



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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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.

Trade Distinctions.

An artisan remarked to me a few days ago that he would not associate with a laborer; would not allow him in his house. Why? Because of the different way in which he earned his living. This is an example of the way some men have of viewing life, and their fellowmen.

For ages the artisan has been taught to look down upon the mechanic and the mechanic upon the laborer. The laborer in turn looks down upon the unfortunate who happens to be out of work, and takes a secret pleasure in seeing the mechanic who formerly sneered at him hunting for work and complaining because he can't find it. Of course the professional man looks down upon the whole batch "below" him, either with supine indifference, or with contempt.

Folly is the name of trade distinctions. The man who pulls the throttle of the locomotive is no more essential to the running of the train than is the fireman who keeps up the steam pressure. The engineer may possess more knowledge concerning the mechanism and operation of the engine, but if the fire goes out all his knowledge is of no avail. The fireman looks down on the coal heaver, but his ability to keep up the necessary steam pressure depends upon the sure supply of coal, and so the man with a blackened and grimy face thus becomes of equal importance with the engineer and fireman. Then the coal heaver looks down on the section hand, as does the entire train crew, but without the faithful services of the trackmen no train could long run over any track that has ever been built, and so the trackman is raised in importance to an equality with all those who look down upon him from what they consider higher stations.

In the building trades we find the same folly. The bricklayer considers himself the better of the hod carrier, while the hod carrier looks upon his job as superior to that of the mortar mixer. In all trades we find the same foolish distinctions existing, and that the old style trades unionism tended to increase these distinctions in the minds of the workers, and to perpetuate an aristocracy of trades. The man who is skilled in some branch of industry is considered better than one who is unskilled, or whose skill is confined to some other occupation. The man earning \$4.00 per day feels himself above the one who only earns \$1.50, or even \$2.50, per day. So all through society as now organized we find an elaborate and foolish lot of trade distinctions, tending to disunite and keep the workingmen apart.

All this elaborate foolishness would be amusing were it not so serious in its consequences. The

consequences of this way of looking upon each other, by the workingmen, is serious because of the disastrous consequences resulting therefrom. Let us look at them for a minute.

It is well known that the workingmen have the power to gain any point, or to control all matters connected with them and their occupations if they would but "hang together." Now how does it stand today? Do the workingmen control their own affairs? On the contrary they are the constant prey of a swarm of parasites, and are glad to have the opportunity to obey the command of a boss, to accept most any terms from an employer. Their wives take in washing, work in a factory or do house work for some person who is better fixed, while their children grow up unkempt and dirty. Why? Because they are not united in demanding better conditions. And why are they not united? Because in their minds they recognize a distinction, a superiority and inferiority of trades, of occupations. Members of the various trades can be heard kicking on every street corner; they rant and swear at the hard times or at oppression, but they continue to uphold this very oppression and to support the conditions of which they complain, by the foolishness of trade distinctions. They continue to drive other toilers away from them by erecting cobweb barriers of prejudice between them, and they perpetuate a system that steals all the sweetness out of life and substitutes gall and quinine in its stead. The education they have received from the plutocratic press, the pulpit and their trade journals has blinded them to their own best interest, and encouraged rivalry and contention where only co-operation and fraternity should exist.

How long, oh how long will the workingmen allow this folly of trade distinctions to stand between them and freedom? How can one trade be any better or nobler than another? Usefulness should be the test of worthiness, and any occupation that is necessary or useful is in the very nature of things as noble as all others. Why should I consider myself above the man who dug the cellar of a house simply because I finished it? Is the finishing touch of the painter any more important than the work of excavation? All kinds of work that contributes to the raising of food, erection of buildings, production of clothing or furniture, or the transportation of merchandise are of equal importance, and those engaged in everyone of these occupations is of equal importance, and the quicker those who hold to the ideas of industrial aristocracy find it out the better for all.

Year by year the employers encroach more and more upon the liberties and sustenance of the employed. Year by year the farmer finds himself more in the toils of the speculator. Now and again someone with vigor sees these things, and realizing the horror of it all rises to protest, and shouts, "these things are disastrous, why don't you end them!" He is met with the assurance "you can't get the workingmen to hang together." He paints in bright colors the possibilities before the workers if they will but unite and act, but when he

applies to a mechanic he is met with a sneer at the "common laborers." If he appeals to the artisans they refer to the mechanics as their inferiors and refuse to unite with them, and so he finds that, all powerful as the workingmen are, when ununited, they remain powerless and an easy prey to the rapacity of greedy sharks and philanthropic employers, because they recognize trade distinctions, and look upon one trade as "higher" than another.

Workingmen, throw aside this foolishness! Recognize the equality of all workingmen and the grand possibilities before you when you stand together and unitedly work for any given end; when, animated by a common purpose, you can take each other by the hand and feel that your cause is one, your objects the same, and push forward the work of reclaiming the world for the toilers, and of redeeming your birthright.

You are slaves of a cold and merciless class of blood-sucking parasites who delight in seeing you quarrel amongst yourselves, for they know full well that so long as you are disunited and at enmity with each other they are safe. Your children are growing up with unequal advantages. Before them stretches an abyss of blackness. A region of shades and sorrows which they must enter as they grow older, and you, by your foolish adherence to a fallacy, to a silly sentimental notion, are preventing the illumination of your children's future with the light of fraternity and hope of a common good.

Be not deceived by the wily politician, or misled by the sophistry of "political economists," or the cant and deception of a hypocritical priestcraft. The world is yours if you will but take possession. There is nothing too good for the workers. There is no good reason why they should not enjoy every luxury, every comfort which they may desire, but they cannot expect to do anything of the kind until they have thrown their trade distinctions to the winds, recognized the solidarity of the race and, joining forces one with another, regardless of all distinctions on account of occupations, races, nationalities or color of eyes or hair, proceed to realize all these grand possibilities by putting in practice a system of production and distribution that will secure to each and every one the fullest, freest life possible to his or her organism.

HENRY ADDIS.

A MAN has just as good a right to own his fellow man and buy and sell human beings as he has to own the land that human beings live on and compel them to pay rent for its use.—Individual, Brookings, S. D.

EMERSON saw, clearly, the injustice of all governments when he said: "This is the history of governments. One man does something which is to bind another. A man that cannot possibly be acquainted with me taxes me; looking from afar at me ordains that a part of my labor shall go to this or that whimsical end, not as I but as he happens to fancy. Behold; the consequences. Of all debts men are least willing to pay the taxes. What a satire this is on government!"

Marriage.

How much sorrow, misery, humiliation; how many tears and curses; what agony and suffering has this word brought to humanity. From its very birth, up to our present day, man and women grown under the iron yoke of our marriage institution, and there seems to be no relief, no way out of it.

At all times, and in all ages, have the suppressed-striven to break the chains of mental and physical slavery. After thousands of noble lives have been sacrificed at the stake and on the gallows, and others have perished in prisons, or at the merciless hands of inquisitions, have the ideas of those brave heroes been accomplished. Thus have religious dogmas, feudalism and black slavery been abolished, and new ideas, more progressive, broader and clearer, have come to the front, and again we see poor down-trodden humanity fighting for its rights and independence. But the crudest, most tyrannical of all institutions—marriage, stands firm as ever, and woe unto those who dare to even doubt its sacredness. Its mere discussion is enough to infuriate not only Christians and conservatives alone, but even Liberals, Freethinkers, and Radicals. What is it that causes all these people to uphold marriage? What makes them cling to this prejudice? (for it is nothing else but prejudice). It is because marriage relations, are the foundation of private property, ergo, the foundation of our cruel and inhuman system. With wealth and superfluity on one side, and idleness, exploitation, poverty, starvation, and crime on the other, hence to abolish marriage, means to abolish everything above mentioned. Some progressive people are trying to reform and better our marriage laws. They no longer permit the church to interfere in their matrimonial relations, others even go further, they marry free, that is without the consent of the law, but, nevertheless, this form of marriage is just as binding, just as "sacred", as the old form, because it is not the form or the kind of marriage relation we have, but the thing, the thing itself that is objectionable, hurtful and degrading. It always gives the man the right and power over his wife, not only over her body, but also over her actions, her wishes; in fact, over her whole life. And how can it be otherwise?

Behind the relations of any individual man and woman to each other, stands the historical age evolved relations between the two sexes in general, which have led up to the difference in the position and privileges of the two sexes to day.

Two young people come together, but their relation is largely determined by causes over which they have no control. They know little of each other, society has kept both sexes apart, the boy and the girl have been brought up along different lines. Like Olive Schreiner says in her Story of an African Farm "The boy has been taught to be, the girl to seem." Exactly; the boy is taught to be intelligent, bright, clever, strong, athletic, independent and selfreliant; to develop his natural faculties, to follow his passions and desires. The girl has been taught to dress, to stand before the looking glass and admire herself, to control her emotions, her passions, her wishes, to hide her mental defects and to combine what little intelligence and ability she has on one point, and that is, the quickest and best way to angle a husband, to get profitably married. And so it has come that the two sexes hardly understand each others nature, that their mental interest and occupations are different. Public opinion separates their rights and duties, their honor and dishonor very strictly from each other. The subject of sex is a sealed book to the girl, because she has been given to understand that it is impure, immoral and indecent to even mention the sex question. To the boy it is a book whose pages have brought him disease and secret vice, and in some cases ruin and death.

Among the rich class it has long been out of fashion to fall in love. Men of society marry, after a life of debauchery and lust, to build up their ruined constitution. Others again have lost their capital, in gambling sports or business speculation, and decide that an heiress would be just the thing they need, knowing well, that the marriage tie will in no way hinder them from squandering the income of their wealthy bride. The rich girl having been brought to be practical and sensible, and having been accustomed to live, breathe, eat, smile, walk and dress only according to fashion, holds out her millions to some title, or to a man with a good social standing. She has one consolation, and that is, that society allows more freedom of action to a married woman and should she be disappointed inmar-

riage she will be in a position to gratify her wishes otherwise. We know, the walls of boudoirs and salons are deaf and dumb, and a little pleasure within these walls is no crime.

With the men and women among the working-class, marriage is quite a different thing. Love is not so rare as among the upper class, and very often helps both to endure disappointments and sorrows in life, but even here the majority of marriages, last only for a short while, to be swallowed up in the monotony of the every day life and the struggle for existence.

Here also, the workingman marries because he grows tired of a boardinghouse life, and out of a desire to build a home of his own, where he will find his comfort. His main object, therefore, is to find a girl that will make a good cook and housekeeper; one that will look out only for his happiness, for his pleasures; one that will look up to him as her lord, her master, her defender, her supporter; the only ideal worth while living for. Another man hopes that the girl he'll marry will be able to work and help to put away a few cents for rainy days, but after a few months of so called happiness he awakens to the bitter reality that his wife is soon to become a mother, that she can not work, that the expences grow bigger, and that while he before managed to get along with the small earning allowed him by his "kind" master, this earning is not sufficient to support a family.

The girl who has spent her childhood, and part of her womanhood, in the factory, feels her strength leaving her and pictures to herself the dreadful condition of ever having to remain a shopgirl, never certain of her work, she is, therefore, compelled to lookout for a man, a good husband, which means one who can support her, and give her a good home. Both, the man and the girl, marry for the same purpose, with the only exception that the man is not expected to give up his individuality, his name, his independence, whereas, the girl has to sell herself, body and soul, for the pleasure of being someone's wife; hence they do not stand on equal terms, and where there is no equality there can be no harmony. The consequence is that shortly after the first few months, or to make all allowance possible, after the first year, both come to the conclusion that marriage is a failure.

As their conditions grow worse and worse, and with the increase of children the woman grows despondent, miserable, dissatisfied and weak. Her beauty soon leaves her, and from hard work, sleepless nights, worry about the little ones and disagreement and quarrels with her husband, she soon becomes a physical wreck and curses the moment that made her a poor man's wife. Such a dreary, miserable life is certainly not inclined to maintain love or respect for each other. The man can at least forget his misery in the company of a few friends; he can absorb himself in politics, or he can drown his misfortune in a glass of beer. The woman is chained to the house by a thousand duties; she cannot, like her husband, enjoy some recreation because she either has no means for it, or she is refused the same rights as her husband, by public opinion. She has to carry the cross with her until death, because our marriage laws know of no mercy, unless she wishes to lay bare her married life before the critical eye of Mrs. Grundy, and even then she can only break the chains which tie her to the man she hates if she takes all the blame on her own shoulders, and if she has energy enough to stand before the world disgraced for the rest of her life. How many have the courage to do that? Very few. Only now and then it comes like a flash of lightning that some woman, like the Princess De Chimay, has had pluck enough to break the conventional barriers and follow her heart's desire. But this exception is a wealthy woman, dependent upon no one. The poor woman has to consider her little ones; she is less fortunate than her rich sister, and yet the woman who remains in bondage is called respectable: never mind if her whole life is a long chain of lies, deceit and treachery, she yet dares to look down with disgust upon her sisters who have been forced by society to sell their charms and affections on the street. No matter how poor, how miserable a married woman may be, she will yet think herself above the other, whom she calls a prostitute, who is an outcast, hated and despised by everyone, even those who do not hesitate to buy her embrace, look upon the poor wretch as a necessary evil, and some goody goody people even suggest to confine this evil to one district in New York, in order to "purify" all other districts of the city. What a farce! The reformers might as well demand that all the married inhabitants of New York be driven

out because they certainly do not stand morally higher than the street woman. The sole difference between her and the married woman is, that the one has sold herself into chattel slavery during life, for a home or a title, and the other one sells herself for the length of time she desires; she has the right to choose the man she bestows her affections upon, whereas the married woman has no right whatsoever; she must submit to the embrace of her lord, no matter how loathsome this embrace may be to her, she must obey his commands; she has to bear him children, even at the cost of her own strength and health; in a word, she prostitutes herself every hour, every day of her life. I can find no other name for the horrid, humiliating and degrading condition of my married sisters than prostitution of the worst kind, with the only exception that the one is legal, the other illegal.

I cannot deal with the few exceptional cases of marriage which are based on love, esteem and respect; these exceptions only verify the rule. But whether legal or illegal, prostitution in any form is unnatural, hurtful and despicable, and I know only too well that the conditions cannot be changed until this infernal system is abolished, but I also know that it is not only the economic dependence of women which has caused her enslavement, but also her ignorance and prejudice, and I also know that many of my sisters could be made free even now, were it not for our marriage institutions which keep them in ignorance, stupidity and prejudice. I therefore consider it my greatest duty to denounce marriage, not only the old form, but the so-called modern marriage, the idea of taking a wife and housekeeper, the idea of private possession of one sex by the other. I demand the independence of woman; her right to support herself; to live for herself; to love whomever she pleases, or as many as she pleases. I demand freedom for both sexes, freedom of action, freedom in love and freedom in motherhood.

Do not tell me that all this can only be accomplished under Anarchy; this is entirely wrong. If we want to accomplish Anarchy, we must first have free women at least, those woman who are economically just as independent as their brothers are, and unless we have free women, we cannot have free mothers, and if mothers are not free, we cannot expect the young generation to assist us in the accomplishment of our aim, that is the establishment of an Anarchist society.

To you Freethinkers and Liberals who have abolished one God and created many whom you worship; you Radicals and Socialists, who still send your children to Sunday school, and all those who make concessions to the moral standard of to day; to all of you I say that it is your lack of courage which makes you cling to and uphold marriage, and while you admit its absurdity in theory, you have not the energy to defy public opinion, and to live your own life practically. You prate of equality of the sexes in a future Society, but you think it a necessary evil that the woman should suffer at present. You say women are inferior and weaker, and instead of assisting them to grow stronger you help to keep them in a degraded position. You demand exclusiveness for us, but you love variety and enjoy it wherever you can get a chance.

Marriage, the curse of so many centuries, the cause of jealousy, suicide and crime, must be abolished if we wish the young generation to grow to healthy, strong and free men and women.

E. GOLDMAN.

New York, July, '97.

Note and Comment.

COMRADES Pope, Meserve, the Little Anarchist and myself celebrated the fourth of July by picking and putting up twenty-five quarts of wild blackberries. Who spent the "glorious fourth" more pleasantly or profitably?

* * *

THE philosophy of the Statists would, if carried to its logical ultimate, claim the wild blackberries as the property of the community, and the "masters"—land committee I presume—would tell the people when they might pick them, and how to dispose of them when picked. Would not that be nice?!

* * *

It may seem ridiculous to talk of the State claiming the control of wild blackberry picking, but it is a logical ultimate of the claim of the State to the ownership of the land, for if the State owned the land it would surely own all that is produced spontaneously thereon. If it owned the timber that grows on the land then it would own the blackberries, and have as much right to control the picking of wild blackberries as the cutting of timber.

No finer fruit for winter use grows than wild blackberries, and the comrades who redeem the Duggan farm can, by allowing them to grow in the fence row, have enough for themselves, and for the comrades in the city, and lots to sell. Nice fresh ones bring from 50c to 75c per gallon on the Portland market, and the demand always exceeds the supply.

COMRADE Elizabeth Breese, of Talent, Or., donated a crate of raspberries, and comrade P. Asp, of Russellville, Or., donated a crate of raspberries and currants, to The Firebrand for which we extend our hearty thanks.

"UNIVERSAL Mental Liberty" is painted over the door of the Secularists Hall, and school house, in Silvertown, Or., but their conception of liberty is simply opposition to the bible. No one can become a lecturer or teacher for the Oregon Secular Union if he or she uses tobacco or liquor, or believes in immortality or free love, or anything that tends to endanger the family or the State. Oh, Liberty, how is thy name abused!

A FEW weeks ago we offered to print a list of names and addresses of those of our readers who wished radical correspondents. We have not yet had enough responses at one time to make a tabulated list worth while, but will do so when a sufficient number of names come in. F. W. Doyle, Ocosta, Wash., sends in his name, and would be glad to hear from any of our readers, especially of the opposite sex—the sisters.

OUR circulation is rapidly increasing,—more rapidly than our income—and it is quite essential that we should get out an eight paged paper every week. We cannot do this, however, until our income increases. Can't the comrades arrange picnics or excursions that will bring in a few dollars? An eight paged paper attracts much more attention than a four paged one, and is, for that reason, much more effective as a means of propaganda.

It is the slack season for indoor meetings and entertainments, but in many places picnics and agitation meetings can be arranged in groves and parks, and all such opportunities may well be taken advantage of. Suffering is not so intense in the summer as in the winter, it is true, but the ability to think is as great in the average person, and it is just as necessary to get people to think one time as another. Keep the agitation going by all means.

We are sending the paper to large numbers of persons who have not contributed anything to the propaganda fund, nor stated that they desire to continue getting the paper. We wish to call their attention to the fact that it is a great burden on us to do so, and we insist that all who cannot pay for the paper and want it, if they have not already done so, must let us know, for we cannot afford to send it to those who do not care for it. Those who want the paper can have it, but they must let us know that they want it.

A COMRADE in a town on Gray's Harbor, Washington, writes: "I would like to go in with you on the Duggan farm. I have no money now but I have a way to make some by next spring and there is room for more to make some to. This is what I have to offer: There are times the crabs run thick and ten dozen can be caught in a few hours with a pitchfork, at low tide, by one man. Now two men with a sail boat and plenty of traps to set in the bay can be sure of at least 50 dozen per week all winter, (I think more). Now two men could sell the most of these crabs in Portland with a stand and by peddling, at not less than \$1.50 per dozen. The express rate is . . . per dozen to Portland. A good sail boat can be bought for about \$25.00 and the traps will cost about 25c. each besides labor. I believe four men can clear besides living and all expenses at least \$100.00 each and I believe \$200.00 each would not be unreasonable. I am willing to put all I make into the Duggan farm for a colony." He wishes any comrade who is willing to go in with him, or to undertake the sale of the crabs in Portland or Spokane to write to The Firebrand. This is a splendid offer and, he says some money can be earned each season that way, and used in improving the farm, and that the comrades doing the fishing could take an outing by helping on the farm from April till August each year.

Starved to Death.

FERRUCHE de Conte, son of Carlos Santa Som de Conte, a peer of France and Ambassador to Great

Britain, a descendant of the "d' Orleans," died of dire want on Thursday last in San Francisco.

The "Bulletin," a local daily, tells us that "even his wife was unconscious of how he starved himself that she should not want in their extremity. He would take home bread for her and their two little children, and eat nothing himself, feigning not to be hungry or to have dined elsewhere. He was chivalrous in his self-denial up to the last breath." He was quite able in the art of painting as far as I can judge from his work exhibited in Graham art store on Post Street, and still could not sell his ability.

According to the "Bulletin" he was closely connected with the Astors, Vanderbilt, Lorillard and others, while he stayed in New York city; he also wrote articles with his own illustrations in Appelton's and Scribner's magazines. He seemed to have a very fine "chivalrous" education, and was of course a firm supporter of law and order. The only trouble was that the French nobleman did not learn enough to know that we are in the age of commercialism, and that he could take advantage of his title and ability as a business proposition. He gives us another opportunity to show up another educated "fool" who starved in the midst of plenty in the glorious Golden Gate City, where everything is in abundance, he certainly don't show up scholarship from any of the local Anarchist groups. I am sure that he would have preferred the "help yourself" theory to the slow starvation in his corner of misery. He must have been an adept of Malthus and probably believed that nature did nothing to provide for him. The only way out, accordingly to Malthus, was to starve, and it does me good to see a blue blooded fool starve to death.

Of course I hate and despise poverty and wretchedness, that is why I rebel against the supporters of the present dis-order of things, where want and misery are at our doors. In a case like Fortone's de Conte the supporters of law and order can glance at the shadow of their own make up. I mention this because there are plenty of like cases of starvation in this town every day, and they are not reported in the press, or we read only a couple of lines about a hobo being dead at the city morgue, without money or friends.

Another point is also good to be remembered, that in an Anarchist society the artist would not have to starve; the Anarchist has taste, and devotion to the beautiful: The schools of art will be a true recreation for the lover of refinement. The members of the art associations know very well that the present business system is regardless concerning the execution of fine work, as the man with money "fixes" the price, and not the artist. It is high time that this class of people paid more attention to the true mission and purpose of art in society.

A. KLEMENCIC.

Various Voices.

W. H., Ephrata, Pa.—I see I am getting Light without paying for it from The Firebrand. I have learned to look for the little paper as one of my friends, and will send you a new subscription to keep mine company. Custom and superstition are our greatest enemies, and are only beneficial to the few. Fetters upon the mind are hard to break.

J. H. F., Philadelphia, Pa.—About the first of the year I sent for a sample copy of The Firebrand which was kindly sent. After looking it over and finding it agreed with my feelings, I concluded to ask you to send it regularly without sending any money as I was out of work at the time. You were generous enough to do that also. The paper is O. K. and has given me some new ideas. After reading The Firebrand if I pick up The Coming Nation or the Appeal to Reason they seem to me the same as a primer, or first reader, does to a grammar school scholar. I would not part with my back numbers of The Firebrand for ten times their weight in diamonds.

I. D., Philadelphia.—Please accept my thanks for copies of The Firebrand sent to me. I presume I am also indebted to some unknown friend who has given you my name. While I have done some desultory reading among the works of Tolstoy, Proudhon, etc., my conception of an Anarchist paper, actively engaged in the propaganda, was rather different from what I find The Firebrand to be. I partly shared in the idea which I think you will find held by all the uninitiated, namely; that such a paper would naturally be filled with rantings and hysterical threats against the evils under which we suffer. Instead, I am agreeably disappointed by the logical and "appeal to reason" tone of same, as also the literary merit of your articles.

George Markert, New York.—Enclosed please find money order for 50 cents for renewal of my subscription. I am sorry I can not send more at present as I would like to aid you in paying expenses for Comrade Wellenrock, but times are hard in New York also. I am working only three days a week as a Barber, earning \$5.00. There is only one wish for me: that

is to see the propaganda of Anarchy spread and to bring about those Ideals which Anarchist-Communism offers. I act as I think and feel, and am therefore often regarded as, "uneducated", and that some Anarchist has "spoiled" me.

I am always anxious to read The Firebrand and rejoice when its able writers contradict some superstitious idea. I also like the views expressed by our Lady Anarchists regarding free love, and think it a blessing to humanity that there are a few who like individual liberty.

Literature.

UTOPIA AND EXPERIMENT is the title of a new book, in the German language, published by A. Sanftleben, Zuerich, IV Switzerland. Most of the material belongs to Dr. Giovanni Rossi, who lived in the Anarchist colony Cecilia, of Brazil. It is a very instructive book to everybody who is interested in colonizing under the present system of society. We will review the book more fully soon.

A. I.

VITAL FORCE is the title of a 102 paged pamphlet which we received from the author, A. Chavannes, Knoxville, Tenn., some time ago. Lack of time at first prevented my reviewing it, and now I find he assumes a premise which he does not substantiate, hence his theories, deduced therefrom, are of no value. They are mere unproven vageries. Price 15c.

H. A.

The Letter-Box.

R. W., Philadelphia.—The Old and the New Ideal was sent to R., and your address changed.

R. S., New York City.—Certainly we act as we preach—as far as possible, and jealousy has not created any quarrel so far.

T. T., New Brunswick, N. J.—We sent you some pamphlets for beginners and hope they will do some good. Thanks for subscribers.

W. A., Blackpool, England.—The equivalent of one dollar, U. S. money, in English money is four shillings and two pence. Send by International Money Order, to Box 94, Portland, Or.

C. L., Brooklyn.—Your reply to A. I. will appear as soon as we are able to issue eight pages again. This note also relates to all others who have sent articles which are neither of great importance nor valuable to the propaganda.

A. S., Dayton, W. Va.—You will see that The Firebrand has been able to issue eight pages while you were absent, but we have had to go back to four pages for the present. As soon as money comes in more freely, we will be only too glad to issue eight pages again.

L. E., Jacksonville, Ill.—You "have the courage" to call your teachings "Occult Science", but as occult means hidden, or unknown, how can any one teach what is unknown? We desire to study the known; the things that affect us physically, the tangible realities. The more we abstract ourselves from the visible things and contemplate the invisible, the harder it will be to correct the mistakes our ancestors have made, for most of them have been made on account of looking for the unknown, rather than dealing with the known.

E. H., Fulton, Columbus Junction, Ia.—You say you are pleased to see your article of Jan. 26, 1896, in our issue of June 27, this year. You aim to be sarcastic, but that only amuses us. You say you were influenced more by sentiment than sense when you wrote it. We know that; we knew it at the time; know that you are still in that condition. You say you were capable of education and understanding." We wish you were now. Henry Addis never was an avowed State Socialist, and any of the speeches he made while working in connection with the State Socialists would, if date of delivery was given, look all right in The Firebrand.

For Providence, R. I.

ALL readers of The Firebrand, in Providence, are requested to gather at 45 Winter Street, at 8 p. m. July 20., to begin arrangements for the celebration of Labor Day.

For New York City.

ALL comrades who are interested and willing to help The Firebrand and to further the propaganda in the English language in general, are requested to gather at the residence of A. Levin, 340 Cherry St., at 8 p. m., July 31.

Propaganda Fund.

C. P., Chicago, 4.10. Group Proletariat, New York City, \$1.50. Boozer, A. Hull, Tegtmeyer, each \$1.00. Wichman, Shanker, Bookbinder, Gladstone, Task, E. Hull, Phillips, Montesano, Dreher, Doyle, each 50c. Sandine, 30c. Bodenlos, Pannoun, Richardson, Quist, White, each 25c. Rudash, 16c. Wilson, Williams, each 10c. Schwab, \$1.00.

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General Butterworth sees Danger.

The following address, delivered to an attentive audience, on Memorial day, at Laurel Hill Cemetery, shows that some of those on top begin to see that they can't hold the struggling, suffering mass down much longer unless they change their tactics. Of course Butterworth is not an Anarchist, is, in fact, an upholder of law and order, consequently he don't see why things are as they are, and only pleads for honesty and purity in politics, not realizing that government itself of necessity breeds the corruption of which he complains. Concerning things as they are, however, he tells the truth:

"These exercises are not for the dead," he said. "They are for the living. We best honor the soldier dead by an incorruptible purpose to keep the republic they gave their lives to save. It has been truly said that no battlefields of the world showed more gallant, daring, more heroic devotion than our own. All this, however, relates to a generation ago. The dead whom we mourn are off duty forever. They have kept their watch.

"Today it is with the living and not with the dead we have to do. The dead heroes of the republic worthy kept watch on the walls, and now the inquiry arises what are we, the survivors, doing? Is our conduct worthy of the dead and the country for which they died? Merely paying tribute in words to the dead is but a mockery.

"The course of all republics has been towards the rocks. Our own is the same, and for the same reason. The theory of our government is that men will preserve that which they prize most highly, but they do not. It is said that the people love liberty and home above all else, and that it would be absurd to say that they would destroy that which makes life worth living. Theoretically that is so, practically it is not.

"Love of freedom and home is not the outgrowth of reason or intelligence. Love of freedom is an instinct.

"I propose to talk plain English, and if anything else was expected I am not the man you wanted for this occasion.

"Let me ask again upon what hope did our fathers build? Love of liberty, supported by intelligence and virtue among the people. They encouraged religion as essential to the well being of the people. They established a system of universal education in order that our people might become intelligent. Thus they provided for intelligence to know what to do and religious sanction to compel the doing of that which is right.

"We must not forget the precise relation each citizen bears to the government that he is a part of. It is strong in his intelligence and honesty. It is weak in his ignorance and dishonesty. The citizen writes the law from his heart's stone.

"Philosophers and statesmen of the old world, who know and understand the prejudices and passions of men, who are familiar with the history of every attempt of the people to govern themselves, have no confidence whatever in the effort of this people to govern themselves. They said the world would witness just what we do, in fact, witness today—that wealth would corrupt and demagogues mislead the people and that

the end would be revolution and that anarchy will succeed the republic and that finally the terrified and terrorized people will seek safety under the protection of a monarchy.

"Are there present with us conditions which warrant the belief that what has been predicted of our republic would come true, and shall we refuse to call attention to the facts lest we may offend those who are delinquent and whose far-reaching influence for evil may condemn us?

"What relation does the citizen sustain to the government? Let this relation be freely understood. Remember the law that governs the moral world is as certain and inevitable as the law of gravitation. Like causes produce like effects in both the moral and physical world. Those who offend must pay the penalty not more certainly in the physical than in the moral world.

"The republic is in more danger today than when Fort Sumter was fired upon. Our country is in danger because corruption in our politics is as common as elections, and corruption in our municipal and state legislatures is as common as luncheon at noon.

"In almost every municipal and state legislature there is an organized banditti that demands tribute and sells legislation.

"We know this to be so. We do not guess it. We all know it. You know it in Philadelphia and you know it in Pennsylvania.

"The influences are ripe and ripening to destroy our government unless we turn aside from the way we have been going and adhere to principles rather than to party. There are too many men who would scorn dishonesty in private affairs who encourage it in politics. Half the world is going to the devil because no one will shout out loud. If the republic is to be preserved we will have to rebuke corruption. It is taking our country to the devil faster than ten armies led by Lee and Longstreet could possibly do."

The conclusions of Gen. Butterworth are, as might be expected, far from correct, and he seems "out at sea" as to what is best to be done. His speech shows, though, that the corruption, and dishonesty of the politicians on one side, and the discontent of the people on the other side, is becoming recognized more and more, by our "best people." H. A.

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| | |
|-------------------------------------|-----------------|
| Cash on hand, last report | \$176.43 |
| International Maennerchor, Brooklyn | 25.00 |
| Robert Steiner | 2.00 |
| Total | \$183.43 |

| | |
|--|----------------|
| Expenses: | |
| Paid to the Lawyer engaged in the Berkman affair | \$60.00 |
| Postage | 1.00 |
| diverse | 40 |
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dents of our great (?) republics? Is the salary of a president any less robbery, or does he "earn" it any more than a monarch? Its all the same brother Empire, a president's salary is robbery just the same as kings salary.

DRUGGIST R. H. Weatherhead, at Sixth and Vine streets, and E. W. Gray, at Fifth and Main streets, were arrested Tuesday morning by United States Deputy Marshal Devanney. The arrests are the result of the crusade being made by the federal authorities against a certain class of establishments. The druggists are charged with using the mails to advertise medicines to be used for alleged improper purposes. Weatherheads trial will be held today.—Common Cause.

The Common Cause is in favor of putting more power into the hands of the federal authorities. Just what improper purposes are, the federal authorities of course must decide. Those who are being arrested may consider the purposes for which the drugs are sold as proper, and the purchasers may consider the purposes for which they buy the drugs proper, but if the authorities deem such purposes improper some one must suffer and the officers get fees. What a glorious thing is government!

THE stand taken by the Philadelphia superintendent of police in reference to the May day parades of trades unions and socialistic societies is an example for the authorities in other large cities. He drew the line at the emblem of Anarchy. There is no reason why the workmen's organizations should not have their parades and festivities; but the banner they carry should be the flag of the country in which they live, and not the red emblem.—Almena Lantern.

Thus an editor who advocates "reform" falls in with, and upholds the demands of a bigoted police magistrate. Of course you may parade and yell and get drunk, provided you get down on your bellies and crawl to the power that crushes organizations, enforces the will of your oppressor and robs your life of its rightful joy, by causing you to see those near and dear to you suffer and pine away on account of privation. Such is the philosophy of our "reformer" paper.

The Congress of the United States and the Legislatures of the various States have become branch offices of New York and Chicago stock exchanges, bucket shops and other legalized gambling institutions. No first-class "commission house," as the private branches of these concerns are called, is complete without private wires to Washington, Springfield, Columbus and other legislative centers. All this is done openly. Members of the United States Senate made a million dollars on the sugar schedule. Five years ago such a statement would be denounced by the money organs as an atrocious falsehood. They now give the details, and on the editorial page mildly deprecate the reverend Senators and their legislative imitators. No one is expelled. No one is hanged. No pulpit rings with denunciation of these elected thieves who have done more to degrade American manhood than all the saloons and brothels from Boston to San Francisco. We are a great and patriotic people.—New Occasions.

And yet the New Occasions wants to extend the power of this infernal machine until it covers all avenues of activity. They may argue that by the government assuming control of all industries the opportunities for speculation would be gone. May be so, but the chance to dictate what others may or may not do would be greater than now, and bigotry none the less. H. A.

Note and Comment.

A SLIGHT typographical error in last weeks issue gave J. Schwab credit for \$100 instead of \$1.00, which it should have been.

ANYONE knowing the whereabouts of Schief and Heilig will please answer through The Firebrand to A. Levin, New York City.

IN speaking of the ministry or priesthood, I must include the new priesthood of Secularism. Though still diminutive in numbers it is as vicious and dogmatic as the others.

THE ministers are beginning to endorse State Socialism. Woe betide us if we ever get State Socialism with preachers as advisors, and religion as a controlling or modifying element.

NOTHING but ill betides any movement that the priesthood, catholic or protestant, take an active inter-

est in promoting, and that is influenced by them. They always give it a tendency toward despotism, intolerance and bigotry. Their training and mental habits are such that it cannot be otherwise.

We have a double number this week. Money was coming in so slow that we could not get out an eight paged paper, so we concluded to get out a midsummer, holiday, double number, of eight pages and then take a week off and go to the mountains blackberry picking. We are looking out for our winters provision, and see no other way to do so.

ON June 26th a delegate convention of the Socialist Labor Party was held in New York. Somebody intimated that Dan De Leon was flirting with Tammany which created quite a rumpus when Leon, evidently to protect himself, denounced Louis Miller, and charged him with infidelity to the party. Miller called Leon a liar, and created such a commotion that a resolution to eject him was declared carried and he was forcibly ejected from the room. Such is politics in the S. L. P.

A MEETING of the discontented, Anarchists and others, which had been arranged and was conducted by the Anarchists, was held in Haymarket Square, Chicago, on the 11th of this month. This is the first public meeting held on that ground since the tragedy of eleven years ago. The newspapers say the meeting was orderly. One arrest occurred, that of John Cerewenka, 'or distributing hand bills (a violation of a city ordinance) copies of The Firebrand and pamphlets on Anarchy by Enrico Malatesta, Francis Adams and Thomas Egan. This is a fine stroke and could be followed up to good advantage by a regular gathering every week as long as the weather will permit.

THE orderliness of the meeting in Haymarket Square, Chicago, on the 11th of this month, seems to be a matter of astonishment to some of the newspapers, but it was due to the fact of non-interference by the police. It is so everywhere. At the fourth of July fireworks in this city a few policemen were set to watch the front line where the small boys were. The remainder of the crowd was left unguarded. The result was that the cops and small boys quarrelled, while in the remainder of the crowd, some 10,000 persons or so, there was not the slightest sign of ill-will or disturbance. Such is the difference between letting alone and trying to control.

PRESIDENT John Smith is having a big run at present. Chas. H. Kerr and Co., of Chicago, are pushing it to their uttermost ability. By a shrewd wording of their circular letters, to the "reform" papers all over the country, they are working the populist, socialist and silverite editors for a lot of free advertising for President John Smith, and the New Time, a magazine which takes the place of New Occasions with F. U. Adams, the author of President John Smith, and B. O. Flower, of "raise the age of consent" fame, as editors. The aim of both the book and the magazine is to subvert the present arrangements and substitute and institute a regime of state supremacy and individual subjugation as ironclad and remorseless as that of Ancient Sparta or Peru.

We have received the prospectus of a "Free Library of Economics and Political Science," which has been formed with rooms at 1315 Filbert St. Philadelphia, Pa. The object is:

- (1) To form a free library complete in its collection of books, pamphlets, and periodicals relating to economics and political science.
- (2) To arrange for classes and courses of lectures to be conducted by some of the existing societies in Philadelphia, or independently as may seem better in each case.
- (3) To supply foreign as well as local requests for literature by direct sale or by forwarding requests to publishers.
- (4) To develop the scope of the library through correspondence, and to extend the loan of literature beyond Philadelphia as the financial conditions warrant.

Comrades who are engaged in publishing periodicals are requested to notice this Library, and all are urged to contribute such books, pamphlets, periodicals and other literature as they can to it. H. A.

REGARDING the notorious Anarchist trial of Barcelona, the Spanish writer Tarrida del Marmel, who alternately lives in France and England, publishes in

the "Revue Blanche" very noticeable additional news. He challenges the President of the Council, Canovas del Castilla, whom he calls the hangman of the innocent, to set forth a public explanation. Tarrida del Marmel promises to prove that the real author of the bomb explosion at the religious procession never was in the hands of justice and that the bombs, the origin of which the prosecuting attorney could not explain, were manufactured by a man by name Momo, and that they were sold for 11,50 francs a piece, and that the evidences, which served the trial at Ft. Montjuich as a basis, were false and obtained from the witnesses by torture. Tarrida del Marmel proposed to establish three courts of honor, one in London which the manager of the "Daily Chronicle", Massingham, is willing to organize; one in Paris of which Marmel proposes as members the known writers, Rochefort, Cassagnac, Drumont, Clemenceau and the founder of the "Revue Blanche", A. Natanson, and one in Madrid, Tarrida del Marmel will bind himself by obligation, in case he should not be able to prove his accusations against Canovas del Castillo, the judges and gendarmes of Montjuich, to offer himself to the Spanish government which may try him for defamation.

SEVERAL weeks ago we reported a new movement in Hungary, that of a strike of the agriculturist laborers, and the sentiment in favor of such a strike seems to grow rapidly and has already alarmed the large landholders. They had a meeting lately and decided to distribute leaflets among the workmen, explaining to them that there is no law that justifies excessive demands of the workers and that they should not listen to the malicious agitators. The brave workers stand firm, but the government threatens to break up the strike or will put the soldiers to work and thereby help the landholders to defet the workers. The governments protect the week, you know! A. I.

To All Friends of Justice!

THE same time ago projected application to the Pennsylvania Boards of Pardons in the case of Alexander Berkman for obtaining his pardon, or a reduction of the excessively 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 Noid, 163 Washington Ave., Allegheny, Pa.

Reply to A. I.

I FIND the following lucid paragraph in the letterbox of The Firebrand, June 27:

"J. K., Lowell, Wash.—You say 'send greeting to Clinton Loveridge and tell him that we are glad to see that he don't take part in any quarrel as to Communism or Individualism, but fights the real cause,' which hereby is done. But why should not Loveridge be as tolerant towards the State Socialists as towards the so-called Individualists? Loveridge says State Socialism will lead us into greater slavery, and he is correct, but I say that Commercialism and property will also lead us into slavery, and why should you be sad when the fact is pointed out? Or do you really think that there can be freedom where there is police? Byington says in Liberty (No. 353), 'Anarchists do not, in general, propose to discharge all the police.' He confounds of course, Commercialism with Anarchism. Do you mean to say that we ought not 'to quarrel' with the State Socialists as soon as they have the audacity to label themselves Anarchists? A. I."

It is hardly possible to thank friend A. I. is serious in his first question, indeed, in any of them. It is absurd to imply that Anarchist-Individualism would lead to the enslavement of mankind. The fundamental principles is complete liberty, selfsovereignty,

only limited by equal freedom of equality of opportunities, and that is really no limitation at all. Why should I not be "tolerant" of Individualism—of perfectly free competition, which means the entire abolition of all monopoly, all class, all special legislation, all privileges by law? Anarchist-Individualism means the getting rid of the State; not the present government by force, but, all and any government of or by force. (1) Does friend A. I. suspicion that the Individualists would interfere or lay even a straw in the way of the voluntary Communists? Both schools of thought—and that is all they are today—have so much in common that any quarrel between the two seems to me worse than foolish. (2) I am sure life would be very pleasant in a community (were it possible now to form one) of either the one or the other. Voluntary Communism is voluntary co-operation, is Socialism, and so is Anarchist-Individualism. A community of neither one nor the other could exist without co-operation. A community of one or the other cannot exist today,—cannot even have a fairly fair trial, nor, will a fair trial be possible until a sufficiently large minority are educated to know what freedom means and desires to be free. It seems possible, to me, that eventually passive resistance will be the winning card—will be the means to the end.

Friend A. I. cannot be serious in his questions, but as only the first and last appears to have reference to my article, I shall leave Comrade Byington to answer for himself, only saying that the Individualists do not propose to force protection from invasion on those not wanting it.

But how am I intolerant in freely expressing my opinions as to State Socialism? The Firebrand has offered to give the State Socialists a hearing should any one of them so desire. "Saladin" has said that Achilles was vulnerable only in his heel, but that Jehovah and his Book are vulnerable all over. That is the trouble with, the fault or misfortune of the State Socialists.

I have no trust in infallible popes, whether it be His Infallible Holiness of Rome or the infallible popes of any political party. In New York city, at least, the infallible pope or popes of the S. L. P. expel any and all rebellious members,—that is to say, all those that sharply criticize the popes' machine and do their own thinking for themselves; and this is exactly what the infallible Church does. Now, it seems equally unreasonable to me (one bereft of spiritual grace) for pope or popes of a political party to claim the right to do the thinking for its members, as it is for his infallibility of Rome to lay claim to the holding of the keys to the "pearly gates" of Heaven, to claim to represent God, to act as his delegated viceregent or prime minister on earth.

I think the papers of the S. L. P. have not only told us all that they know, but, vastly more than they know: they know so much that isn't so. I do not know that the leaders of the party are equally autocratic and wanting in tact and toleration all through the country,—but I do know that power begets invasion and that the stronger and more centralized the government, the worse off are the governed, and that the least government is always the best.

The last question of friend A. I. is meaningless to me, as in this region the S. L. P. papers repudiate Anarchism altogether as well as wholly misrepresent it and expel self-confessed Anarchists. (3) It is true there are members that will admit that Anarchism is the true social condition, but that we must pass through State Socialism "to get there." However, this is sheer nonsense as the two are as far apart as the poles and travelling in opposite directions, and this is true whether or no we will have to pass through the slavery of State Socialism.

Like the Populist the S. L. P. is in deadly fear of the Church with her many privileges, monopolies and tyrannies, and when it touches on taxation it ignores the hundreds of thousands of the priests and sky-pilots of an untaxed Church the world over, as well as here in the States. Why, State Socialism could not exist without the support of the Church and that support would have to be well paid for as it is today by the State. As a matter of fact there is no divorce between the Church and the State in this or any other country,—at least Bourke Cochran says so in an article of several columns in the "Sun", Sunday, July 4th in which he gives a description of his recent interview with His Holiness of Rome. Here is a clipping:—

"He spoke of the leading American Bishops and clergymen, and had words of praise and commendation for them all. Of Archbishop Corrigan he said

that he was 'a faithful pastor and a holy man, whom I hold in high esteem and affection.' He appeared to be particularly impressed by the fact that the expansion of the Church in this country was accomplished without any assistance from the State. I ventured to say that it was a mistake to assume that there was a divorce between Church and State in this country—that on the contrary, there was an intimate and indissoluble connection between them, but that instead of the State supporting the Church in America, the Church supported the State by promoting obedience to the law through her teachings and discipline. This remark appeared to please him very much."

I doubt if there ever will be a divorce, in fact, between the Church and State, and I think the popes of the S. L. P. know it. I also know that if the principles of Anarchism were more generally understood that the Anarchists would not be flocking alone to nearly so great an extent.

Old Baxter of "Saint's Rest" fame, said he believed in tolerating all things that were tolerable. It is true that he thought everything he had objection to intolerable! But, does friend A. I. think State Socialism to be "tolerable"? CLINTON LOVERIDGE,

1. Nothing but assertions, Friend Loveridge, and if you think that I ought to be satisfied with mere assertions, then let us believe also that we would be free under the administration of the State Socialists, as they, too, tell us that we would be free. The plutocrats tell us today that we are free. I do not depend on promises or assertions; I want it proven that there can be freedom under Commercialism.

2. There is no such thing as "voluntary Communism;" it is either Communism, a condition of freedom, or State Socialism. This has been proven time and again in The Firebrand, and if Friend Loveridge did not grasp it, I fear he neither has a conception of a condition of so called Individualist-Anarchism.

3. My question was not in the least meaningless. I ask yet, should we not quarrel with the State Socialists as soon as they call themselves Anarchist? The other day when Bryan was speaking in this city he called himself an Anarchist, and according to your logic I should not quarrel with him any more.

All the rest of Loveridge's article does not refer to my answer in the Letter-Box and so I will not waste space. But I would like to ask Friend Loveridge not only to make assertions, but to prove that I am wrong. The Individualists say that The Firebrand is not an Anarchist paper, I say that it and the New Era are the only Anarchist papers in the English language of this country. Who is right? I would like to discuss the question, but I fear Friend Loveridge will need too much space and prove—nothing. I am as much opposed to State Socialism as Loveridge, but I contend that property in the means of production and distribution cannot exist without government, ergo—?

A. I.

Synonyms.

MURDER.—(1) Starvation of people by the monopolization of natural opportunities to produce and live—by landlords. (2) Starvation of people by the manipulation of capital. (3) Strangulation by the rope or other capital punishment by the laws of a country. (4) Killing people in war.

SLAVERY.—Restricting the freedom of people to do as they will when no one's freedom is infringed by so doing.

GAMBLING.—Competing in business of any kind.

FRAUD.—Shrewdness in business.

SNEAK THIEVERY.—Presuming on the ignorance of others as to the market price in buying and selling.

ROBBERY.—Taking by law a person's property against his consent; taxing a peace man to maintain armies and pensions; from freethinkers to maintain chaplains and churches.

MARRIAGE.—Legalized prostitution and enslavement of the sexes.

INTEREST.—Usury or legalized robbery. Taking something for nothing.

CHURCH.—The rich man's club, utilized to hypnotize the poor into subjection to government which it fosters and without which government could not exist.—Government's twin sister.

STATE.—The rich man's institution organized to tax the poor to pay police and standing armies, to pro-

tect the property of the rich from the poor who produce all poverty.

RELIGION.—Theories of the unknown. The life of the churches. A convenient ruse of the rich to divide the poor while they are being plundered.

CHRISTIANITY.—A term with no definite significance. It originated with a sect or small party of socio-religionists about 2000 years ago whose leader, J. Christ from all that can be gathered of his history at this remote period, was a man of probity—of a very sympathetic nature and acquainted with grief. He taught a conglomeration of morals that no two persons now living, can agree upon except that he taught in common with the Pharisees, a sect of Jews, the existence of one God, and that he was a poor man whom the common people heard gladly, and the rich feared for that reason. He was condemned on a pretext and executed as an Anarchist. His sociology, so far as known, abrogated all physical force which meant all government of man by man.

CLERGY.—The paid tools of the rich to keep the poor divided on religion and unanimous in their respect for the state, to which they are taught to be subject.

POLITICIAN.—The paid tools of the rich to keep the poor divided on sociology and unanimous in their respect for the church to which they are taught to be subject.

CHURCH AND STATE.—Twin relics of a barbarous age. PREACHER AND POLITICIAN.—Twin relics of a barbarous age who minister to the fetich of government and religion, the parents of poverty.

ANARCHY.—A social theory which regards the union of order with the absence of all direct government of man by man as the ideal political condition. Anarchy is a synonym for freedom, liberty, equity, justice, purity, virtue, amity, charity, peace, non-aggression, non-invasion, fidelity, felicity in family, conjugal love, maternal and paternal love for offspring, fraternity of the race, natural religion if any, a philosophical study and observance of and conformity to natural laws which would result if mens minds were diverted from artificial attempts to make laws and man natural laws.

Government stands for aggression, invasion, war, police, soldiers, prisons, poorhouses, pensions, taxation, espionage, prohibition, competition, robbery, usury, marriage, divorce, patents, favoritism. Its offspring are abortion, rape, prostitution, infanticide, murder, hate, annoyance, spite, perjury, bribery, lawyers, judges, juries, litigation and all else called evil.

Anarchy stands for all that is good. Government stands for all that is evil. Then let us eliminate government as fast as possible by eliminating man made laws. J. C. BARNES, Hindsboro, Ill.

Anarchy in Portland.

COPIES of a sheet bearing the lurid title "The Firebrand," which is published at Portland, Or. have been thrown about the streets of Milwaukee during the past few days. The Firebrand announces itself to be "an exponent of Anarchist-Communism." Its title is illuminated with a picture of a cobweb supported on one side by the dome of the capitol at Washington, and on the other by the steeple of a church. Capitalists and clergymen are represented as spiders lying in wait to feed upon people enmeshed in the web. The Firebrand is being applied to the web, and one wing of the capitol appears to be involved in the resulting flames. The first page of The Firebrand contains an article on "Constructive Anarchy," from which the following sentence is called:

"To build the idea of Anarchy upon communistic practice is, I think, the only certain and effective method. If there were an uprising of the people, and such lines were already familiar to them, these lines would be extended immediately, and produce a general economic condition which would not suggest the adoption of a new government to replace that which had been destroyed. On the other hand, if the people were not familiar with such lines, as practical means of social organization, they would certainly fall back upon the old."

The Firebrand contains evidences that it is struggling for financial support, which seems to indicate that the people of the United States are not "familiar with such lines," and moreover that they do not care to familiarize themselves with "such lines" by subscribing for The Firebrand. If the editor were to carry out his incendiary programme with regard to the capi-

tol and the churches, it is painfully certain that instead of seeing his ideal communistic school set up in practice he would be forced to view the restoration of "the old order of things"—that is, if he escaped the punishment of his incendiaryism, which would be an unlikely event.

The Firebrand is to be admired for one thing—it is franker than some of the other organs of assault upon social order. It proposes chaos, and admits that even from its own standpoint the result of chaos, if it could get enough people to side with it to bring chaos about, would not by any means be certainly beneficial to the advocates of chaos.

Despite the frankness of The Firebrand, the Wisconsin is glad to see that there are so few supporters of its foolish "principles" in this free country that its management makes this necessitous announcement: "We gladly accept anything we can use in payment for subscription. . . . We gladly accept any contribution . . . from a 1-cent stamp up, or anything to eat or wear." The probability is that as long as the publisher of The Firebrand continues his publication enterprise, he will have no surplus funds for the purchase of matches, so that the capitol and the churches will remain free from the menace of incendiaryism at his hands.

In the above the Milwaukee Wisconsin gives us quite an advertisement, and the Oregonian clipped it, starting an interest in The Firebrand around Portland among some who did not know of its existence. We like such notices. The editor, however, shows his utter disregard of truth, and seems to think that our special announcement is forced on us by non-support. Our readers know we do not fare sumptuously any day, but that announcement began with the paper, and is simply an attempt to carry out in practice the principles we advocate. Let the comrades in other cities hand copies to newspaper reporters and see if they can't get us a few more advertisements. H. A.

Various Voices.

J. N. Lee, Tiffin, O.—I think Stella Starbright has been sending me copies of The Firebrand. I simply like it. It is immense and I want it to come regularly. There are many good things in it for Americans to read and learn how to be true Americans. If we want to be good citizens we must get rid of our representative system as it is only a graft on the tree of monarchy. No man or woman can or should try to do right and have to pay tribute for doing so. Our government is too suggestive of bossism; bosses exact tribute, and tribute means slavery. To hell with it. If what The Firebrand advocates is Anarchy, then I am an Anarchist with a big A, see?

Chesley Oriflame, Palmer, Mass.—Copies of the lively Firebrand were duly received in ye godly town of Palmer, Massa-chew-chew. Among those to receive them were those who still retain a fondness for a mythological Jesus Christ and a most diabolical hatred of their fellowmen. They were the most delighted set of people you ever set eyes upon. Nothing but words of praise and panegyrics dripped from their ruby lips, like honey from the mouth of the bear in the story. Anarchy has rather a bad name in the grand old bay rum state. Ministers of the goose spell have pronounced a curse upon it, for fear, lest it should gain headway among their goslings and cause a sudden rupture of their soft snap, their sky piloting job. An increase in the knowledge of anarchistic ideas would have a strong liability, I'm thinking, to discourage the silly worship of God, Christ and Virgin Mary, reputed Mother of God. The Firebrand, however, cast a wondrous flood of light over their benighted vision as their holy aspects plainly showed a few days afterwards. I wish they might all show their interest in the matter by sending in their subscriptions. The punching up, I guess, has done them some good.

L. S. Oliver, Maywood, Ill.—Comrades in the cause: The article in The Firebrand of July 4th entitled "A Chicago Movement" was not only misleading, but to me, seemed like a direct bid of A. S., as he calls himself, to the Anarchists for their help in the future to boost him into some political position to which he aspires. "The Humanitarian League" that held its mass-meeting at Sknadia Hall June 13th, that meeting so glowingly pictured by A. S. as he calls himself,

was originated by a few hangers on to the Labor movement who joined hands with a number of well known politicians of Chicago, who aspire to political prominence.

The chairman on that occasion was an old line democrat. His opening remarks were about as follows: "We are not here today to discuss anarchistic doctrines, nor to defame or denounce government. The people here have the control of government in their hands, we shall receive justice when we become intelligent enough to properly exercise our power with the ballot, etc." Out of seven speakers that day six of them were strong governmentalists, and the remaining one assuming to be an Anarchist, had been so subdued by the remarks of the chairman that he wasted his time apologizing for, rather than defending his peculiar shade of belief. This is the propaganda movement that A. S. so proudly proclaims as devoid of all political coloring.

Notice how jubilant he grows over press notoriety, tickled with the straw of vanity because the meeting received some attention from the daily press. He speaks of the utter lack of consistency among a certain class of men. Why my friend A. S. its only jugglers with terms, that play with the word. There can be no way of harmonizing consistency with principle.

The principle of Anarchy is not consistent with public opinion, therefore we who follow out the principle must be what you term inconsistent. The true Anarchist can take but the one stand, public or private. He should, so far as lies in his power, denounce all restrictions of liberty. He believes in the extermination of all external authority. He believes it to be inhuman, one sided, despotic, and a meddling interference with individual freedom, and fully and honestly believing this, he would be both weak and cowardly to bury the truth behind the mask of consistency.

Expediency, policy and consistency are compromising terms that advanced schools of thought would do well to rule out of their catalogue of words. They provide too many coverings to hide the true meaning, like the spider web across the opening, being in close proximity to the eye it shuts off the vision of the world beyond.

I have no manner of learning who A. S. really is. But there is no use of his trying to disguise the truth. He is too cowardly to sign his name to the principles he feels to be right. To him, Anarchy has a rare setting; he loves to breathe the wholesome atmosphere of its surroundings, but he fears to wear it openly because he still loves the flash of public opinion too well.

Literature.

We are in receipt of two copies of Miscarea Sociala (The Social Movement), a periodical published at 22 Matasarilor St., Bucuresti, Rumania. With them came two pamphlets in the Rumanian language, one entitled Catre Fete (To the Girls), being an appeal to the girls of the people to join the revolutionary movement, but written in language too classic to be understood by those to whom it is addressed. The other is entitled Scoala Libera (Liberal Schools), and is a criticism of government schools with their oppressive discipline, etc., and an appeal to assist in forming independent, liberal schools on socialistic principles.

Those wishing further information should address Miscarea Sociala.

THE ANGLO-RUSSIAN is the title of a new monthly paper, the first number of which has reached our table. It is looking forward to the time:

"When the war drums throb no longer, and the battle flags are furled
In the Parliament of Man, the Federation of the world."

It is neatly printed on book paper; twelve pages; price 2c per number. It says of its self:

"Our chief aim will be to remove those misunderstandings which at present divide two such great nations as the English and the Russians into antagonistic camps. We will advocate with all our might the sacred cause of freedom and conscience."

Address: J. F. Spriggs, 21 Paternoster Square, London, E. C. England.

NATIONAL MONEY is the title of a 54 paged pamphlet lately published by Chas. H. Kerr & Co., 56 Fifth Ave., Chicago, Ill., of which Adhemer Brady is the author. It is another contribution to that already immense amount of trash on the money question.

The author starts out with some facts in view, but his logic is so lame that it wobbles from one side to the other in ludicrous fashion as he proceeds to expound his theories. For instance, he says:

"In these transactions [meaning commercial transactions] it is evident that money is only a medium of exchange, acting both as a receipt and an order, and that it can be used as such because it represents value in the common stock." [Products on the market.]

But in another place he says:

"All money is fiat money; that is, all money exists by authority of law." But he does not tell us how authority of law can make anything represent value, when authority of law cannot create value, nor control it.

Of value he says:

"If value were an active power in things it would be measurable, as all force is measurable. But if value is to be measured it must be measured in the brain of man. Value then rests in metaphysics." This is quite correct, and as the mind of man is unstable as to what value to impute to this or that, money cannot exist by authority of law, and be a representative of value at the same time. The idea of money existing by authority of law, and at the same time representing a myth—a metaphysical fabrication of the mind!

All through the book the author juggles with words and figures in an attempt to make his plea for a national paper currency look like a scientific argument. Price 10c. H. A.

Propaganda Fund.

Philadelphia Toughs, \$5.00. Lega Socialista Anarchica, San Francisco, \$3.25. Oriflame, Loveridge, each \$1.00. Slobodkin, 60c. Hauptli, 75c. Skluner, McCabe, Odell, Rogers, Tubbs, each 50c. Lee, Andrews, Heilig, Feingold, Bleiweiss, Govan, each 25c. Brnelhide, 10c.

Special Announcement.

The publication of The Firebrand is carried on by a few individuals, aided by a number of radicals everywhere, for the purpose of spreading radical ideas. We have no organization, no constitution, by-laws, rules, officers or dues. Each works at what he or she is most competent to do. The Firebrand has no editor in the ordinary sense, and we invite everyone who has anything to say to send in their "copy."

Those engaged in the work of getting the paper out have no other means of support than the receipts for the paper, as it keeps them busy to do the work necessary to its publication, and most of the contributors to its support are poor, therefore we appeal to all who can to contribute what they can to the propaganda fund, thus helping to increase the circulation of The Firebrand, by making it possible for us to distribute a larger number of free copies. All donations and subscriptions are accounted for in the propaganda fund.

We accept anything we can use in payment for subscription. Any one wanting the paper can have it sent to them regularly by writing for it. If you can pay nothing now, we will credit you. If you are disabled, or otherwise prevented from paying for the paper you can have it free. We gladly accept any contribution to the propaganda fund, from a 1 cent stamp up, or anything to eat or wear.

The receipt of sample copies is an invitation to read, and to state that you like the paper. If you want it you need not fear to take it from the post office, as you will never be dunned to pay for it.

For Providence, R. I.

ALL readers of The Firebrand, in Providence, are requested to gather at 45 Winter Street, at 8 p. m. July 20., to begin arrangements for the celebration of Labor Day.

For New York City.

ALL comrades who are interested and willing to help The Firebrand and to further the propaganda in the English language in general, are requested to gather at the residence of A. Levin, 340 Cherry St., at 8 p. m., July 31.

Notice.

To find the HOME OF THE FIREBRAND take the Oregon City car at cor. First & Alder Sts., and ride out to Sellwood. Get off at Spokane Ave. Walk two blocks toward the river, then turn to the right and walk one block.

129-130

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

Account

Of the money collected and expended for the leaflets and placards of the "Modern Inquisition of Spain."

| | |
|--|--------------|
| Collected | |
| At a massmeeting by the New Generation | \$ 7.71 |
| Young Men's Liberal League | 1.96 |
| Ladies' Liberal League | 3.52 |
| Privately collected | 30.50 |
| From Chicago | 15.00 |
| Total | 68.99 |

| | |
|--------------------------------------|--------------|
| Expenses: | |
| Printing 10,000 eight paged leaflets | \$43.00 |
| 1500 placards of Sunyer's letter | 7.00 |
| Extra press work | 2.50 |
| Stamps and expressage | 7.84 |
| Total | 60.34 |

Deficit .85
N. NOTKIN.

Philadelphia, Pa.

Miscellaneous

The great coal strike has caused a shortage of the product in Chicago. It is said that 125,000 miners have quit work.

"Monogamy, unquestionably, was originally the offspring of masculine poverty and female scarcity."—Dr. E. B. Foote.

Heardso—I don't know whether to be a preacher or a lawyer.

Saidso—By all means be a lawyer.

Heardso—Why?

Saidso—A lawyer gets \$500 for untying a knot the preacher is paid only \$10 for tying.—Philadelphia Press.

Mrs. De Weary—And so you have been married five years, and are as much in love with your husband as ever?

Mrs. Cheery—Yes, indeed.

"Hum! What business is your husband in?"

"He's captain of a whaler."—Ex.

A brawny Swede visited Marriage Clerk Salmonson's office the other day and inquired the price of a license. He was informed that the precious document would cost him \$1. Drawing from his pocket a sock, he slowly counted out in nickels, dimes and pennies \$2, and pushed the pile of coins across the counter.

"You've made a mistake here," said Clerk Salmonson, "and given me too much money. The license costs only \$1."

"Dot's all right," replied the Swede, complacently; "Ay tank Ay know Christina purt well. Ay tak my chances two year, anyhow."—Chicago Times-Herald.

HELPING THE FIREBRAND
WM. WHITTICK has kindly donated to us ten copies in paper of his splendid book "Bombs," and five copies in cloth. Anyone sending us fifty cents will receive a copy in paper, or for seventy-five cents a copy in cloth. It is a very appropriate present for friends who love to read. It will also be a great help to The Firebrand.

DR. FOOTE'S PLAIN HOME TALK
EMBRACING
MEDICAL COMMON SENSE.
For the information of those who may be interested, I would call attention to the popular edition of this book, that has been a standard of information, and a source of knowledge to tens of thousands of families for many years. The popular edition has been brought out to meet the ability of the poor to buy, and is sold at the remarkable low price of \$1.50.

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 - P. Vandres, 302 Garfield Ave.
 - New York City. I. Rudash, 90 Stanton Street.
 - A. Levin, 340 Cherry St.
 - Buffalo, N. Y. F. Koblbeck, 622 Jefferson St.
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APPENDIX:

Introduction. The Criticism of a Leader. The Charm and Beauty in Exclusiveness. Woman vs. Man. The Weakness of Woman. "Calling Names." Criticisms of Socialists and Anarchists. Tolstoism. A Paradox. My Hopes and Fears.

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- The book last named are slightly damaged, but readable.
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International Turn-Verein meets at 1524 Ave. A, New York City.

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

The German Group, Chicago, Ill. meets every Friday, 8 o'clock P. M., at 535 Blue 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 meets at 144 West 28th 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 a 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, 340 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.

Wendell Phillips Educational Club will meet every Sunday, 3 p. m. at 45 Winter St., Providence, R. I. Pamphlets in English, German, French, Jewish and Russian languages on hand.

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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