\$	40.20
Received subscriptions and donations.....	465.57	
C. Puetzner donated toward a job press.....	50.00	
Borrowed.....	50.00	
	Total	\$ 610.87

Expenses:	
Paper and Printing.....	\$ 238.00
Postage.....	18.00
Office rent.....	39.45
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Mailing type.....	13.50
Imposing stone.....	6.00
Stationary.....	3.65
Wrapping paper.....	1.90
Paid Commission to Agents.....	2.60
Light and fuel.....	4.60
Deposit in the Postoffice.....	2.00
Postoffice box rent.....	2.50
Paid on account of press.....	60.00
For our own use.....	150.67
Cash on hand.....	6.95
	610.87

International Turn-Verlein meets at 1524 Ave. A, New York City.

The New Generators, 605 South Third St., Philadelphia Pa., open every evening.

The German Group, Chicago, Ill. meets every Friday, 8 o'clock P. M., at 535 Biss Island Ave.

Anarchist Headquarters in San Francisco 1232 1/2 Folsom St. Open every evening from 7 till 10 P. M.

The Independent Educational Club meets every Sunday evening, at 7: 30 p. m. at 1927 E St., Tacoma, Wash.

The Peoples Union, a free discussion club, meets every Sunday evening at 935 Westminster St., Providence, R. I.

International Group Free Initiative meetings at 144 West 23th St., New York, on Thursdays and Saturdays at 8:30 p. m.

The New York Debating Club meets at 1524 Avenue A near 80th St., every Sunday at 8 P. M. All comrades welcome.

New York Debating Club meets and delivers lectures every Sunday 7:45 o'clock at 1524 Avenue A, near 80th. Free discussion.

Armstrongs Autonomist, an independent and aggressive journal of liberty. Published monthly at Houston, Texas. Send for free sample copies.

Radical Literature of all kinds, including English periodicals, can be found at the news stand of comrade I Rudash, Cor. Essex & Division Streets, New York City.

Pamphlets in English, Hebrew and German languages can be had by out of town stand-keepers and comrades, by addressing A. Levin, 840 Cherry St., New York City.

The New Era, an advocate of the principles of Anarchy, or absolute freedom of the individual in all things. A four page monthly, 10 cents per year. Address: Lake Bay, Wash.

Group New Generation meets every Saturday at 56 Orchard St., New York City. Lecture at 8 o'clock p. m. pamphlets in English, Hebrew and German languages can be had at the meeting.

The Group Proletariat meets and delivers lectures every Friday night at 8 o'clock in the New Prospect Hall, 45 Orchard St., New York. Pamphlets in English, German and Hebrew languages can be had at the meetings.

The San Francisco Anarchist Club. Headquarters at 1232 1/2 Folsom St. will hold regular weekly agitation meetings every Saturday evening at 8 o'clock in the Universa Hall, 812 Pacific St. Free Discussion.

Progressive Thought and Dawn of Equity, of Olathe, Kan., is the oldest organ of the Labor Exchange movement. It is full of L. E. news and original articles, gives progressive ideas, co-operative facts and advocates the correct way out of hard times. Send for sample copy.

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