

# THE FIREBRAND

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

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## THE FIREBRAND

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Anarchy: A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal; absolute individual liberty.—[Century Dictionary.]

### DO FOR OTHERS.

The little mind thinks on—itsself;  
 The Great one nobly smothers  
 All aspirations for itself,  
 To freely do—for others.

Now isn't that philosophy quite queer?  
 I will study it a bit,  
 And if it fail to fit  
 My logic, something's wrong with it I fear!

The words as written, he who runs may read;  
 And if they strike all men  
 With favor, why, what then?  
 A very humble set of folks indeed!

For each of us if left to figure out  
 Our mental worth, and weight,  
 Would hardly understate  
 The numbers that we wished to hand about;

And none of us would want them to be small!  
 We'd scarcely estimate  
 Ourselves at less than "Great;"  
 But, says the verse, the "Great" themselves  
 enthrall!

My! what a pretty pickle to be in!  
 Is suicide of mind  
 A credit to mankind?  
 And after that, to kill the body, sin?

Perhaps I misconstrue the leading thought;  
 I would in all ways fair,  
 Expose its meaning, rare,  
 For th' wordy net full many minds has  
 caught,

We may prepare a person's bread and meat;  
 Much time and time waste,  
 To cater to his taste,  
 But after all, we cannot for him eat!

Each one must build his body; that we know.  
 We may bedeck the form,  
 But though sweat or storm,  
 We never, never can for others grow.

We may a proposition put before  
 A weak or serious mind;  
 It for itself must find  
 The truth error that is therein stored!

To do for others unnecessary things,—  
 Those they themselves might do,  
 The fiddle—fiddles, too,  
 Is t' yield to guidance of despotic strings.

Did self-infliction of submission's scourge  
 Ever dignify the effect?  
 Is not a wreck a wreck?  
 Can any good from slavery emerge?  
 Self-sacrifice! Contaminating thought!  
 To "freely give and take"  
 will reciprocally wake  
 The better impulses men long have sought.  
 VIROQUA DANIELS.

### TORTURE.

THE receipt, recently, of wood-cut delineations of the faces of our eight myrtars, of Louise Michel, and of Emma Goldmann, brought to mind afresh, and very forcibly, too, the subject of torture; a subject that presents itself to me in some form frequently, and, of late, I might say, constantly. Can we escape the screws, the racks, the fires, the myriad means of agonizing which are connected with religious, political, and commercial institutions? We can not. None are allowed outside there lines, and they are in their very nature repressive and restrictive; but we may easily accredit our miseries to a mysterious, intangible, unknowable cause instead of these man invented destroyers. This charging of their ills to the wrong account is the reason the populace endures, and grows callous in endurance. They suppose themselves "born to suffer," and, therefore, seldom intelligently resent the ignity of torture. For the torture, whatever its nature may be, with which one human inflicts another is an indignity.

The persecutions of Louise Michel, of Spies and his associates, and of Emma Goldmann, were personal, direct, spiteful and public, but carried on under cover of solicitude for the general welfare. And why were these persons selected for, and subjected to, special, irritating, conditions? Because they repudiated transmitted and common beliefs (we may hold common beliefs but not common interests in the means of production) in the efficacy of the inherited institutions of church, state, and commerce, to promote the happiness of society. They did worse; in various ways they stigmatised these institutions as instruments of folly and of wholesale crucifixion. For antagonizing established, and hence sacred, regulations, they were classed

by the authorities as the enemies of order, and paid the penalty of their excentric estimation of society in punishments as nearly like those meted out to society's dumb and desperate denouncers, the ordinary thief and murderer, as the judicial mill, fashioned for grinding to harmless powder these latter non-conformists, could be made to operate on the unsuitable material poured into its hopper.

Legal displeasure I have not experienced to the extent of being subjected to arrest, but from my point of view it appears that the degree of torture that can be inflicted by law by way of "punishment" depends upon the mental and physical organization, tendencies and advancement of the individual it picks upon to particularly and pointedly chastise. If the person chosen for an example be so thoroughly a revolutionist as to have outgrown conventional notions of disgrace, and to rightly rate the comparative consequences of law in its general and special functions, the fact that his liberty is interfered with will not trouble him greatly, for when has he known liberty? Compulsory change of costume, and habits may prove annoying, but he knows he is momentarily liable to forced alteration of these if left outside the prison walls. He is parted from friends; he cannot be certain of association with them if "running at large." The semi-radical revolutionist or partial "reformer" has more to bear up under in what might be termed non-physical torment than he who has made a clean sweep of, and privately abrogated, the social institutional iniquities. The former is disgraced in proportion to his inclined adherence to customary things; the latter knows not disgrace, and he realizes that if ordinarily fair prison treatment be accorded him, his lot is no worse than two-thirds of the human race outside the bars, although his own situation may be somewhat more distressing than previous to his incarceration.

Am I mad? Not quite! Look around you. How many of your acquaintances are captive to routine? Where are the relieving colors in their dull treadmill existence? How anxious and careworn their look. How painfully patient or sorrowfully irritable the expression of their countenances



become. Have they leisure to cultivate companionship with those they hold dear? Can they spare time to draw a full breath of unpolluted "free" air. To revel in nature's boundless beauties? Is the hard labor to which commercial systems unrelentingly condemn them easier on their nerves and muscles than the penitentiary sort? If they be happy and free, ought not some trace of it be discernible in their faces?

Now take the physical torture side of the program. We thrill with horror as we hear or read the recitals of the savage treatment of the bodies of the victims of governmental revenge, and later of the deaths of the persecuted by bullet, gallows or guillotine; but what do we witness amongst the dwellers in rural districts where the minimum degree of risk to life is supposed to be incurred? I have seen a friend whose back was wrenched out of shape—in prison?—No! Exposure. I saw another on a death bed—typhoid pneumonia, the doctor announced. As I was conversant with some of the circumstances connected with the case I vow the disease was, primarily at least, privation, anxiety and heartbreak. To day I see this one frantic with neuralgia; to-morrow finds that one broken down, "so young too," from overwork. Here we come upon one hobbling around, one side almost helpless from paralysis brought about by a long series of aggravating and straining conditions incident to life under commercial slavery. These recitations could be continued indefinitely. And the deaths: by "accident"; from needless rush or neglect; daredevil recklessness; culminations of years of protracted work and worry; and passing over numberless brutal and unnecessary methods which shorten life inch by inch, we reach at last the most terrible of them all, STARVATION.

While the mind wanders over the varied tortures of mankind, does the viciousness of the legal dealings awarded to revolutionists suggest caution in the work of propaganda?—Not at all. For whether we submit or rebel it is still with us a case of being "dammed if we do, and damned if we don't." There is this difference in the damned: the revolutionist is conscious of whom and what pinches him, and can intelligently oppose the oppressing system and class; the non-resistant knows not his enemies and threshes aimlessly and distractedly about, or helplessly succumbs.

Lake City, Cal.

VIRGIL DANIELS.

### SURVIVAL OF THE FITTEST.

Now that evolution is a recognized fact, and its evidences are discerned by a large number of persons in all walks of life, the upholders of the present order of things seek to prove the "naturalness" and perpetuity of present social and economic conditions by asserting that all these things are an evolution, consequently could not be otherwise. In excuse, or justifica-

tion, for the inequalities that exist they tell us that it is according to natural law, that the fittest must survive.

Let us examine into the foundation of this remark and see if it will bear the light of investigation. If the theory of the survival of the fittest is true, and if we admit the premises, there is no escaping the conclusion. Not being satisfied with the conclusion, it becomes necessary to re-examine the premises and see if they accord with the facts.

The theory, briefly stated, is this: Given a definite area of soil,—an acre or the entire earth,—a number of plants and animals start life together. They increase in numbers in a geometric ratio. As long as there is room for the ever increasing numbers, there is no struggle, but the increased numbers overflow into the unoccupied territory. But when the entire given area is fully occupied, the constant increase of individuals make the continued existence of them all, impossible. Hence the struggle for existence which is presented in plant and animal life. In this struggle some must perish, others will survive. Those that survive are termed the fittest, because they have survived; their survival being the proof of their fitness. Alter the conditions under which this struggle is going on, and immediately those plants and animals which were the fittest become the unfit and perish, while those which had previously been amongst the unfit, immediately prove themselves the fittest, and either partially or wholly, exterminate those that previously dominated the field. It is evident, then, that fitness to survive, depends upon the conditions under which the struggle for existence takes place. Then, again, it is only when the means of subsistence is limited, and the beings dependent upon these means far exceed the number that can possibly subsist thereon, that the struggle for existence reaches that stage where some must perish in order that others may exist.

Bearing these facts in mind it is clear that any theory which justifies the luxury of some and the squalor of others, as survival of the fittest, is not founded on facts, but on a false premise, for the purpose of misleading those not thoroughly acquainted with the facts on which the theory rests.

I am free to admit that, under any given conditions, the fittest must survive. This is simply a fact, and does not imply justice, nor injustice. If, then, political economists are right in considering the present conditions an evolution, not within our power to change, the logic of the argument is,—the means of subsistence being limited, the ones that can supply their wants, and thus survive, are the fittest. The cruel, the cunning, the unscrupulous and indifferent of the sufferings of others, under these conditions, become the fittest.

Let this idea get possession of the mass of suffering humanity, that it is intended to keep in subjection, and they may see the logic of it and make short work of those who consider themselves the fittest, and by the force of their numbers, and through desperation, prove themselves the fittest to survive, in a remorseless war of extermination. Who would be the fittest if the cities were burned and the cold chilly rain drizzling down incessantly on men, women and children, sheltering themselves as best the might, in poorly constructed hovels? The theo-

ry of the survival of the fittest justifies mob violence as well as the lawful methods of commerce. It is only a question of might.

But does the number of human beings now on the earth so press upon the means of subsistence that strife and violence are necessary to determine who shall exist, and who shall perish? Most assuredly not. The struggle for existence now is due to monopoly. To the legal restriction of natural opportunities. It is an indisputable fact, that there are an abundance of resources to supply a much larger population than now exists on the earth. This being the case there is no reason for any struggle between individuals in order to exist.

If those who now enjoy life at the expense of others insist on preventing others from utilizing the natural resources, and thus providing themselves with the necessities of life, and in thus making human life a fierce struggle, then they must not complain if their victims awake some day to the logic of the theory they so persistently put forward in justification of the distinctions existing in society to day, and, acting thereon, drive them from the mansions and palaces, and compel them—once the fit, but now the unfit—to toil that the once unfortunate may revel in the luxury which they once enjoyed.

Such conditions are not necessary, nor are they desirable. The only struggle necessary to the existence of all, is a struggle with the crudities of inorganic nature, and with the weeds and brambles.

Imagine a condition of freedom, a condition in which every one has an equal opportunity with every one else. Superabundance of the requisites of life, culture and refinement, would soon exist. Under these conditions who would be the fittest? Those who took best care of themselves, that lived such lives as to give themselves strength, health and vigor. The careless, the indifferent, those who acted so as to break down their health, these would be the "unfit"; the ones who first would "perish".

Now it only remains to be said, that, considering that our fitness depends largely upon ourselves, it behooves all true revolutionists to show that they understand this theory, and, if the ruling class will not harken to reason, will not allow a re-modeling of conditions so as to give full liberty to each and all, then they must prove themselves the fittest to survive, not only in theory but also in fact. They must show that they can endure more exposure, cold, hunger and suffering than their victims, or—the others proving themselves the fittest—they must perish.

HENRY ADDIS.

### CLIPPINGS AND COMMENTS.

THE PROGRESSIVE THOUGHT, advocate of the Labor Exchange, says:

Many are the kinds of reform ideas now presented to the enslaved people, but there can be but one correct and successful system.

Exactly, and that is freedom, or the repudiation of all authority. All attempts to better our conditions under a government, or in a State, will have the same result—a complete failure!

A. I.

THE ANARCHS are displeased because we don't advocate some antediluvian idea of Socialism. Sorry for 'em, but can't help 'em. Robert Fulton did not invent the steamboat, but in his



day he was progressive. Should his spirit try to run an ocean liner, it would have to learn the trade. You can't chain the car of progress to a post of the past.

We would suggest that before condemning us for favoring restraint of corrupt individuals, the anarchist Firebrand try to help bring humanity up to such a standard of fraternity as will dispense with the need of restraint to protect the innocent. We have no objection whatever to the removal of restraint when that shall have been accomplished. But the dawn of that day is a long way off, and when it arrives there will, without doubt, be a casting aside of useless legislation. We believe in the fullest liberty in all things, consistent with the safety of society, whether that society be organized or not.—[Co-op. Age.]

In the above the editor shows his total lack of knowledge of the questions he constantly writes about. He seems to think that adopting the conservatism of the present time, and labeling it Socialism, is progress, for what he constantly advocates is the extension of government intermeddling, and that, too, on the lines of present morality.

We have never condemned him for "favoring restraint of corrupt individuals", but for favoring indiscriminate interference with other people's affairs. His idea of who these corrupt individuals are might differ from some one else's idea on that subject, so if he would content himself in trying to abolish the crime and corruption breeding State, thus giving everybody an equal chance with his fellows, "society" would be perfectly safe, society being but the number of individuals that make it up. Free individuals will make a free society, fully capable of defending itself, if need be, but a society of slaves and masters can never be safe, no matter how much wealth and energy is spent in trying to "restrain corrupt individuals". If the editor was really a progressive Socialist he would know that the morals of a people depend upon their economic condition. Are the result, not the cause of the economic and industrial conditions. But like many others who try to edit Socialistic papers, he is densely ignorant of the foundation ideas and principles of Socialism. Progressive Socialists are Anarchists, while reactionary Socialists are Collectivists, Stateists, and advocates of restraint and repression.

H. A.

This is J. A. Wayland's\*) opinion of himself, written by himself, and which he wants us to print:

"The 'One Hoss' is inimitable. No other writer of the American press makes such keen-cut, logical and convincing thrusts at the wrongs against the people, ever holding up the remedy. His satire is confounding."

Sublime self-adulation! And some of our exchanges reproduced the puff as original editorials. The Age provides its own editorials, and, incidentally, furnishes considerable matter for some of these exchanges. Some day we may feel inclined to print a "pirate" directory.—[Co-operative Age.]

Be sure and print the name of your own paper first in the list, for you have clipped from THE FIREBRAND without giving credit. We don't care, claim no property in ideas, but it is ill becoming in the Age to cry "pirate" while practicing "piracy."

H. A.

The law-abiding element reposes a confidence in the First regiment stationed here which would not be abused should the occasion ever

arise when the services of this efficient body of militia might be needed. The officers of the regiment are all experienced and competent men, and the enlisted men have shown on several occasions in the past that they were willing to obey implicitly any orders given by their officers. On occasions of serious breaches of the peace in any community, a thoroughly disciplined body of men under arms can perform a service that is invaluable, and the maintenance of the efficient organization of the First regiment at Portland has already been of the greatest benefit to the city in the prevention of outbreaks which undoubtedly would have occurred had not the presence of this well-organized body of men served as a check on the inclinations of the unruly element who would have created disturbances had they felt that their strength justified them in defying the organized strength of the militia.—[OREGONIAN.]

The above is what could be expected of the Oregonian, but is laughable to anyone who is conversant with the facts in the case. During the Coxy army excitement here, an opportunity to prove the willingness to obey of the militiamen, was presented. Some of them went to the Plaza and joined the "home reserves," while others refused to report, according to orders, and failed to salute their officers on the street when spoken to. The fact that they were in touch with the "mob" was so well known to the officers that they dared not try to punish the insubordinates according to the rules of the Regiment. It was Governor Penney's wisdom, in not ordering the militia out, that saved the city from serious trouble at that time, not any fear of the militia, as I know from personal contact with the "unruly element". To illustrate it is only necessary to recall an incident of this time. Word was taken to Sheriff Kelly that the Coxey's were breaking into a gun store down on First str. Brave man that he was, he jumped into a buggy and drove, hard as he could, to the Armory, where he stumbled in, pale and stammering from fear, and repeated the report to the officer in charge (this was about 8:30 P. M.) Did the "competent officer" march his men down to quell the riot? Not much. He stepped to the telephone and called up the chief of police, asking him to see if there was any trouble on First str. in the vicinity of Ash. A couple of policemen went "cautiously" down to First str. and found it deserted, the crowd all being up on Third and Sixth watching the procession of some ten thousand persons, residents of Portland, among who were some six hundred women, who accompanied the "Coxey Army" in a march to show the joy at having forced the U. S. District judge to let them go, unpunished. Any attempted interference by the militia would have brought on scenes which nobody, not even the "throat-slitting" editorial writer of the OREGONIAN wishes to see enacted. The surest way to prevent "outbreaks" is to stop taxing to keep up a militia, and give the "unruly" an opportunity to live, equal the opportunity of the OREGONIAN editor.

H. A.

#### AGENTS FOR THE FIREBRAND:

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COMRADES who wish to visit THE FIREBRAND at home, should take the East Ankeny & North Mt. Tabor car on Yamhill street, between 2d & 3d, and get off at Center Addition. Walk one block to the new house, next door to a small church.

#### WOOD'S REMEDY INEFFICIENT.

In the course of J. H. Wood's communication, of Dec. 22., he says:

"The way to remove all evil and make this country free is simple and plain. We must cause all taxation to cease forever, strike all power and authority to lay or collect taxes out of the Constitution; then in place of all taxes cause Congress to issue money needed to allow the people to pay every debt; and to keep them so, and pay it out to the people for all due and expenses for which taxes have ever been collected. That is all that is needed to make this country free, and every other country will follow suit."

Strike all power and authority to lay or collect taxes out of the Constitution. So far, so good! but why stop there? The laws of a nation are powers granted the rulers. Law is the power of the privileged class to subject the unprivileged class to the dictates of their will. The capitalist class make the laws of this country; they pretend to improve upon nature's laws. Now nature's laws are just; but man-made laws, instead of establishing justice, do but express the will of the ruling power and make mankind slaves to that power. To abolish these laws would require no legal enactments, but simply the removal of legislative interference with man's natural rights. This would be freedom! And we have to approach it slowly by education. People cannot have freedom until they are fit to have freedom.\*)

There seems to be some confusion in the remaining portion of the paragraph. To "cause Congress to issue money," is to cause Congress to make more laws. Congressional enactments are for the purpose of depriving men of their natural rights; and as for "money needed to allow the people to pay every debt": Why, money don't pay debts. To my mind money is an acknowledgement of indebtedness; the person who has been served, hands money to the person who did the service and that person is not paid until somebody serves him—money being currency we exchange service that way. Who, then, will we pay "every debt" to, "and keep them so"? To pay money "out to the people for all dues and expenses for which taxes have ever been collected", is to put into the hands of the people a demand from the people to pay to the people all dues and expenses for which taxes have ever been collected—which means nothing. And to put money into the hands of the people to allow them to pay the bondholder for such debts would be simply to hand to the bondholder currency in place of bonds, which currency would be a demand upon the people for service,—that is, the products of their labor—free gratis, equal to the amount of currency paid over.

The idea I am trying to convey is, that the person who obtains money without having, in some way, produced its value, stands—in relation to the people—in the same position as a thief or robber. In fact, the sin the robber commits consists in not rendering an equivalent.

Abolish all enactments which interfere with man's natural rights—as fast as mankind be-

\*) Men have always been and are now fit for freedom, but have lost nearly all conception of freedom. Why are the savages "fit" to live in freedom? By the way, about justice in nature. To my mind there is neither justice or injustice in nature. Is it just when men or animals are thunderstruck?



come wise enough to do so—and there will be no debts but just debts—the rendering of service for service.

It is the social system that is out of order.  
Rutland, Vt. A. A. ORCUTT.

## Correspondence.

### "HOLY" JOHN WANAMAKER.

I am working for John Wanamaker, who is no worse, and no better, than all owners of large stores. They all do business on the same plan, and squeeze the life out of us. I want to send you one of their advertisements—the most infamous of them all. In the first place they told the public that John always paid his hands liberally for overwork, but the truth is, we only get what pays for supper and car fare.

Of course many of the people, the workers I mean, have lost sympathy with the strikers for selecting John Wanamaker as arbitrator, for he is steeped black in sins against the workers. We are compelled to sign away all right to prosecute him if we are hurt, and have to join a beneficial society which averages 10 cents per week, dues, except at Christmas times, when 60 cents is taken out of a two weeks salary, of each employee. Generally we have a member on the sick list on account of overwork and being compelled to stand in the isles of the store, with the doors opening directly upon them. This year John closed the doors, three days, so we have no sick as yet. He was afraid, in his cowardly heart, of the mob (so called), but after the men counted him an arbiter he published the following, which is a lie.

Thousands of people, citizen and neighbors from the country have stood around our closed doors and debated unfavorably the needlessness of shutting them out, until now our employees have risen up to intercede for the opening of the store for the only two nights that remain before Christmas.

While for ourselves we would prefer to close early, we yield to the almost unanimous request and will, so far as possible, work with our men helpers and excuse all the women that live at long distances.

Very few people cared to remain out, for shopping purposes, and we were all too glad to get the rest from night work, to put up any such petition as this advertisement claims. A man in the shoe department, to taffy himself with John, called his people together, and asked if they objected to working. Of course, had they dared to say they did, they would have been handed a white slip, and their places been filled. They willingly acceded to stay, on the same principle that the Roman Catholic mother accedes to sending her children to the church school, when her own common sense tells her the public school is best. The priest gets her in the confessional, and threatens to damn her, here and hereafter. So the Christian and Jewish capitalists work the same racket.

I forgot to tell you that though we are squeezed to support their flourishing benefit society, for an advertisement for John, we are discharged if we become delicate. I signed the paper that I was in good health, but I was just out of a sick bed. The chance to get employment was offered me by a man who had been superintendent of my former place of business, and I accepted it, also signing yes, in answer to the question, "do you promise to

report to this office any person committing any thing against the interests of your employer? It has become quite a joke at the counter, "for the meacy sake, if John ever believes such a liar as you, god help us," they say. I am the champion liar, that is why I sell goods. We are all good friends. They know I would swear to a lie if it would hold them any. So we are comrades. By the way, one of the boys comes from Carlisle, Pa., and he says he and J. Reilsucker Beetam, who is superintendent of the Union Traction Company, were brought up together, and that no body in Carlisle would take Beetam's word for anything. In Carlisle, people never say "you are a bigger liar than Tom. Pepper;" they say, "you lie worse than Joe Beetam." We got many a good shot in when customers were talking to us. I talked in the morning before business would commence, to the boys, and they watched their chance, and did their work, and are still educating others. I am still helping them, and I am glad you good comrades are helping me, though I am such a poor paying subscriber.

Sam Small.

### THE STRIKE IN PHILADELPHIA.

Philadelphia is, as you all know, a city of Brotherly Love, and whoever does not believe it should just pay attention to the facts that have been lately witnessed in this city.

The Amalgamated Association of Motormen and Conductors, appealed to their rich brothers (some call them Union Traction Co.) for a little favor—to reduce their 13 hours labor to 10, and increase their wages to 2 dollars, and half an hour for dinner.

The appeal was, of course, accepted, but the favor was refused. And the brethren gathered and resolved to stop work, until their demands were satisfied.

Here the brotherly (?) feelings of the rich to the poor was shown. The Company could not bear to have so many people walk every morning to the factories where they will have to work very hard for 12 and 14 hours continually, and every evening to walk from the factories, tired, weak, exhausted, to their poor, miserable homes, this the good-hearted Company could not stand, and resolved, in spite of the bad brothers—the strikers—to continue the running of cars. From 6 to 10 policemen were placed on each car while in the larger streets, in addition to that, 5 horses with policemen on their backs accompanied each car.

Although the public openly declared, by no riding in the cars run by Pinkertons and accompanied by police, and by carrying cards with the inscription "I will walk", that they do not want the scab cars, yet the Company continued its noble work. At the same time other good men of our city "the good old preacher", "the young, noble, and intelligent lawyer" and "the energetic business men", all have tried to arbitrate between the strikers and the Company. There are some skeptics, that claim that the merchants have tried to settle the strike because it was before Christmas, and they wanted to sell some toys to the old "Santa Claus", but the lawyers deny that and say it was from a good motive; it was simply because they could not bear to see many brethren—god's creatures—loitering around the streets and not perhaps (?) to be able to pay their next months

rent, and to buy a Christmas-tree. And so they have worked for days and nights until they have settled the strike.

The workingmen have a right to work on the old condition, if the Company will except them, and the Company has a right to exploit them as before.

The merchants and the Company were satisfied, but the workingmen were not. In personal interviews with some conductors, I was told that, except the leaders, none of the strikers were satisfied. Some claimed they were betrayed, and some went so far as to say they were sold. But of course, it was settled and they could not go against it.

Now the Company began to take revenge upon the rioters, and a general discharge took place. This enraged the workingmen, and on Friday morning Jan. 3, they went out again. This strike is opposed by their leaders—Mahon, the President, and McGuire, from the F. of L., but the workingmen feel their situation, and in spite of the leaders made a general tie-up of the cars.

Now, as Christmas is over, and the Ex-Public-Office-holders have advertised themselves enough for the coming election, the workingmen have been left alone, and there is not a good soul to say a word for them. What the result will be, nobody as yet knows.

But whatever the result may be, one thing the Philadelphia public will gain, and that is knowledge. A knowledge that the government, capitalists and clergy are a brotherly trinity, united in one to fight the poor, wretched creature, who dares to claim part of the wealth he so abundantly produces, and that in order to live and enjoy the products of his labor, he must do away with that trinity once for all.

This idea is not new in Philadelphia, it has been preached here by Anarchists for many years past, and it is widely spread, too, but the smart yankee, blinded by his ideas of "liberty," "free country," "government for the people and by the people", could not understand the truth of this prophecy until this strike which has thoroughly convinced him.

It is also well to record that during the first strike, wholesale arrests were made, when people tried to stop the cars, and drive the scabs off their positions. A certain judge, of course with a brotherly feeling, sentenced them to no less than from 2 to 3 1/4 years hard labor. Yet it is claimed by some that our judges act impartially. This ought to convince them. H. A.

### RECEIPTS.

New York City.—Rudash, \$1.00; Meyerson, 25c.; Radik. Arbeiterbund, \$5.00; Wm. McG., \$1.00. Waterbury, Conn.—The Group, \$1.00. Glenwood, Wash.—A. W., 50c. Omaha, Neb., G. H., 25c. Orting, Wash.—A. B., 50c. Buffalo, N. Y.—G. L., 50c.; W. S., 25c. Knights-town, Ind.—Mrs. C., 10c.

SOCIETY FREEDOM, Omaha, Neb., meets every Sunday at 3 o'clock P. M. For particulars address C. C. Schmidt, Secretary.

### FIRBRAND LIBRARY.

Bases of Anarchism; Historical, Philosophical and Economical, by Wm. Holmes 5c  
Economics of Anarchy; a study of the industrial type, by Dyer D. Lum 20c  
A Sex Revolution, by Lois Waisbrocker 25c  
Anything More, My Lord? 5c  
Wants and Their Gratification; H. Addis 10c  
A Secret and Confidential Address, by Gavroche 15c  
Revolution, a lecture by S. H. Gordon 5c