It requires, therefore, the exercise of a double influence over the enlightened and thoughtful minds to destroy the feelings and prejudices, which are liable to check the intellects the evolution of qualities which, when they are grown up, will make them worthy of the name of men.

The hope to proceed by advice in suppressing in the parents their egotistical passions, which subject the happiness of the child to their own wishes, is perhaps too optimistic. They consider it as a matter of personal morality, as the recognition of merely individual rights and obligations of others. The elevation of the individual from its moral situation is inapparably connected with a more favorable general modification of social conditions.

While this modification is going on, it is a duty of anyone seeing the dangers of education, its defects, as existing at present, to call attention to these dangers, and to make known, with his best energy, the results of his reflections and of his experience concerning the best method of education. We conceive of a grand social ideal. The principal obstacle to its quick realization is the education of the masses in their fear of liberty. Let us then prepare a self-respecting generation, liberal,-respecting any yoke and repudiating any exterior direction. The attempt of such a propaganda is both beautiful and powerful of education in the preparation of future generations is indeed considerable. In this time of general abolution, corruption and universal superstition, it is one of the most effective means to raise mankind from its creeping situation.

To teach the child self-government, to encourage the development of self-initiative, to teach it to follow its own conscience as an inalienable property as it is consecrated to physical propriety, without desiring any reward but the enjoyment of a right mind; to impress it profoundly with its dignity and independence, to save it from servility and pedantry; to fill it with an equitable respect for the rights of the least fellow-being, is but a vision, but a grand one.

It cannot be reached by “authority”. Can any reason, namely, be stronger than the one at hand to its initiative and its actions to your approval? does it not later on, lead it into the greatest iniquities when left to itself in the social solitary without your support, depending on its own judgment alone? Will it not astring in consequence of its insubordination in the midst of errors and gloomy fancies? Face to face with reality which, by your fault, it knows only by a deceptive prison of imagination, it will not be able to understand it and will simply waste time and efforts, looking for it at the wrong place. The dangers of its infancy, so long suppressed by you, will at last take their course freely, and life will then first begin for him or her. But there is a crisis arising, almost as with a tornado, and the battle will be twice as difficult—an endless struggle. For besides the enemies outside there will be those inside.

The dangers from authority are innumerable. Obstacles, self-surrender, while it destroys personality, abases the character. Authority substitutes insensibleness, but insensibly, by degrees, fear for affection, politeness for respect, fatuity and commonplace for natural expansion, hypocrisy for frankness, mendacity for truthfulness. The child, finding in you a master, a grumbling and severe spy, will, in your presence, watch very carefully over his actions, his words, his conduct; it will modify, change, falsify his personality, in the feeling of having a duty to please you and to avoid painful admonitions. It will not be the child you once were, suffering changing according to your caprice and the dread of your anger. In your absence it will return to its true self, but will take revenge for the dissimulation, to which it was exposed in your presence. It will therefore, in vain for a time, will break out and take freely its course, but in excess consequence of the constraint endured. At this time this, which it did not dare to touch, will appear its baby, and they will be enjoyed immediately, for the idea does not interfere for a moment that you have knowledge of the abused. What criminal thinking of being caught? Placed again before you and questioned, he will not dare to confess and will lie, still thinking that you will never know the truth. Lying is caused by fear of punishment. And what is there meaner than lying. Confessing the denial of one’s actions, he has provoked it by your wrong method, your lack of a correct realization of the part which you have to play. By degrees you will destroy the affections of your child. Vainly doubting the emphasis of your command, the soul of the child will close itself to you more and more, and all your efforts will but increase the child, who are fighting, but which you alone have caused. What then?

What is to be done? It would of course be arrogant to prescribe exactly this or that system of education. The fullness of the attributes which constitute the individuality is subjected to too many different influences, too changing to warrant the adoption of any fixed rules for it. The educator must get his inspiration according to circumstances from the child. The particular character, keep account of its dispositions, its propensities, and modify his method more or less to results. It is not the case, however, the controlling influence in the midst of human actions is known, the line of the general conduct traces itself concerning the development of those qualities of the child which mark its superiority.

A liberal person’s dearest ambition is to see in the future his or her children able to get along without any external direction, free from any authority; to see them occupied with their own end, inspired only by their plain judgment enlightened by right reason, sound and conscious of its rectitude.

Such beautiful result can only be attained, if full liberty is to the child in its earliest age. The independent child accustoms itself to think, to compare, to judge and to act on its own responsibility: its mind is strengthened by this intellectual exercise. Being in contact with reality it is naturally from its lessons. Its experience increases with the lessons received, and its judgment becomes concomitantly more correct.

The influence of freedom is likewise a happy one from a moral point of view. Far from presenting good conduct as an traditional obligation or as a divine command, if the child is trained in the use of moral propriety, as it learns the propriety of physical things, it will, equally placed between good and evil, choose the good as a matter of taste by an affection against the evil, just as it will avoid the wrong way or a spot on the clothing. It will not know anything about any forbidden fruit, because it will have no hindrance to break such strange law.
Morbidity is a matter of habit, a custom to be learned. If the child happens to do wrong, the pain felt will be its chastisement. To look for any other would be exceedingly strange. For the habit of moral propriety will be sufficiently punished by the pain felt in its soil, as just it would not like to remain in a physically fit state. All our attention should be centered in the continued give and take between the nations and their respective states, and when the states and their products are considered in the light of wealth, the product of labor, for governmental purposes.

While Communist Anarchy is my ideal of absolute freedom and control, I recognize that in the single tax, as it is called, is the nearest approach to mutualism, or Anarchy, that we can hope for in a lifetime. The single tax on land values is purely individualistic; it takes from the state at the national level. I regard as social voluntaryism — Not State socialism, in which all are compelled by law to an equality. The payment of the economic rent would be entirely voluntary, and spent by each individual as a punishment at the time of a revolt, or even a vote, paying it to one's self for public uses, and if rightly expended for water works, making and lighting streets, etc., one, as a unit in the commonwealth, would receive a great part of what he paid in as rent. The only compulsory there would be to exist the first year, at the introduction of the system. The people would find that landlords, whose if landless men for the privilege of living, might at first protest, but many would not, seeing the absolute justice of it. The elimination of the fine now imposed on industry, called a tax on monopolies. It would also eliminate the tariff and of course many officers.

Why not work for Anarchy along the lines of least resistance? Any law that will eliminate any other laws is an approach toward Anarchy. The single tax, labor exchange, free banking and co-operative colonies are all steps toward Anarchy. The labor exchange is especially independent of all other taxes. The single tax are the strongest allies, and are composed of the ablest citizens of any school of political economists, and they are doing more to emphasize the law of equal freedom and interchange and more and more every day, the laws are all being kept. If "least governed are the best governed." I repeat, single taxers are the ablest and best allies Anarchists have.

J. C. Berres.

I will not discuss the fallacies of the single tax with Comrade Barnes, but would like to remind him that, where there is authority used in establishing a system — no matter what system — such authority has naturally the tendency to increase its power, as the history of all social movements shows very clearly. That the above is true is one reason why the single tax would not be, "a step toward Anarchism.

If the single taxers, "are the ablest and best allies Anarchists have," why then is the majority of them so bitterly opposed to Anarchism? Comrade A. had a debate, last year, with the ablest advocate of the single tax on the Pacific Coast, and after Comrade A. had shown all the fallacies of the single tax, Mr. Biggin, the Single Taxer, turned red in his face, ran up and down the platform, and burst out: "The worst government on earth would be better than the present.

No, Comrade Barnes, new and better conditions are not born painless and without convulsions, and the birth of freedom will be the most painful mankind has ever witnessed.

What Happened When the Dooms were Locked.

The famous convention that framed the constitution of the United States was to have met on the second Monday in May, in the year 1787, at Philadelphia. When the convention met it was as though the nation was an unknown quantity and the influence of the land. The powers of an individual, the protection to the state, and the protection to the state.

Freedom to live would be a long step toward complete freedom. Equal freedom to use land, without which state, there would be no economy. What, therefore, is the state, the state, and the state.

The delegates showed the spirit animating them when they did this. As has been shown in the previous articles of this series, they were men who, with very few exceptions, disliked and distrusted the people, and they did not believe that if the states got abroad their design to create an undemocratic and illiberal government would be revealed too plainly.

The proper classes being done alone, and the most powerful interests being represented, the growing power of the masses, caution was necessary, as the cat might be let out of the bag. So the convention, as a rule, once the convention was kept under guard night and day. No copy of any kind of the convention could be printed or otherwise published or communicated without special leave either.

In pretty nearly all deliberative bodies a few men insist on doing all the talking. In the present instance, Alexander Hamilton was one of them and there are Catholics more Catholic than the pope, so was this lackey of special privilege more despotic than the privileged. He had been for some years the leader of the movement in favor of a new national government and had induced Washington to endorse the scheme. He not unnatural looked upon the convention as his province. Before the convention, the constitution as a matter of fact, and the constitution as a matter of fact, was to appoint the governors of all the states, to have an absolute veto on all laws, act as a general ruler of everybody and everything. The senate was to be made up of men chosen by electors and to hold office during good behavior. The house was to be elected by the people for three years. The judiciary was to determine everything. The militia of the states were to be under the control of the president, who could also annul any state law he pleased. When Hamilton laid his scheme before the delegates he proceeded to favor them with his opinions on various subjects. He could not keep silent, he came on, he must come forward on a question of such magnitude. Then he said that "the British government forms the best model the world ever produced." The doors were opened and the journal was tossed to the floor. Hamilton added that "all communities divide themselves into the few and the many. The first are the rich, the last the poor and the many, the many people. The voice of the people has been said to be the voice of God; and, however generally this maxim has been quoted and believed, it is not true in fact. The people have rebelled and changed many governments, and they are ever able to determine right. Give, therefore, to the first class a distinct, permanent share in the government. They will check the steadiness of the second, and as they cannot check any advance, the third, therefore, will ever maintain good government. Can a democratic assembly, who annually revolve in the name of the people, be supposed steadily to pere the punishment of the state. It is the voice of the people that is to check the impudence of democracy." These utterances were received with a great deal of approval. They accurately represented the views of the delegates with rare cleverness. But the President could not see, namely, that it was necessary to proceed with caution. To present Colonel Hamilton in all its nakedness, was to show the nation, and its ideas, have meant its instant rejection. So they made the President's term one of four years instead of a tenure during good government. They made Senator the creative legislatures instead of electors. They made it six years instead of for life or good behavior. They went Hamilton one better in the judiciary by giving it absolute power, and they invested the general government with the authority, under the same constitution, of law. The United States had the leading ideas of what a strong government ought to be, it was as undemocratic as could reasonably be hoped and be, therefore, fought for its ratification with great power. Finally, the people of the states and the people in the states. In which the constitution was defended was mostly written by him to induce the states to ratify it.

All the talkers enforced the points made to the delegates by Alexander Hamilton with the aid of arguments. John Rutledge of South Carolina wanted...
representation in congress to be on a money basis and Pierce Butler warmly seconded him, for, said he, "money is strength, and every state ought to have its weight in the national council in proportion to the quantity of its currency." But this movement was not to be promptly active. In the meantime, the economic position of the country was under consideration by Congress, and a bill was introduced in the House for the purpose of increasing the circulating medium. This bill was referred to the committee on finance, and, after thorough investigation, was reported favorably by the committee.

The bill provided for the issue of additional paper money, and for the redemption of the existing paper currency at its face value. It was opposed by many of the members of the House, who argued that the issue of additional money would tend to depreciate the value of the dollar, and that the country would consequently be placed in a worse financial condition than before. But the bill was passed by a large majority, and was signed by the President.

A few weeks after the bill became a law, the country began to experience the effects of the new issue of money. Prices rose rapidly, and the value of the dollar fell. TheSpeculator, who had been a hearty supporter of the government, began to take a different view of the situation. He wrote a series of articles in which he warned the people of the country of the dangers that were impending. He called attention to the fact that the new issue of money was being counted in trillions, and that it was going to be spent in millions. He told the people that they were being欺骗ed and that they were about to be impoverished.

The Speculator's articles created a great deal of excitement. People rushed to the streets to buy goods, and the shops were soon empty. The Speculator's articles were widely read, and many people began to take his advice. Others, however, argued that the Speculator was a fool, and that he was simply trying to profit from the situation. But the Speculator was not the only one who was warning people of the dangers of the new issue of money. Other writers and speakers were also warning people of the dangers that were impending. And so, the country was plunged into a great financial crisis.

In the meantime, the Speculator and his followers were organizing a new political party. They called it the Anti-Money Party, and they adopted a platform that was designed to halt the new issue of money. The Speculator was the leader of the party, and he was determined to do whatever was necessary to prevent the country from being impoverished.

The Speculator's party was a great success. It soon became the most powerful political force in the country. The Speculator was elected to Congress, and he used his influence to try to defeat the new issue of money. But the Speculator was not able to do anything to stop the new issue of money. In the end, the country was plunged into a great financial crisis, and the Speculator was forced to leave the country.

In the meantime, the Speculator's party continued to flourish. Many people were attracted to the party, and it soon became the most powerful political force in the country. The Speculator was elected to Congress, and he used his influence to try to defeat the new issue of money. But the Speculator was not able to do anything to stop the new issue of money. In the end, the country was plunged into a great financial crisis, and the Speculator was forced to leave the country.
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