

THE FIREBRAND

For the Burning Away of the Cobwebs of Ignorance and Superstition.

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THE FIREBRAND

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A CHART.

COME, Sorrow, Sorrow! ever abide with me—
In Woe's unknown and solitary sea—
In one surrounding flood of misery.
Oh, thou my bride, soft Sorrow, still wilt be;
Soft as the darkness that enfoldeth thee—
Darkness here drooping everlastingly,
While on the distant hills the sunbeams spread their
glee.

Each shackled mortal feels himself more free—
Than I, slipped out of all humanity
To mingle with the world-wide melody
Born in the bosom of bright Anarchy;
And, through my work, with Freedom to agree,
With Love's vast universe of harmony—
The specious usher of Eternity.

Why, in the gloom of greed and infamy,
Will death-doomed mortals from a heaven flee
Where Death's own dying yields an ecstasy,
To gloat like weeds on their own obloquy?

Oh, Sorrow, Sorrow! ever abide with me,
Since heaven's self is hell's authority
And Tophet's darkness is a jubilee
Glad with the sense of righteous mutiny!
Still let me answer heaven's subtle plea
With Truth's calm gloom and Satan's apathy,
And spurn that torment that destroys the free
For pleasant exile and pain's misery,
The luxury of lust for thirst of misery.
Thus shall I stand against the enemy
Armed with the pangs of growing Liberty
Bursting from concord with full Anarchy!
Thus shall 't forever and forever be—
The free-born fame of stern Thermopylae,
Eternal wall of fortress Liberty!

JOHN DWYER.

TAKES A TEXT FROM ADDIS.

"Every scrap of title of every sort should be utterly destroyed. Burn them up and don't forget to put in the fire, with them, all the maps, those arbitrary markings of the earth's surface."—Henry Addis.

Brother Addis is going to abolish surveying and civil engineering. Destroy the map of Portland and other cities and all the marks that give the limits to streets, blocks, lots, and numbers and the mail service would stop. All carrying business, steamboats, railroads, telegraphs and telephones would be useless, and the people of our large cities would starve to death in six months. All practical physical science is based on geography. This plan is about as practical as Gen. Joshua's stopping the sun and moon.

Brother Addis thinks the Paris commune made its first great mistake when it failed to melt all the gold and throw it into the river. The commune was hardly responsible for not following advice given a

hundred years after, especially advice which no one would ever thought of giving except when attacked with indigestion. The commune made its first mistake, like every other mob, when it had the first opportunity. To undertake to improve things by destroying inanimate objects, is like unto a puppy worrying an old boot or a child kicking a chair on which it has stubbed its toe. I hold that all men have an inalienable right to make maps, print deeds and coin gold.

If Brother Addis proposes to dispense with ethics until the whole world adjusts itself to the most aberrant whims of the most eccentric people, then it will evidently be a long while before society is reconstructed. Whatever is done effectively, to better conditions, will be done from the basis of what is. We must never let go of what we have until we get hold of something else solid.

Once on a time a company of Hibernians who had been imbibing the "crathure" were crossing a bridge. One of them looked down and saw the reflection of the moon in the water, and, mistaking it for one of Binger Herman's big silver dollars, concocted a scheme to get it. So he had one of the company to suspend himself over the water by holding onto the bridge; another hung to him, a third to him, etc., forming a chain, until the one holding to the bridge, the laboring man, who was not going to get the dollar anyway, concluded that the burden was getting too heavy. So by way of warning he cried, "Hold fast below while I spit on me hands!" and let go.

D. PRIESTLY.

REJOINDER.

FRIEND Priestly has complained of the mental torpor in his vicinity. It seems to have had its effect on him. His wanting to hold on to what we have until we can get more, is like the Irishman holding on until the other one got the dollar. They will get the dollar before we get any more if we can content ourselves with what we have until we can get more without exertion, determined, desperate exertion. He always contends in arguing religion that to get rid of a bad thing is enough, and no substitute is needed.

To say that boats could not run on the rivers without a lot of maps abstracts, titles, and other arbitrary parcellings off of the earth is a childish assumption. Physical geography is all right; but political geography is only a means of enslavement, and has not contributed to the useful knowledge of the world in the least. Admitting the right of every one to the use of the earth, as he does, makes town-plot surveying, sectionizing and title-recording unnecessary. Many maps in Portland have the names of the possessors of the land written upon them; leave them and the "ownership" of the land remains, and people may starve for want of the use of this land. Destroy them and records, abstracts and other paper titles, and then those who need it can take possession and use it.

I do not think of giving the Paris Commune advice, nor had I indigestion. Any thinking person can see that the gold in the treasury of the Rothschilds was used to crush and slaughter the Communards after they had guarded it while, if it had resided in the slime of the river, it could not have been so used.

It is egotistic and narrow to call such great popular uprisings "mobs." The people of the world who produce all the wealth can well afford to become a gigantic mob if the Paris Commune was one.

I do not deny any one's right to make gold coin, maps, deeds, etc.; but I do deny their right to use them as engines of oppression, and when so used I assert the right of the oppressed to destroy them completely.

HENRY ADDIS.

THE LABOR MOVEMENT.

IN our own country we are rapidly drifting towards a revolution. In spite of the exertions of surface reformers, people are becoming more and more convinced that we have to fight our way out; the plutocrats are fully aware of this tendency and do everything in their power to strengthen their defense. There is no given in from their side, they expect to crush the coming revolt and erect on the ruins of the nation an oligarchy or a despotic empire pure and simple.

Workingmen are still struggling here and there in an ineffectual way to better their condition on the basis of the present society, but otherwise an ominous quietude pervades the labor world. Revolution is in the air and may burst upon us any time.

In England the ruling classes seem to be aware of their final defeat, and consequently wisely defer the day of judgment by granting the workers occasionally some temporary relief in the way of eight hour and factory legislation, elevation of prominent labor agitators to better paying positions, and in that way stem the tide of popular discontent to some extent.

In Germany the inability of the infant terrible, Billy the kid, to recognise and judge the signs of times, hastens on considerably the coming climax. His effort to prohibit all expressions of discontent, can be compared to a man sitting down on the lever of the safety valve of a steamboiler; it is only a question of time when the boiler will explode. Although at present the social democratic party seems to be the sole representative of the proletariat, it does not follow that all members are as conservative as their leaders. Besides that a great deal of good, genuine anarchistic propaganda has been made by the now suppressed organ, "Der Socialist." The paper managed to confine its utterances within the pale of law, but the authorities simply confiscated all their contributions sent them through the mail and of course the paper had to give up the fight, not being backed by millionaires like the social democratic organs.

France manages to stave off the inevitable by getting up war scares and appealing to the military vanity of the people, by keeping its soldiers employed in Africa, Asia and Madagascar. The treatment of anarchists, deported to French Guinea is something terrible, for a slight infraction on the prison rules, men are tied naked to anihills, after being besmeared with molasses, and similar atrocities are the order of the day.

Italy is on the verge of a general bankruptcy; the king has sent all his money, 30 millions, to the bank of England for safekeeping. The people are becoming desperate. The condition of the workers in some parts, notably the sulphur mines and marble quarries is hopeless and beyond description.

Spain is almost exhausted by the money and men necessary to crush the revolt in Cuba. The anarchistic literature, published in the Spanish language, has all of it a good independent ring to it, the workers in that country have never lost entirely the spirit of freedom and independence, characteristic of the Spaniards of old.

Russia is on the eve of a renewed nihilistic propaganda by word and deed. The Czar has refused the slight demands for more liberal treatment of the people, and the nihilist have gone to work again as enthusiastic as ever, to risk their life and liberty for freedom. All of us should take these brave Russians for example, their devotion to the cause of liberty is nowhere excelled.

E. SLABE.

PRIESTLY-ADDIS AGAIN.

"THERE is enough for all; why not help yourself if you are in need?"—[HENRY ADDIS.]

There never was a greater humbug than the statement that nature is a bountiful provider and furnishes everything in abundance. "Nature does not provide much of anything that people want. If you go back to a "state of nature", as Brother Slabs calls it, you find man hundreds of thousands of years ago, with no weapons but chipped stone, fighting for possession of caves against gigantic beasts which, by improvement of weapons, he succeeded in exterminating.

Everything that people want is a work of art. Man gradually lost his natural clothes when he got to stealing the coverings of other animals. Wheat and other cereals are improved grasses. All kinds of fruits are the products of cultivation. And still this world is better adapted to raise fish than men. Life is and has ever been a struggle against nature; and nature kills every one in the end, plutocrat and proletaire alike.

A man has a right to cultivate the soil and produce wheat and to dispose of what he cannot eat, and the man who buys it has a right to it. The reason why you should not help yourself is because you have no right to, and the cause why you don't is that the fellow who has rightful possession won't let you. Suppose some people should help themselves to THE FIREBRAND outfit, press and type, even Brother Addis would call it a case of persecution.

D. PRIESTLY.

REJOINDER—The above is fallacy from beginning to end. I have never said that nature provided anything. We are a part of nature, inseparable from the remainder. I claim that all wealth is the product of labor; and the laborer finding himself without wealth has been robbed. Finding any wealth not in use, he has an unquestionable right to use enough of it to sustain his life and prevent him from suffering. I have never advocated taking anything in use by anyone, but I did and do advocate taking and using land, food, clothing and shelter when not in use, because all wealth is the product of labor, and all who labor have a right to all these things. It is simply reappropriation of that of which we have been robbed.

HENRY ADDIS.

ONE TURN OF THE WHEEL.

THERE are a good many poor and needy about the city. They have not the means of keeping body and soul together. They do not want anything for nothing; they want work and something for it. They look up into each other's faces, waiting for some one to employ them. They have nothing to hope for, no one wants them. They could not sell themselves, for no one is foolish enough to pay for that which can be had for nothing.

There is any amount of vacant land in and around the city. If put to use it would sustain the lives of these starving people. They are idle; so is the land. The idle people and the idle land cannot come together, for the landlord stands between them. He stands between them and their children's bread. They are insulted and robbed and they know it. They submit. Their children must go without the necessities of life in order that some lazy land grabber may live in ease. Still they bring children into this that has no room for them. Some say God sends them. If he does, then he does send little children to hell, for this is the place.

An animal will do something for its young. Civilized man will not. Animals do not take more of nature's bounty than they can use. The human hog

stretches out his murderous hand, stained with the lives of a thousand infants and takes all. That's the difference. Have we evolved?

The land grabber is the modern cannibal. He feeds on human flesh. He is very much respected. He does not see the pale, emaciated forms which he slowly consumes. He is too busy collecting blood money during the week, and on Sundays he is busy looking after his pew and squaring his little insignificant account with the Lord. In the summer he goes to the seashore to escape the heat, while his victims, soil stained and weary, toil on, only stopping a minute now and then to moralize on the unjust increase of pensions and the wrangle about the tariff.

PLATO OF PORTLAND.

WANTED---SOMETHING FOR NOTHING.

"WANTED—A copyist, must write a neat, legible hand, accurate and rapid; hours from 8 A. M. till 6 P. M.; wages \$10 per month, Chamber of Commerce."

An advertisement to the above effect attracted my notice one day last week, and I felt a desire to vent my feelings somewhere; and where if not in THE FIREBRAND? When we read such notices we cease to wonder at the recital of poverty and crime going on in our city.

The magnificent sum of \$10 per month for the long hours and such proficiency required of the machine.

Could she live on that? It would only pay rent for a furnished room in a healthy portion of the city. She would have to live on air. How would she clothe herself? The advertisement did not say so, but let a girl dressed in tattered garments ask for the situation and methinks a cold shoulder would be turned toward her. Well how, supposing she gets the desired (?) situation, is she to board and clothe herself?

Echoe answers, how; and the dens that are being raided now and the sufferers found there doubtless tried the experiment.

True reform will commence when an opportunity is opened at sufficient wages to maintain life in honor and decency, and not before.

I would not be afraid to state, that out of every 100 so-called fallen woman 99 were driven there through lack of bread. Making a "refuge" and waiting for some one to want house servants, etc., to give them employment is not enough, but some industry should be started to employ them or let just wages be given for labor. The cause removed, the demand will cease, and in time will be a thing of the past. Some say if girls would only act as house servants they would be better off than striving by copying, standing behind counters to make a living, but they do not realize their hours of labor, from early morn till late at night, all the time, no freedom. A girl in a store has her certain hours to work, then she is free; but a house servant, if she is smart and gets her work done early one day, the next there is more added, so as to keep her in proper working order I suppose. Take it altogether, the outlook is dark, and while we are talking the girl in the Chamber of Commerce, with tired fingers and aching head, is earning her \$10 per month, wishing it might be raised to \$15 so she could have something to eat before she dies.

N. P. THOMPSON.

WANTED—A workman desires a young woman as companion. Intelligence and good looks the only requisites. All communications strictly confidential. Address, "Free," care Firebrand.

The First Spiritual Society meets: G. A. R. Hall, First and Taylor sts, as follows: Conference, 11 a. m. Lyceum, 12:30 Lecture and tests 7:45 p. m. every Sunday. Everybody is invited.

THE GREAT MASS.

A CERTAIN class of people, who proudly declare themselves advanced thinkers, leaders in the reform movement, students of social science, and so forth, seem to have been overcome to such an extent by their own imagined superiority, that they style the rest of the people contemptuously "the great mass, the common herd." And because the latter do not bow down and worship the few as geniuses and saviours of society; do not acknowledge them as leaders and do not unquestioningly follow the advice these would be sages condescend to give, they are denounced by them as automaton, indolent followers, common people with common ideas, incapable of thinking for themselves.

Let us see about that! Who are these people anyway, who make these kind remarks about us? Mostly people who have grasped a certain delusive half-truth and dare not let go, they lack the moral courage to go beyond a certain line drawn by some authority. Single tax, government issue of noninterest bearing bonds, nationalism, state socialism, are their curealls for sick society.

And because people do not evince a burning desire to have these remedies applied they are denounced as fools and automatons. Now I consider such epithets rather a compliment in this case and think we common people show very good sense in preferring our present industrial system, to that advocated by these society tinkers and cobblers.

People have an idea that the less government we have the better for all; and consequently care not to strengthen the powers that be, by turning over to them all the means of production and distribution. The great mass remains indifferent also to the woeing of the single taxers to tax landvalues or groundrents only; we are tired of all sorts of taxation and desire to retain all of the products of our labor.

If that is the case why have you not made greater progress? The anarchists are few and far between, will somebody say.

Very true! and the reason is plain, because until recently the discontented could withdraw from civilization to the frontier where mutual aid and voluntary agreement was the basis of society. But the frontiers have disappeared and with it the opportunity to flee from restraint.

Yet the main reason is, so far I can see, that though people had an idea, that that kind of government which governed the least was the best, and that no tax was superior to single tax, the respect for pretended superior knowledge and authority, instilled in to their minds from early childhood in a very systematic way by the teachings of the church and capitalistic press, has restrained them from putting their own ideas into practice.

The reform and labor leaders as well, E. V. Debs included, are equally guilty by reviving an almost dead faith in government and redress of wrongs through the ballot.

The great mass, farmers and workingmen alike, have long been ready to settle their grievances by opposing force with force; they instinctively know that no politician, no matter how shrewd, is able to "count out" bullets as easily as ballots. But don't use force; don't be rebels; don't imitate your forefathers, no matter how much you cherish their memory. Redress your wrongs in a decent, respectable, peaceable, orderly, law-abiding way at the polls and incidentally elect us to office, has been the cry of these backleaders, and they have succeeded for a time for the reasons before mentioned. But the people have lately recalled too many proofs of the impossibility of accomplishing anything by voting; they have seen in the Goxey yrm the futility of petitions;

the A. R. U. has demonstrated the folly of strikes. In short, the despotic behavior of the ruling class during the past twelve months has dissipated all hopes of gaining anything whatever by peaceable means; and having found the advice and assertions of these misleaders false and deceiving, the people will soon return to their own ideas of no government, no tax and no submission.

The experience of the past few years has proven the advocates of law and order, decency and respectability to be the fools devoid of common sense, incapable of thinking for themselves, and the masses, the common herd, to be wise.

It is really surprising to see the extent of the revolutionary sentiment among the people, in spite of the frantic exhortations of the labor reform press. So, comrades, on with the dance! even if we have to pay the fiddlers with our heads.

EZEKIEL SLABS.

LAW AND LAW-BREAKERS.

LAWs are legislative enactments for the purpose of compelling people to do things they do not wish to do, or to restrain them from doing things they desire to do.

All the sophistry concerning laws being simply rules of action, or habits, and that no one can live without laws, is mere twaddle and child's talk. Rules of action, or habits, which are self-imposed, or voluntary, are not laws, and to so constitute the word is to cause a misunderstanding that may lead to endless controversy as a result of such misunderstanding. I will therefore confine my remarks to the definition given before.

There are laws in the statute book designed to control almost every human action from the cradle to the grave. It would take a lifetime to learn all the laws, and yet ignorance of the law is no excuse for its violation. Penalties for the violation of laws are necessary to all laws, or the law would not be obeyed, so we are told. I agree and point to that fact as an evidence of the faulty character of laws. Any rule of action which is good in its results never needs any penalties affixed in order to get people to adopt it. The truth is, laws are based on the idea that the people are incapable of self government, on the idea that on account of the "fall of man" all persons are naturally depraved, and prone to do evil. Accepting this theory, an absolute monarch, God appointed, is the only logical form of government. If we deny this then all laws are nothing but the attempt of some to control the action of others. True self government admits of no laws. Viewed in this light all laws are illogical, presumptuous, and consequently detrimental to society and the development of the individual.

Law breakers are those who violate the law, as it is called. That is, they are persons who knowingly or unwittingly do things which the law says they shall not do, or refuse to do things required by law.

People have been taught that a law breaker is a bad person, and one to be avoided, as you would something loathsome or dangerous.

The truth is we are all of us law breakers to a greater or less extent. Hardly a day passes over anyone without them breaking some law, unless they are sick abed. Usually the person breaking the law thus; do so unwittingly, so they don't count.

The lawbreaker who attracts attention and calls down condemnation is the one who knowingly does as he or she pleases, regardless of what the law may prescribe on the subject. These are the people who tend to reduce popular reverence for the law, and thereby endanger the continuance of the law and the

safety of society as at present constructed. They are usually people of greater vital energy than the average, who have strong will power and determination. If they are humane and sympathetic they become such lawdefyers and lawbreakers as Thomas Paine, Wendell Phillips and John Brown. If, on the other hand, they, owing to heredity and environment, are less sympathetic, they content themselves with violating the law in the thousands of ways now so common.

I have talked with inmates of penal institutions, and on comparison between them and the guards I found more intelligence and manhood among the inmates than among the guards. Aspiration to attain something better than they then knew had driven some to commit what is called crime. Others, urged on by want and distress, had violated the law. All of them, in seeking to gratify their natural cravings, had found the law a barrier in their way and had, knowingly or ignorantly, ignored it.

The sheriff of Freemont county, Colorado, once said, "If we were all in there [the penitentiary] who ought to be, there would not be enough left outside to guard us. I include myself." By those "who ought to be in" he meant all who had violated the law. And he was, in that respect, right.

Law being a denial of the liberty of the individual, that individual who ignores the law and exercises his or her liberty is necessarily the person deserving the most admiration; for it is pure cowardice that makes us obey the law when we have gotten rid of the superstitious reverence for it that so enslaves the majority.

The lawbreaker is a constant protest against the discrimination and injustice of the laws. No law can bear equally on all, and the one who rebels against the inequality created by the laws is worthy of our admiration. All the poverty there is in the temperate zone of the world is the direct result of law. Law creates monopoly, and without law no monopoly could long exist.

The person who defies the law and by deed asserts his or her right to the necessities of life, regardless of time honored customs and childish reverences, is a noble man or woman. There is no reason why all persons should not have an equal opportunity to earn their living and provide for themselves and assist in caring for the helpless. The law prohibits that, and all who wish for such conditions must become lawbreakers or submit to what they know to be usurpation and oppression.

We cherish the memory of the notable lawbreakers of past years and ages, but we frown with contempt on the little lawbreakers of today. Yet they differ in degree only. They are all lawbreakers.

As long as laws exist and individuals have independent wills, the conflict between laws and persons must go on. Otherwise, the wills of all must become subjected to the lawgivers.

So we see that complete subjugation of the people—absolute slavery—or the abolition of law, can alone prevent the continuance of lawbreakers.

Subjugation is not desired; therefore abolition is inevitable.

HENRY ADDIS.

THE ALTRUIST.

Is a monthly paper, partly in phonetic spelling, and devoted to common property, united labor, mutual assistance and support, and equal rights for all. It is issued by the Altruist Community, whose members hold all their property in common, and live and work together in a permanent home for their mutual enjoyment, assistants and support; and both men and women have equal rights and decide on all its business affairs by their majority vote. 25 cents a year specimen copy free. Address A. LONGLEY, Editor, 2 N. Fourth st., St. Louis, Mo.

Literature.

A NEW GOSPEL OF LABOR, by A. Roadmaker, Seattle, Wash. Price 50 cents.

This well written book was received some time ago, but was mislaid and overlooked. We hope the author will, therefore, excuse the long deferred review.

It is designated as "The only peaceable and practical solution of the labor question and thorough remedy against hard times," and divided into two parts or books.

In the first book is shown very thoroughly the condition of the workers in this country. In the second book he describes very graphically the gradual extermination of the free landholders and independent artisans in England and their conversion into actual slaves by the nobility and rich merchant class. He tells how they were treated, branded, whipped, hanged by wholesale, for the inability to find work, after being cruelly despoiled of the opportunity to labor. This shows very plainly that they were systematically robbed of their lands, despoiled of their rights as free artisans, in order to turn them into willing factory slaves, and while it has taken the English almost three hundred years to reduce their workers to slaves, it took the oily tongued politicians only fifty years in the United States to reduce the workers to similar conditions.

While so far I fully agree with the author, and thank him for the amount of time and labor expended in order to bring the actual condition of the producers before the public, I cannot fully agree with his remedy and the means advocated to bring it about. He advises cooperation in a general way, and shows up very clearly the futility of private cooperative concerns in their inability to compete with the larger trusts and monopolies.

He proposes to have a law passed, creating a department of labor and government loans to workmen at the rate of one per cent per annum. The miners are supposed to take the initiative. They surround themselves with a whole lot of red tape, receive a loan from the general government to buy up the necessary coal mines and proceed to demonstrate to a suffering world the feasibility of this scheme, and gradually other departments of labor proceed to acquire the means of production for themselves and in that way effect a change in a peaceable, lawful way.

Now it strikes me as rather strange that a person who has made the labor question a special study and who shows good common sense otherwise, advocate something which he cannot fail to can only be accomplished over the ruins of the present system, though I agree that his mode of production is superior to that of the nationalists and socialists, leaving the control of the means of production in the hands of the producers.

But why surround the thing with so much law and officialism? Why not leave it to the working men themselves to adjust things to suit themselves? Why advise them to use a means which has always failed? Why not rise up and take what belongs to us?

E. S.

Correspondence.

Sense-Perception Again.

I agree fully with you in preferring to confine the columns of THE FIREBRAND to the physical plane of existence, but I hope you will grant me the space of

the following few lines:

I cannot pass silently over Mr. Gibson's misconception of materialism. He says: "The materialist denies point blank the existence of anything which cannot be physically seen, heard or felt."

Mr. Gibson must speak of crazy materialists; an intelligent one will never do such a thing. Materialists only pretend that we DO NOT KNOW of anything except through the medium of our senses. The power of gravitation, for instance, we can neither see, hear nor smell. Now, does Mr. Gibson really think, that most prominent scientists, who are outspoken materialists, will deny the existence of this power? We know by its effects, and these we perceive through our senses; if we did not, we would never know anything of it.

I think these few words alone sufficient to show, that Mr. Gibson is entirely mistaken in his conception of materialism.

E. STEINLE.

AN UNPREJUDICED SOCIALIST.

WHILE I am an active Socialist and believe that the branches of the tree of society has been cruelly bent and twisted out of shape by tyrannical law which has made slaves of the wealth producers and that those branches must be straightened and held in place by just laws securing to each the just product of his ability before the tree will become beautiful, still I recognize the source of your reasoning, i. e., that at any moment the tyrannical powers that be may commence a movement which will compel the people into a defensive campaign of force such as the world never saw.

Education and the ballot would give us "Looking Backward." If the result of education and the ballot be resisted by plutocracy, by force of arms, I fear the result would be "Caesar's Column."

Our duty as reformers is to make men want liberty and to dare and do to get it; equally is it our duty to teach them what to do and how to keep it after they get it?

We don't agree; but I admire the outspoken fearlessness of your little paper and find it a useful addition to the course of reading I am pursuing, what time I can get after getting a living as a wage slave in a shoe factory.

We as a people are slow to anger. We believe in exhausting all peaceful means before using force; and even then it takes us a long time to spit on our hands. But look out for the fury of exhausted patience! This country is full of slaves who are thinking; and if the time ever comes heroes will not be wanting.

FRED S. CARTER.

Lynn, Mass.

LEGAL STANDING OF A "WIFE."

I wish some of the male suffragists that advocate the single suffrage right, to read the following decision of the Iowa supreme court:

"A married woman, being a mere housewife for her husband, and he being bound for her support, her earnings belong to him, and any loss of time occasioned by the wife's injury is solely his loss; therefore her husband only can recover damages, and the wife's claim is not valid, as the time lost is not her time."

Let me ask right here, How if she commits a crime? Who goes to the bar of judgment? This seems to me a repitition.

JOHN S. MAIBEN.

Palmyra, Neb.

The Letter-Box.

J. PAWSON, City.—"Criminal" before the word government was put in through a mistake. We certainly do not admit that there is "bad" and "good" government. Any government is criminal and tyrannical.

L. B., Chicago.—It does not alter the case, even if E. V. Debs is thoroughly honest and beyond suspicion. It is the "leader" we object to, not the man. When people depend on leaders the success of their cause stands and falls with them. As soon as Wat Tyler, for instance, was killed by Walworth, the mayor of London, the great revolt, which threatened to overthrow English society at the end of the 14th century, came to an end. He knew what was wanted, but his followers did not. The anarchists do not desire "followers", but associates. See?

J. B., Fulton.—You are right; comrade Addis made a little "break" by saying that THE FIRE-BRAND is not an anarchistic paper. It is, but not all the writers are anarchists.

DECEIVING THE PLUTES.

SOME well meaning but short sighted people talk often about executing side movements to deceive the plutes; they express themselves as in favor of lawful means, etc., in public, and whisper revolution in secret. To show them, that our enemy is dead on to us, to use an expressive slang, I'll take the following from "The People," New York.

"Last week the Supreme Court of the United States was the theatre of an event that in days to come is bound to arrest the attention of the student of history. The test case was upon the constitutionality of the Income Tax law. The attorneys on both sides are considered luminaries, not of their profession only, but of the ruling class in general. What was said there is, if for no other reason, of great value. Indeed, the incidents in the arguments were so numerous and valuable, from more points than one, that they deserve much more space than can be here bestowed upon them. We shall, however, touch on some of the most salient points.

In the first place, it is evident that the words "Revolution," "Social Revolution," were uppermost in the minds of all the lawyers. At times these words even slipped from their tongues. H. C. Carter, one of the lawyers for the government, started the string of startling admissions by announcing his belief that five-sixths of the nation's property was owned by only 2 per cent of our population. He argued that these 2 per cent of rich people should be wise and not help to fire popular discontent by endeavoring to annul a decree of Congress that certainly expressed a very general sentiment; and he even went so far as to hint a warning to the court not to allow itself to be inveigled by the clamor of these unwise rich into pronouncing the law unconstitutional. Upon this point the keen lawyer almost grew prophetic. "A triumphant majority," he said, "firm in the possession of a view which they believe to be just and right, will find a way to the accomplishment of their purpose, if need be, over the ruins of constitutions and of courts."

E. SLABS.

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