



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

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

An Economic Fallacy.

It is now an accepted axiom amongst political economists that everyone seeks to satisfy his or her desires—for food, clothing, shelter, recreation, and pleasure—with the least possible expenditure of energy. Reasoning from this, they proceed to show that in a condition of freedom everyone would work but little if any, and only at the lighter occupations, leaving the laborious work all undone until necessity drove them to the reestablishment of property and its necessary attendant—government.

It is true that every man, who works for wages, wants as high wages as he can possibly get, and will work no more hours per day than he must, while on the other hand, every man that can "make his money work for him" and save himself the annoyance of hard labor will do so. There are enough exceptions to prove the rule, but does this fact prove the original proposition? It is assumed by our political economists and statesmen that this fact does prove the proposition and that, consequently, their deductions concerning the impossibility of a co-existence of liberty and civilization are correct. Such a view, however, is superficial and unscientific. Men act as they do today on account of conditions, social and industrial, that exist today.

Men and women seek to avoid certain occupations because they are exhausting, confining, ignoble or poorly paid. They seek jobs that pay better because they can supply themselves with more of the things they care for than when their income is smaller. Therefore, some occupations are looked upon as dishonorable, lowdown or ignoble, and pride tends to drive men and women away from them, when other jobs are to be had. But all this reluctance to engage in certain occupations, and the rush for other sorts of situations, does not prove the seeking to satisfy desire with the least possible exertion.

Our physical desires can be satisfied only on condition that the production of certain articles is carried on, and in order to supply ourselves with these articles in greater profusion we use machinery. We also use machinery to do work that would be hard and exhausting, if done by hand, for we strive no harder to exert ourselves as much as possible, than we seek to reduce that exertion to the minimum. With the use of machinery, we can produce in much larger quantities in the same time, thus giving more of the articles produced, or allowing more time for other forms of exertion. We are told that machinery allows us to satisfy our wants with less exertion, but on the other hand, it only gives us an opportunity to diversify

our wants and exert ourselves in many different ways, for exert ourselves we must—or die.

Look at the colt as it trots along by the side of its mother. Its desires are few and simple. It only needs to suckle and to sleep. Is that all it does? No! It runs and plays and gambols. Why? Its organism generates energy, and it is easier for it to run and play than to lay around and sleep. The same is true of all young domestic animals and of the grown animals that run at large. Do they seek to gratify their desires with the least possible exertion? They seek first to satisfy their desires for food and then turn their attention to the seeking of pleasure in other ways. If we observe children, we see the same phenomena. They eat and sleep and call for clothing and shelter, and when these are satisfied go on exerting themselves in one way or another in accordance with their tastes and opportunities. When tired of play they fall asleep to wake up hungry. Thus their days go by, and we hear those around them say "that child is never still, except when asleep." To say that it desires to exercise is to beg the question and to discard all the deductions that have been drawn from the assumption under question: It is to admit the contention of the advocates of freedom and make all government and property not only useless, but a waste of energy and a cause of contention and strife. For this reason I will continue to speak of desire in the sense of that craving for such things as are necessary to life and health.

The satisfaction of desire for food, shelter and raiment necessitates production and production in turn necessitates exertion. Exertion is the expenditure of energy. If more energy is expended than is being generated by the organism, thus drawing on the reserve fund that is stored in all healthy organisms, exhaustion results. If the exertion is greater than the normal strength of the muscles, pain results. In the more laborious occupations we find that the exertion is often both painful and exhausting. All persons seek to avoid such occupations as naturally as they seek to avoid any form of pain, and they instinctively seek to avoid exhausting toil, for the existence of their organic structure depends upon the generation of energy as rapidly as it is used up in exertion. All organisms store away a fund of reserve energy for use in cases of emergency, and when the exertion exhausts energy more rapidly than it is being generated, at the time of the exertion, this reserve fund of energy is drawn upon. If the energy generated at any given time is greater than is necessary to carry on the normal working of the organism, to store away in the reserve fund and to keep the brain active for the thinking that is going on, it impels to other forms of exertion, and expresses itself in the gamboling of the calf, the romping of the child and the various forms of vigorous amusement and pastime among the grown people. When these facts are taken into consideration the theory concerning everyone endeavoring to exert themselves as little as possible falls to the ground. We all

exert ourselves, in one way or another, in proportion to the energy elaborated by our organisms, and the necessity or incentive to exertion at any given time.

What is the logic of the facts? In the first place, we act largely on impulse, automatically as it were, as the energy generated by our organisms impels to action and our environment gives direction to the impulses. The child is impelled to move by its surplus energy, and it moves if it is but to kick and squirm. If it sees something bright, something that attracts its attention by the fact of its difference from other things, it will reach for it; will try to get hold of it, to play with it. It does not know why it acts so, is not conscious of why it acts at all, but pushed on by surplus energy, and influenced by the sights and sounds that bear in upon it, it acts. As the child grows older, it learns to know that certain things and actions bring it pain and so learns to avoid them. Other things, it learns, bring it pleasure, and after them it seeks. Some things are necessities and those it does because it must. In all this it learns to reason and discriminate, to exercise judgement, and when the impulse to move comes, to exert itself, and a number of sensations are pressing in from the outside world, it summons them before its bar of judgement; in other words, it considers which one, if pursued, will be most likely to bring pleasure or increase its happiness, and acts in accord with the one that promises the greatest, immediate pleasure or final satisfaction. If necessity compels over-exertion, the normal action of both brain and body is thwarted and the actions performed form no criterion on which to base hypotheses concerning what people would do were such necessity removed.

In a condition where the necessity to do that which is painful or disagreeable, or to exhaust one's energy beyond its normal production does not exist, it logically follows that children born in such a condition, born of parents who have not depleted their reserve fund of energy, broken down their powers of recuperation by excessive and exhausting toil, will of necessity be better balanced mentally, and more vigorous physically than those born under the present conditions, and will generate a larger supply of energy. This energy will impel to action and the action will be determined by the conditions surrounding, by the necessities existing, and by the judgement of the person acting. Knowing full well that there is no danger of suffering from want of the necessities of life, they will, as naturally and surely as water runs down hill, seek to expend this surplus energy, that is impelling them to action, in such manner as will bring them the greatest amount of enjoyment and self-satisfaction. Necessity and temperament will largely determine this. If the production of some utility is a necessity, then exertion in producing that utility will bring the greater satisfaction and offset the lack of immediate enjoyment which some other exertion might bring. If, on the other hand, no such necessity exists, then the exertion will be

made in the attainment of some desired object, or in some mere pleasant exercise. See how those who delight in such things produce works of art or make sweet music for the mere satisfaction of so doing, and for the pleasure of giving pretty presents to friends or entertaining them.

Even in our present conditions, where every emotion is stifled or warped into fantastic and disgusting expressions; where opportunity for the free play of imagination and an attempt at the realization of its fancies is lacking; where all our energy is expended, per force of necessity, in a fierce struggle for bread, and normal action is almost out of the question, we see much that indicates the desire for exertion merely for the pleasure the exertion brings.

The assertion that we seek to satisfy all our desires with the least possible exertion is without foundation in fact, and to prove it, it is necessary to prove that we exert ourselves as little as possible, while we know that a healthy organism necessitates exertion, the expenditure of energy, far beyond what is required to supply all the necessities of life, such as food, clothing and shelter, and if we were rid of the parasites that absorb our products and take away our opportunities for enjoyment, we would, all of us, contribute our share to the production of necessities, and find ample time, and have abundant energy to spend in art, science, music, and the various forms of amusement and pleasure seeking. Then the work of each one's hands would be a work of choice, of pleasure, and much pride would be taken in doing it well, and in making it beautiful. Then the expenditure of energy would be for the double purpose of producing something useful and beautiful, and also the joy of doing. For to the healthy person there is joy in the expenditure of energy, in doing something.

The present day seeking to produce as little as possible is due to hard conditions imposed upon the producer, and the lack of choice of occupations, as well as the stigma that attaches to many necessary occupations, and the honor that is showered on the fellow that can become a parasite and live off the labor of others. No! we do not seek to exert ourselves as little as possible, but we recoil from hard, exhausting exertion, and from occupations that are irksome because of their being out of harmony with our temperaments, and there is nothing to fear from this "seeking to gratify desire with the least possible exertion" in a condition of freedom.

HENRY ADDIS.

Mr. Hoback to the Front.

[CONCLUDED. Begun in No. 29.]

Now, as to controversies between the people, other than those relating to crimes, which we have been talking of, the courts, I understand, are presided over by judges whose business it is to assist in doing justice, in fact to see that justice is done, that neither party to the controversy makes any encroachment on the other, and to impartially apply the law to the questions presented?—Well, this is true to some extent. The judge has no business to raise any questions not presented by the lawyers on either side, and of course he can't decide any such questions. If there is a smart lawyer on one side and a poor lawyer on the other side, the smarter lawyer is pretty apt to win the case, even though both law and justice may be on the other side.

How can this happen?—Why, as I said, the judge can only decide on the questions properly raised by the lawyers, and there may be a view of the law perfectly obvious to the smarter lawyer very clearly in favor of the other side, and the judge may see it clearly enough, too. But it would be ridiculous to suppose that the smart lawyer would give the poorer one the benefit of his knowledge and acuteness, and the judge as I said has no business to spring a new question.

Do you call this doing justice?—Certainly, just as nearly as can be; I don't see how it could be done any other way.

You told me to begin with that the object of government is to secure the rights of every member of the community, that it is a compact voluntarily entered

into especially for the protection of the weak and timid against the strong and arrogant, and the course of your statements has indicated that one of the chief engines to carry out this purpose is the courts. Now is it not possible that the judge might guard the rights of both parties by applying the law as he knows it to be, the law as it really is, even if one or both of the parties overlook it?—Why, it might be so, of course, but that certainly is not the way it is, and I don't think any one living under civilized government would ever think of proceeding in that way. To do so would require a change in the operation of the courts that would overthrow most of the theories on which government now operates.

You tell me the parties must be represented in court by lawyers, and that there are smarter lawyers and poorer lawyers, that the lawyers are hired on either side and I must be paid. But aside from this charge, I assume government provides all the other machinery of the courts free for the people who have to go to court.—Not altogether. There are various officers who must be paid, by fees, and of course the expenses must be met by the litigants.

But does not the government pay the judges, provide the places for them to hold court, and offices, books, etc., for the others concerned in doing this business?—Yes, all these things are provided by the government, but the direct expense attaching to each case is paid by the parties to the case.

Then you tell me that government, which must in some way be supported by everybody, provides and pays for this machinery and holds it ready at all times, that the people individually may have justice in their controversies with each other, yet when any one has to resort to it he must pay over again himself?—Yes. How else could it be?

Well, what part of the people have controversies in court?—A very small part; scarcely one in a hundred; may be even less.

Do people who have differences readily go into court to have them adjusted?—No, most people keep out of court all they can.

What! You tell me the courts are specially provided to do justice, that doing justice is one of the principal objects of the institution of government, and yet people keep out of court all they can?—Yes, that is really so. The courts are crowded with business, and cases may in various ways be delayed, so that it is generally a tedious and expensive operation to carry a case through. Poor people can't stand the worry, the loss of time from their ordinary business involved in a lawsuit, and even if a suit is won the benefit may have been entirely wiped out in previous expense and annoyance. In fact, if any man depended for his living upon money justly due to be gained by a lawsuit, he might starve to death long before he got it.

Is it true then that the great body of the people, who must be largely ignorant of the laws you tell about, who are in no position in any respect to engage in suits at law with the rich and the astute, have ever agreed to a system in which it is quite evident that the shrewd, the overbearing, and those who are favorably situated with reference to influencing the authorities, have advantages impossible to overcome?—Why, these people you describe are the majority of the community, and it is in their power at any time to change the laws by electing men to make them as they want them.

That is a very easy thing to say, but as I look about me I see that most of the people have abundant occupation for all their time and all their thoughts in making a living. Government, as you describe it, having existed for a long time and being maintained by classes that control under almost any condition of things, it would require a great deal of study and effort to change the government, and this the mass of the community cannot give. They are born into these conditions, and if they in any way get the idea that government includes many evils, they are at the same time impressed with the difficulty, if not the impossibility of making a change.—Well, but everybody agrees that government is a good thing, even if it is true that it carries with it some measure of evil. It is asserted by the most able men that government in itself is so excellent a thing that the worst form of government is better than no government at all; and the republican form of government, which prevails in this country, is the one under which the people have the highest degree of freedom.

It is in no way concerns us what has been said or asserted by any class of men. I have been trying to learn just what government is and whether it is really

the good and necessary thing which you claim it to be. You have probably said the best that can be said for it and all that you have said has gone far to convince me that this great contrivance instead of providing means for the protection of the poor, the weak and the ignorant from perils that would threaten them if it did not exist, is simply a delusion and a snare which the body of the people are persuaded works to their advantage and therefore quietly acquiesce in. We have not obtained any light on what the condition of the people might be without government, but it is pretty certain that government as presented by you has established no claim to respect and affection.

You have admitted your government does not protect anything even with moderate certainty, as people are required even where government is most efficient to protect themselves with bolts, bars, private watchmen and guards of all kinds, and crime increases or at best is not diminished. No laws are enforced impartially, but only by whim, caprice, favor or prejudice. Men as guilty as any punished escape entirely, and people are annoyed and oppressed by laws affixing penalties not sustained by the general sentiment of the community. The means established for settling private controversies work so ineffectually that people resort to them only when forced to, and those in pursuit of their honest dues by lawsuit may starve before obtaining them. You readily admit that so far from sitting to do justice, your judges are merely umpires between contending lawyers, and the less skillful must lose, regardless of the justice of his cause. But the judges have an advantage over umpires generally, in that they make the rules of the game as they go along and can change them as they choose.

It is evident that the law of any case practically lies in the mind of the judge until it is declared, and court may at any moment declare to be law what was never law before. Your statement of the Anarchist case very forcibly illustrates this, and at the same time shows how fiendishly the respectable pursue those who threaten their special privileges even to the slight extent these men did, as it appears they had no followers to take up their cause and pursue it effectively. They might, as you intimate, have been charged with conspiracy against the government and perhaps could have been justly convicted under this charge. But it would not have served to fix upon them the odium of murder and the death penalty. I would like to hear more of the men that were killed at Chicago, and get a better idea of their character from some who knew them well.

It is very clear from your own proposition that with government the same classes have their way that are supposed to dominate when government is wanting, excepting that perhaps without government personal bravery and physical vigor may count for something at times. In fact and indeed, the same classes are the government at all times and in every form, whether it be one of direct force or conducted under the specious delusion of constitution and law. The constitutions which you have said protect the rights of the people were made mostly in the remote past, and are difficult to change. They are subject to the interpretation of the courts, under which constitutional provisions become elastic when the courts choose to so construe them, but may be perfectly rigid when the courts choose to hold them so. Superstition, a belief that is entirely without rational foundation, reconciles the people to judicial despotism. They hug the fond delusion of a fixed constitution, when in fact the constitution takes new form hourly in the process of construction and application by the courts. The courts being subject to the influence of the lawyer class, who are mere hirelings of the wealthy or creatures of those established in power (no personal offense intended, Mr. Mensa), the tendency of the governmental machine must ever be to make more secure the positions of those who have obtained control, without regard to right and justice.

"The will of parliament," you tell me, "is the constitution of England." Here it is clear that the will of the courts is constitution, law and all. As everything is in the end submitted to the courts, all appeal to legislatures and congress is mere trifling. Whatever acts have their approval, these acts are wholly at the mercy of the courts to annul, expand or limit by interpretation, or to ruthlessly smother, as not in accord with their view of the constitution. While it is evident that all powers center in the courts, still the same classes and the same classes only must control the other branches of government so far as they operate with any effect. This is a vast country, and the

places where congresses and legislatures hold their deliberations must be at a great distance from the homes of most of the people, and only the rich and the powerful can afford the time and means to frequent the seat of government and influence the proceedings of the lawmakers.

This subject, Mr. Editor, seems to me a very deep one, and I don't entertain the idea that I get good anywhere near the bottom of it, but unless I find some one that can speak a better word for government than Mr. Mensa has, I shall steer clear of it just as far as I possibly can.

Marriage.

III.
DON'T GET MARRIED.

THE marriage institution is an obstacle to the higher development of mankind. It is a positive preventive of the conception and inception of an ideal state of society. It is a check upon all the noble aspirations of every individual, male and female. It is the incipient cause of all corruption, prostituting everybody that comes under its baneful influence. It is the enemy, pure and simple, to the brotherhood of mankind, for it induces abstinence from loving one's neighbor as one's self. It is the primary cause for all monopolies existing; it being an institution of private property in itself, it necessarily pervaded every action of man from a private-property point of view. It is the incipient cause for the dense ignorance prevailing about the sex question; or, better, it is the direct hindrance to the physical and mental development of the individual, through precluding choice for creative purposes; which preclusion emanated from the choice of a companion for a comradeship between male and female for economic and social reasons only, leaving the result of sexual intercourse to chance. The result is appalling to an unbiased observer: ninety-nine per cent of the civilized individuals at least are either mental or physical cripples or both. The proof for this assertion can be noticed anywhere. Every third man or woman has a physical defect of some sort upon their bodies from birth, and at least two out of three persons are mentally defective, thereby constituting what is commonly called "cranks."

A person to be considered sound in body must have no physical blemish whatever, and to be sound in mind must have no mental blemish. A physician once asserted that sixty per cent of all the people were crazy, were lunatics. I go farther: I assert that ninety per cent are mentally defective, for every one that is possessed with superstition of any sort is not sound in mind, and his only safeguard from entering a lunatic asylum lies in his indifference to the subject of his superstition. For if all the people that go to church and those that merely believe in its tenets should be possessed of that zeal and devotion that is theoretically required from the church authorities, the whole civilized world would be a lunatic asylum. Again, if all the people that believe in brotherhood of mankind were to carry out the invocation: "Love thy neighbor as thyself," instead of the churches, lunatic asylums and poorhouses getting overcrowded; more parks, boulevards, lecturehalls and universities would have to be built. And the marriage license clerk? Oh, well, he would undoubtedly do something useful, which he now does not.

What woman is there living that has not at one time or other wished to keep company with some certain man of her acquaintances after being labeled "Married;" "hands off." About the man there is no question. The most model husband has at one time or other enjoyed the company of another woman if it be only the hired girl. One other point in connection with this is to be considered and that is the sacredness, the holiness, the shroud surrounding the private family relation of husband, wife and offspring. Poets have sung about it, story writers have dwelled upon it. The idea, for a man to possess a woman all by himself, to do with her what, when and how he likes—if only he has her lawfully labeled "married"—keep off! It is so fascinating. And for a woman to have one man from all the rest for exclusive use and be supported for life—and the offspring? Well, "I'll bear him all the children I can conceive; whether with or without physical and mental defects is none of my concern—if I only do my duty."

It is useless to think of building up an Ideal society as long as each individual is taught to strive for the private possession of an individual of the other sex. The best communistic intentions go to smash upon

the rock of private property in sex partners.

Five families forming a communistic society are only five parties, each one a conspiracy in itself to break up the whole association.

The Remedy: Don't prostitute yourself legally or other wise—don't get married!

BODENDYKE.

Note and Comment.

THE "Firebrand family" has left for the hopyards to earn some money for clothing and other necessities, and the comrades are requested to excuse delay in correspondence, acknowledgement of contributions to the propaganda fund and all other irregularities.

AN entertainment and drawing, for the benefit of The Firebrand, is to be held in Philadelphia (511 S. Third street) on the evening of September 10. The admission will be ten cents, and the prices to be drawn are "a superb framed picture of Sophia Perovskaya and a volume of Longfellow's poems."

EMMA GOLDMANN will open her propaganda tour in Providence, R. I., with an open-air meeting at Cranston Square, corner Cranston and Westminster streets, September 4, evening. On Sunday afternoon, September 5, she will speak in German at the north end of Summit street. Again, on Labor Day, September 6, at 3:00 p. m., she will speak at Crescent Park.

THE comrades in San Francisco are active in helping along the propaganda. They raffled a quilt, donated by Mrs. Waibrooker, for the benefit of The Firebrand, collected some money for the Spanish comrades in exile and for the German Anarchist papers; Mrs. Squires makes speeches on the streets; Comrade Klemencic will lecture October 19, before the Karl Marx Educational Club, on "Anarchist Communism vs. Social Democracy", and hopes the readers of The Firebrand and New Era will be present.

A. I.

THE first Amendment of the Constitution of the United States provides that no one may be deprived of life, liberty or property without due process of law, and to prevent such occurrence the writ of Habeas Corpus is issued. Some persons look upon this as a safeguard to personal liberty, and against unjust arrest and detention. The question as to whether the person restrained of his or her liberty is so restrained by due process of law or not, must be decided by a judge, and if that judge so rules, the one under arrest is "legally" held regardless of the circumstances.

I SAW a writ of Habeas Corpus trial the other day. The Chief of Police said he had acted in an unusual manner under instruction from the Municipal Judge. The Municipal Judge admitted that he had no authority to instruct the police concerning anything, and that he had given instructions without warrant of law for so doing. A certain sham form of legal procedure had been gone through with, however, and so the District Judge denied the writ. When such things can occur, of what force is the first amendment to the constitution?

THE courts—that is to say some men, most of them fossilized old relics—have the power to say what may or may not be done with a person or his property, and have become the principal part of the government.

POLICE, constables, marshalls and sheriffs all unquestioningly obey the commands of the courts, and woe betide the man who dare raise the ire of one of these worthies. He is liable to serve a term in jail for "contempt of court," for be it known that most of the courts are thoroughly contemptible, and are extremely "touchy" lest some one may show a righteous contempt for them.

EDITOR BARRY, of the San Francisco Star, was thrown in jail, for "contempt of court," for expressing his opinion of the attitude of a certain California judge in a case then in process of trial. In New Whatcom, Wash., a young man was thrown in jail for six months for "contempt of court," for something he remarked to a judge of that state, on the street. The judge's order to arrest him was "due process of law" and so a writ of Habeas Corpus was useless as a means to deliver him from prison.

SHAYS, the leader of Shays' Rebellion, was wiser than our Populist and Socialist leaders. He saw the

power and danger of the courts and sought to have them abolished. He prevented their sittings in a few places, and endeavored to awake the people of Massachusetts to a realization of the danger of the courts. The need of such an awakening is just as great to-day as it was, and the action of federal judges in the case of numerous strikes should have shown all thinking people by this time, that the courts are the people's worst enemies, and are constantly extending their power.

H. A.

STILL we go marching on! From a small leaflet without circulation, money or means of publication, The Firebrand has grown to its present size, with a circulation of three thousand copies, and is printed from its own types. The demand for pamphlets has outgrown our ability to supply, and for some months we have been endeavoring to take another step forward and issue them from a Firebrand press. We now have the pleasure of announcing to our fellow workers that the step is about to be taken. The first pamphlet to issue from The Firebrand Press will be "Speeches Before the Court" of the Chicago comrades, with Governor Altgeld's reasons for pardoning, and other addenda. To assist in bearing the expense, and also to indicate the probable demand for, this edition, advance orders are solicited, at the rate of ten cents per copy, or \$6.00 per hundred. It is intended to issue a pamphlet every month, under the name of "The Firebrand Library", and those comrades interested in placing the venture on a good footing should send in subscriptions at fifty cents a year.

IN the leading article this week Comrade Addis seems to have made a serious error. He confounds two materially different propositions, namely, (1) that man seeks to satisfy his wants with the least possible exertion, and (2) that he seeks to avoid exertion as much as possible. If the latter were true, it is evident that man would never have reached even his present stage of development and civilization, because the least exertion possible would probably be only that necessary in picking up the means of maintaining a mere animal existence. But in the operation of the former proposition only is progress, civilization and art possible. The evidence at once of the truth of the former and the falsity of the latter lies in the fact that man has not been satisfied with a mere animal existence; that his desires are so many, so limitless and ever-increasing that the satisfaction of each with the least possible exertion is necessary in order that the greatest number of wants may be ministered to with the energy available. Men in a free condition will not do away with invention and machinery in the production of the necessities of life, but will employ these to satisfy their wants in this line with the least exertion, so as to have time and energy to minister to other wants. Even in the esthetic desires we will use the typewriter in transferring our thoughts to paper; and if a method of simply projecting an idea upon paper or canvas, without the laborious application of brush or pen, should be discovered, it would be immediately adopted. It is true that the healthy organism must expend surplus energy, but there is no fear that we shall ever be distressed with surplus energy without a want toward the satisfaction of which to expend it, even with the most improved methods in operation. This question was discussed, logically, I think, in No. 25, Vol. 2, of The Firebrand, and I am satisfied that by reference to an article entitled "The Line of Least Resistance," in that number, Comrade Addis and his readers will see the error in "An Economic Fallacy". The fallacy which the comrade is really driving at is the proposition that men are so lazy that property and mastership are necessary factors in progress and civilization, and I wish him success in exploding it.

J. H. M.

In law what plea so tainted and corrupt,
But being seasoned with a gracious voice
Obscures the show of evil?
In religion what damned error
But some sober brow
Will bless it and approve it with a text,
Hiding the grossness with fair ornament?
There is no vice so simple
But assumes some mark
Of virtue on his outward parts?

—[Shakespeare.

THE law is a sort of hocus-pocus science that smiles in your face while it picks your pocket and the glorious uncertainty of it is of more use to the professors than the justice of it.—[Chas. Macklin.

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

The Propaganda in London.

The growth of our ideas in East London (the poorest district) is distinctly encouraging, as meetings are held and Firebrands sell.

I generally speak at three meetings on Sunday, in all about 6 or 7 hours, carrying my platform with me all day, and at night, when dark, wheeling a large lamp and stand, on a trolley, to Thatford Grove, start at 11.30 a. m., finish at 10 p. m.

I have just come out of Pentonville prison where I was confined for 14 days, with plank bed and bread and water, for daring to keep a dog without a license and a muzzle. But I still refuse to pay, and do not muzzle the dog!

I have only been successful in gaining 5 days work in 5 weeks at the docks and with a wife and 3 children, and 7 shillings rent to pay a week. You may guess the struggle is pretty keen.

The eight at the docks here daily is heartbreaking; men fighting like tigers for a chance to get 4 hours work for 2 shillings and sometimes only 1 shilling 6 pence in the uptown wool warehouses. Men walk from London to Tilbury docks 27 miles in search of work and very often walk back the next day without obtaining it. Those who take an active part in the labor movement are generally boycotted by the employers. I myself, find that no master carmen (carriers) in London will employ me, through speaking while a member of the Car-mens Union at various large strikes, and advising the men not to load goods from blacklegs. I have lost 12 jobs through strikes alone, and have been to prison 6 times through my actions in behalf of free speech and against taxes, railway, etc., and being well known all over London, can very seldom obtain work for any length of time and have had to live for months on the sale of literature, and collections, and have told the crowd so at all my meetings, and they endorse my actions, though some so-called Anarchists who are in good work with no wife or children to keep, object to my "making a living" out of the movement, but do not suggest how I can live otherwise.

In my opinion it is much better to live by working for Anarchy than working for the exploiter, and I should like to see our movement in a position to keep all those comrades who work hard doing propaganda and find themselves thrown out of work in consequence.

The prison chaplain told us on the Jubilee Days what a noble queen we had, and the goodness of the classes who were giving the poor a feed (once in 60 years) and also that the revenue had increased by leaps and bounds. Yet on the very day that thousands were feasting, balls, parties etc., being enjoyed by the loafers (representing all countries) at Buckingham Palace, two men died of starvation in the streets, less than four miles from the very Palace itself.

Poor people turned out of their homes to make room for the classes to see the show at £10 per head, all the traffic stopped in the city for the military, police, officials of government, etc., while the workers were shut out from even seeing (if they wanted) at the principle points of vantage.

We now have a strike of about 100,000 engineers and the postal telegraph operators contemplate going out, with

several minor strikes, showing that the so-called "sixty years of progress" really means sixty years of organized brigandage, or governmental blackmail, and while the government voted forty-five millions for the navy alone, it refuses to vote £200,000 to educate the children of the workers. I have just come home from an eight-mile walk looking for work in the Albert docks where I saw hundreds with the same tale to take to their wives and little ones: "Starve a little longer, my loved ones, till father gets some work; till some good, kind master sees his way clear to give him one pound and make five out of him."

Never mind, the fight goes on, and with hard work and undaunted hearts we shall bring about that condition of society for which our noble comrades of Chicago, France, Spain, Italy, etc., gave their lives. EDWARD LEGGATT.

Correspondents Wanted.

Dear Comrades: The Firebrand was sent to my address beginning with No 115, until about a month ago. I intended communicating sooner, but had not the legal tender to pay for subscription, although I would be very glad to get the paper. It comes near my ideal as a radical publication. Would like to contribute occasionally. Freedom of thought and expression are necessary to development. Are you working collectively as a group? Do you know of any comrades wishing to join and help establish a community, having Liberty for its highest aim? If so, will you kindly put me in line with them, that we may communicate ideas. CHAS. HOPKINSON. Fulton, Lewis Co., Wash.

To the above we would say: We are working collectively but mutually and on individual initiative. Any of the comrades desiring to form a group or community with Liberty as its highest aim should communicate with Comrade Hopkinson. Perhaps the Anarchists can have Washington honeycombed with groups before Deb's Social Democracy gets control.

Propaganda Tour.

COMRADE EMMA GOLDMANN will leave New York about Sept. 3 or 4 for an extended tour in the interests of the cause in general and the liberation of Berkman in particular. She proposes to visit the new England states first, starting for the West about the 15th. She announces herself ready to speak on the following subjects, or any other chosen by the comrades arranging meetings for her:

- Must we become Angels to Live in an Anarchist Society?
- Why I am an Anarchist Communist.
- The Aim of Humanity.
- Women.
- Free Love.
- Marriage.
- Religion.
- Prostitution. Also, Berkman's latest sentence.

Comrades wishing to arrange meetings should correspond at once with Comrade Goldmann at her New York address, No. 50 E. First Street. The expense to the various groups or cities will be very light, as she wishes only contributions for her railroad expenses.

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A MULTITUDE of laws in a country is like a great number of physicians, a sign of weakness and malady.—(Voltaire.

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