A Woman Waits For Me.

A woman waits for me, she contains all, nothing is lacking.
Yet all were lacking if sex were lacking, or if the moisture of the right man were lacking.
Sex contains all, bodies, scale, moral good, purity, deliciousness, raiment, promulgations.
Songs, commands, health, pride, the maternal mystery, the seminal milk.
All hopes, benefactions, bestroaks, all the passions, loves, beauties, doliches of the earth.
All the governments, judges, gods, follow persons of the ear.

These contain not in sex as parts of itself and justifications of itself.
Without shame the man I like knows and avows the deliciousness of his sex.
Without shame the woman I like knows and avows here.

Now I will dismiss myself from impassive women, I will go stay with her who waits for me, and with those women that are warm-blooded and sufficient for me.
I see that they understand me and do not deny me, and that I see that they are worthy of me, I will be the robust house and the possessors of the world.

They are not one jot less than I am.
They are tanned in the face by shining suns and blowing winds.
Their flesh has the old divine suppleteness and strength,
That knowledge how to swing, row, ride, wrestle, shoot, run, strike, retreat, advance, resist, defend themselves.
They are ultimate in their own right—they are calm, clear, well-possessed of themselves.

I draw you close to me, you women,
I cannot let you go, I would do you good,
I am for young, and you for use, not for my own sake, but for others’ sakes.

Environments in you develop greater heroes and heroines,
They refuse to talk at the touch of any man but me.

It is, you women, I make my way.
I am the host who has the fire, but I love you,
I have not hurt you more than is necessary for me to live.
I pour the stuff to start sons and daughters for those Stars and shapes of the white race.
I brace myself effectively, I listen to no entreaties,
I dare not withdraw till I deposit what has so long accumulated within me.

Through you I drain the pent-up rivers of myself,
In you I wrap a thousand coward years,
You I grate the grafts of the best-beloved of me and America.

The drope I distil upon you grow fierce and athletic girls, new artists, musicians, and singers.
The lads I beguile upon you to beguile lads in their turn,
I shall demand perfect men and women out of my love spendings.

I shall be the fire to interpenetrate with others, as I and you interpenetrate now.
I shall count on the fruits of the gushing showers of you.
I give now.
I shall live, living crops from the birth, life, death, mortality, I plant so lovingly now.

Sel-reform and Environment.

It seems to me that the advocates of the two schools of thought that have been contending of late, in The Firebrand, hold very much the same relative position. In the one, that the two knights did who contend, one that a certain shield was gold, the other that it was silver. One contends for self-reform, the other for altered environment.
One says reforms begins at home; see to it that you are all right yourself. The other says,

"self-reform can not be moral, nor happy, nor "all right" in such crime breeding surroundings. Like the Knights of old they are both right, from their point of view, and differ and contend with each other, because they have seen the shield from opposite sides.

That people are the legitimate and necessary product of their heredity, and the environment in which they live, is admitted by all fairminded and logical thinkers, and the men in the intelligent exertrt, are within man's power to change.

And these are the environments which make for man's weal or woe: for the morality or imorality which is unavoidable misery. And, no matter how much these environments may effect the lives of the individuals who live in them, they are the direct result of the people themselves.

"Honesty is the best policy," we are told, but yet every business man knows that in order for this to be true the word honesty must be given a new meaning, and that in order to succeed he must adopt a policy that, while it is best—best—best only because it brings success—it is far from honest, in the old sense and absolutely bad in any consideration, sympathy or pity, for a rival, or for a man with whom he deals. This is necessitated by the fierce competition and struggle for supremacy which is unavoidable success. While this is true it is absolutely useless to preach honesty to those who are engaged in business. The wage earner, on the other hand, is exerted to be frugal, faithful to his employer, sober and saving. But he sees that his frugality only adds to the accumulations of the successful; that his employer cares no more for him than for a piece of merchandise or machinery, and that if he is sober and saving only leads in the end to increase the value of other men’s property to raise his rent, and eventuallly leave him only a poor dependent.

What good will it do to work more into his ears? Thus is the argument of the anti-moralist brought forward, and if we go no further in our inquiry of why, we must admit that his argument is correct, but he immediately becomes illogical when he proposes to alter the environment, or at least when he asks others to assist in altering the environment, for when he does so he immediately recognizes "self-reform," or the power of human beings to alter their mode of thought, and to control their actions.

If he did not he would not demand to abstain from voting, to refuse to uphold the law and to give their support to the officers of the law. So the moralist steps up and says: "If all man will be upright, all will be well. But he ignores the influence of environment and tries to induce men to attempt impossibilities. It is not possible for two men to run a race, and both reach the end of the course ahead of the other. Neither is it possible for a man to compete for success and all prove winners when the opportunities for success are limited.

The kind of self-reform that has been taught for ages, and impressed on this generation by Christianity, took no account of environment, sought not to alter the conditions, but dealt wholly with the individual. It is no wonder that it has failed; for while it has taught "here the neighbor as thyself," it has also fostered a form of association that has
Free Reading Room.

"Miss Talbot," said I to the little lady who has charge of the 'Free Reading Room' of Lovecraft, "what is the last book of 'Firebrand' that I said in the reading room a few weeks ago, do you know?"

"They were destroyed," replied Miss Talbot.

"Destroyed, Miss Talbot, what for? Well, they weren't destroyed, no, but the committee—yes, Y. W. C. A. U. they said they were all alike and I was to destroy them. I looked at 'Laurel,' she added modedly, "I said to myself, 'I must destroy it, but it didn't look very much like a very moral paper,' "It is, it both are," I answered, "I am acquainted with the editor; they are strong, they are strong, but there is so much prejudice to overcome among the ignorant.""

"Your Socialist editor that you said was the last book of 'Firebrand,'" I replied, "but have learned much.

"You had better see the committee. I only obey orders, but I know Miss Talbot," I replied, "but, but, but, the committee—yes, Y. W. C. A. U. they said they were all alike and I was to destroy them. I looked at 'Laurel,' she added modedly, "I said to myself, 'I must destroy it, but it didn't look very much like a very moral paper,' "It is, it both are," I answered, "I am acquainted with the editor; they are strong, they are strong, but there is so much prejudice to overcome among the ignorant.""

"Your Socialist editor that you said was the last book of 'Firebrand,'" I replied, "but have learned much.

peculiar to the daily and weekly city press.

Whenever the Cooperative Exchange of Lovecraft is provided by the various local offices of small size we shall open in connection with it a radical reading room, where readers may find news of the scientific, social, economic and political movements in progress for the benefit of the race; also a museum of natural curiosities, native ores, beetles and precious stones, the latter being exchanged to others of like kind or books, etc. by which readers may grow and develop the mind. We have many libraries here who desire such reading, and who would contribute money, labor, goods, etc. may never have heard of, but which will be used in the Exchange for years and intend to go on doing what comes to it. Any donations, or what is better deposits at a just (not cheaply) valuations, of such book or papers will then be welcome. Just now we are enterprising in two.

ALBA L. WASHBURN.

"Scientific Socialism" and other Things.

The State Socialists take special pride in styling their brand of Socialism as "Scientific." Their New York driver is still safe, and the extracts below shall show how much science some of them are acquainted with, and, coming as they do, from one of the ablest and most ardent in the infidelity of the Socialistic pope it must be peculiarly aggravating to those in that party who have some knowledge of social economy.

The extracts are from an advertisement of an address delivered in Worcester, Mass., by Martha Avery Moore. Comments are mine:

"A product which has been used by men that satisfied a human desire or want.

But many things are "products" and yet in no way satisfy human wants or desires."

"a negcut of gold is worth so much because so much labor power has been expended." That is false. A nugget of gold is "worth" so much only because law has given it a fiction value, it matters not how much nor how little has been expended in its production; the labor cost of producing an ounce of gold in some parts of Colorado is given at $10; its selling price—what value—approximates $20. Labor expended in the production of gold is almost wholly thrown away. To a large extent, this is true of silver.

..."a chair had use value because useful labor had been expended, that is useful social labor had been expended.

Worse yet. Had that chair been formed by Nature, wholly unaided by human labor energy, its use value would have been the same as though a thousand men had labored for a year to construct it. Its use values wholly in that it is of utility. The orator got use value mixed up with the cost or selling price. "The factory in which the chair was produced was the social tool. If the price of the chair were one dollar, and improved machinery were introduced, the market would be flooded, manufacturers would know too much had been produced.

Mrs. Moore is the first Socialist "educator" I have heard of who could admit that so long as people are in need of unsold products there can be over production. Highly scientific!

"Money is a power because it is the universal equivalent and its power depends on".

This is one of the worst yet. Its power, like that of gold, lies in the fact that it has been falsely apportioned by those who have an interest in increasing the people. Being neither more nor less than a flat it has no real value. Its power is the power of law and government, and that is all.

The Socialist who reported the "speech" was suddenly jokned when he wrote: "Six Commodes have formed a Karl Marx class with Comrade Avery as a teacher." He also reported that in the P. P. meeting several good points were brought out. One was that money was a commodity. Some wanted to say it was a creature of law, but it would not go. That needs no comment.

For the benefit of those who think that special privileges should come to them under Socialism, I will call their attention to something that may be new to them. I get it from Covele's "A General Freight and Passenger Post," which is a statistic book. The author refers to the establishment of the postal system in England. The postmaster general sought to establish distance rates on letters and packages in proportion to the distance they would have to travel. He was proved to him that a letter from London to Edinburgh (400 miles) cost for conveyance and handling 1-36 of a penny, and a package of the same weight 10-36 of a penny. He was thus shown at that time for that route was 1 shilling and 3 pence. Letter postage from London to Louth was 10 pence, the distance 100 miles, yet the same weight of letter cost 2 shillings and 6 pence. If a letter cost the same as a package in Edinburgh it could not be as high as to Edinburgh. A few figures like this satisfied him that an equal rate for any distance would be the simplest and most just way of getting at the matter.

So with our mistakes friends who think justice requires even under Socialism a system of rewards and punishments, they can never establish a satisfactory (or a just) system of the kind. The only way to settle the question of the social order is by equality without special reward beyond a desire to be a benefactor and no punishment save that of refusing to associate with a like. In a civilized society these will be found supply sufficient.

Another incident mentioned in the same book was of benefit to our individualist friends. It is the case Coleman v. N. Y. N. H. & R. R. Plaintiff held a ticket over the road, but had some trouble with the conductor and was assaulted and thrown off the train by half a dozen railwaymen. He brought suit; case was tried four times; on one of these trials an agent of the company used this language:

"The road has no property against you, Mr. Coleman, but you represent the public, and the road is determined to make it so terrible for the public to touch or wrong, or the consequences are not going to be attacked in this way." Under individualism there would still exist just that spirit.

To say in answer to this that the public would be free to use the roads as they please is to show interest in the matter could raise the necessary millions for the undertaking or that the operating of two railroads where one could suffer possesses a single element of social economy.

Mr. Cowles gives the principles on which the postal systems of the world are based as follows:

"When once a postal system is established the machinery must run, and it makes no practical difference how much or how little cost of the business is covered by a letter or a newspaper or a parcel is carried on one mile or a thousand. Once the mail has started on its trip, it is impossible to figure the difference in cost, whether a piece of postal matter is left at the first office at which the mail stops, or goes to the farthest office in their system. The bulk of the business will always consist of messages between neighboring offices."

The Iowa legislature recently passed a bill "making property that is now "upright" that is now "upright."

A Michigan legislator (Goodell) got a dinner at a French cafe; the bill of fare was printed in French. As he could not read that language he selected five items on the bill of fare, at a cost of 16 cents each, or 80 cents in all. He got potatoes in five styles. This made him so he now has a bill in the house providing that bills of fare must be printed in English.

That reminds me of a law passed by the Minnesota legislature, about six years ago, prohibiting the use of any foreign language by any person whatever. This bill lacked the governor's signature a manager of an opera troupe then at the state capital invited the solos to sing a number in a foreign language. Let how "modest and becoming" lights were. They went in sheets, but what was their horror and the audience's delight when the solos stripped nimbly on to the stage with their—er—burning homes, and their—er—burning slips. The governor never dared to sign the bill."

"The Reason" is the name of a State Socialist paper, evidently published for the purpose of lighting the people on the road to superstition rather than from it. This is the reason for this fashion: "To the State the individual owes all that he is, without society he would be nothing."
An Anarchist friend laughingly said to me recently: “You take the same ground in regard to the statistics that they take in regard to the populi; they are so far behind your ideas that you want them considered as in the same state as the true state of things at the present time.” I guess he was right. Life is too short for such a long-period of inaction as would be required to wait for the Anarchist movement to gain its ideal position.

London Congress episode was proof positive that the Statists tremble in terror at the idea of an idea being brought within range of their bucked glasses.

The Socialist Labor Party organs are eternally prating about “no compulsion,” etc., but after their declara-
tions are made the people come down for more. “In the meantime, etc., we submit the following de-
mands, etc. These “demands” have been submitted for several years and still capital laughs in their faces—and buy their valuations.

Something that amused me mightily was to be told through the columns of the Cleveland Citizen by a striping Statist to read up on Socialism and I would “fishe” his party. Why I began my study of Socialism at the point where he is stalled—in the 6 a. c. class. To talk to him about the government in Socialism he tells me that if I did I would not call the “People’s” State Socialist paper. Then he says Anarch-
ysts are in favor of the days of land proprietor-
tion, but it won’t do now. Why? Because a factory em-
ploying 5,000 men could not be run without regula-
tion; in fact, if it could; in fact, he believed it couldn’t; but if I am one of the 5,000 I want those regulations to be voluntary, and I want to be free to quit if I can’t agree with them; then I want a chance to live anywhere thereafter, without any-
one to chase after me with an official blacklist; then I want to be free from the dictation of political bosses such as he wields.

Religious bigotry and Christian hatred are about on a par for so as intolerance is concerned. To admit the validity of these claims, Christ is at fault in admitting that his teachings were original nor yet free from error in many respects. But he was the one prominent re-
fomer of his day and age, and was legally murdered for his agitation. It may be that he utilized the opin-
ions of the people to work in a little slight-of-hand manner, but this does not prove anything. If we are to judge the mistakes of Christ, the very fact that he was only a mortal is sufficient explanation for them, though not always excusing them. I am not certain he made all the fool bleders the Christians have ever had their door. At all events, intolerance and liberty are not mates.

Zadok the Dreamer.

Clippings and Comments.

Orza $1,000,000 families were evicted in New York during the year 1890 for non-payment of rent. Count-
ing only four percent, a family this makes a total of
over 200,000 families, a hundred thousand more than were evicted in Ireland during the “clearances,” when the whole world denounced the rapacity of Irish land-
lordism.—[Ex.]

On Sunday, January 30th the Episcopalian of Philadelphia held what they called a “festa to Saint Charles,” meaning Charles the first, of England, whom old Grovelbeard beheld for his perfidy. On the occasion of the festa, “a painting of the king was displayed and in his honor windows were put in the street in America.” Truly the Episcopalian are getting there fast. If McKinley doesn’t get a heste on him, this is the way the mad dog of monarchical misrule will strike at first time in America.” Truly the Episcopalian are getting there fast. If McKinley doesn’t get a heste on him, this is the way the mad mad race to monarchy now quite prevalent in the United States.—[Ex.]

I walked through the streets of Chicago during the recent strike in that city and saw scenes of misery and despair that would make the angels weep. Oh, pitypity, such responsibility! I charge that pitoc-

racy rob our girls of their virtue, steals from our little children their daily bread, deprives them of an edu-
cation and makes them prematurely old. It forces tears to the eyes of mothers, shutters pale their cheeks, bows their forms and breaks their hearts. It robs men of their independence, the laborer of his hire and the small stockholder of his dividend. It turns into a wilderness the once fertile patch of land it de-

its the jails, the almshouses, the brothels and the gambling halls. It is guilty of most of the murders and suicides committed for the sake of human woe and fainess on human suffering. Pictorials is on trial before the American people and liberty looks in breathless sus-

pense. Will the verdict be guilty or not guilty?—[Orleans M. W. Howard, in “American Pictorials.”]

Echos from Foreign Countries.

SPAIN. The working people at Aragón were riot-
ing last month, on account of the rising price of bread. They threw stones at the city hall, which they tried to burn. The government relying upon the mili-
tary authorities to cause “law and order to reign” again at Aranjuez. But for how long?

AUSTRIA. The Anarchist ideas seem to spread very slowly in Bohemia, especially among the Techeches. In spite of all the trouble which they have with their press laws, the “taya” are continuously in the “broach.” Our friends from Buchow wrote us that their periodical “Villesch” will not be repub-
lic, but will be replaced by “Volky Lity” which will take the more scientific line of conduct in order to avoid trouble with the government. The correspondence and exchanges are to be directed to the old place.

ITALY. Our friend S. Merlini intended to make a propaganda tour in Turin. He lectured in several small towns with considerable success, but it was not the case in Florence where he was ex-
pected by a large crowd at the R. R. depot. The people here is very anxious to hear him. When the train stopped he found out that he was under arrest and sent to Rome as a public disturber. I would like to know if the Italian Government has any such a law against their own suffragettes, but I am sure that this constitution is one of the most free in Europe but the execution of it is after the “Spanish style.”

FINGERLILLY. A little girl, nine years of age, was skipped from her guardians where she was placed by a “charitable institution” at Sigiswyl, canton Bern. The father of the child was whipped from her guar-
dians. They found her the tenth day in an abandoned shack, almost starved and so badly frozen that it was necessary to put both legs but the poor victim couldn’t stand the operation, and died. The “Herner intelligenzblat” thinks that the conduct of the pastor of Sigiswyl was inhuman because it was found out that he advised Mrs. Tantsch’s maid to exist to the boat if she showed herself “vicious.” This is the religious style of education in this “good” Republic, she is to be the “grandma’s” of their race of life. A KLEINMAD

The Letter-Box.

W. H. A., Palmer, Mass.—The book is sent. The address is
B. H. T. P., P. O. Box 322, New York.

A. S., New York City—The Secret and Confidential Address, and the address is to be sent by your post-credit, subject to your order. Your address is correct.

P. E., Jefferson, Kans.—No, not containing the article on P. S. Palmus is unsubstantiated, but we hope that this note will induce some of readers to send that number. Should you get more than one copy, we would be pleased if you would kindly send us the rest.

A. W., Clay City, Ill.—The pamphlets we had on hand are sent, the others will follow as soon as we receive them. We are always out of pamphlets and therefore we intend to buy our own and lend them out at an expense of one cent a day soon as the business justifies the purchase of a printing press.

J. H., Calif.—The great event in the history of the com-
monerist “Triumph of Freedom” was not lost, but Conrade Adams has just dashingly written a letter to the Oregonian on the occasion of his pith and pathos; they are not to nominate an article before we have no material to hand. When will we have freedom? “When the last King is overthrown,” etc. We have a pamphlet here and we will mail you a copy when we can get a good copy soon in Oregon expressed himself when asked the above ques-
tion.

W. E. M., Jefferson, Calif.—Certainly you shall have the paper when you see the editor. We wish thousands of “your countrymen,” would be so good to write to us, and the social problem would soon be solved. We sent you a new pamphlet which will help you to become more familiar with our ideas. We hope to hear from you again.

A. M., Montana.—Say you should make contact from new friends so saithly. Why don’t you come and see “The Firebrand fam-
ily?” We would like to make the personal acquaintance with all who would like to see the paper. We feel that the paper possesses and satisfaction to fight for liberty, but sometimes we have to fight with an empty purse. We would like to keep the present at least as official conduct, because our expenses have been more than doubled since the enlargement.
**THE FIREBRAND**

**50 CENTS A YEAR**

Address all Communications and orders to: MANLY P. MCKEAN, P. O. Box 567, Fort-Worth, Tex.

Admission free and classes free.

**Franchise.** - A legal theory which regards the states of order with the scheme of all direct government of man by the man of the immediately individual liberty. - *Country Statesman.*

**Freedom.**

Weak power to impart its mine; No bond but what they deemed it base; No statute laws of church or state, Stood as one man in their face.

To each laborer I would give, The right to labor and enjoy life; I would make all living free, And not be subject to despotism.

By the silent power of thought, Each one should be as truly taught; Each one should be as well-informed, As the leader of the mob.

And with ever increasing power, To gain happiness, wisdom, each hour, The truth of all things, and the good, Of all men.

To each man and his brother, Hold each other as dear as mother.

And to each woman I would teach, The power of speech and thought.

So that she might impress each child, When he or she was not a day old.

And lift mankind from darkness into light.

And with ever increasing power, To gain happiness, wisdom, each hour, The truth of all things, and the good, Of all men.

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And lift mankind from darkness into light.
The Firebrand

whereby ye live, as the potter by making pots, so euth
forth.

Said the captain: "As the potter by making pots, so
forth.

Said again the King: "And my trade!"

Said he, "Thy trade is to be a king of such thieves, yet
no worse than the rest."

The books, "Bear that in mind," said he, "and then shall I
tell thee my thought while ye wander earke spake, 'Caro, I'should be afraid of thee in this place.'"

"No," and most men, and to take in my hand a sword or a spear, or were it only a hedge-stake, and bid others to do the like, and forth
wee; and since we would be so many, and with such might, we could do battle and prevail, and make an end of the fruit of kings and of lords and of usurpers, and there would be no
the way to rise, or to meddle hereby for ourselves and to live merily thereof."

Said the captain: "This then is thy sermon. Who
will heed it thou preach it?"

Said the King: "They who will take the mad King and put him in a Kings madhouse, therefore do I forbear to preach it. Yet it shall be preached."

"And not hearsed," said the captain, "because by them who head and hang the sufferers forth of new things that are good for the world. Our trade is safe for many and many a generation."

And methought they came to the Kings palace, and
they ate and drank and slept, and the world went on its ways.—William Morris

Mr. Loveridge’s Shorter Method.

In conversation the other day with my friend Clinton Loveridge, I told him that he had utterly missed the point of my contention in the "short and easy method." "No," said he; and I must repeat the asserion after reading his communica-
tion printed in The Firebrand of February 21. I wonder if any other reader of "Loveridge" has made the same mistake.

Mr. Loveridge complains that I did not attempt to answer a certain specific charge made against S. P. Putnam by Mr. Tucker, and that I did not accounted for the readers of "Loveridge" to the cause of my animosity towards them. I am very much obliged to you for any charges made by Mr. Tucker or any one else, and I am quite sure that all the readers of my artic-
le, with the exception of Mr. Loveridge, clearly intimated the exact meaning of my contemацию. So far as my contention was concerned, it did not make a particle of difference whether Mr. Tucker’s charge was or was not true. I was not trying to show that, if it was based on facts not that it was the result of a
misappreheension. I was not interfering in the di-
cussion between Mr. Tucker and Mr. George E. Mac-
don who have had a public quarrel. And in this
line and Mr. MacDonald wholly in the wrong and
yet my point would not have been the least
blunted. Mr. Putnam could have been guilty of the offensive charge, and all my position has now been adequately established. I did not say in that article that Mr. Tucker
had falsified, intentionally or unintentionally,
in the matter of Mr. Loveridge’s attitude toward the villains of Cary. My friend Loveridge has com-
mittted the very offense that he charged upon me;
that is, he has left the readers of The Firebrand in the dark concerning the purpose of my article in "Loveridge." For, whereas, the scope of my criticism did not require that I should lay before the readers of "Loveridge" the particular charges made by Mr. Tucker, the scope of his criticism of me did necessi-
tate him to make the full and complete statement of my article, or present such a summary of it as would let his readers see what I complained of in the conduct of Mr. Tucker. That omitted first paragraph, which follows, shows the readers of The Firebrand that I was not attempting to answer Mr. Tucker’s charge against Mr. Putnam; what I was finding fault with was his moral bookkeeping; I did not wish to have him make a speci-
fication for one wrong act admitting, for argument’s sake, (what I do not admit in fact) that he was guilty in that particular, as charged. But, I said, not an
other paragraph speaks for itself, as I say there, Mr. Tucker’s "short and easy method" does not permit a "judicial estimation of the mingled
good and evil by the mingled way."

Benjamin R. Tucker is one of the brainiest
men of this generation, and he is a most genial, com-
panionable fellow, despite the opinion to the contrary
formed of him by those who have never met him. But
there are some things that he is not logically and
rationally qualified. One of these is bookkeeping. In
estimating the assets and liabilities of men, he cannot strike a correct balance. In approximately accurate
bookkeeping, one of the most useful bookkeeping ma-
tests of debits and credits, subtracts the small total from
the larger, and sets down the balance in its proper place. But when the number is large, Mr. Tucker’s method; he runs his eye down the debit column until it rests
on an item that looks rather large; then he puts on
the magnifying glasses of Disraeli and, guess long and
steadily at the item, and, if it looks large he assumes it is the more
mountainous it appears; the glasses show every
unfavorable detail in exaggerated fashion, without
taking into account the two or three thousand.

"For some time, he tries in disgust, as he draws his censuring pen heavily
through the column of credit items, 'He was bad, and
must be damned and forgotten.' The books are erroneous
for good and eyes. Now, it scarcely needs to say, this
will not do the whole process is altogether too brief
and summary for justice. Mr. Tucker’s is a short and
easy method in bookkeeping; but it is a short-cut that
does not give time for judicial estimation of the
magnitude of the item, and the whole transaction. Man
is complex, not single, in his moral no less than in his
physical and intellectual make up, and it is not to
damus him nor to equitably commend him for a single
quality or action.

Now it is clear why I brackled Mr. Tucker with
Moore and Shaw—not because they found the same
flaws in Mr. Putnam, but because each damned him
to oblivion for one real or alleged characteristic and
failed to notice the many good ones. Mr. Tucker, by
Moore could not see much but his use of wine; Shaw
was shocked because he was a social radical, and
Tucker condemned him because he thought Putnam
an anarchist. It was not in spirit it reduced Putnam
case freedom speech. The faults assigned belonging in different
chaces, it is true, but the true men who eat in judg-
ment alike based their condemnation upon a partial
study of the man condemned. That is the gravamen of my accusation against Mr. Tucker, and it is passing strange that so near a thinker as Mr. Loveridge failed to perceive the fact.

Just a word regarding Mr. Tucker’s charge that S. P. Putnam virtually upbraided the sentiments of a correspondent who wanted an Anarchist hung and their bodies exposed to view. Mr. Tucker’s argument is in its very nature of the situation did not appear in the editorial columns of "Freehoofed" and it was editorially condemned.

E. C. WALKER.

The Common Good.

Success to The Firebrand in the world of reform.

We must indeed reform our lives if we would con-
form to present and swiftly approaching future condi-
tions. We must begin to see out from all glairing lines, my motto only "Love to all—in
honor preferring one another." We have no time to
quarrel by the way, neither is it just, polite or polite.
Let us join hands on common good, easily recognised, leaving methods to the expediencies of the time or place.
Discussions we must have, to be sure, but to determine
the lives of others in matters of bickering is to make
the animosity of another equally sins is to be outstriped
in the race for betterment by those who run to shut
the gate on an actual or potential welfare of the marriage
system, the robber banking system, the govern-
ment system in general, are coming to light. Those
who pay attention and study and think are in the van and
already see weakness in other nations of these systems
but the financial as well as mental slavery of the people hinders progress, and our brave reformers are being too much too much to care to keep us as the
mankind healthier and happier? How long will the
honest, intelligent, and industrious population of the
world, tolerate to be ruled, robbed, deceived, and
tortured by raving fanatics?

P. Harris.

Note and Comment.

If any of our readers have Nos. 27 and 31 of Vol. 1
of The Firebrand, they would confer a great favor
on us, if you would send us a copy. We want to
see by how many of having a complete file of Volume I.

From a letter from a comrade in Belleville, Ohio, we
learn that the coal miners are now to hold a strike
seven or eight days a month, and that if it worked all the time they could only make about $35 per
month. You can all calculate how much they make
as now employed.

The Pattern Makers National League has estab-
lished an individual membership plan whereby pat-
tern makers who work in and about Philadelphia
and vicinity can belong to the League. Those wishing further information should address F. J. McIricle, 1025 So.,
22d St., Philadelphia, Pa.

The Putnam-Collins tragedy discussion still
rages, and the good, orthodox, secular fabric is being
shaken to its foundations. Who will for the new
thoughts be forced to face an either stand either
for or against free action. Can a person truly favor free thought and condemn free speech?

Spoon hand dealers and installment merchants of this city are praying the Council to raise au-
torizers licenses from $100 to $1,000. But should you ask of those men if they are in favor of socialism they would all say "Not, I am for free competition"—as long as it don't effect them.

I learn that in Ottawa, Kansas, there is a woe ful amount of suffering from want. In the latter part of January, when the ice firms prepared to put up ice, seven hundred men applied at one ice house for work. The number of men can be figured from that. The town only has 6,000 inhabitants. The country is looking for McKinley's wave of prosperity.

In the last issue of Locofoco (March 3d), Comrade Harman complains of Lucifer's treatment by The Firebrand, and laments that he has been denied a hearing in The Firebrand. I want to say that nothin

There has been a number of inquiries for No. 48, Vol. II of The Firebrand containing my comments on The Board of Estimate. I am not off the record out of that number. The comment amounted to this: the cause of the death of the two parties named, their respective ages, etc., and the announce ment that the committee would give full details of their death. I said I did not know if they died in bed together, and did not care. That it was small business and if true was not to their discredit.

What are you going to do about it? We are often asked when we show the present conditions in their true light. That seems to me to be a coker, and they think all further argument is stopped. Now what are we—the radicals—going to do about it? In the first place we will win over as many persons as we can, and if we turn will win a number of adherents to our theories, and so on until there are enough who don't like present arrangements to make a change.

When we become powerful enough to do this we will make the changes, and if any one don't like it we will say "What are you going to do about it?"

I have received two letters complaining that I spoke indelicately of S.P. Fagan. I can see on what that idea is founded. I have never called him, nor can I, or try to canonize him. I spoke of him dead as I would have done were he living, or perhaps a little more. I think it is impossible now, as he could reply to any thing that displeased him. I am not at a loss with those who would cover all his faults, and make a savior of him, nor yet with those who condemn him. He has done great, to awaken thought, to break down superstition, to start the whole group of thought, but like all other mortals he had his faults, and it is nonsense to deny it.

E. H. Fulton is expending lots of energy and space in "Age of Thought" deriding and fighting The Firebrand, instead of turning his attention to the establishment of the socialist ideal. The Firebrand is the most fearless, honest, and radical paper published in the United States, that it has ignored the government until they were to cry "for your life, my brother!" Immediately then has set an example to all the other libertarian papers, and one which the "individualists" are lothe from fear to follow. Knowing all this he seems far more anxious to fight The Firebrand than anything else. Such an att

We have often called for those who are receiving The Firebrand and have not time for it, or contributed toward its support, and wish to have it still receiving it, to write us. If you cannot pay for it say so, and you will receive it anyhow. Some have responded, some have not, and if those who do not, take the trouble to drop a line or two fall to receive the paper they will know why. We want all the readers we can get, but if you are not interested enough to write us, you don't care much for the paper. That is the view we take of and on that theory we will act.

Anarchism and Violence. What? Bomb-throwing—killing—violence, useful? What sort of anarchists are those who say that? Where is their Anarchism, their belief in freedom, and the right of every individual to life and liberty? Anarchism is not bomb-throwing, violence, incendiaries, destruction. Odd that anything so self evident should need saying. Odder still that one set of anarchists should be in the thick of battle against the common foe to say it to another set. Real anarchists too, not hybrids, with one eye on freedom and the other on property. Of course the capitalist press has naturally found it convenient to identify anarchists with bombs, and equally of course, some of our "social" democrats: friends have said within themselves, "there's no such thing as violence. All the same, anarchists not innocent, but in the nature of the case cannot be, bomb-throwing. An "ism" is an allying body of principles and opinions—a belief with a theory behind it. The throwing of bombs is a mechanical act of war. Of rebellion, if you like—an act to be rewarded by any and every sort of immediate benefits. The whole of this environment stands foreclosed against the practical application of his creed. The two cannot anyhow be as one, the question of the laws against one of them over a rational outcome of the other? Can anyone professing this particular "left" resort to this kind of an act without forfeiting his consistency? Can a real anarchist—a man who does not lie—be at the same time a person who deliberately injures, or tries to injure, persons or property, I, for one, have no hesitation in saying that, if destitute because of monopoly, he can. I go even further. It seems to me that under certain conditions, (within and without the individual) it can be a way of life, and part and parcel of the personal and of his personal wholeheartedness as an anarchist, that he feels it impossible in his own case not to abandon the thing he is passionately educating, an actively militant kind, and to kill out, as intelligently and intelligibly as he can, at that which powerfully offends his creed and humanity's hope, making it (for all its truth, and for all his integrity) a dead letter within his own living, suffering, plying, aspiring soul. I may be wrong. It seems to me that there are now and again conditions under which inaction on the part of anarchists amounts to virtual participation in what has come to be called "repression," and this, even though the only kind of effective action left open to them of the directly militant kind.

The extraordinarily rapid spread of our Ideal during the past few years seems to me to have been indubitably but clearly traceable to the quickening effect of the militant but not passive kind, of a few madden
den individuals upon the thousands of minds in all countries which were already unconsciously hungry for the ideas, and which found themselves thus compelled to closer reflection and aroused to definite self-recognized as anarchists.

For what is Anarchism? Belief in Anarchism as the ultimate solution of all political and economic difficulties. A belief, that is, that Anarky (or freedom from lawful made and fixed by man for man), is the ideal state, in which a complete harmony and a self adjusting equilibrium between every individual and those superior social instincts can be secured and maintained. A belief that nearly all human depravity on one hand, and nearly all human virtue on the other, have been brought about through men's being bound by the coercive regulations imposed by fallible, fallible manus on one another, in the interests, not of general progress and universal happiness, but of this or that imposing class. Anarchy, which claims the full release of the majority from the dictation of the minority, and likewise that the majority from the dictation of the majority means, for the removal of the enervating restrictions and excuses, and developing his own being. In an age of innumerable obligations of the inevitable social and peaceful instincts of its own humanity, as a creature from which time immemorial has been incessantly dependent on his fellows for all the necessities and amenities of life. Anarchy means a life for man analogous, on a higher plane, to the life of bees, bears, ants, and other gregarious creatures, who have not only all natural resources, but also one another, and live peacefully open to them, and who do but cooperate the more perfectly and happily in securing the common importance of all of the fact, that the generations to follow their inherent instincts and inclinations untramelled by considerations so foreign to their well being as property laws within their own communities.

Despite its supreme advantages, our faculty of lan

guage has immensely complicated and confused our lives. In the abstract, the principles of trade unionism are all in favor of the fact, that the purpose of workers to follow their inherent instincts and inclinations untramelled by considerations so foreign to their well being as property laws within their own communities.

Language—hence, on one hand, the abstractions, "property," money, credit, law, subjection, crime— and on the other, those real and resulting concretions, poverty, pauperism, degradation, despair, and the whole
torming of man by man. Nature shows us that among wild creatures, destitute of true language, and so safe against abstractions and palpabilities, it is precisely the most social which have become the most intelligent. We human beings cannot develop wholesome conceptions at once tough and flexible,—self modifying and fitted to our individual condition; nor, in the present reciprocity of violence by one another, so long as we are harassed by the crude provisions of artificially coercive law, without a law to turn the current from the first, and so to be a joy to himself and a welcome "fellow" to his fellows, as in the mere bee or beaver. It would be possible enough in an age in which we could explore that property superordination which involves, and we must involve government—or the coercive regulation of everybody's life and chances so as to suit those who have property over everybody else's body and natural and produced capital of the race.

But now—what is there about Anarchism which al for themselves, justify, or intelligently the use of violence in any of those who possess it? That is the reason why I am in itself odious peace; with happy, amicable co-opera
tion. Where Anarchy is the rule with an intelligent species, deliberate violence, whether organized or not, can never be needed between the members of that species, but only in casual self-defense, or in the repelling of aggression from without. (Even under Anarchy, I fear we shall continue to have our idle

We were the conditions in which we live our present lives: a condition of freedom from all laws that fall short of our interests in conflict with our natural and salutary laws of life—then indeed would violence find no place in our conduct toward our fellow mortals. But we live in a world where property-getting is made primarily compulsory, unreasonably, and without a one kind or another: and to us also who abominate property-getting and property wilding as the poisonous root of all human development and social order, we are full of the spirit of what shall be, and who can stand. Hungry press toward its realization, cannot— dare not—be frankly and fully ourselves in our dealings with our fellows, because sense of that reality, that neither industry nor good citizenship shall be the passport to peace and freedom, but solely and simply—money. And by "money" I mean "real money." But, so long as Gov

We establish Anarchy, we cannot live our individual lives as Anarchists,—freely, uprightly, simply, generously, bravely, and the midst of a peaceful and virtuous world is vitally punishable with death or misery, to turn one's back on legal considerations for the sake of moral considerations. We can neither exist in an artificial society presided over by any officers of any government, nor will we be satisfied with any kind of freedom, however independent of any citizen whatever without self frustration. So long as artificial law exists, every
me your pain, and leave me free to do my will with your life. But when we are free, you will see that all the wage system is developing after its kind, as is the Government superstition. In their nature intimately dependent on another, in destroying the uses, and thereby the root of one man, the other must evolve — but if we love its victims, and either through experience or sympathy participate in their sufferings, we shall see that the cursed thing he laid low in mild career.

The enemies of our cause are exceedingly anxious that no moral distinctions be drawn on this burning question of industrial violence, and of the big, indiscriminate, morally inert public are encouraged in their prejudices by the capitalists press, which at once their own hangmen and the hangmen of our hangmen. For the blind and their leaders all violence is held to be vile, except legalised and privileged violence on an enormous scale. Capital, manufactured with the aid of poor hired hands for the exploitation of the most indigent masses of the innocent in the noble cause of markets and of territory, is regarded with stupid equanimity by the very same public who are taught by their pastors and masters to cry "Dastardly!" when a private individual, at his own risk, fights a Goliath-manufacturing clique of privileged masters with their own weapons.

We know that among those who call themselves anarchists there is a minority of unbalanced enthusiasts who look upon every illegal and sensational act of violence as an act of violent political libidinal. Very useful to the police and the press; utmost in intellect and of weak moral principle, they have repeatedly shown themselves accessible to venal considerations. That is why their professional anarchist culls are purchasable, and in the last resort they are welcome and efficient partisans of the bourgegeois in their remorseless war against the deliverers of the people.

Let us stick to our text—Bomb-throwing is not Anarchism; and whenever violent action is unjustifiable and merely reckless, it is as foolish and inad- deem as it is base.

Killing and injuring are intrinsically hideous between man and man. No sophistry can make "poison" a synonym for "food" nor "war" a synonym for "peace." But there are cases where poison becomes medicinal, and there is such a thing as warning against the causes of war. No Anarchist incites another to violence, but many an Anarchist repudiates, as I do, the hypocritical outcry against Anarchist militancy raised by those who pass their lives in active or passive support of the infamous institutions which perpetuate human antagonism and effectually hinder the arrival of that peace and prosperity for which the world is waiting.

Meanwhile let us leave undiscriminating killing and injuring to the Government—let its Statesmen, its Stockbrokers, its Officers, and its Law—[L. B. Ber- lin, in Liberty, London].

Correspondence.

THE BERKMAN FUND.
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A METHOD OF PROPAGANDA.

Find enclosed 60 cents for which please send me one copy (paper) of "The Old and the New Ideal," and as many copies of The Hierarchy Conflict Monthly, 50 cts. each (as you can spare). I wish them for distribution. The article on "Crime and Punishment" is fine. And when we can see as the author does this will be a better world. I receive The Firebrand through Dr. J. H. Grace, Chicago, and always take pains to send it around to friends. It is all I can do at present, except to give you my best wishes for your good health.

MRS. FLORANCE WEA.
Payson, Utah,

"Viva in Commune!!

Memorial Festival, with concert and ball, arranged by the International Arbeiter-Leitfaderl association with the French and Italian Groups of New York, will be held in the M. I. A. Rooms, (large ball) 285 and 286 Bowery, on Tuesday, March 18, 1897, at 8 p.m. Speakers in English, French, German and Italian. Admission 75 cents.

NOTICE.

To find THE HOME OF THE FIREBRAND take the Oregon City train at cor. First & Alder Sts., and walk two blocks toward the river, then turn to the right and walk one block.

We are in receipt of Vol. I—No. 1 of Equities, an advocate of voluntary co-operation, edited and published by J. T. R. Green, at 200 West First St. Des Moines, Iowa. It is a semi-monthly, eight page small paper, price five cents per year. Mr. Green has within a number of times for The Firebrand, always against profit, and no doubt; his paper will be devoted principally to the same subject.

No. 1 of Vol. I, "The New Voice, a weekly Journ-

of London, is an admirable journal, worth reading, with a valuable contribution to the current radical literature. It is published by The Denver Publishing and Publishing Co., 12th & Arapahoe St. Denver Colo.