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 toll. 
Her days have been very few, 
And they're getting fewer still, 
While the story of her trial 
Would fill a long, long bill. 
I've seen a sad look on her face, 
The last six months or more— 
A look so sad and hopeless— 
I'd like to make her appear. 
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 nation's poor today 
Are troubled with this sickness 
And feel their lives a woe. 
In countless, hopeless struggles, 
Old "clock's bound" to pay, 
But daily "throw in the dish," 
When driven from their homes. 
Toiled over with all the loved ones 
In the cold world to roam. 
Even patient, toiling mother, 
The bible upon her breast. 
Is never once considered, 
But tucked in with the rest; 
For, one and all it claims, 
Of every soul and creed, 
All hopeless and 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." 

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 irreconcilable with the other. As a result of the operation of these forces, we see stockade 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, 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 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 staves us in the face as unyieldingly as the rocks of Gibraltar. If you can persuade those who dress in silks and satin 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 uncanny manipulations, and has seen his competitor sink into pauperism or suicide's grave without a pang of regret, as a result of his bucaneering transactions, that it is well for him to let go and become a social and business equal to the hardy, hayseed or grizzled mechanic; if you can determine the social belle who wears diamonds of almost incalculable value, or the proud matron of upper-tendence 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 exploiting 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 vipers sucking the life-blood from the toilers while they fan them to sleep with promises and pretenses of friendship.

The underprivileged, 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 hopelessness crucified 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, it is set to a reckoning with those who have taken advantage of their ignorance to deceive, rob and oppress them, the results will be terrible and awful. Years and generations have burned their ill-will and woes, their griefs and sorrows. Some day three 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 their targets.
We have in our village a school house where the children are taught to read, write, or thinking
fencing is 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 where the children are
nailed to the cross and soul is blown out by
the wind generated there. The school eligible
thought is as oil to the flame of the torch to the
reigning harmony by teaching
them to ignore reason and take authority for
They are stuffed and gorged on Sunday as you would
stuff a turkey and no room is left for an education
which means a "death shilling" citizen. Mr. Barnet's
All men have the idea that they are free, the same
idea of the same liberty that they are free.
with the thought that they are free, so they for the
reason revolt against the pope, and a hierarchy in
church, and think they know as much as the
same time they are sacrificing their reason and their
liberty to the authority of a book. Just as they have shifted
the tyranny of the law over the many, to a tyranny of
the few, so must every man, who, speaking and writing
in the days of 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 master and the letter of the
law? Mr. Barnet was not a religious man, nor did
he vote the Republican ticket as his neighbor across the
way thought he should.
It was a mulish cow's damned 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 travelers. It was considered a "law
shilling" and religious methodist in demanding
obedience to authority and accordingly had the shiffer
come from the county seat and take Mr. Barnet from
his work and give him a fine of $50 and fine out.
With the two twin relics of barbarism, the church and the
state, no humanitarian sympathy, no altruistic
regard for women and children is tolerated. Obesi-
one—one of the great church religious. Gerard Coll-
sideration of tolerance, forbearance, or any humani-
tarian impulse. Obedience is regarded by both as the
vastest virtue. Freedom to exercise one reason-
facilities, to determine right from wrong, and act
correspondingly, is stopped and stifled by both state
and church. No allowance is made for the discovery
and application of a new ethical truth. All soci-
ology and philosophy of the race has been in both.
Intensity of religion and tyranny of government go hand in
hand. The most tyrannical governments are the most
Russian and Austrian. It matters not what religion it is,
if the people are steeped in it, tyranny accompanies it.
The coincidences of civilization and Christianity
prevail in a way that, if it be possible to be
explained by man was given our forefathers by freethinkers or
infidels. No church would ever have given us reli-
gious liberty. We owe our progress to the sciences and
freethinkers, and that which is the best left is
and replete. Notwithstanding the church
claims the parentage of all the progress in learning,
and the strong part is taken by other as teachers in
instituted learning, or authors of text books, are
infidels, and many of the great institutions of learning
were founded by infidels. I use the word infidels
also for the days of revolution. College,
Schools, Stanford University, Cornell University, Cooper
Union, the Author Library, Vanderbilt University, the
Lib Telescopio and other institutions are
never interfered with because of the church's
work or an educated.

Suicide

When a person commits suicide the twelve men who
are called upon to investigate his or her death, and
report the finding, are not appointed to say that the deceased
destroyed his life while tempo-
really insane. Do they mean they 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 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?
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THE FIREBRAND

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

A Reminiscence of Alexander Berkman.

By Carl Nold.

Mcquaid has been said, from diverse quarters, regarding Alexander Berkman, dead, yet here 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 present life.

For several days preceding Berkman's arrest, he, Berkman, remained in ignorance concerning the physical violence. When it transpired that Frick would recover, it seemed to him that this circumstance, purely accidental as it was, wouldn't tend to produce any minimizing effect on the significance and importance of his act, and that, as 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 accordingly. The deed was done by persons, and not by the mass of slaves, exploited and oppressed 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 viewpoint, it assuredly would 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 said 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 idea to destroy by his deed his sentiments towards the existing system of legal oppression and industrial despotism; to throw the institution of wage slavery 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, libelled, caricatured and—very little understood. They are presented as arch enemies of society, murderers, and libertines. But it did ever occur to the believing public to inquire why the enemies of society should, of their own free will, works to all the innumerable and dangerous 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, planetomaniacism? Is it not far better 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 not the Anarchists the natural enemies of society because they think the world could be improved upon and every man, woman and child made free and happy.

If the history and a sign of enemy towards society, then Anarchists are indeed criminal libertines. But it is not.

The history of darkness records the names of men whose "genius" devastated whole countries, ruined men and nations and caused the death of the thousands upon thousands of human beings, in order to demonstrate their imaginary genius; the history of a hallowed 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 upset the complete human life, who tried 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 "so-called 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 establish a universal brotherhood and to 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, were engrossed in 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 for that reason, men are human beings, but not their princes, because they thought more of the people, their rights and liberties, than of the strength of the state. It was for this reason, they were proclaimed enemies of the nation, traitors to their country and their interests, murderers and brigands and were treated accordingly—until they had gathered strength and numbers sufficient to become victors.

With success came recognition and now the names of the lunatics of 1776 and of the traitors of 1776 are held in sacred memory, and the men that had fallen under the hoods 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 the leaders of the same historic 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 halls of the masses, that the Radicals of modern times hope to bring about a change in the social, political and economical status of the world. The present is the same with the same as agitators by word. They believe in, and work for the education and enlightenment of the masses, which means they regard as the earnest and absolutely necessary qualification for any revolution.

A revolutionary deed has for its purpose either the removal—by forcible means—of a tyrant, a dangerous man and so forth; or with or without the intent of making it at the same time a working class 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 tyranny of the masses. 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 struggle, precise and radical. Though the ideas of Anarchists have for years been propagated, the masses of the country, the nature born population still remained indifferent; thought; why? Because, first, they entertained perturbed views as to Anarchism, and, second, because they do not earnestly believe in the social justice 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" and the American workman can say to us, "Look my friends at 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 the Revolution."

Thus reasoned Berkman and more: Such a demonstration should not be given on the boards of political meetings, for the American workman is 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; but an act of violence, it is his sincerest duty to do. He was not only 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. Five years have passed. In the Western Penitentiary of Pennsylvania in a cell 4 x 4 feet is a young man in solitary confinement, a murderer and today seems to be an occasional look at a small piece of the sky which he can see from his cell, he passes over the past five years of imprisonment and over the seven years to come. He was willing to sacrifice his liberty; 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 to us in the hope that it might interest our American friends.

Dear Comrades: Greeting! The Spanish bourgeoisie is an insatiable hyena. Not satisfied with the torture of those who were designated by the caprice or whim of the police, she wanted to consider as accomplices and accomplices of the attempt of the insurrectionaries, Camacho, she assassinated five innocent and condemned to prison the others—not less innocent. The taking of revenge, as if the misery and the sufferings endured by our fellow-citizens would suffice, with the addition of more desolation endured during our long captivity, they are chasing out of the kingdom those who were not involved in the trial. They are expelling its best citizens. The bourgeoisie, 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; those who are in the columns of Les Temps Nouveaux to all comrades that are able to help us to find a provisional home and to work, especially to those residing near the Spanish embassy at Paris (Cornére, Perpignan, Marseilles, Côte, etc., etc., etc.)

In the certainty that you will reproduce our despairing call in the columns of your journal, we thank you, and our friends, we shall hand the words with the cry: "Hurray 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 workers exiled by Spain. In Paris is the group of the "Internationale" Revolutionary Section who are relative 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 the 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. Rémy, 75 rue de Buffon, Paris, France, or to The Firebrand.

Clipping and Comments.

"A MBA," remarked to one of our Spanish comrades, "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 her."—Detroit Journal.

"We cannot understand why the poor people and the 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 orders now than he ever had before and that the prospects of the future were never brighter—than this."—The Socialist.

A small crowd of literate and college men, among them Thomas Carlyle, were one evening discussing books and books. As writers, an American publication that books embracing the author's views and theories never amounted to much, especially those who were mainly theoretical. At this point Carlyle pointed and said, "Young sir," he said, "I know there was a man in France whose name was Rousseau, and he wrote a book which was filled with theories and idealism and so on. And he had a young nobility and tope 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 leading monarchs of other European states are:

Kaiser of Germany, $10,000; King of Italy, $8,000; Emperor of Austria, 12,000; Czar of Russia, $20,000. Of course, these raises "earn" these huge sums! You save the queen—and the other thieves.—Inland
Note and Comment.

A slight typographical error in last week's issue has not only not cancelled the subscription to the Firebrand, but has covered 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.

Reply to A. I.

I find the following bold 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 doesn't take part in any quarrel as to Communal Socialism, but fights the real cause,' which hereby is done. You are right, 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 Individualism will also lead us into slavery, and why should you be as tolerant towards the State Socialists as you have been?"

A. L.

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 principle is complete liberty, self-government,
only limited by equal freedom of equality of opportunity. It was a limitation of advantage and I should not be "tolerant" of Individualism—of perfectly free competition, which means the entire abolition of all monopoly, all class, all special legislation, all public utility companies, all monopolies of any kind, and the taking of the getting rib of the State; not the present government by force, but all and any government of or by the people. Do you see that the Individualists would interfere a straw in the way of the voluntary Communitists? Both schools of thought—and that is all they are today—are based on the same reasoning that any quarrel between the two seems to me worse than foolish. (2) I am sure life would be very pleasant in a community where it was possible now to form one of either the one or the other, and no competition is voluntary, not Socialism, and so is Anarchist-Individualism. A community of neither nor one or the other could exist without co-operation. A community of one or the other, or the other, is impossible, and is not even a fair trial, nor, will a fair trial be possible until a sufficiently large number are educated to know what freedom means and desires and is free. It seems possible, to me, that even the 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 I am, I believe and have always to say to me, I should have confidence in Voluntarying and all such people for themselves, only saying that the Individualists do not propose to force protection from invasion on those who want it.

But how am I intolerant in freely expressing my opinions as to Socialism? The Firebrand has offered to give the State Socialists a hearing and an opportunity. But the "anarchist" he is supposed to be is only to be included in the Liberty and in the Statesman, where is the problem of competition and the implication of Socialism and state Socialism. This has been proven true and again in The Firebrand, if Friend Loveridge did not grasp it, I fear he neither has a conception of a condition of so called Individualist-Anarchist.

My question was not in the least meaningless. I ask you, should we not quarrel with the State Socialists as soon as they call themselves Anarchists? The other day you said in this city he called himself 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 a newspaper and they state that the new paper is the only Anarchist paper 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 submit that the Anarchism 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 monopolization of the market price or by the laws of a country. (4) Killing people in war.

Slavery—Restricting the freedom of people to do as they will when one's freedom is infringed by so doing.

Gambling—Competing in business of any kind.

Fraud—Shrewdness in business.

Sneak Thieves—Presuming on the ignorance of others as to the market price and so forth. (1) Taking by law a person's property against his consent; taxing a peace man to maintain armies and pensions; from freethinkers to maintain chaplain and churches. (2) Marrying for the public provisions and enslavement of the sexes.

Interest—Usury or legalized robbery. (Taking something for nothing.)

Church—The rich man's club, utilized to hypotize 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 task the poor to pay police and standing armies, to protect the property of the rich from the poor who produce all property.

Anarchy—Theories of the unknown. The life of the churches. A convenient rule of the rich to divide the poor while they are being plundered. Christianity—A term with no definite significance. It originated with a small group of small part of the religious agents 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 proclivity of a very symmetrical nature who had his main aim in life.

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, that the church was more important than the Christian. In other words, the Church supported the State by promoting obedience to the law through their teachings and discipline. This remark appeared to him very much.

I doubt if there ever will be a divorce, in fact, between the Church and State, and I think the prophet of the S. L. P. know it. I also know that if the principles of Anarchism were more generally understood that the Anarchist should 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 was a man of wide education and of a tolerant nature. But does friend A. I. think State Socialism to be "tolerable"?

CLINTON LVERIDGE.

1. Nothing but assertions, Friend Loveridge, and if you think that I ought to be satisfied with mere assertions, then let us assume also that we would be free under the administration of the State Socialists, as they, tell us that we would be free. The politicians talk of freedom, but 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 Community": there is a condition of free dom, or State Socialism. This has been proven true and again in The Firebrand, if Friend Loveridge did not grasp it, I fear he neither has a conception of a condition of so called Individualist-Anarchist.

3. My question was not in the least meaningless. I ask you, should we not quarrel with the State Socialists as soon as they call themselves Anarchists? The other day you said in this city he called himself 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 a newspaper and they state that the new paper is the only Anarchist paper 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 submit that the Anarchism as Loveridge, but I contend that property in the means of production and distribution cannot exist without government, ergo—?

A. I.

Anarchy at Portland.

Covers 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 organ of a group of Anarchists, and the article is illuminated with a picture of a crowd 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 espials (pigs in wait to feed upon people emmeshed in the web). The Firebrand is being applied to the web, and one wing of the paper appears to be the rise of flames. The first page of The Firebrand contains an article on "Constructive Anarchy," from which the following sentence is cited:

"The idea of Anarchy upon communistic practice is, I think, the only certain and effective method. If there were any of the people, and such lines were already familiar to them, these lines would be extended immediately, and there would not be much, the 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 already satisfied with a number of social organizations, they would certainly fall back upon the old.

The Firebrand contains evidence that it is struggling for financial support, which purports 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 the scribbling for The Firebrand. If the editor were to carry on his incendiary programme with regard to the capit-
Various Voices.

J. N. Le, 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 ghost on the tree of anarchy. No anarchy ever thrives or grows for right and by right and we have to pay tribute for doing so. Our government is so suggestive of basism: base exact tribute, and tribute means slavery. To hell with it. If what The Firebrand is, the Anarchist, then I am an Anarchist with a big A, see?

Chester O'Drake, Palmer, Mass.—Copies of the lively Firebrand were duly received in yolly town of Palmer, Massachew-em. Among those to receive them were those who still retain a business for a myth. The Haymarket League held its mass-meeting at Skadani Hall June 13th, that meeting so gloriously pictured by A. S. as he calls himself, was originated by a few hangmen on the Labor movement who joined hands with a number of well known politicians in Chicago who aspire to political prominence.

The chairman on that occasion was an old line democrat. His opening remarks were as follows: We are not here to discuss the political dogmas, doctrines, or 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 that the Anarchists are 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 so proudly proclaims itself devoid of all political coloring.

Notice how jubilant he grows over press notoriety, tickled with the straw of vanity because the meeting was received some applause. He speaks of the utter lack of consistency among a certain class of men. Why my friend A. S. It's only juggling with terms, that play with the word. There can be no way of harmonizing inconsistency with principle.

The principle of Anarchist is not consistent with public opinion, therefore we who follow the principle must be what is called a political anarchist. 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 laws and believes in the right of every man, one inside, despotic, and a meddlesome 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 constancy.

Expense 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 take the principle cowardly. He feels he is right. To him, Anarchy has a rare setting; he loves to breathe the wholesome atmosphere of its surroundings, but fears to wear it openly because he still loves the flash of public opinion too well.

We are in receipt of two copies of Marseca Socialia (The Social Movement), a periodical published at 244 Matadero St., Mexico City, Mexico. They contain two pamphlets in the Rumanian language, one entitled Cate 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 SculatLibera (Liberal Schools), and is a criticism of government schools by a progressive discipline, etc., and an appeal to assist in forming independent, liberal schools on socialist principles. Those wishing further information should address Marseca Socialia.

The ANGLO-AMERICAN is the title of a new monthly paper, the first number of which has reached our hands. It is looking very promising and amiable at the time: "When the war drums throb no longer, and the battle flags are farled in the Farrand of Man, the Federation of the world.

It is readily printed on book paper: twelve pages: price 2c per number. It says of itself: "Our chief aim is to produce an widespread stand which at present divide two great nations as the English and the Russians into antagonic camps, and advocate with all our might the sacred cause of freedom and companionship." Address: J. F. Spriggins, 21 Paternoster Square, London, E. C. England.

NATIONAL MONDAY is the title of a 34 page pamphlet lately published by Chas. Kerr & Co., 56 Fifth Avenue, New York, which is the work of one of the leading anarchists. 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. The American public will have to expend some labor to understand his theories. For instance, he says: "In these transactions [meaning commercial transactions] it is evident that money is only a medium of exchange, not a necessity of life, nor is its use dependent on the fact 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: "Money is not, as many people say, all money exists by authority of law. But he does not tell us how authority of law can make anything represent value, then 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 power 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 said, and as the man of law is brought in to us 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 metallic currency look like a scientific argument. Price 10c.

Propaganda Fund.


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 feels he is most completely capable of doing, and has no editor in the ordinary sense, and we invite everyone who has anything to say 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 contrib- ution the support is 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 subscriptions and donations are accounted for in the propaganda fund.

We accept anything we can use in payment for subscription. Anyone wanting the paper can have it sent to them regularly as printed for it. If you can pay nothing, 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, 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 need not pay it, a courteous fashion, make it from the post office, as you will never be demanded 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. Monday, July 11, 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 propagandas in the English language in general, are requested to go to the office of A. Levin, 346 Cherry St., at 8 p.m., July 31.

Notice.

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