THE FIREBRAND
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Anarchy—A social theory which regards the united order with the absence of dominance and the right of man to use his own
The Torchstone.
A wax there came, whose none could tell, bearing A Torchstone in his hand; and tested all things in the land.
A quick birth of transportation's span, The fair to feel, the foul to fear, Purple nor crimson ill be there, Not e'en the dusty coat.
Of ornaments jewels, prized so much, Were many changed to chips and chards: Ashes and ashes, of the gods
Cumber'd beneath its touch.
Then angrily the people cried, "The loss outweighs the profit far! Our good suffices as we are; We will not have them tried!"
And since they could not so prevail To check his increasing quest, They set him, saying—"Let him rest, Now real it is, out!"
But, the! they slew him with the sword, And in a fire his Torchstone burn'd; His doge could not be retumed, Itsundoings restored.
And when, to stop all future harm, They straun'd its ashes on the breeze; They might search the earth: Each grain of these Convey'd the perfect charm.
North, south, in rings and annulars, Throughout the crowded world, 'tis born: Which as a fashion long outwore, Jits ancient mind forgets.
—William Allingham.
A Few Pointers.
This is a commercial age. Commerce is king—a deepot, a norm. Everything is in the market to be bought and sold. The earth and appurtenances, including mankind, living and dead, are "handled" for proft. The simple exchange of commodities for the mutual benefit of the persons making the trade, has grown into the monster commerce, or exchange for gain. In a system of exchange, the object of which is gain, the person to whom the gains accrues, acquires an ascendancy in proportion to his profits over the person who loses, and this enables him to demand premiums and consume his excations indefinitely. In commerce, to prey upon the weak is lawful, and the smart man, the one who pursues his victim into the belief that it is the will of Providence that he should be devoured, is "righteous.
Exchange of labor or of labor's products when for mutual advantage is co-operation, but commerce is one of the many varieties of slavery, with which we are afflicted. It has long been our custom to speak of chattel slavery only, as slavery and infer all other forms of human slavery, but the inference will not bear the weight of investigation. Suppose two persons discover that by working together they can produce more than by working separately. When the job is finished, if one should say to the other: "I lifted more then you and I claim two thirds of the product. You couldn't have made a third as much, had you been alone," or: "I thought of doing it this way. Brains should count for something. By rights the extra product is mine," would the claims be just? In a cooperative movement, in which many persons engage, the impossibility of measuring the exact amount of labor or of the actual work done by every individual will be readily seen; consequently, the product cannot be divided according to ability or according to the amount of work performed, and as the union of forces should be for the benefit of all, "to each according to his needs" would be an equitable division.
But profit to the individual is the acknowledged basis of our present system of co-operation—if any stretch of the imagination, commercialism can be made to take on even a semblance of cooperation. It is, to be sure, cooperation after a clumsy fashion of the workers. The manipulators of the system, the "leaders," pocket the proceeds. The laborers must be deceived, so they will permit this to be done, therefore certain intricate business enterprises, that are quite beyond the comprehension of the multitude, are made use of. As the wise of the "other" become charmed by constant grinding, new machinery is fitted to the original plant, and the disturbing element, which points a threatening finger at the system, supposing a change has been made to better its condition, subsides and again "peace and prosperity" reign supreme. The use of this machinery though necessary for the maintenance of "trade" becomes senseless and burdensome when the end striven for is the welfare of the whole people. There is the endless bookkeeping, the shaming of the rich, the distribution of goods; the labor of printing the limitless advertisements of all things, good or bad—commercialism hovers over everything; manufacturing of money and stampe, the supporting of courts and the general fanning of the national government, to say nothing of that of the courts! The profit system allows a person to accumulate more products than he has use for and guarantees him the power to say, "This is mine. I can do nothing with it, but neither shall you, unless you give me ten."
In the present system, the laws of commerce are not for the advantage of all, but for the advantage of the most wealthy members of the community.今年以来,我们已经有一系列的讨论,研究了关于奴隶制度和资本主义的一些问题。在这个系统中,个人的利润是公认的基础。如果我们将商业想象在一定程度上模拟成合作,那就是个错误。他们相互之间的兼并,以及将劳动者的收益分成不同的部分,是不可接受的。如果我们能够将劳动者的贡献与他们的能力或工作量联系起来,那么产品将按照这个标准来分配。然而,在现实中,领导层将赚取利润,而工人则被欺骗。为了确保这种情况继续下去,利润企业将被设计成复杂且难以理解的结构,以欺骗大多数人的想象。这样,当利润系统允许一个人积累比他实际需要更多的产品时,他就能说:“这是我的。我不能做任何事情,但你也不能。”而在这种系统中,法律和政府的支持是必不可少的。商业是建立在欺骗基础上的,而不是建立在公平的基础上。
THE FIREBRAND

them commerce sets a price and lays a heavy hand. If they were not sold, one would try to get the best of a bargain. The truth about the matter is, the legitimate fruit of the commercial system is corruption and we are deceived when we think the corruption to be human nature. The system of property and industry, which divides the people into two lots, masters and slaves. They cannot escape being one or the other, and both positions are degrading to the persons occupying them. Instead of providing comforts for the proletarian our neighbors, rich or poor, speak and board that we may not be pummers in our old age. The differing opinions of the members of the household, concerning the management of business details, cause dissensions. The heirs wrangle over the savings of their kind. We produce too much, as markets are overloaded, and, at that same time, thousands go in rags and starve. One generation does the work and fighting a war and succeeding generations are called upon to "foot the bill." Amidst all this inconsistent turmoil we note of the superiority of man over the lower animals, of brotherly love and of peace in the future world.

We are slaves, yet we know it not; slaves to a commercial system that we have been hardened, so long, we believe it a part of ourselves. We have become used to being beholden to our owners, and call them "lords," "men of influence." We submit to others will, other consciences than our own, yet call ourselves "free people." Shall we still "brow the knee"? Not! The world of leahl life, human consciousness, must be free, and not hedged about as now, and the states assume to open him alone who can pay the toll. We shall discover that if we would live in comfort we must work together—co-operate. We shall choose the work for which we are best suited, and labor with those who are best suited for it. We shall fight for that to force mother to do our will is despotism; to yield to the will of another is servitude. We shall find it true that trade in community results in the weaker claiming to the stronger, and that in barter or exchange between sections or countries the oppression continues upon a larger scale. We shall know that the church and state, fattened as they are upon "gifts," taxes and tribute, must be obedient to the "powers that be," with their money, influence and control. We shall see that the exchange of labor, of ideas, of inventions is needful for the happiness of mankind, and to insure this happiness the exchange must be made "without money and without price." In the new co-operative society every form of commerce must be annulled.

V. D.

A Page from a Summer Diary.

I was asked to give all of the impressions of the past few months spent abroad those which were the most vivid, they would not be of the streets and sights of a gay capital, nor of a much-talked-of artist and a new opera, nor the pages of any recent literary success, nor the doings of the high society, but the actual conversations with the people that dwell in those valleys. Your sympathies would be moved to hear of these heartburns: the scanty and bare existence, now, and the rummaging for wood, the longing in some hearts for a wider life, the impulse that some few have had that all was not well in the world, the waiting of others for a helping hand and leadership where alone they would be powerless to go, the referring of the future through the grace and the love of their faith, the consoled after years of anguish. The hope and aspiration of these souls, striving for happiness, for the right, for the good, for the day when the neglects and taboos of their dead. To those dead, asleep under the guardianship of dir-covered slopes and distant snows, whose step will no longer resound within the walls of the green-spired church, around whose base their graves rest quietly, the wheels of ages and tens of ages. They are soundless for their moldering ears. A symbol, maybe, of a fate destined yet to die.

The fire from this labor goes for the sustenance and support of the nobility, the rich, and the leisured classes. What are their lives? Very little beyond a round of useless charities, pleasures and idleness in the cities. There is no need to enumerate in detail. Their lives are easy, many are extravagant, they do not want for bread. While the blood of the worn, scavenged fed, meanly housed, clothed workers is stilled, literally drop by drop, for being eternally hungry, for causes of human justice. This contrast, so unjust, so inhuman, opposed to the teachings of the Nazarene whom all in that land profess to reverence cannot be portrayed by words. The condition must be seen to be felt.

In conversation I have heard from men belonging to the titled classes in Austria, I gathered that the desire on the part of the majority of these persons was to be an echo of a common feeling to discourage the education of the poorer classes beyond a very limited standard. Others went as far as to pronounce any education for these classes baseless, as leading to discontent and final rupture from the limits of their narrow lives. Again, many among the nobility are themselves simplifying their own lives, especially those faithful Catholics who may be classed as holding socialistic tendencies. Their object being to lessen the space between the very high and the very low, being base, and utterly re-novated of all titled families of Austria compared with the reckless extravagance of our own property holding classes would bring the blessing of shame to the reflective Americanian. The Americanian, who takes to heart his-to-day do not accept this remedy, good in its intent, as sufficient to relieve this precarious growth sapting the progress of humanity.

Not the architecturally favored men of Tyneside town, nor, the Americanian with their natural rock summit cities all outlined as really against a black blue sky as the people coloring and tawny shades of their steep and precipitous foundations, nor yet the people of the mighty Thuneland of a church overspread by the snow of the Halleran; all of these, beautiful, pure and inspiring, fail to move the heart so strongly as the scene of a saracen inn table for the toilers in and about the village town.

The sounds of the evening Ave rang through the valley as these tireless tellers assembled for their repast; a break in the monotony of their hours. The table stood beneath the open sky, and in full view of my window. Amidst this wondrous natural setting these men and women had gathered to sup. One small tummer of some meagre soap, women's suffrage, a cup of tea, and four or fifteen workers who had come to the table, composed the meal; neither bread, nor a second course supplemented the soup. I shall never forget the hungry faces that the expression of what her life had been, as she looked into the unpunished tureen, and then to the table in the dining room, at whose boards sat those who search had known in their lives what longer meant. I shall not detail you by recounting the gist of many conversations with the people that dwell in those valleys. Your sympathies would be moved to hear of these heartburns: the scanty and bare existence, now, and the rummaging for wood, the longing in some hearts for a wider life, the impulse that some few have had that all was not well in the world, the waiting of others for a helping hand and leadership where alone they would be powerless to go, the referring of the future through the grace and the love of their faith, the consoled after years of anguish. The hope and aspiration of these souls, striving for happiness, for the right, for the good, for the day when the neglects and taboos of their dead. To those dead, asleep under the guardianship of dir-covered slopes and distant snows, whose step will no longer resound within the walls of the green-spired church, around whose base their graves rest quietly, the wheels of ages and tens of ages. They are soundless for their moldering ears. A symbol, maybe, of a fate destined yet to die.

Carried away with me the sense of a great oppression, an oppression the outcome and realization of what the causes of this burden to my senses might mean. The horror of these sharp social con-

Regimental Socialism.

Would it be possible to bring within the meaning of the term the March of Socialism in Germany? Are these manufactured articles of trade, all the imported "isms," then, of a mere, n. 1., F.-ism, and all its works would be labelled, "Made in Germany?" And Socialism of German manufacture is a trademark and a fraudulent article; a socialism in name only; selling more of inequality and military despotism than of liberty, equality and fraternity. Of this we had ample proof at the recent congress, where the solemn announcements of the n. d. e.—copying the drill-sergeant tactics of the tiepiany party—voted in a body on all questions, machine-like, in slavish obedience to their commandment, unthinkingly and utterly repealing the mandates of those workers who had sent them.

The motto of the Marxian n. d. e., and similar social democratic organizations under various influences, is military discipline. This is the "iron cage" of the German social democrats. The military discipline of the Social Democratic "society of the future" is certainly apt. It is an admission on the part of the social democrats that their Social Democracy to be effective, can only exist by the exorcising of the greatest tyranny.

Under the new regimentalism (if ever willing slavery can be found amongst us), individual liberty will be relegated to the background, and a new conception take its place. Everyone being under compulsion to serve his term as a soldier in the industrial army, he will exist a lifeless, unthinking, and helpless subjection on the other. Of this, my friend, one of the socialist drill instructors, provides the following ample proof: "The perfect and finest army system of our times is the system of the utmost and highest cultivation of his own personality, but the filling, in the best possible way, of his humble function in the great social machine."—[A.]

The State, under the regimentation of Social Democracy, being the great and sole monopolist—its officials omnipotent, everyone else absolutely dependent on them—only the very meanest, the lowest and ruled in a wholly military manner—the industrial conception has the delightful choice of knocking under to the slavery State or perishing in the gutter of obedience. Surely humanity will have sunk to the lowest depths of second childhood should it ever place power in the hands of Socialist martinet leaders, raping and violating every human right heretofore enjoyed of full grown men and women.

Edward Bellamy, in outlining this Utopia of Socialist Militarism, says as follows: "The whole body of the energetic and thinking human race is to be divided into the three general classes. First, the unclassified grade of common laborers, assigned to any sort of work, usually the coarsest kinds. To this all recruits during their youth belong. Second, the more distinguished class: these are the men are called in the first year after passing from the unclassified grade while they are mastering the first elements of those chosen avocations. Third, the main body of the full workers, consisting of about twenty-five and forty-five. Fourth, the officers, from the lowest of charge to men of the highest. The three classes are all the same in form of discipline. The unclassified workers, doing unclassified work, cannot, of course, be so rigidly graded as later. They are supposed to be in a sort of school, learning industrial habits. "[B.]" What must it be to be there?" is the only remark applicable to such a condition of things. Further on, we
Defends "Vital Force".

In The Firebrand of July 11th, H. A. Deutscher of the British Social Democratic Federation,-year, in London, comments favorably on the work of the American Socialists and pleads for greater cooperation and solidarity. He states that the first necessity is the development of a strong national party, and that the American Socialist movement is making good progress in this direction. Deutscher believes that the task of the American Socialists is to develop a strong mass movement, based on the working class, and to build a strong party organization. He feels that the American Socialists should be more active in organizing local chapters and in building a strong party structure, in order to be able to carry on a strong and effective fight for socialism.

The following is an excerpt from Deutscher's letter:

"The American Socialists have made excellent progress in the last year. The movement is growing, and the party is becoming stronger. The task of the American Socialists is to develop a strong mass movement, based on the working class, and to build a strong party organization."
Correspondence.

T. J. Lawrence, Montreal, Canada—[Requests information on Firebird and Firebird Library for the L. E. Posten on their case.

The New Federal Crop Insurance Act was called before the government committee on July 28th.

It is the Federal government’s intention to make no allowances for those engaged in the insurance business, but to allow only the local government to decide where such allowances should be made.

See what effect this has brought upon the Federal government to the insurance industry.

The Happy Four is in good health.

Stephenson.

The new Federal Crop Insurance Act will be discussed on Monday next in the House of Commons.

The President.

R. Y. Johnson.

The Bland Amendment.

The President.

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