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 earned at him hunting for work and complaining because he can't find it. Of course the professional man looks down on the whole batch "below" him, either with supercilious 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 engine than is the firman 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 supply of coal, and so the man with a blackened and grimy face thus becomes of equal importance with the engineer and firman. Then the coal heaver looks down on the section hand, as does the entire train crew, but without the faithful services of the section men no train could run long run over any track that has ever been built, and so the section man 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 trade 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 $2.00, per day. So all through society as now organized we find an elaborate and foolish lot of trade distinctions, tending to disparage 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 puerile press, the pulpits and their trade journals has blinded them to their own best interest, and encouraged rivalry and contention, where only cooperation and fraternity should exist.

How long, oh how long will the working men 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 digs the coal out of a house" or anything else? 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 every one 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 suffrages 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 the artisan finds that, all powerful as the workingmen are, when uneducated, 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 unite for work for any given end; when, united 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. This delight in seeing your quarrel amongst yourselves, for they know full well that so long as you are dissenting and at enmity with each other they are safe. Your children are growing up with unequal advantages. Before them are stretched 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 fakery, 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 by the cant and deception of a hypocritical priesthood. 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 color, nationality or color of eyes or hair, proceed to realize all these grand possibilities by putting in practice a system of production and distribution which will secure to each and every one the fullest, freest life possible to his or her organism.

Henry Ador.
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, men and women grown under the iron yoke and subjection of the idea that love is but a material occupation, and there seems to be no relief, no way out of it. At all times, and in all ages, we have supposed the struggle to be against the institution of 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 merciful hands of insurrection, an idea of the true nature of love has been accomplished. Thus have religions dogmas, feudalism, and black slavery been abolished, and new ideas, more progressive, broader, and clearer, have come to the front, and are now fighting for the liberation of men, women and children, for the right of liberty for its rights and independence. But the cruellest, most tyrannical of all institutions—marriage, stands firm and ever, and we are those who dare to even doubt its established systems. It is not to be fought, it is not to be put away a few cent of time, but to be swallowed up in the monotony of the everyday life and the struggle for existence. Here also, the workman marries because he grows tired of a hopeless struggle, or has the desire to build a home of his own, where he will find his comfort. His main object, therefore, is to find that girl which will make a good cook and housekeeper; one that will keep the house in order, from day to day, every day of her life. I could name no other for the horrid, humiliating and degrading condition of my married sisters than the prostitution of the worst kind, with only the exception that one must be beautiful and have a good social standing. I have one conclusion, and that is, that society allows more freedom of action to a married woman and should be dissipated innac-

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

Marriage, the union of man and woman in the working-class, is a quite different thing. Love is not so rare among the upper class, and very often helps both to ender disappointments and sorrows in life, but even among the lower order, love is very rare. Very short while, to be swallowed up in the monotony of the everyday life and the struggle for existence. Here also, the workman marries because he grows tired of a hopeless struggle, or has the desire to build a home of his own, where he will find his comfort. His main object, therefore, is to find that girl which will make a good cook and housekeeper; one that will keep the house in order, from day to day, every day of her life. I could name no other for the horrid, humiliating and degrading condition of my married sisters than the prostitution of the worst kind, with only the exception that one must be beautiful and have a good social standing. I have one conclusion, and that is, that society allows more freedom of action to a married woman and should be dissipated innac-

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riage she will be in a position to gratify her wishes otherwise. We know, the walls of bordellos and saloons are deel and dumb, and a little pleasure within these walls is no crime.
No finer fruit for winter use grows than blackberries, and the co-owners who redeem the Duggan farm can, by allowing them to grow in the fence row have enough for themselves, and for the co-owners in the city, and to spare enough to bring the price up to 50c to 75c per gallon on the Portland market, and the demand always exceeds the supply.

CO-COLLABORATE Elizabeth Brees, of Talent, Or., donated a crate of raspberries, and co-owns 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 Secularist Hall, and we hope, in Siletz, Or., but their conception of liberty is simply opposed to the notion. No one can become a lecturer or writer for the Organ, if his conception of liberty be so limited as to suppress any form of art, or to suppress any liberty of mind. We are not yet convinced that the art of painting as a means of instruction or for the benefit of the public, is a selfish idea, and that our conception of liberty is simply opposed to the notion. No one can become a lecturer or writer for the Organ, if his conception of liberty be so limited as to suppress any form of art, or to suppress any liberty of mind. We are not yet convinced that the art of painting as a means of instruction or for the benefit of the public, is a selfish idea.

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Our circulation is rapidly increasing,—more rapidly than the population of the country. As we have only eighteen papers a week, it should get out an eight page paper every week. We cannot do this, however, until our income increases. Canst the co-owners arrange penances and excursions that will make the paper worth eight pages a week? It attracts much more attention than a four page one, and is, for that reason, much more effective as a means of propaganda.

The slack season for indoor meetings and entertainments, but in many places picnics and agitation meetings can be arranged. You have all the opportunities available. Suffering is so intense in the summer as in the winter, it is a question whether the paper is worth eight pages a week. It is a question whether the paper is worth eight pages a week. It is a question whether the paper is worth eight pages a week. It is a question whether the paper is worth eight pages a week. It is a question whether the paper is worth eight pages a week. It is a question whether the paper is worth eight pages a week. It is a question whether the paper is worth eight pages a week. It is a question whether the paper is worth eight pages a week. It is a question whether the paper is worth eight pages a week. It is a question whether the paper is worth eight pages a week. It is a question whether the paper is worth eight pages a week. It is a question whether the paper is worth eight pages a week. 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THE FIREBRAND

General Butterwort sees Danger.

The following address, delivered to an attentive audience, Missionary Day at Laurel Hill Cemetery, shows that some of those on top begin to see that they can't hold the struggle, suffering and persecution of the people unless they change their tactics. Of course Butterworth is not an Anarchist, is, in fact, an upholder of law and order, consequently the objections which are as they are, and only pleads for mon- esty and purity in politics, not realiz- ing that government itself of necessity breeds the corruption 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 have heard the government say that it had no ir- ruptible purpose to keep the republic alive or to keep them in the grave. It has truly been said no that the children of the world, the world that is being back, is more heroic death than our own. All this, however, relates to a generation ago. The dead whom we mourn are the ones who fought for freedom. They have kept their watch.

"Today it is with the living and the dead with the dead we have to do. The dead honored by the republic will keep the watch on walls, and now the inquiry arises who are we, the survivors, doing? Is our conduct worthy of the dead and the country for which they died? Are we the men paying tribute in words to the dead is but a mockery.

"The life of this nation is not in 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 pre- serve 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 do not. It is a fact that the people make life worth living. Theoretically, that is so, practically it is not. Love of freedom and home is not the outcome of an impoverished and corrup- tion of the people. 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 industry and virtue among the people. They encouraged religion as essential to the well-being of the people. They established a system of universal education. They believed that the people might become intelligent. Thus they provided for intelligence to know what to do and religious sanction to compel the doing of the right.

"We must not forget the precise rela- tion each citizen bears to the govern- ment that he is a part. It is strong in his interaction, and if he is not in his ignorance and dishonesty. The citizen the write the law from his heart-"
The FIREBRAND


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 K. H. Weatherhead, at Sixth and Vine streets, and E. W. Gray, at Fifth and Main streets, were arrested by United States Marshal Devaney. The arrests are the result of the recent seizures by the federal authorities against a certain class of establishments. The druggists are charged with using mails to act as mediums for the sale of narcotics for illicit purposes. Weatherhead 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 and who are tried and convicted are the owners of the drugs that 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 system of government!

The stand taken by the Philadelphia superintendent of police in reference to the May day parade of trade unions and socialist societies is an example for the authorities in all large cities. He drew freshmen into the streets and gave them as the flag of the country in which they live, and not the flag that President Grant issued.

That an editor who advocates "reform" fails 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 knees and crawl to the power that crushes organizations, enforces the will of your oppressor and rob your life of its rightful joy, by causing you to see those near and dear to you suffer and pine away on account of private. 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. 10,000 "commission houses," as the private branch points 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 have been denounced by the money organs as a lie. They now give it in print and on the editorial page mildly deprecate the reverberations of the rumor. But when the bills are reported and on the floor of the house given up to the winds, nothing can expel one. No one is hanged. No puppet rings with denunciation of these elected thieves who have done more harm to American people than saloons and brothels from Boston to San Francisco. We have a "sweatshop" in our government.

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 power to dictate what others may or may not do would be greater than now, and bigotry none the less.

Note and Comment.

A slight improvement in last week's issue save J. Schwab credit for $100 instead of $1.00, which it should have been.

Anyone knowing the whereabouts of Schief and Hellig 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 dissimilative 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 the Catholic religion as a confusing or modifying element.

Notions but ill besids any movement in the priesthood, Catholic or protestant, take an active interest in promoting, and that is influenced by them. They always give it a tendency toward speculon, 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 pagd paper, so we concluded to get out a midsummer and holiday number. We have called it the "Dennis" and we will go to the mountains blackberry picking.

We are looking out for our winter provisions, and see no other way to do so.

On June 30th a delegation of the Socialist Labor Party was held in New York. Somebody intimated that Leon was leaning to lumpen-proletariat which created quite a sensation. Evidently to protect himself, denounced Louis Miller, and charged him with indielly to the party. Miller called Leon liar, and another person 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 10th of this month. This is the first public meeting held since ground was broken for the tragedy of last year. The newspapers say the meeting was orderly. One arrest occurred, that of John Cerevskis, or distributing hand bill (a violation of a city ordinance). The paper on Anarchy by Enrico Malatesta, Francis Adams and Thomas Eagan. This is a fine stroke and could be followed up to good advantage by a regular gathering every week as long as the papers will permit.

This 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 first they always say that ground is going to be broken for the tragedy of last year, and will take 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 quarreled, 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 Smith is having a big run at present. Cha, K. Kerr and Co., of Chicago, are pushing it to their utmost, saying that they own the right of the sign of their circular letters, to the "reform" papers all over the country, they are working the populist, socialist and silverite editors for a list of free advertising for Popular Front in New Times, a magazine which takes the place of New Occasions with F. U. Adams, the author of President John Smith, and R. O. Flower, "raise the age of consent" man, as editor. A book and an edition of this magazine is to subvert the present arrangements and substitute and institute a regime of state supremacy and individual subjugation as ironclad and remorseless than that of Ancient Peru.

We have received the prospectus of a "Free Library of Economics and Political Science," which has been formed with 1313 Filbert St. Philadelphia, Pa. The object is: (1) To form a free library complete in its collection of books, pamphlets and periodicals relating to economic and political science. (2) To arrange for classes and courses of lectures to be conducted by specialists, in the industrial relations of 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 will add to the renown of the "Revolution".

Regarding the notorious Anarchist trial of Barce- lona, the Spanish writer Tarida del Mar, who alternately lives in France and England, publishes in the "Revolution" very noticeable additional news. He challenges the President of the Council, Canovas del Castillo, whom he calls the hangman of the innocent, to set forth a public explanation. Tarida del Mar promises to prove that 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 named Marno, and they were sold for 11.50 francs a piece, and that the evidences, which served the trial at R. Montjuch as a basis, were false and obtained from the witnesses by torture. Tarida del Mar will bind himself by obligation, in case he should not be able to prove his accusations against Canovas del Castillo, the judges and gendarmerie of Montjuch, to offer himself to the Spanish government which may try him for libelation.

Several weeks ago we reported a new movement in Hungary, that of a strike of the agricultural laborers, who sent their demands to the government. The fact was that they were growing rapidly and has already alarmed the large landholders. They had a meeting lately and decided to distribute leaflets among the workers, explaining to them in writing there is a need of the 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 movement. This will not put the workers in case to help the landholders to defacte the workers. The government protect the wek, you know?

A. I.

To All Friends of Justice.

The some time ago presented application to the Pennsylvania Board of Pardons 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 delegation of socialist members formed in Pittsburgh, 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 save the fund necessary for the case. All interested in this case are requested to correspond with the secretary.

The Committee.


For Correspondence: Carl Nold, 183 Washington Ave., Allegheny, Pa.

Reply to A. I.

I read the following bald 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 you don't take part in that quarrel as to Communism or Individualism, but figure in it as you which hereby is done. But why should 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 safe and I be in the fact is pointed out. I think that there can be freedom where there is police? Bragton says in Library (No. 333), 'Anarchists do not, in general, propose to discharge all the police.' He means of course, Common Law police. 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 as anarchists? If you are possibly to 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, self-soverignty,

In the case of Y. S. L.

By the way, I have been in contact with Y. S. L. for a number of years. He has been a member of the I.W.W. for quite some time. He is a strong believer in the principles of the I.W.W., and is always ready to lend a hand to any movement that is in line with the principles of the I.W.W.

I am enclosing a small sum of money to help defray the expenses of Y. S. L. in his present difficulties. I hope that you will be able to use this money to good advantage.

Yours truly,

[Signed] A. I.
only limited by equal freedom of equality of opportuni-
ties, and that is really no limitation at all. Why, by
Analogy, the freedom of the individual is ex-
fectly free competition, which means the entire aboli-
tion of all monopoly, all class, all special legislation;
all privileges by law? Anarchist-Individualism means
that competition, not cooperation; not the preserva-
tion by force, but, all and any government or of
by force. (2) Does friend A. I. explain that
the Individualists would interfere or lay even a straw in
their path? If you take a study of the
schools of thought—and that is all they are to day—
have such in common that any quarrel between
the two seems to me worse than foolish. (3) I am
saying quite correct and mean in a community
(we are it possible now to form one) of either the one or the
other. Voluntary Communism is voluntary co-opera-
tion. That is, the Individualist does not propose to
force protection from invasion on these 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. "Salutam!" has said that
Achille was vulnerable only in his head, but that
Sobrero and his book of vegetables is for all this, that
is the trouble with the fault or mistake 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 popes or popes of the S. L. P. expel any and
all who do not want to say, all who do not sharply
criticize the popes' maching and do their own
thinking for themselves; and this is exactly what
the infallible Church does. Now, it seems equally un-
reasonable to expect the spiritual grace of the
popes or of a political party to claim the right to
do the thinking for others, as it is for his Infall-
ility of Rome to lay claim to the holding of the keys
to the Kingdom of Heaven, to claim to express
God, to act as his delegated vicegerent or prime
minister on earth.
In the papers of the S. L. P. have not only
boldly told us 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 auto-
cratic in thought and utterance all through the
country—but I do know that political
and that the stronger and more central the
government, the worse off are the governmen,
and that the least government is the best.
The last question of friend A. I. is meaningless to
me, as in this region the S. L. P. supere
applaud Anarchism altogether as well as wholly misrepresented
them. It is impossible to
mend these confused Anarchists. (3) It is true
there are members that will admit that Anarchism is
the true social condition, but that we must pass through
them to the salvation of "Get out." However,
this is sheer nonsense, as there are as far as the
poles and travelling in opposite directions, and this
is true whether or no we will have to pass through
the salvation of State Socialism.
Like the Politicist 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 State. Of course, it is the pole of the preserv-
ing of an unfettered 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 again be for or as it is today
State. As a matter of fact there is no divorce between
the Church and the State in this or any other country.
Accordingly to in any 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 Bishop and
denounced, and had words of praise and commendation
for them all. Of Archbishop Corrigan he said
that he was 'a faithfulpastor and a holy man, whom I
hold in high esteem and affection.' He appeared to
be particularly impressed by the fact that the expan-
sion of the Church in America 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, in benevolent institutions and
indissoluble connection between them, but that instead
of the State supporting the Church in America, the
Church supported the State and observed obedience
to the law through her teachings and discipline.
This remark appeared to please him very much." I

If there ever will be a divorce, in fact, between
the Church and State, and I think the popes of the S. L. P. and 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 'Saints Rest' fame, said he believed in
tolerating all things that were tolerable. It is true
that he thought everything he had objections to
intolerable! But, does friend A. I. think State Socialism to be
"tolerable"?

CUSTOM LOVEIDGE

1. Nothing but assertions, Friend Loveridge,
and if you think that I ought to be satisfied with mere
assertions, that is the only way the public will
be free under the administration of the State Socialists,
as they, too, tell us that we will be free. The
plotocrats tell us today that we are free. I do not
understand that we are supposed to want proof of
that there can be freedom under Commercialism.
2. There is no such thing as "voluntary Commun-
ism." It is either Communism, a condition of free-
dom, or not. Since the Church to-day has been proven
true again and in The Firebrand, and if Friend
Loveridge did not grasp it, I fear he neither has a
conception of a condition of so called Individual-
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 Lover-
idge not only to make assertions, but to prove that
I am wrong. The Individualists say that The Fire-
brand is not an Anarchist paper, I say that it and
the New Era are the only Anarchist papers in the
English language in this country. Who in right
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.
And the property in the
means of production and distribution cannot exist
without government, ergo—?

A. J.

SYNONYMS
MURDER.—(1) Starvation of people by the monopolization
of natural opportunities to produce and live-
by landords. (2) Starvation of people by the
manipulation of capital. (3) Strangulation by the
rape or other capital punishment by the laws of a
country.
SLAVERY.—Restricting the freedom of people to do as
they will when no one's freedom is infringed by so
doing.
SLAVERY.—Competing in business of any kind.
SNEAK THERBY.—Presuming on the ignorance of others
as to the market price in buying and selling.
SLAVERY.—Taking by law a person's property against
his consent, by the government, for militia armies
and pensions; from freethinkers to maintain chap-
lains and churches.
SLAVERY.—Legalized prostitution and enslavement of the
sexes.
INTEREST.—Usury or legalized robbery. Taking some-
ting for nothing.
CRIMES.—A man's chet, utilized to hypnotize the
poor into subjection to government which it
fosters and with which government could not ex-
sist. Government's twin sister.
STATE.—The rich man's institution organized to tax
the poor to pay polie and standing armies, to pro-
tect the property of the rich from the poor who
produce all property.
RELIGION.—Theories of the unknown. The life of the
church that never produces. Nothing, or a
means of dividing the poor while they are being plundered.
CHRISTIANITY.—A term with no definite significance.
It originated with a sect or small party of so-called
Sunday-schoolmen about 2000 years ago whose leader, J. Christ
from Galilee that can be seen. During this
certain period, was a man of profligacy
and acquainted with grief. He taught the
unification of mortals that no two per
sons now living, or can agree upon a
thing that is taught in common with the Pharisees, a sect of Jews,
the existence of one God, and that he was a poor man who
was the common people found guilty, and
the rich feared for that reason. He was condemned on a
pretext and executed as an Anarchist. His
sociology, so far as known, negated all physical
force which meant all government of man by man.
CHURCH.—The 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.
POLITICISM.—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.
COMMUNALISM.—The State.—Twin relics of a barbarous age.
PREACHER AND POLITICIAN.—Twin relics of a barabrous age
who minister to the fetich of government and
religion, the parents of poverty.
Anarchism is the name of a social science, which regards the union of
order with the absence of all direct government
of man by man as the ideal political condition. An-
archism is a synonym for freedom, liberty, equality, just-
ity, virtue, and prosperity. It makes for
assistance, non-invasion, fidelity, felicity in family, conjun-
gal love, maternal and paternal love for offspring,
fraternity of the race, natural religion if any, a philo-
sophical study and observation of conformity and conformity
to natural laws which would result if men minds were
-diverted from artificial attempts to make laws
and natural laws.
Anarchism stands for aggression, invasion, war,
police, soldiers, prisons, poorhouses, pensions, tax-
ation, expiation, prohibition, competition, robbery,
marriage, divorce, patents, favoritism. Its
offensive are short-time work, long hours, the
murder, hate, annoyance, spite, perjury, bribery,
lawyers, judges, juries, litigation and all else
called evil.
Anarchist 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 government.

J. B. CARPENTER.

HINDENBOURG, ILL.

Anarchist in Portland.

Corvus of a sheet bearing the lurid title "The Fire-
brand" which is published in Portland, Ore., have been about the streets of Mission Bend during the
past few days. The Firebrand announces itself to be
"an exponent of Anarchist-Communism." Its title
inscription for The Firebrand. If the editor were to carry
out his incendiary programme with regard to the capi-

THE FIREBRAND

from the Chicago and the churches, it is painfully certain that
of seeing its ideal communist school set up,
the practice of the "old order of things"—that is, if he escaped
the punishment of his incendiary, which would be an
unusual event.

The Firebrand is to be admired for one thing—it is
franker than some of the other organs of revolt upon
social order. It propounds 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 beneficial to the
advocates of chaos.

But the franchise of The Firebrand, the Wiscon
is glad to see that there are so few supporters of its
foolish "principles" in this free country that its
managements makes this necessary announcement: "We
gladly accept any contribution from a 1-cent stamp up, or
anything to eat or wear." This
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 capital and the churches
will remain free from the menace of incendiary at
his hands.

In the above Milwaukee, Wisconsin gives us
quite a different picture in the Oregonian, which appears
starting an interest in The Firebrand around Port
land among some who did not know of its existence.
We like such notices. The editor, however, shows
his blindness to the real condition of the situation when
he says that our special announcement is forced on us
by support. Our readers know we do not fare sump
uously any day, but that announcement begins with the
paper, and is simply an attempt to carry out in practical
manner our political aims. Let the readers in other cities hand copies to newspaper
reporters and see if they can't get us a few more ad
vertisements.

H. A

Various Voices.

J. H. 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 become regular.
There are many good things in it. I will try to
read and learn how to be true Americans. If we want
our good citizens we must get rid of our representa
tive system as it is only a graft on the tree of nonarchy.
A man or woman can or should try to do what they
have to pay tribute for doing. Our government is too
suggestive of bossism; bossy exact tribute, and
tribute means slavery. To hell with it. If what The Fire
brand advises anarchy, then I am an Anarchist
with a big A, see?

Chester Orlande, Palmer, Mass.—Copies of the
lively Firebrand were recently received in ye good town
of Palmer, Massa-chew-chew. Among those to receive them were those who still retain a fondness
for a mystical Jesus Christ and a most diabolical hatred of their fellowmen. They were the most delighted set
of people ever set eyes upon. Nothing but words of
praise and panegyrics dripped from their ruby lips,
like honey from the mouth of the hear in the story.
Anarchy has rather a bad name in the grand old bay run state. Ministers of the gospel spell have
pronounced a curse upon it, for fear, lest it should
behead the gossiper and cause a sudden rupture of their
soft, their sky-photing job. An increase in the knowledge of anarchistic ideas would have
a strong liability, I am thinking, to discourage the silly
superstitions of God, Christ and Virgin Mary, respected
Mother of God. The Firebrand, however, cast a
wondrous flood of light over their besmirched vision as
they have been cornered for a few days after wards.
I wish they might all show their interest in the
matter by sending in their subscriptions. The
patching 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 interesting, but to
me, seemed like a direct bid of A. B., as he calls him
self, to the anarchists for their help in the future to
boost him into some political position to which he
attaches importance. This "little outfit" of the "Manchester League" that held its
mass-meeting at Chicago, Illinois, the day before
the defeat of A. B., is a small, but not powerless
instrument to aid in the spread of the Anarchist
principle.

THE FIREBRAND

was originated by a few hangmen on to the Labor
movement who joined hands with a number of well
known sympathizers 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 to day to discuss anarchistic doc
trines, nor to denounce or denounce government. The
people here have the control of government in their
hands. They may change the rules, by their vote. It
is the power to properly exercise our power with the
ballot, etc." Out of seven speakers that day six of them
were strong governmentals, and the remaining one an
anarchist, who was so submerged by the remarks of the chairman that he wasted his
whole time apologizing for, rather than defending his peculiar shade of belief. This is the propaganda movement, which A. B. so proudly proclaims as devoid of
all political coloring.

Notice how intelligent he grows over press notoriety, tickled with the stray of vanity because the meeting received some attention from the daily press. He
speaks of the utter lack of consistency among a cer
tain class of men. Why my friend A. B. its only juge
ments with terms, that play with the word. There
can be no way of being consistent with his principle.

The principle of Anarchy is not consistent with pub
lic opinion, therefore we who follow out the principle must combine for success. 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 externaliza
tion of all external restrictions. He believes it to be
utterly impracticable, inhuman, one sided, despotic, and a meddlesome inter
ference with individual freedom, and fully and hon
estly believing this, he would be both weak and cowardly
to bury the truth behind the mask of consistency.

Expediency, policy and consistency are compromis
ing terms that advanced schools of thought would do
well to rule out of their vocabulary. They provide too many coverings to hide the true meaning,
like the sipper 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. B. really is.
But there is no use of his trying to disguise the truth.
He is too cowardly to show his name, he principles
he feels to be right. To him, Anarchy has a rare set
ning; he loves to breathe the wholesome atmosphere of its surroundings, but he fears to wear it openly
because he still feels the flash of public opinion too
well.

Literature.

We are in receipt of two copies of Misscare Socialis
(The Social Movement), a periodical published at 22
Massachusetts St., No. 18, Chicago. With them came
two pamphlets in the Rumanian language, one
entitled Cadre Fete (To the girls), an appeal to the
girls of the people to join the revolutionary move
ment, but written in language too classic to be under
stood by those to whom it is addressed. The other is
entitled Scada Liber (Liberal Schools), and in a criti
quism of government schools with their oppressive disc
ipline, etc., and an appeal to assist in forming inde
pendent, liberal schools on socialist principles.

Those wishing further information should address
Misscare Socialis.

The Anglo-Russian is the title of a new monthly
paper, the first number of which has reached our
table. It is looking like one of the best. Here is 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 itself:

"Our chief and lasting end is the destruction of all
understandings which at present divide two great nre
gnations as the English and the Russians into anti
gostic camps. We will advocate with all the might of the sacred cause of public instruction.

"Address: J. F. Spring, 21 Paterosser Square, Lon

National money in the title of a 34 page pamphlet
published by Chas. H. Kerr & Co., 60 Fifth
Avenue, Chicago, Illinois, of which Adelbert Brady is the
author. It is written such that already immense amount of trash on the money question.

The author starts out with some facts in view, but
his logic is so tame that it wobbles from one side to the other in a manner that would not be found to expand
his theories. For instance, he says:

"In these transactions [meaning commercial trans
actions] it is evident that money is only a medium of
exchanging one commodity with another, and that
that it can be used as such because it represents value
in the common stock." (Products on the market.)

"All money is iron 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 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 right, and as the best mind of mass 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 currency look like a scientific argu
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Anarchy. By Ernico Malatania.

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Lauderback.

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