My God.
At times, I, too, the child of hell,
Deny not God's existence.
Yet what he be I could not tell,
Nor vouch for his subsistence.
My god has neither head nor tail,
Nor form, nor face, nor features.
He is the new, the old, the state,
The queenest of all creatures.
BASIL DAHL.

Complaint.
How many think that they are thinkers,
And wear a proud, omniscient air,
And are indeed but babbling sticklers,—
I beg your pardon, sir!
How many fancy they can swaddle
All nature in one paragraph,
And in their volumes really bundle
Together trash and chaff?
How many fancy they are doctors
Who can make the sick man's tea,
And are indeed but dull connoisseurs
Of drugs that do not heal.
How many fancy they can shuffle
With words the musings of mankind,
And are themselves too weak to tackle
The thoughts of God with their own hand?
Alas, poor fools! I wouldn't abuse them,
But rather smile at all their folly,
But I can never, never excite them
The suffering they cause!
BASIL DAHL.

The Wave of Prosperity.
Silver-tongued orators, with an endless flow of words, and more hung power than brain power, poured forth their streams of gilt-edged descriptions of the vast wave of prosperity that would engulf the country and bring song of gladness to the lips of hundreds who were too long in suffering and privation, if the sovereign voters would but march to the polls on election day and deposit their ballot for McKinley and the gold basis.
Caught by the glowing descriptions thus poured into their ears, contrasting them with the conditions which prevailed around them, they voted for the wave of prosperity. The air was filled with their shouts of exultant rejoicing when the news of the election came in. Smiles wreathed for the months of the slaven, while the beards of those who wore whiskers shook like tall grass in a wind storm. Oh! yes everything was going to be prosperous, everybody happy.
Yes, everything was going to be lovely. But the loneliness has not appeared. Bleeck blow the winds of adversity and before them have tottered many of the banks which contained the hard earned cash of mechanics and farmers. The exose of oblivion lie upon the promises of the politicians while the workingmen stand out in the cold, longing for that wave of prosperity that, like a "chimney" wind, is to temper the industrial atmosphere and scatter the seeds of hope swelling. They wait in vain.
Since the election last fall, and the triumph of the "honest" moneyers, banks containing hundreds of thousands of dollars of poor people's savings have suspended the power. Wages have been reduced. Hogs of labor have been shortened and various industries closed down. Thousands of people have frozen to death and for the want of fuel and medicines the starving are too shockingly numerous for contemplation. A condition of universal unrest, despair and panic exists and panic and despair prevail from coast to coast. But the political sharks are still offering to save the country if the people will but vote for them.

No presidential election, the success of no political party, nor yet the advent of Congress or of the legislative bodies of the States can cure the disease that is killing all that is grand and noble in humanity, and slowly but surely undermining the very constitution of civilized society. It is a desperate disease and requires heroic treatment.

Ignorance, prejudice, folly; these three foul spirits of the dark past hold the minds of the people in bondage, and it is by driving them forth, and forbidding their further influence that the people may hope to rid themselves of the oppression that is crushing out their lives and blasting all hope of future betterment.

Learn the cause of your sufferings, all who complain, and lay aside all sectional, national or religious prejudices from your efforts to overcome the difficulties that beset your path.

Once united the great wealth producing element will be all powerful, and will have little difficulty in overturning all institutions that are detrimental to them, and ushering in a reign of "liberty, fraternity and equality." Nothing in the line of social readjustment is impossible to the wealth producers as soon as they cease to listen to the delusions of political and religious hyprocracies, and recognize the unity of their interest, and the value of united effort.

HENRY ADDS.

Legislation.
The country has witnessed another siege of the legislation foolishness. I have already written of the action—of Oregon's legislature, and now I must relate that of the State of Washington. The action of the Washington Legislature was to determine the boundaries of the State, and a bill passed the lower house, and was referred to the committee on the subject, and the same was passed by the lower house and sent to the governor.

Would it have been otherwise if Brany had been elected? No! Brany would have been as powerless to alter the conditions, or to make any noticeable changes as is McKinley. While monopolization of natural sources of wealth remains, while politicians squander the people's money in appropriations, while special privileges last, and working men are fools enough to uphold them by their votes, and by force of arms, so long will all the horrors of our present, day life continue and grow more pronounced. The disease of poverty and squallor gnaws its way toward the vitals of society, and must eat on like a cancerous afflliction until society is destroyed unless the cause of poverty is removed.

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HENRY ADDS.
It has cost the state about $25,000 to have Warner, of Southington, in the Legislature. The session cost should be added, and the house and hotel board for the round half of its working hours lasting to the gable of the next meeting of the Legislature.

Every fellow is for economy until it strikes his sect or his friends.—Olympia.

The 1st Sunday in January we are the mischiefs done by the reform legislature, but it may be confidently believed that there is less of it than most people feared there would be. The drift of the bill is that the people and the chieftain-masters have been willing enough, but their allotment has fallen short of their expectations.—Tacoma Legis.

The first populist state legislature of the State of Washington, the reform state legislature, which has shown an intelligent interest in the welfare of the people and a will to legislate, has been brought into a statute a single one of the radical measures advocated by the reformers, throwing it on the stump as being in the populist program. That this happy result has followed has not been by reason of the many legislative acts of the populist party, but by reason of the individualátion of the legislature. It has been because of the inter party placity displayed by the dominant faction in the legislature to intelligently frame the legislation to carry out their radical line, and because of the bitter personal jealousy and distrust with which each populist member is regarded by his co-workers in the same party.—Seattle Post-Intelligencer.

All this shows the futility of reform legislatures. The State of Washington has a populist governor, and the populists had a clear majority in the legislature, yet they did very little, as the showings this year show. No better chance to do something could be asked for than the “reform” forces had in Washington. The law, like other legislatures, did nothing of benefit to the people of the State. But what the administrative members of the machines views of the same “reformers” are, can be seen by the following.

A few days ago the Spokane-Review disclosed the fact that county officials and employees were converting public funds to their own use. It is stated that the commissioners are placing up their board bill on the county. Both practices areije.

This is a call to the whole law and that which is necessary. It is long enough that all other crimes have disappeared—else I do not read right the outcroppings of passions.

The world of men is composed of three great classes: Socialists and Individualists, each of whom demands liberty, though they would apply opposite rules of economics; and the authorities, who seem to think that they can or would do without any system of law, or that the rules under which they are not satisfied, unless some of their majority or minority-made laws, based on ballot-and-ballot force, decree that they may comply with natural laws. Some of the latter element dub themselves Socialists, though they do not intend that the social fabric shall in any way be altered, but that the laws and the corporations shall be the right of all men to progress.

A bill was recently before the Tennessee legislature to prohibit the issuance of railroad passes to public officials. One senator voted against it, saying, “I never rode on a pass and never intend to. I do not think anyone has a right to use a senator’s vote.” The next senator voted against the measure, with this declaration: “Unlike my friend, I never demand that a man has a senator’s vote.” Now, that is in what I call telling the truth; that senator knows what a political office is for, and he knows that every man who knows the law, even one who does not know the law, knows that the public is the only one that is to be trusted.

As I was thinking tonight of the condition of the American proletariat, I called to mind one of the largest printing houses in America, it is fact, probably the largest exclusively law-publishing house in the world. I thought particularly of the superintendent of the establishment, who was a long-legged and wobbly gaited man with a solemn shadow and a bald head, and from the office desk as “spider.” How appropriate that title was, in more ways than one. He was certainly reputed to have been a “tagger” before he entered the legislature.

As a laborer he was one of the tallest, and pulled them freely. When I first knew him the printer’s union was not so well advised, and the intricate work required skill enough to win all strikes, but it’s different now. The machine-race, the union was and the men who used to lose (mostly because spicers are hopeless cases).

Years ago “Spider” began to practice putting in machines. At first he offered the machines to the company for the idea, but the company gave the idea of an inferior kind, but “spider” knew his business. It was machines or his resignation. Inside of six months he told the union to lower its scale, and it obeyed.

Then a careful weighing out of all who wouldn’t could have been done better, but not by the law makers; it was scarcely observed at first, but in a gold-bug parade last fall about 50 of its employees really fell in over the head of the company gave notice that the scale must come down, for the fourth time in four years. The men offered to accept a 1% per cent reduction and an increase in their end pay, which the company gave notice that he made it 50% per cent, and I believe he’ll keep his word.

About the time the machines came he had had enough of the type of men who lived in the house, he came late, and later on built wire cages around those operating the machines. One at work, there they stay till the purchaser buys the type. Then, in the next tail-end autumn days when white slaves—not with the black slave, but with the wage system. The slaves have been previously accepted by the driver, but their union would not consent to it. Were they free, think you, when they reached that condition? And the union is now created.

Yet this is only a sketch of actual occurrences; only a picture of commercialism. How do the wage slaves like the picture? And how do our commercialist friends like it.

The prisons and graveyards of America today yawn for the men and women who dare to think and act. And even the few who are not born to slavery—theirs and suffrages. Are you one of the prospective villains; are you a man or a mouse?

Mix in name must be men in reality, and not the slaves of retape else freedom cannot exist; without freedom no civilization.

We demand free and unlimited self-government without waiting for the consent of a party or party boss.

Sr. Louis Socialist (of the statesmen variety) held a city convention with 35 delegates in attendance and placed 22 candidates in nomination of the 22 all but there were delegates to the convention. Talk of your "mutual admiration societies!" Can you beat that? It is true they are not by themselves a mad belief, but the correspondent of the Cleveland Citizen says a liberal application of S. L. P. ointment will cure "office itch." But perhaps he meant "cause" instead of "cure.

Ballots for reform are merely throwing paper wads at solid mahogany from the top of which frowns down the cannon of Monopoly and imperialism.

Some people wonder why it is that though 18 measures have been introduced in congress looking toward restorative telegraph, it is not given a hearing, and that they will not pass. The reason is that it is not given a hearing, and that they will not pass.

Two Schools.

There is a school of libertarian thought which, starting from the position of the angle or group idea, declares that nature knows no right but that my man’s rights are necessary with his powers, and that social rights originate in contract whereby each man especially to limit or restrict the other to the benefits it will have of the association.

Logically this school affirms that human beings who are more and more to understand it, or too stubborn or unsocial to contract have no rights whatever. The too young are the property of their parents, and the parents are not to contract, and made property by any contract-man who has the might, or hated, or killed to get them out of the way. And the word "property" as here used, implies all that has ever been meant by chattels of human beings.

Logically this school affirms that if any contract-man defends a non-contractor against the invasions or
But while the foregoing constitutes Free Socialism in the strict sense of the term, for any one whose ideal is a state of humanity in which every individual is uninvaded is a Free-Socialist, and may derive his principles from the teachings of the Free Society, even if he disdains all cooperation.

And even any contract-man, who denies the logic of the Free Society, and is an uncooperative anarchist in his moral life if he will contract to respect equal human liberties and accept that for the fundamental working principle of his social life.—(The Red Heart In The White World)

In the above Mr. Lloyd shows his complete disconnection from the Socialists, who are the true friends of labor, but he has nothing to say to the Free-Socialists, who, he believes, hesitate to discard the prejudices against Anarchist-Communism that Tucker has implanted in him.

The ground he takes is as natural and inevitable as the ground of Anarchist-Communism, as all are the champions of Anarchist-Communism, and yet he carefully avoids mentioning them. Should he hold closely to his position, and try to prove the justness of a social arrangement logical with his premises he would find himself forced to stop before a conclusion is reached, or to adopt the plan of the free Communists.

H. A.

The Police Plague.

For the last few years one can observe a striking increase of power on the part of the police authorities. It is not only in this country but it is likely to be found in France and Germany that the police has become all-powerful.

The State has succeeded in getting itself all over the laws, charters, and parliaments. The police in Italy arrests and banishes wherever and whenever it pleases the police beating the deputies, brutally ill-treat the Anarchist of Levaville-Perret, bands of drunken police keep in a state of siege the peaceful inhabitants of the canton of Aix-les-Bains, the private客厅 of the defenseless and the defenseless visitors of the cafes, assaulting the women and children that happens to come in their way. That same police of Paris when it comes into its capital, throws into prison scores of people without any legal proceedings. To the question of a Royalist reporter, "Why the police arrested, before the arrival of the Train, about thirty people?" he received the reply of the prefecture: "Because we, the police, regard them as Anarchists and as dangerous people." To watch them while they are free is not so convenient for us as when they are in prison, under lock and key."—Perhaps for the police it is convenient, but the law, the rights of the citizen, the police, replied: the imperfect permanent, "can arbitrarily arrest half of Paris under the pretext of the safety of its other half."

And the police authorities of Paris, and the most enlightened, even in Kansas, entrust them in prison for months. They are said to mean the keeps people life-long in prison under a pretext for madness. After arresting a man, the police calls to aid mineral oils and aliments, the legal and police society of charlottesville is a lomnbro, Bertillon, Hamel, and others, and these phrases of the police budget and secret funds are hidden to declare the arrested man a madman, and there is an end of it: the mercenary representatives of charla, for an additional hundred francs, are always ready to corroboreate the order of the police... More than that, the police exploits these their servants to defend its right of imprisoning people for life, and all these Ferra, Bertillon, Hamel and others are using all their powers in order to prove that every Revolutionist, and especially every Anarchist, is a madman and a madman now are never disassociated from them, and again as this non-contract school desires to have a positive as well as negative side, it has been decided not to use Anarchism as a name but to use the title "Free Socialism" instead.

On its constructive side it affirms the possibility of immediate union of similar co-operative societies, and proposes a Free Society whose salient features shall be equal liberty, mutual employment to secure economic independence, and reciprocal and individual responsibilities, danger and loss.

Its two great features, then, are Equal Liberty and Voluntary Reciprocal Co-operation.

But the police authorities of England have never taken an American tourist. What is not known to the public at large is the actual suppression of one of the fundamental laws of the Swiss Convention—Oh law of asylum. If you, a revolutionary Socialist, have escaped by flight from the persecutions of the police of your country, then the land of Tell will not receive you... oh! However, the police finds your arrival not quite convenient, and consequently asks you to leave. If, within 24 hours, you have not left the country, the police will accompany you to the frontier. What happens next? O, the police will never bring an Italian, a Frenchman, or a German to a frontier where one does not speak their native tongue, and can not communicate with their native country, in order that the man should not remain without employment, and so he is delivered from hand to hand.

"Shame! The violation of habeas corpus! The trampling down of the law!" The English reader will exclaim. "That means that on the continent the police has become all-powerful, but here—" And here too the police, especially the spies—i., that the police of this country, to whom no one has access to his face—has formed his hand—these are the become absolute masters of the honor and liberty of everybody. Those men who have been denounced by a police organized conspiracy of police agents; the case of Tynan, Bell, etc., as well as the disgusting confessions of the spy Jones as to the provocations to explosions and bloodshed... all these are the work of the secret police, which has become international and powerful.

One of the most remarkable cases of their acquired power we saw in the recent political seaport of Berlin, in which ministers and ambassadors found themselves caught in the trap of the secret police. These administrators of the affairs of Great Germany found it to be the victims of the intrigues of their own agents—the spies. Thanks to the energy of Marshall, this affair meanwhile ended there with the exposure of the spies. But in Germany we can see that the police of Germany will have an energetic revenge.

Who of us, whether rich or poor, whether private citizens or members of both Houses, who is it that can say with certainty that he is safe in his own house from the intrigues and violation of the police? In order to guarantee that the agents of the new Sectional order, invested with power, supported by the government, and whose ranks are filled by the drugs of all classes, that the agents of the government, who can be society and so forth, ramshackle their houses, taking copies and photos of the most secret documents, of the most intimate correspondence and the most secret conversations! Nobly and nowhere. Without exaggration, can it be asserted that even the aged Gluckstein is not exempt from the dangers, in accordance with the warnings of the S קיש and with the consent of Said Pasha and his international colleagues, by some disgrace of humanity of the type of Jones? Some time ago, not so very long, all honest and thinking people in Europe carried on an open and energetic fight against the absolutism of monarchs. It was by no means a revolutionary effort, but the power of kings, submitted to the law the right of military interference with the private and social life. On this foundation of absolutism the military law grew up in the shameful barbarisms of the international and local spies. Our forefathers had to fight the enemies of civilization, but the enemy there are men of mental, education, honour—and yet the irrevocable power has been limited.

Men, education, health, and liberty: will you consent to become spies? No! And our generation has transferred the old arbitrary power of militarism and absolutism into their hands, and to all appearance, we did not even take into consideration how fatal their power threatened to become to civilization and the social development of European mankind. They restored the Inquisition in Spain, the lettre de cachet in France, they are poisoning our intellectual and moral life.

But this is not enough that we will refuse to become spies. People of all parties and social positions should take measures for the protection of the honor, freedom, and life of the citizens. Otherwise the old system will continue.—(Freedom, London.)

"A small number of robbers devour the multitude, and the multitude suffers themselves to be devoured!"—Volney.

Literature.

The fine-wanderer comes to our table regularly. It is a sort of stamped, but small paper, devoted chiefly to juvenile literature. It contains much of the same matter as the Little Freethinker. It is published weekly, at Hastings, Mich., by Francis Graves, at fifty cents per year.

* Minister of Police in Constantinople.
Exultation.

I hear the martial trumpet sound, The war of warlike noise; I hear the striking of the iron bell, I hear the shout of war.

I glow with fierce, uncontrollable heat, I long to see the sword of war. I want to see the warm, burning fire, And the battle of the dead.

I see the nation's flag unfurled, And the nation's strength displayed. I see the people's joy and hope, And the nation's victory.

London Items.

Our war has ended, and the Londoners are rejoicing. The propaganda of Anarchism is the only known remedy for that.

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EXULTATION.

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Anarchism - a social theory which regards the ultimate of order is a sense of the Government of the people, by the people, for the people.

Individualism - a theory that every individual is the center of the world.


A Misconception.

While in close sympathy with those calling themselves Anarchists, (insane as they teach the most important lessons reformers have to learn; viz, the impossibility of establishing Justice by ordinary legislative methods,) I still believe they make a great mistake, and almost annihilate their usefulness, by the use of the word Anarchism. Translating Anarchism into mean no rule, or authority, I would ask, how is such an ideal to be realized? In my opinion, Anarchism is a pure myth and a chimera. In the last resort,—to say nothing of the unnecessary prejudices it creates. When the law of cause and effect is suspended we may call ourselves Anarchists, but until we have evidence that a single condition can arise not subject to some other condition, to speak of the absence of authority seems frivolous. Anarchists, themselves, realize the absurdity of their doctrine, that organization involves authority. The absence of authority necessitates, in turn, disorganization and final disorganization, which of course is an event inevitable. A true law, it takes, is susceptible of indefinit extent upon all nature and life of any atom, for or against the project in question.

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Our Attitude.

To be, or not to be; that is the question.

Whether The Firebrand shall continue to run as a free and fearless exponent of the philosophy of Anarchism, and champion of complete freedom, or be brow-beaten by those who fear free discussion, and curtly its effects are more hurtful for freedom than anything else, is generally a question that no one will know what it means by the freedom that it contends for today.

We have been brow-beaten and deprived ourselves of many coveted comforts in order that one paper might exist in which the fullest and freest expression of opinion might be had. We have been led to make the convention of sedition and bid defiance to Censemeck.

So far we have not been attacked by "the powers that be," but that by those who oppose our ideas, but not within the fraternity: those who claim to be radical; to have been many years in the movement; the pioneers of liberty, demand that we shall state our principles and confound ourselves to the propagation of "Anarchism." What is Anarchism? It is Freedom! Freedom, not only of access to natural sources of wealth and the tools of production, but of thought, speech, press and action! Can we teach Anarchism and stop short of demanding absolute individual liberty? What kind of an "Open Court" would it be that ruled out the discussion of religion and love? We claim that The Firebrand is an Open Court, and yet we are asked to rule on questions of liaison alone, and the strongest objection presented is against the sexual question, and by those who for years have boasted of their radicalism.

What kind of a radical is it that gets scared at the presentation of a subject, when those who are only students, more beginners in the work of propaganda, feel that it is a radical thing to do? Yet, that is the condition that confronts us. The new adherents enter into the spirit of free and fearless discussion, while the old timers shrink back, or in horror cry: "Indecent, immoral, away with it!" What a spectacle. Are we to be deterred in our discussion of all questions that relate directly to personal liberty, or permit to human development? Are we to rule all things that do not conform to, or advocate some fixed idea or plan? Never.

We will eat our bread without butter, as we have done in the past. We will continue to live hard and go without many things we may desire; endure the sacrifice, if need be, to preserve our ideas, but we will not submit to the censorship of anyone, nor curt

The suppression of all forms of repression; of prohibition of investigation and discussion, and expect to remain opposed as they are. It would be to traduce the fearless and unremittingly discussing any and all topics of interest, and of uncompromisingly championing the fullest, most complete liberty of thought, speech, press, and action.

Putnam Again.

I do not wish to speak of Miss Collins for I did not know her, but Mr. Harman has reason to say he did not know that Miss M. A. was particularly interested in the sex question, for when Mr. H. was in prison the first time, S. P. was the means of finding a resolution of sympathy presented to the Society Committee. Miss M. A. always, of course, told the truth, and I had the satisfaction of telling him publicly that I was ashamed of him. Yes, it did me good— to speak out and I informed Mr. Harman of Mr. Putnam's course. But you see, people change their minds.

Three years afterwards at a Convention in Chicago Mr. H. enthusiastically supported a similar resolution.

But, because he defended Mr. Harman's rights, it does not prove that he defended Mr. Harman's ideas. People who do not know how to reason are very apt to blunder here. For instance: I once was opposing the Federal language in a speaking of sex when a comrade straightened himself up and said: "If people say I shan't say so and so, and then I will." My reply was: "If you say you shan't roll in the mud, you go and do so and show your courage!" Mr. Harman is a man's right to roll in the mud if he so desires, but that would not be advocating a practice of rolling in the mud. The right to do a thing and the advisability of it are two different things. Putnam's endorsement of a resolution of sympathy for Moses Harman did not make him a free lover.

Luis Washbrook.

Echoes From Foreign Countries.

GREECE. The prosecution of the Anarchists ended about three weeks ago. John Manganas was sentenced to five months imprisonment; Evangelos Marconnetos two months, and three others to one years confinement. The accusation was on the ground that the convicts were insulating the halls in criticizing the government in their periodicals. Our comrades announce at the same time the resurrection of their paper "Forward" in the next few weeks. There you are! What good does this prosecution by the Hellenic government do? It only gives more spunk among the righteous thinking men, and shows the cowardliness of the legislators and executors of law and order.

BOSNIA. There were several meetings of the unemployed in Prag; also some demonstrations on the streets, and as a result, a little more cute a desired a society; where every one will be allowed to work if they want to, commenced to yell, "Down with slavery!" and "Harran for Anarchic!" but such expressions don't fit very easy in the boots of the Austrian defenders of the golden calf and so the noisy ones got pulled, in order to teach them to speak a more refined language to be in tune with the customs of their native country. Jereisy was sentenced to twenty one days, Tichovski to fifteen days, and Vajeck six weeks and Stephien for one year.

If a man has a too strong desire for bread in Austria, and if he has has gap enough, as the above four boys, he can get it all right in jail.

CRETE, for instance, this is another unfortunate pearl in the earthly parasites. Anyone that is not acquainted with this island may ask, "What is the matter with it?" it is a mountainous, 1300 feet, or so, an earthquake, or a volcanic eruption, or the inhabitants too lazy to take advantage of the natural opportunities?" No, there is nothing of this kind; I will say by my former name for it is a natural paradise, abundant in everything that can increase human comfort and happiness. The trouble is simply this; the Ottoman laws, are an institution under Turkish "laws," and is owned by English and French capitalists who uphold "law and order" as far as robbing is concerned. They hold the bonds of the Turkish Empire, and the Sultan himself is nothing but a lackey for them. The bonds are payable in produce and in such an amount that the people cannot satisfy the delinquent and the plagues.

The poor people, are struggling, for the last hundred years, for their independence which of course would not amount to any more than the independence of the people in Austria. It would be to traduce the heart and soul, which is just as bad, but in having more constitutional liberty the developments would take more time. So now there is a famous case, the Austrian and the rest of the Turkish possessions, is their degenerating poverty and ignorance on one side, and the desire for freedom on the other. So now there is a religious subject as the only difference between Turks and Christians is, that the christians are more imposed upon, because the musulmans are 'handling law and order' and the other like the politicians over here. The little Greek paper, the "Forward," is making a very good propaganda of educating the more reformative elements and the people who can read and write Greek. So you see the intermixing of the foreign powers is only to keep up the licensed robbery perpetuated by the vampires who are spending millions of dollars to print bijles, and to bring the heathens in to the folds of the everlasting glory and happiness over here—no, beyond the grave.

That is why Matias picked out the right man in picking out a banker for public execution.

A. KLEMBURG.

The Trust Government.

The Government of the Trusts and by the Trusts is now entrenched at Washington. All departments of the Government, Executive, Legislative, and Military, are now in the hands of the Poli-, licizing, backed by great and powerful monarchical interest with headquarters at Wall street, and branches in all the great cities of the country. Their spokesman, President McKinley, the first move of fastening their bloody clutches on the tenements of the country. On the 23d of March the Congress will assemble in extraordinary session for the purpose of giving formal assent to a policy which, for months, has been cut and dried by the bankers, Tiges and great Wall street.

It is given out by these plunderers and liars, through their talking automaton, that the rising of prosperity's own part, but, until after the financial affairs of the National Government are settled. Therefore, a tariff for Revenne is promised which will also, use the President's words, "be so generally and helpful to every section and interest of the people."

The Machiavelian treachery of this declaration is apparent when we remember that McKinley is a Peace-and Protectionist's sake and that all the crew of McKinley in New England and elsewhere are the same. They cannot be considered to be very friendly about the Revenne tariff, and we do not forget that these same people went down to Washington with their high priced attorneys and with a law that ordained that the men who entered the Golden Gate to protest against the incomm tax which the people believe was a veritable pillageall of their rights. And a Supreme Court, which tradition declares supreme, to be upheld, in order to give justice to these loans and hungry lawyers. No! It is not the Revenne that troubless these people. The Wilson Bill and the Income-Tax provided for that. Their purpose is to establish an Ogilvy of highly protected Manufactured Trusts, which must be paid for by the toll of those who labor with their backs. The condition of the United States Treasury is not entirely connected with the prosperity the local tax of the people. Even if the Government was bankrupt it would be possible for the people to be at the high tide of prosperity.

And we are perfectly aware that at the present time, with the thousands of millions of dollars in the treasuries, that the people are suffering unusual distress. We would have more respect for President McKinley if he would do something for the people in the gladness of his face, in the glory of his presence, with the very meme and humble hope that it will be beneficial and very helpful to the people.

The only thing for people is to look for his inaugural address for the auguries of Prosperity's dawnings.

The poor thing but tariff. The same old McKinley bill. The people must be robbed to make them prosperous.
The money question is glossed over in the vaguest manner, and in the most ambiguous language. He claims to be a benevolentist. "Oh, I am!" He was a benevolentist. No man before him had ever given away so much gold to charity, or had raised so many thousands of dollars. But he could not manage his own money affairs, apparently, or he would have gotten over the difficulty, and be still rich. He was not in the habit of living in deep distress, as was evidenced by his having earned the friendship of the enemies of our country's institutions.

It is not a pleasant prospect which we see before us—a system of universal love, free and perfect, uncontaminated by money, without the higher powers positing a parallel. We cannot refrain from quoting the words of President Lincoln, "Heathenism is noble in its simplicity, but it is not a religion, not a true religion." If there is any religion, the only true one of the kind is Christianity, and that is the religion of love.

IN LOVE.

"FREE LOVERS."—Traveler.

"It is a glorious thing to love anyone, anywhere, even a little thing, so long as it is done right."—Traveler.

And so it must ever be while governments last.

Those in power will use the power for their own interests and the interest of their friends.

The greatest joy which can come to man is not in the giving, but in the receiving.

"FAKE LOVE!"—Traveler.

"How can any noble mind ever come to hate these beautiful words! Was there ever a bard who sang in praise of enforced love?...Is there in all the poetry of the world a single beautiful idyl of love which does not tell of free love? And yet, also, what a strange reception the world has given to the theory bearing this name!"

A great poet sings of the beauty of love and boldly declares that this sweet and powerful feeling is altogether too noble and vital to become the subject of the tyrannical compulsion of priest and legislator. He finds many enthusiastic admirers in the crowd, who rave about it, but when it comes to acting in the spirit of his affirmation, they promptly drown away trembling for the "sacredness" of their marriage vows, and practically accepting freedom they prefer to make "extraordinary laws" for great poets and artists.

And sad are the experiences in childbirth or the study of marriage, the unhappy marriages everywhere observable, a man or woman has come to the conclusion that an institution which the cause of so much dreadful misery and suffering has abolished; because he is opposed to marriage he calls himself and is called a free-lover—and every person who yet feels somewhat comfortable at his own freedom profoundly condemns the "destroyer of home and family!""

Another argues thus: The satisfaction of the sexual impulse is pleasurable to a large degree to all men at present. Give to every one a chance to have his sex desire, and let him have his sexual pleasure and it will be equivalent to an increase of the total of human happiness—and turn "civilised society," in which a person has become dependent on some relaxation is a very rare exception, failing to appreciate the value of this argument, fights for its existence, and for the very existence of its institution, which it must believe to be endangered.

A large number of men and women have come to the conclusion that the loss of the sexual freedom of the individual, not alone in love but in all other affairs, is not only the best but the only means for the eradication of family, political, and social institutions. And that word alone is still sufficient to cause such a conclusion in the brains of the majority of the people, to produce such vague but horrible images of blood, dynamite, and death in their thoughts, that sound reasoning is utterly impotent in their controversies with these "extremists." And so it comes to pass that, in spite of their many ridiculous arguments and sophisms, their many false conclusions, and their many bad proofs of fact, and their many wrong inferences, their many unsound conclusions, and their many false statements, their many false statements, and their many false conclusions, the "Free Love" have been brought into almost general discredit.

In order to understand what these words imply it is necessary, first of all, to answer the question: What is love? Our eminent poets and authors give us the following answer: "Love means the "spiritual longing for an harmonious clasp of your own soul's feelings and sensations." For another interpretation of the true good and the truly beautiful in man or woman; a third thinks mainly of harmonious mental co-operation; for another, love is the inexplicable thing, which must be felt but cannot be described; a fifth will admit that only that affection is worthy to be called love which includes all the foregoing, and Madison is of the opinion that love is neither more nor less than "the power which brings about the union of the ovum with the sperm." Here we have a quite a variety of explanations from which to select. No wonder therefore that people have yet to come to an agreement as to what should constitute the true and ideal sex relations, properly fit into their ideal marriage. No wonder that there are so many different kinds of "Free Lovers.""}

Several years ago I read a curious little German book entitled, "Psychotherapy," which advocates the distinct theory for agitation an idea which seems to be in the minds of a great number of our American reformers, to the fact that there is no such thing as the continu-

nously potent influence which one human being has on the development of another (as in the relation of the child to the father, of the guardians to the ward, of the foster-parents to the child), but the feeling of gratitude (as of the child for the parent).

The human being feels that for a happy life he also has a great deal to thank others for—his friends, his associates, his parents, the kindly influences of others. He will not be satisfied with the present with this distinction. Hence we find that mental or spiritual love may originate in either of the following ways:

1. Reflections such as these: How good, how beautiful, noble, courageous, refined, wise, or powerful are these real or imagined qualities which may cause such an ardent admiration and appreciation of one person by another that the wellbeing of the other person is necessary to the happiness of the latter. The greatest joy which can come to man is not in the giving, but in the receiving.

2. The human being feels that for a happy life he also has a great deal to thank others for—his friends, his associates, his parents, the kindly influences of others. He will not be satisfied with the present with this distinction. Hence we find that mental or spiritual love may originate in either of the following ways:

3. In naming the foregoing a few examples of objects of love which could count as an important, if not sufficient reason for the love of two human beings simultaneously with mutually advantageous division of the necessary labor, etc. It may appear a little queer to some readers to designate as "spiritual love" an affection which is simply the result of the physical feelings of attraction for two persons of the opposite sex, and is very likely to bring those two very near to each other and to give to each of them a priceless value in the eyes of the other as a partner in future co-operation and co-enjoyments.

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