

The Firebrand

THE VOICE OF THE CONSCIENCE OF IGNORANCE AND SUPERSTITION.



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

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WHOLE NOS. 129-130.

Mortgage on the Brain.

I've a dear, and loving aunt,
Who lives on Kansas soil;
Her life has been a dismal round,
Of drudgery and toil;
Her pleasures have been very few,
And they're getting fewer still,
While the story of her trial
Would spacious volume fill:
I've seen a sad look on her face
The last six months or more—
A look so sad and hopeless—
I'd ne'er seen there before,
And this the cause she gives me,
In a melancholy strain:
"The secret of my trouble is
I've Mortgage on the brain."

How many, oh! how many
Of the native poor today,
Are troubled with this sickness
And fret their lives away
In ceaseless, hopeless struggles,
Old "Shylock's bond" to pay,
But finally "give up the ghost,"
When driven from their homes—
Turned out with all their loved ones
In the cold world to roam.
E'en patient, toiling mother,
The babe upon her breast,
Is never once considered,
But turned out with the rest;
For, one and all it calls them,
Of every sect and creed,
All hopeless, helpless victims
Of Monopoly and Greed.
Some think that "God" can help them,
So they "seek Him" as their guide;
Others, in wild despairing
End life in suicide,
And while the rich in churches sit
And join in glad refrain,
There are thousands who are dying,
With "Mortgage on the brain!"

WALTER E. MORSCH.

Antipodes.

In order for society to continue, the various elements in it must be harmonious. If the active elements in society become antagonistic, destructive of each other, they must eventually destroy the social structure.

Today we find active social forces at work that are mutually destructive and so utterly antagonistic that no reconciliation of them is possible. It follows, then, that the present social structure is doomed.

There is a force at work in society today that results in the separation of the producer from his product. There is another force that draws the producer and his product together. The former force is the controlling one today, and is absolutely unreconcilable with the other. As a result of the operation of these forces we see bloated wealth, corpulent from excessive consumption, ruthlessly taking the last morsel from gaunt and hollow eyed production.

On one side we see magnificence, such as the author of the Arabian Nights never dreamed of, even in the highest flights of his imaginings, has grown so immense that it dazzles the eye and bewilders the mind. Marble palaces, finished in the rarest woods and the most costly stones, rear their heads in proud splendor. Within them abide a race of beings so delicate, so fragile and sensitive that they must lie upon the softest, most billowy of

beds, and recline upon downy cushions. Their persons are bedecked with jewels and scented with the most delicate perfumes.

The fairy tales which are written to amuse children are coarse and common in comparison with the realities of sweldom as it exists now-a-days.

There is an underworld in society which is as real, as much an active force in society as the one just described, albeit we do not see it so often mentioned in the current literature. In this part of society there are no marble palaces, no jewels, no downy beds. Squalid, stinking quarters, made nauseous by vermin and filth, ill-fitted to protect from the changes in the weather, or to secure comfort to their inmates abound. In them abide poor, pinched children, some of whom have never seen a green field, or inhaled a breath of pure, fresh air. Their parents are hard visaged, gaunt eyed and hollow cheeked. To them comfort is unknown, much less luxury. Year after year they drag along, continuing their miserable existence because they see no way out of it except by the capacious door of death, and from this they shrink with the same horror as that which fills the minds of those who dwell in palaces when they contemplate it.

The antagonism between these two classes is growing greater all the time, although it is already very great. The nabobs look down upon the slum dwellers with profound contempt and an un pitying disgust. They hate them much as the average man hates vermin, considering them as such. The people of the slums look upon the splendor of the rich with awe and amazement, but when they return to their fetid dens they feel a bitterness which cannot be quelled. Envy creeps in and stirs impulses that make their possessors as antagonistic to the snobs as the snobs are to the unfortunates. As time goes on this antagonism increases, and the numbers of those comprising the dregs of society are swelled by the sinking to their level of many who had previously been in the strata between these two extremes. This antagonism manifests itself occasionally in rioting and its violent and brutal suppression, and the time is coming when these two extremes must meet and a war of extermination begin. The class between these antipodes is all that prevents it now, is all that holds our present social structure together and it is rapidly becoming diminished in numbers, and robbed of its vitality by the process that lifts some of its members into affluence and drives a thousand others into hopeless despair.

When the final conflict comes between the parasites and those of their supporters that still adhere to them, and are willing to defend them, and the proletariat, for all who are not fools, and are propertyless must align themselves with the very poorest in opposition to the arrogant assumptions and prerogatives of plutocrats, it will in all probability be both fierce and merciless. How can it be otherwise? The plutocrats know no mercy when dealing with the proletariat, and hatred begets hatred. It will be a question of the survival of the fittest when the fittest will be the one who can endure the

greatest amount of hardship and suffering. In any event society as we now know it will be destroyed and our customs and habits be broken up.

Do you rise to enquire if this can be averted? Well it can, if? Ah, there's the rub. That if stares us in the face as unyieldingly as the rocks of Gibraltar. If you can persuade those who dress in silks and satins and feast on the choicest of foods daily that it is better for them to give up their privileges and become members of the common herd; if you can convince the man who has grown rich beyond calculation by shrewd and unscrupulous manipulations, and has seen his competitors sink into pauperism or suicide's graves without a pang of regret, as a result of his buccaneering transactions, that it is well for him to let go and become a social and business equal to the frouzy hayseed or greasy mechanic; if you can determine the social belle who wears diamonds of almost incalculable value, or the proud matron of upper-tendom to fling aside all prejudices and social distinctions and count themselves on a social level with the shop girl or artisan's wife; if you can accomplish all this, and then get all these parties together and bring about an understanding whereby a new social order will be voluntarily inaugurated, then it is possible to avert the impending conflict. Can you do it? On your answer to this question rests my answer to yours. If you say yes, then my answer is yes, but who is foolhardy enough to say yes?

There is no harmony between these two extremes. Those on top condescend to dole out a bit of charity to their victims when they see that only by so doing can they prevent the exploited from becoming desperate and turning upon them. True, they pose as philanthropists, benevolent people and lovers of their fellow men, but were they such in reality they would stop robbing the poor and turn their attention to breaking down a system that makes their robberies not only possible but legal. They would stop buying legislation calculated to give them advantages over their fellows, and do all in their power to abolish all legal privileges and bring about a condition of freedom. They are vampires sucking the life-blood from the toilers while they fan them to sleep with promises and pretensions of friendship.

The undercrust, the down trodden and hopeless element in society, are also brutal. They have been made bitter and brutal by hardship, privation and ill-treatment. They have had hope and love crushed out of their being by brutalizing conditions and constant disappointments. When once their bitterness is turned into wrath, and their energy, awakened by that wrath, is set to a reckoning with those who have taken advantage of their ignorance to deceive, rob and oppress them, the results will be terrific and awful. Years and generations have they born their ills and woes, their griefs and sorrows. Some day these years of grief and slow mutilation will be compressed into a violent and irresistible outbreak, and all the galling guns, cannon and musketry will be as cobwebs between them and the objects of their hatred.

When the discordant elements in society have contended for the mastery and destroyed the social structure, what will be substituted? If wisdom prevails a new foundation for society will be laid and that foundation will be liberty. Upon this foundation will spring up a new social structure in which all elements will be in harmony with each other, and instead of mutually destroying each other will supplement and sustain each other and thus preserve the social structure and make each and everyone a free, self-reliant, social person recognizing in every other one an equal, a friend, a co-worker for the one great aim of human happiness.

HENRY ADDIS.

A Text for Philosophical Anarchists.

JAMES BARNETT an industrious sober carpenter living in his own little cottage on the extreme outskirts of our little village of Hindsboro with his wife and five children ranging from 14 years to an infant in age, to better provision his family, keeps a cow for which he was unable to get pasture and allowed his little girls to lead her with a rope and hold her to the luxuriant grass along the broad highway that ran by his house. He was aware of a statute prohibiting animals not traveling, from the highways. Unsophisticated as he was, he thought of law as protection to farmers crops, and gardens and sidewalks in villages. He did not see the concealed edge of the law, though not used quite so often, cuts the keener and deeper when used to gratify spite by a "law abiding" citizen. Mr. Barnett's only fault, if it is a fault, is his great command and volubility of words which he does not use to conceal what he knows, sees and hears.

Just across the highway lives a retired farmer, an old soldier who draws a pension from unwilling tax payers, a leader and principal supporter of the Methodist church in the village, a law abiding citizen who goes to law on week days, and to prayer, as a penance, on Sundays. Educated as he has been by several years in the army and all his life in a despotic church, what else could be expected of him than an obedient servant of authority and a vigilant watch dog of the state to see that his neighbors obeyed the letter of the law? Mr. Barnett was not a religious man, nor did he vote the Republican ticket as his neighbor across the way thought he should.

It was not that Barnett's cow damaged anyone, for, on the contrary, she kept the grass and weeds down which if allowed to grow would be a harbor for flies to torment passing teams. Mr. Moore was consistent as a "law abiding" and religious methodist in demanding obedience to authority and accordingly had the sheriff come from the county seat and take Mr. Barnett from his work and rob his family of \$13.40 fine and costs. With the two twin relics of barbarism, the church and the state, no humanitarian sympathy, no altruistic regard for women and children is tolerated. Obedience—obedience is greater in their eyes than all consideration of tolerance, forbearance, or any humanitarian impulse. Obedience is regarded by both as the greatest virtue. Freedom to exercise ones reasoning faculties, to determine right from wrong, and act accordingly, is estopped and stultified by both state and church. No allowance is made for the discovery and application of a new ethical truth. All moral and sociological evolution is retarded, and all the evolution of the race has been in spite of both. Intensity of religion and tyranny of government go hand in hand. The most tyrannous brutal governments are Spain, Russia and Turkey. It matters not what religion it is, if the people are steeped in it, tyranny accompanies it. The coincidence of civilization and Christianity proves nothing. The freest government ever attained by man was given our forefathers by freethinkers or infidels. No church would ever have given us religious liberty. We owe our progress to the sciences and free commerce which the church and the state retard and restrict. Notwithstanding the church claims the parentage of all the progress in learning, nearly all the great scientists, either as teachers in institutions of learning, or authors of text books, are infidels, and many of the great institutions of learning were endowed by infidels. I use the word infidel in contradistinction from church religion. Girard College, Stanford University, Cornell University, Cooper Union, the Astor Library, Vanderbilt University, the Lick Telescope and many other institutions are never mentioned when the priests boast of the church's work as an educator.

We have in our village a school house where the children are educated; where the reasoning or thinking faculties are drawn out five days in the week, where reason as a torch to the soul is lighted, and on each side of it is a church wherein the children are congregated every Sunday and the torch is blown out by the wind generated there. The school elicits thought and is as oil to the flame of the torch to the soul, the churches smother it all on Sunday by teaching them to ignore reason and take authority for truth. They are stuffed and gorged on Sunday as you would stuff a turkey and no room is left for an education which means a "drawing out" of thought.

Every desire is resorted to in order to commit the children to the despotism of the church. The two churches are competing with each other in getting children into their mills. Each have had two entertainments in which they interest the young in committing recitations in prose or poetry containing religious sentiments. For quite a time, each child had a little blank subscription book and a premium offered to the child that collected most for church purposes. They besieged me on the streets and at my home enough to disgust me. The church stoops lower and uses more subterfuges to gain its ends than the lowest politicians ever dreamed of to get an office.

The Catholic Church is the most autocratic, and others are distinguished from it only by name and degree in despotism. Second in the United States is the Episcopal, then the Methodist Episcopal and so on down to the Unitarian which is nearly devoid of religion, and is comparatively a free church. The Methodist is the most arrogant because of its numbers, and the most dangerous to the liberties of the people.

Just as men, prompted by their intuitional sentiment of freedom, revolt against the despotic rule of kings, and institute republics, and deceive themselves with the idea that they are free, so they for the same reason revolt against the pope, and a hierarchy in church, and think they are free when at the same time they subordinate their reason and their liberties to the authority of a book. Just as they have shifted the tyranny of the few over the many, to a tyranny of the many over the few, in the state, so they have shifted the authority of a hierarchy to the authority and obedience of a book, and delude themselves with the thought that they are free men. Consistency would make every religionist a Roman Catholic and at the same time a Monarchist. Consistency would make every revolter against the pope a Freethinker and an Anarchist. Consistency would make every Anarchist a Freethinker, and every Freethinker an Anarchist. There is no logical compromise ground between despotism in State and Church and Anarchy and free thought, or what is called infidelity. How a man can protest against the Church and not equally against the state is a mystery to me. It would be amusing if not so serious to see freethinkers protesting against the encroachments of the Church upon the liberties of the people by legislation, when at the same time they uphold "law and order" (?). The State is and always has been saturated with the fundamental principles of the church-obedience to authority. They can no more be divorced and live than the Siamese twins could have been.

Now, Mr. Moore, an ardent, enthusiastic shouting Methodist, was consistent in going to war for his government and going to law with his neighbor to "uphold the majesty of the law." It was not that Mr. Barnett had violated any moral law, that he had injured any one, but the majesty of the State must be sustained and vindicated, and the State's only defense is vindictive punishment. Does not the church teach that the infinite law of God can only be vindicated by an infinite penalty for a violation of it? Not because man deserves the punishment, but to "vindicate the majesty of the law." The only inconsistency of the State with the Church I see, is that the church inflicts infinite punishment indiscriminately and the State discriminates. To be consistent, it should punish with death all infractions of its laws. If man deserves, and the State has a right to punish, it has a right to punish to any degree. And as it is impossible for the State to adopt a scale by which to measure accurately the deserts of criminals, and as it is held in defense of government by statist that punishment is necessary as a deterrent from crime, and the danger of too light a penalty, and no danger of too great a punishment as a deterrent, all penalties should be death. Hence we see only the orthodox believers in infinite punishment after death advocate extreme penalties by the State, and the liberal religionists and freethinkers favor light

penalties or none at all. So the penalties for infractions of the State laws is an index to the religion of a State, and vice versa. So a free, benevolent religion or no religion must go along with the abolition of the State. The Church threatens punishment and the State inflicts it. When "Bloody Queen Mary" was asked why she beheaded so many protestants, her consistent answer was, "God will punish heretics to all eternity, so I begin the good work here on earth."

The shortest commentary I can offer on Church and State

Is that they both were built, like hell, on hate. And what a sad commentary it is to contemplate, That no noble emotion entered in to actuate Their promoters.

A sympathetic feeling for other's woes;
A sense of justice, of equal freedom and repose,
That stirs the noble heart that overflows
With altruistic love that unfolds and grows
With Anarchy alone meets the approbation of those
To the race most devoted.

J. C. BARNES.

Hindsboro, Ill.

Suicide.

WHEN a person commits suicide the twelve men who are called upon to investigate his or her decease, and give their opinion of the occurrence, almost invariably say that the deceased destroyed his life while temporarily insane.

What do they mean by the word insane? Is a man insane because his position in society is such that he cannot look at life through the rose-colored glasses that others see, or attempt to see through? Does life under the present system hold out such blessings to most of us that we are idiots to discard it? Is it so pleasing to want the things needful to keep life in our bodies that we are mad to sicken of our existence? Is a man insane who, wanting liberty and, only seeing it in death, leaves this paradise of misery, starvation and mental slavery? Is toiling from morning till night, day after day, week after week, month after month and year after year for a bare existence so attractive, so beautiful or so healthy that they are insane who lose all hope and seek rest in oblivion? Yes, friends, these people are all insane, are all mad; for, have not twelve men, good and true, told us, indirectly it is true, but have none the less told us that when a man refuses to die of starvation and prefers a rope, knife, or pool of water to clear the way for his exit, that that man is insane? They should know for they are not insane, at least they have not committed suicide.

Never commit suicide if you wish to die sane. "In some cases," you may say, "a man would be a fool to live." Well, better be a fool than an idiot. Fools are often looked to for opinions, but they are not given the name of fools then, they generally go by the name of Jurymen.

Always be patient, be not in a hurry. If you have an attack of starvation do not lose heart or be in a hurry to get it over. Just let it take its own course, as it is sure to end all your pain in time. Make your exit like a man, crying: "God bless our masters and pastors who have made our country so wealthy and glorious!" Do not go growling about how you have made some of the wealthy rich and have filled the pockets of the commercial gods by your toil and sweat, and in disgust cut your throat. If you do you will be insane and the usual twelve individuals will proclaim it to the world.

When a man starves to death quietly the people will say, "poor fellow, I do pity him, it was a shocking death." But if he commits suicide they say, "Well, I reckon he was an idiot." Therefore, act accordingly. Pity is sweeter than being called an idiot.

Forget not the commandment: "Thou shalt not steal." When you commit suicide you steal. Your body is not your own. You have no right to destroy the life in it. It is the property of the government, of your masters, and they have a right (of might) to take it, which they do, as at "Chicago eight-hour day strike" and "London bloody Sundays," by the rope or police baton; by the bullet at strike time and by excessive work and insatiation always. Attempting to steal, openly, is a crime for which you will be punished. Therefore, if you attempt unsuccessfully to take your life, which is not yours, you will be imprisoned. You cannot, then, plead that you were insane, for it is only when a man is successful that he is insane.

Enough! let us be serious. Most of us see in life

nothing but toil, toil, toil, continual, oppressive, killing toil. We must bear insults from other men in a higher (?) social level than ourselves; we have no pleasures, no health, nothing but grinding, everlasting toil. We see our children miserable, half clothed, half fed, and contaminated by the filth, disease, and inhuman vices surrounding them. Our past has been drudgery and poverty, today our lot is—drudgery. Our future will be—poverty, drudgery and a pauper's grave. Our children's future—too horrible to think of. Our spirits fail us, for not one spark of hope is left us, one thing only occupies our mind, that is to end our hell upon earth. When it first enters our mind we try and cast it from us but it only grows! grows!! grows!!! until at last defying masters, laws, conventionalities and all connected with society, we commit suicide.

There is the man who cannot get employment. He goes from town to town, from city to city, seeking one who will use him to make profit out of. But always the same answer: "We do not want you, we have plenty of men." Some tell him with a harsh "No!" Others with a hypocritical, "I am very, very sorry for you, but I cannot see my way clear to help you." Others again add an insult to their refusal by saying, "No! get out, we want no tramps, nor vagabonds here." He goes to the casual ward, but they tell him that they cannot help able-bodied men. Then the time comes when he has no money, and cannot get food even by begging. He walks the town streets all night with the pangs of hunger gnawing at his stomach. He dare not sit upon a door step to rest his weary body, for the police officer is always there to move him on. On he goes, tramp! tramp!! tramp!!! through the long wearied hours. At length he finds himself in the silent country lanes. "Here at least," he says, "I can rest myself, can hide myself from that fiend, society, until the morning." He lays himself down, and sleeps, but not for long. There are police officers in the dark, seemingly deserted country. He is dragged roughly off and is punished by imprisonment for the crime society has committed, i. e. preventing one of its members from getting food or shelter. He has this experience over and over again, until at last he either commits murder or suicide.

Then there is that frightful production of society, the prostitute. You need not be told her history; how she is spat upon, trod upon and kicked. How she is forced to make her living by dragging the most sacred of nature's creations through the filth of the gutter, or how her womanhood being gone and her body filled with horrible, filthy diseases, she one night throws herself into the river. No need to tell you about this poor sister. You all know it. She is so common in this beautiful age of civilization, this age of knowledge, wealth, purity and humanitarianism. Whilst:

"Some have wealth and in carriages ride,
Others starve or commit suicide."

And it will always be so whilst society as it today exists.

This is the age of civilization. Think of it, ye millions, ye are civilized. Thank your stars that you have not been born in the midst of superstitions, slavery and inquisitions, but instead are existing amidst science, reason and commercialism. Heed not those who try to throw cold water on your beautiful and glorious civilization, by bringing the skeleton from the cupboard and exposing it to the public gaze. Do not heed them, but go on with your game of ups and downs; keep on trying to reach the god gold by trampling me, who stand amidst the filth, down into the foul smelling bog of poverty. It is a glorious game, an intoxicating game. Shout and howl over your card tables and wine, ye successful ones, and drown the cries of the writhing masses beneath your feet. Raise your glasses and drink the health of civilization; cry out with the full force of your lungs: Civilization! Civilization!!! W. ANDERSON, London, England.

Sunday Laws.

THERE is one class of laws which are more noticeably obnoxious than most others, because they interfere more directly with personal liberty. These are the laws that have been passed to promote piety—religious hypocrisy—among which the Sunday laws are the most prominent and noticeable.

It is summer now, and Sunday is the only day which some have away from their work, and many of them would like to spend them in recreation out

of doors, or in some place of amusement, but not in the churches, which are usually kept closed so tight during the week that the air in them is stifling on Sundays. The priesthood long ago saw that such would be the case and prevailed upon the legislators to enact laws that would send the people to church on Sunday, or at least close all other places of amusement against them, and curtail, as much as possible, their chances for outdoor recreation. In many States of the Union vicious and tyrannical Sunday laws exist and are enforced. In others their enforcement is not so rigid, but is latent and makes itself felt spasmodically. The pious elements, or more properly the protestant priesthood aided and abetted by the W. C. T. U., Y. M. C. A. and kindred organizations, and secretly encouraged by the Catholic hierarchy, are constantly working by every possible means to get new and stronger Sunday laws passed, and to compel the enforcement of those already on the statute books.

The Adventists, the Spiritualists and the Secularists are arrayed against all Sunday laws, and, as numerous as they are when they all stand together, they ought to be able to check the advances of the fanatics, and in some localities prevent any further encroachment. Not only that, they could do away with the interference that now exists. The trouble with them is, however, that they all believe in government, and only oppose such laws as affect them. The Adventists believe in keeping Saturday as the Sabbath, and while opposing Sunday laws in common with the Spiritualists and Secularists, they are reluctant to join forces with them, as they dread the Spiritualists' doctrines and look with disfavor upon the Secularists' skepticism concerning the bible. The Spiritualists are willing enough to work with the Adventists and Secularists but are too much engrossed in forming and maintaining their own local and national organizations to seek their company. The Secularists are more anxious to kick at the bible and all the churches than to fight the law, and the Oregon Secular Union has ruled out all from their councils except governmental-materialists, and so instead of the opposition to Sunday laws being a united and active force it is a divided and well nigh impotent force.

The great underlying cause of the weakness among the opposers to Sunday laws is the presence of superstition among them. The Adventists are quite positive that Sunday laws must exist and Adventists be persecuted, and so their opposition is not hopeful, but a matter of duty. They oppose Sunday laws, not because they hope to prevent their enactment and enforcement, but because it is their duty to oppose them, even when they know they are inevitable. For this reason their opposition is fruitless. The Spiritualists, most of them, seek only to secure for themselves and their fellow Spiritualists freedom from interference, and pay but little attention to what is being done to others. That tendency grows just in proportion to the growth of organization amongst them. Then too, they try to ignore the State, and some of the most vital mundane affairs and try to overcome oppression by spiritualizing the people. The Secularists as a rule are so busy kicking the bible that they have no time for ought else, and then they are so excessively superstitious of the government, and so desperately determined to uphold the Constitution, that they overlook many ways of weakening their enemy which are at hand.

It is clear, then, that these parties must change their tactics if they ever accomplish any abatement of the Sunday law nuisance. If they can be shown that laws become "dead letter" when ignored and public sentiment is trained to oppose them, and that the constant and unremittent violation and ignoring of these laws will educate public sentiment up to a point that will make the enforcement of Sunday laws well nigh impossible, then their power, which is now largely lost, will count for much in decreasing the interference of the State with personal liberty. A good way to bring about this method of thought and action amongst the parties mentioned is for those who desire personal liberty, who are opposed to Sunday laws, to carry on a constant propaganda by deed, and thus encourage others to ignore the law and exercise their inalienable rights.

On the question of Sunday laws the Anarchists

and many governmentalists are agreed. Suppose all who oppose the Sunday laws should make a united effort to have them repealed, or become inoperative: Suppose all State Socialists, Anarchists, Secularists, Spiritualists, Adventists and Liberal Christians should unite in an effort to break down all Sunday laws, and should begin their active opposition by ignoring these laws and doing whatever they desired on Sunday. In that event the officers would find a problem in jurisprudence which they are unaccustomed to. In some places law would die quite easily, the officers putting forth but little effort to sustain it, while in other places it would die hard, the officers sustained and urged on to do their "duty" by the sentiment of a fanatical element that would be shocked at the violation of their cherished laws. Persistence on the part of the law opposers would eventually overcome all opposition, and the laws become inoperative. It is not probable, however, that such a coalition of forces, or such a united effort will occur: This should not discourage libertarians in the least, and each one should constitute himself or herself a committee of one, if they really want a free Sunday, to institute a constant propaganda by deed against all Sunday laws.

Sunday laws are not of as great importance, nor as destructive of liberty as many other laws, but they are more vulnerable, more easily overcome than many others, and they are more visibly destructive of personal liberty.

Sunday laws are inexcusable, restrictive, and obnoxious to all lovers of liberty, and the comrades may well join forces with all who seek to have them abolished, and can well afford to lead out in active crusade against them.

HENRY ADDIS.

Fashion.

It is quite time, the moss-grown slavery to custom is taken up. Let those who desire to cling to custom do so. Let those who desire to depart from custom go their way in peace.

As to the matter of dress, I remember well the days of the hoop-skirt. It was thought a "disgrace" for a young woman to appear in public without hoops. She was called a "bean pole," and ridiculed. Such was the verdict of the majority. Notwithstanding this, is there anything more absurd, in the matter of woman's dress, than the hoop-skirt? Yet this monstrous fashion held powerful sway, for twenty years. Well do I remember when hoops began to disappear. Women denounced it. They said that no one went without hoops, but "fancy" women. That stigma, was supposed to be sufficient argument to prevent women from discarding hoops. However, a few here and there defied it. Eventually, lo, and behold! women discarded hoops. I wonder what became of their respectability? Ah me!

Look at the senseless and ungainly puff sleeves. Yet where is there a woman who does not wear them except myself? Several years ago, I read of one woman who did not wear them. She disliked them.

I would suggest that The Firebrand publish an Emancipation List, giving the names of those who have diverged from custom. Publish this list once a month, or every quarter, as seems best.

I am pleased to note that The Firebrand has departed from custom in the matter of unjustified composition.

Cleveland, O.

ANA PERKINS.

Much ado is being made in Pittsburg over the Carnegie Museum, and much space is being used in the daily papers discussing the plans of the taxidermists who are preparing to stuff and mount thousands of rare and curious animals. I would like to see Pennsylvania papers discussing the best plan to stuff several thousand starving miners with bread. I suppose, however, that the objection will be made that these kind of animals are neither rare nor curious.—Uncle Sam.

The Letter-Box.

A. T., New York City.—It is encouraging to know that so many persons attend the meetings of the New York Debating Club while the weather is so hot. A copy of the Old and the New Ideal has been sent you. We can give you no information concerning comrade C. W. Mowbray. He does not let us know anything about himself, nor do any of the comrades in Boston write anything concerning his work in Boston. Can you give us any information concerning Comrade Edelman? He never makes his whereabouts or doings known to us anymore.

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A Reminiscence of Alexander Berkman.

By CARL NOLD.

Much has been said, from diverse quarters, regarding Alexander Berkman and his deed, yet he himself, for obvious reasons, has not been heard. In the following I venture to give his sentiments concerning his action, as he gave them to me in the first year of our prison life.

For several days succeeding Berkman's arrest, he, Berkman, remained in ignorance concerning the physical condition of Frick. When it transpired that Frick would recover, it seemed to him that this circumstance, purely accidental as it was, would not tend to produce any minimizing effect on the significance and importance of his act, for a deed, such as his, that is its meaning, does in no way depend upon the physical consequences, but must have for its criterion the purpose underlying the deed, and should be estimated according to the moral effect, called propaganda, produced by such an act. As far as his purpose and aim were concerned, it mattered very little whether the shots were fatal or not; indeed, viewed from the true anarchistic standpoint it did not make the slightest difference what the outcome, the physical results were. Berkman had no personal axes to grind, no personal wrongs to avenge, no private feelings to satisfy.

It might popularly be supposed that the object of the attempt was to remove an obnoxious person; yet nothing could be further from the real purpose. It was Berkman's aim, first and last, to express by his deed his sentiments towards the existing system of legal oppression and industrial despotism; to attack the institution of wageslavery in the person of one of its most prominent representatives; to give it a blow—rather morally than physically—this was the real purpose and significance of his act.

The Anarchists are misrepresented, labelled, caricatured and—very little understood. They are represented as arch enemies of society, murderers, and lunatics. But did it ever occur to the believing public to inquire why the enemies of society should, of their own free will, subject themselves to all the inconveniences and dangers arising from unfavorable public sentiments; why they should willfully and willingly risk their liberty and enjoyment of life and even sacrifice their very lives as they often do in pursuance of what—?

Insane fancies, utopias, phantasmagoria?

Is it lunacy to wish to make the world better?

Insane fancy to work and hope for a more just and rational condition of affairs? Is it utopian to desire freedom and the enjoyment of life for every human being? Are Socialists and Anarchists enemies of society because they think the world could be improved upon and every man, woman and child made free and happy?

If this is lunacy and a sign of enmity towards society, then Anarchists are indeed criminal lunatics. But is it?

The History of Darkness records the names of men whose "genius" devastated whole countries, ruined its people and caused the death of thousands upon thousands of human beings, in order to demonstrate their imaginary right to a disputed claim of a hole in the ground somewhere in Asia; it immortalizes the names and records of men who waged war upon their neighbors because they were weak or strong; it tells us of other men who unsparringly sacrificed human life while trying to convince the world that one is three and three is one; or that bread is flesh and wine is blood, and many other disputed questions of "equal importance".

The History of Light, on the other hand, tells us of men whose life's sole ambition was to make the world better, to dissipate the shadows of ignorance and disseminate the seeds of knowledge, to raise the curtain of darkness and let the beautiful rays of light carry its vivifying warmth into the human heart. They were men of genius and they, too, waged war; war against darkness and despotism, against ignorance

and slavery. And when human life was sacrificed in these wars, it was only out of necessity, to insure the happiness of the many at the cost of the few. And because humanity was dearer to these men than their princes, because they thought more of the people, their rights and liberties, than of the strength of the throne, they were persecuted and punished. They were proclaimed enemies of the nation, traitors to their country and its interests, murderers and brigands and were treated accordingly—until they had gathered strength enough to come out of the struggle as victors. With success came recognition and now the names of the lunatics of 1793 and of the traitors of 1776 are held in sacred memory, and the men that had fallen under the hoofs of tyranny are regarded as martyrs to humanity.

And who shall say that the lunatics and social enemies of our day will not, in time, be successful and prove themselves pioneers of light and freedom?

But you say it is lunacy to revolutionize the world by an individual revolutionary deed. So it is; and what is more, no revolutionist of modern times—be he Anarchist, Socialist or Nihilist—ever expected the reconstruction of society to follow upon the heels of his deed.

It is by means of a primary intellectual revolution, to take place in the heads of the masses, that the Radicals of modern times hope to bring about a change in the social, political and economical status quo. The propagandists by deed are at the same time agitators by word. They believe in, and work for the education and enlightenment of the masses, which means they regard as the surest and absolutely necessary qualification for the social revolution.

A revolutionary deed has for its purpose either the removal—by forcible means—of a tyrant, a dangerous spy and so forth, with or without the intent of making at the same time by means of the deed, propaganda for the ideas of the advanced movement or the forcible direction of public attention to certain social conditions that have become rotten, senseless, unbearable and a veritable source of evil and misery. This holds true in the cases of almost all revolutionary deeds of the last 25 years as could be easily demonstrated in every instance.

Thus Berkman's views concerning propaganda were, at the time of the Homestead trouble, precise and radical. Though the ideas of Anarchy have for years been propagated in this country, the native born population still remained indifferent; thought he, why? Because, first, they entertain perverted views as to Anarchism, and, second, because they do not earnestly believe in our sincerity of purpose and solidarity with the working classes. The American is of a practical turn of mind, he puts little faith in phrases; to convince him, solid facts are necessary. "In the beginning was the deed." If we wish that the American workman should listen to our words, we must primarily demonstrate to him by deed that we mean well with him, that we are his friends. We must prove to him that our sympathy for and interest in him is not a mere empty sound, but that his cause is also our cause and that we do not stand idly by, indifferent to his misery and struggles, but that we feel, suffer and fight with him, for him. To demonstrate this and thus win the sympathy, the heart and ear of the American workman; there is no better way, or rather there is no other way, than to sacrifice our own blood, our very life on the altar of his liberation.

Thus reasoned Berkman and more: Such a demonstration should not be given on the boards of political life, for the American believes himself to be a political sovereign—the demonstration should be given in the industrial arena where he feels that there is something wrong, something that he could not as yet alter with the ballot. Berkman meant it well, his sincerity cannot be doubted. He was but too willing to sacrifice his liberty, even his life for the benefit of the cause, to hasten the social revolution, to serve as the dead timber under the feet of humanity, marching onward.

The Homestead Lockout appeared to him to offer the long expected opportunity of translating his ideas from theory into practice. The rest is known. Five years have passed. In the Western Penitentiary of Pennsylvania in a cell 47 feet is a young man in solitary confinement. With a few books and papers and an occasional look at a small piece of the sky which he can see from his cell, he muses over the past five years of imprisonment and over the seventeen yet to come. He was willing to aid the cause of Labor, now the time has come for Labor to come to his aid.

Solidarity.

We reprint the following letter from our worthy contemporary Les Temps Nouveaux, Paris, France, which was translated, commented upon and sent in by Comrade Klemencic:

Dear Comrades: Greeting! The Spanish bourgeoisie is an insatiable hyena. Not satisfied with the torturing of those who were designated by the caprice or insinuation of the police, she wanted to consider as authors and accomplices of the attempt of the via Cambios Nuevos, she assassinated five innocents and condemned to prison the others—not less innocent.

From the overflow of injustice, as if the misery and the sufferings endured by our families would not suffice, with the addition of more desolation endured during our long captivity, they are chasing out of the kingdom even those who were not involved in the trial. They are expelling us because we are Anarchists of this cursed Spain, the empire of barbarity and fanaticism. Most of us are going to be transported to France, and as you can suppose in what condition! Without a centime, starved and feeble, with that uncertainty which shrinks our heart; that fear of not finding the necessary means to earn our livelihood.

We ask you, dear comrades, to call for help in the columns of Les Temps Nouveaux to all comrades that are able to help us to find a provisional home and work, especially to those residing near the Spanish frontier in Port Cerbere, Perpignan, Marseilles, Cette, etc., etc.

In the certainty that you will reproduce our despairing call in the columns of your journal, we thank you, expecting to soon shake our brotherly hands with the cry: "Hurrah for Anarchy!"

THE PRISONERS OF BARCELONA.

Prison of Barcelona,

June 11, 1897.

The comrades see from the above how appalling it is. I cannot think of comments, because our duty is very plain in regard to our fellow workmen exiled by Spain. In Paris is the group of "The International Revolutionary Students" that took the initiative to collect money for the benefit of our brothers in distress. They are also expecting that other groups and isolated individuals will do all they possibly can to assist our surviving Spanish comrades, who are in great need.

It is also to be noticed that several daily papers in Paris published the letter of our comrades calling for help.

Communications and money are to be addressed to comrade L. Remy, 75 rue de Buffon, Paris, France, or to The Firebrand.

Clippings and Comments.

"A BABY," remarked the observer of men and things, "may not have as much sense as a man, but I don't imagine a baby believes every woman who comes along and tells him she loves him."—Detroit Journal.

We cannot understand why the poor people and middle classes are all the time complaining of hard times. The sheriff says he never saw better times; that he has more sales and larger ones now than he ever had before and that the prospects of the future were never brighter—for him.—The Socialist.

A SMALL crowd of literateurs and college men, among them Thomas Carlyle, were one evening discussing books and writers. An Oxonian expressed the opinion that books embracing the author's views and theories never amounted to much, especially those who were mainly theoretical. At this point Carlyle spoke up: "Young sir," he said, "once upon a time there was a man in France whose name was Rousseau, and he wrote a book which was filled with theories and opinions, and so on. And the young nobility and fops of the period said that the book was wind. But, young sir, it is an incident of history that their skins went to bind the second edition of that book."—Ex.

THE queen of England's daily income is \$8,000, and, therefore she can afford to jubilate. Some of the stealing each day of other European parasites is as follows: Kaiser of Germany, \$10,000; King of Italy, \$8,000; Emperor of Austria, 12,500; Czar of Russia, \$24,000. Of course, these rascals "earn" these huge sums! God save the queen—and the other thieves.—Inland Empire.

And why not mention the salaries of the Presi-

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 workingmen'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 save 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, for 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 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, Casagnac, 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 Hungaria, that of a strike of the agricultur 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 some 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 Nold, 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 think 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 antocratic 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 objections 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 THEFT.—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 property.

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.

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 culled:

"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 incendiarism, 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 incendiarism 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.

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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 golly 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 run 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 farled
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, Lovelidge, each \$1.00. Slododkin, 60c. Hauptli, 75c. Skluner, McCabe, Odell, Rogers, Tubbs, each 50c. Lee, Andrews, Heilig, Feingold, Bielweiss, Govan, each 25c. Bruelhide, 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	3.82
Privately collected	30.50
From Chicago	15.00
Total	\$89.99

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	7.34
	\$68.84

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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- The Independent Educational Club meets every Sunday evening, at 7: 30 p. m. at 1927 E St., Tacoma, Wash.
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- Armstrongs Autonomist, an independent and aggressive journal of liberty. Published monthly at Houston, Texas. Send for free sample copies.
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- 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.
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- Progressive Thought and Dawn of Equity, of Olathe, Kan., is the oldest organ of the Labor Exchange movement. It is full of L. F. news and original articles, gives progressive ideas, co operative facts and advocates the correct way out of hard times. Send for sample copy.
- Deinicke Listy is an eight page Anarchist weekly paper, published in the Bohemian language at New York City, 402 E 71st St. by the International Workingmens Association of America. Send for sample copy.
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