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Anarchia.—A social theory which regards the rules of order with the absence of all direct enforcement of them by man as unnatural and 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 possibly can 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 unsatisfactory. Man acts as he does 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 honorable, lowly 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 in order to reduce the exertion to a 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 exercise ourselves in many different ways, for exertion of normal strength of the muscles.

Look at the cat 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 at leisure 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 then they are satisfied on exerting themselves in the one way or another in accordance with their tastes and opportunities. When tired of play they fall asleep to wake up hungry. Thus their day goes 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 say the question and to deny 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 clothing 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 energy the organism can draw on, 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 exhaustion. The existence of their organic structure depends upon the generation of energy as rapidly as it is used up in labor. All organisms store away a fund of reserve energy for use in cases of emergency, and when the exertion exceeds the energy necessary to be 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 a fund of reserve energy, and keep the brain active for the thinking that is going on, it impels to other forms of exertion, and expresses itself in the gambolling 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 fails to the ground. We all exert ourselves, in one way or another, in proportion to the energy chemically produced 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 and instinctively, generated by our organisms. Impulse 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 differences from other things, it will reach for it; will try to get hold of it, to play with it. It does not know what it acts so, is not conscious of what 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 necessary until those do because it must. In all this it learns to reason and discriminate, to exercise judgment, 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 interfered with, 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 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 more pleasant exercise. See how those who direct 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 motive tends to become as much a matter of fact as the one before, the feeling that we are doing something in art, science, 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. That the expenditure of energy for the purpose of producing something useful and beautiful, and also the joy of doing. For the healthy person there is joy in the expenditure of energy, in doing something.

The present day seeking to produce as little as possible in the way of machinery and law is impounded 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. Nor do we 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 Adams.

Mr. Hobck to the Front.

[Concluded. Born in No. 76.]

Now, as to controversies between the people, other than those relating to crimes, which we have been talking of, the courts, I understand, are provided over by judges whose business it is to assist in doing justice, in fact to see that justice is done, that neither party may make any encroachment on the other and to supply 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, of course, of course, in this or any other case, 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 it is evident that the asylum of the courts would give the poorer 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 was to secure the rights of every member of the community, and it is really the good and necessary thing which you claim it to be. Yes, but I would add that 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 so that neither should be injured? And if so, is it not, in this sense, to be the law as it is really, 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 any 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 rests.

You tell me the parties must be represented in court by lawyers, and that there are smarter lawyers and poorer law, with the result that one side or the other must be defeated. And so it is must be paid for, 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 office books, etc., 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 themselves, who must be paid, by fees, and of course the expenses must be met by the litigants.

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 this is the usual practice in these controversies with each other, yet when any one has to resort to it he must pay over again himself?—Yes, how foolish to imagine that.

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 for, to do justice to the people. 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 be delayed for years, 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 suit at law, and an important case 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 paid by a lawyer, he might starve to death.

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 contest suits at law with the great lawyers who have ever agreed to a system in which it is quite evident that the shrivelled, the overheated, and those who are favorably situated, are the foremost in the courts, that the interests 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.

This is a very easy thing to say, but as I look about me I see that most of the people have abundant opportunity for the making of 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 time and effort to change the government, and this the mass of the community cannot do. They are born into these conditions, and if they in any way attempt to alter this government in any way, as it is now, they are at the same time impressed with the difficulty, if not the impossibility of making a change.—Well, but everybody agrees that the government is a good one, and perhaps it does; 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 anarchy, and perhaps government in form of government, which prevails in this country, is the one under which the people have the highest degree of freedom.

It is no way concerns us what has been said or asserted by any of our men. I have been trying to decide this question, and when I am ready to do that the good and necessary thing which you claim it to be.
THE FIREBRAND

power and danger of the courts and sought to have power and danger of the courts and sought to have them abolished. He prevented their sittings in a few months; and many of the judges of the State 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 then, and the action of Federal judges in the recent event may very well be the warning to all thinking people by this time, that the courts are the people's worst enemies, and are constantly extending their power.

still go matching 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. 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 comradies, with Governor Albright's reasons for pardoning, and other addenda. To assist in bearing the expenses, and also to indicate the proportionate demand for these pamphlets, subscriptions are solicited, at the rate of ten cents per copy, or $6.00 per hundred. It is intended to issue a pamphlet every month, the name of each to be "The Firebrand Library," and those comradies 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 is satisfied with the medium of property 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 that the least exertion possible would probably be only that necessary in picking up the means of maintaining a more minimal standard. But in the operation of the former proposition only in program, civilization is possible. The evidence at once of the truth of the former and the falsity of the latter lies in the fact that man has been satisfied with the latter as a legal and political proposition; 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 satisfied with the energy available. Men in a free condition will not do away with invention and machinery in the production of the necessary of life, but will employ these to satisfy their wants to the extent of their ability to do so, and even to have time and energy to minister to other wants. Even in the ethical desires we will use the typewriter in transforming our thoughts to paper; and if a method of simply projecting an idea upon the screen, 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. 20, Vol. 2, of The Firebrand, and I am satisfied that by reference to an article entitled "The Line of Least Resistance" in that number, after examining, all 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 civilization is possible without control.

In the"Is what plea so tainted and corrupt, Being measured with a gracious voice Obscures the show of evil?" But some sober groans Will close it and approve it with a text, "Hiding the greenness of fair ornament? There is no vice so simple But virtue is not found.

3. Virtue of his outward parts?—Shakespeare.

The law is a sort of housea-pocus science that smiles in your face while it picks your pocket and the glorious incantation of it is of no use to the profane than the jest of it.—Chase, Macklin.
The Propaganda in London.

Tun the growth of our ideas in East London (the poorest district) is distinctly encouraging, as meetings are held and propaganda is carried on.

I generally speak at three meetings on Sunday, in all about 6 to 7 hours, carrying the work on all day and all night, when dark, wheeling a large lamp and stand, on a trolley, to Thaloth Grove, start at 11:30 am, finish at 10 pm.

I have just come out of Pentonville prison where I was confined for 14 days, with plank bed and bread and water, for danger to stop a man in a position and a muzzle. But I still refuse to pay, and do not muzzle the dog!

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

The class struggle is heart-breaking; men fighting like tigers for a chance to get 4 hours work for 2 shillings, and sometimes only 1 shilling 6d. in the overtime ward.

Men walk from London to Tilbury docks 27 miles in search of work and very often look 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 matter how large (carriers) in London will employ me, through speaking while a member of the Carpenters' Union at various large strikes, and advising them 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 a time on the food of charity, and collections, and have told the crowd so at all my meetings, and they endorse my story, though many of the 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 Anarchist than working for the expiater, and I should like to see every trade union member keep all those comrades who work hard doing propaganda and find themselves thrown out of work in consequence.

The second article of the Propaganda Chaplain told on his own account of the Jubilee Days what a noble a people we had, and the goodness of the classes who were giving the poor a feed once in 60 years. The prosperity of England is now increased by leprous and bands. Yet on the very day that thousands were feasting, balls, parties etc., being enjoyed by the rich, our poor are starving at Buckingham Palace, two men died of starvation in the streets, less than four miles from the very Palace itself.

Therefore I think that all our homes to make room for the classes to see the show at 10 p.m. per all the traffic stopped in the city for the military, police & government functions, while the workers were shut out from even seeing (if they wanted) at the principal points of vantage.

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

several minor strikes, striking that the forty years of progress' really means sixty years of organised brigandage, or governmental blackmail, and while the government voted the fabulous forty-five millions for the navy alone, it refuse to vote £20,000 to educate the children of the working classes.

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 tell to their wives and little ones. "Wear a little longer, my loved ones, till father gets some work; till some good, kind master will give me a job, when you can give me one pound and make five out of him."

Never mind, the fight goes on, and with hard work and undaunted hearts we are making our way, doing more than anything for society for which our noble comrades of Chicago, France, Spain, Italy, etc., gave their lives. End and Leggott.

Correspondents Wanted.

Dear Comrades:
The forerun was sent to my address beginning with No 115, until about a month ago I received occasional money, but had not the legal tender to pay for subscription, although I would be very glad to get the paper. It comes out as a regular weeklies as a result, and I think it would like to contribute occasionally.

Freedom of thought and expression are necessary to development. Are you not actuated as a whole collective as a group? Do you know any comrades wishing to join and help establish a community, having liberty for its highest aim? If so, will you kindly put me in touch with them, so we may communicate.

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 above is advisable to join the community with liberty as its highest aim should communicate with Conrado Hopkinson. Perhaps the Anarchists can have Washington headquarters with groups before Deb's Social Democracy gets control.

Propaganda Tour.

Comrade Emma Goldman will leave New York about Sept. 3 or 4 for an extended tour in the interests of the Anarchist Labor and the Industrial Workers of Berlmann 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:

May we become Angels to live in an Anarchist Society?
What is the Anarchist Commune?
Anarchism and the Woman.
Trade Unionism.
Propaganda.

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

Propaganda Fund.

C. F. Rankin, 825 E. Harris St., Brooklyn, New York.

S. G. Shank, 25 E. Washington St., Brooklyn, N. Y.

E. S. Shank, 2600 E. 13th St., Brooklyn, N. Y.

W. L. Shank, 290 E. Washington St., Brooklyn, N. Y.

C. L. Shank, 230 E. Washington St., Brooklyn, N. Y.

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