

THE FIREBRAND

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

VOL. I.

PORTLAND, OREGON, SUNDAY, JANUARY 26, 1896.

NO. 51.

THE FIREBRAND

Published Weekly by FIREBRAND PUBLISHING COMMITTEE
50 CENTS A YEAR.

Communications received in any of the European languages.
Address all communications, and make money orders payable to THE FIREBRAND, Box 477, Portland, Oregon.

Admitted as second-class matter at Portland, Or.

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.]

THE GAUNT SPECTOR, POVERTY.

THERE is a spector gloomy, that doth our hearthstone haunt
An ever present shadow—heavy, dark and gaunt;
He broods above our homes, he mocks us in our sleep,
He's near in pain, near in toil, near us when we weep.

Our lives are long drawn struggles to exorcise this ghost,
Whene'er we delve the deepest we feel his presence most;
Dare we but welcome pleasure, or love, or happiness
His shadow falls to turn us back to all our old distress.

He hath no right, no title here—Nature never planned
Her domain to include him; her kind and gen'rous hand
Spread out the earth for man, to use, to love, to bless,
Not to be darkened by a shade so fashioned to oppress.

He lurks beneath great mansions, he hides near wealth untold,
He is the shadow cast by heaps of glittering gold;
He is the ghost evoked because of power and greed,
Of mighty riches gathered up at cost of others' need.

There are magic words, no necromance, no spell,
No "Presto change!" to banish him back to his native hell.
Naught but the enlightened brains, the strength, the sturdy will
Of the united masses can bid this wraith be still.

Be strong! Be brave! Oh workmen! fear not this haunting shade!
Face him! Stand firm—declare it must be laid,
When th' wealth that you've created shall be your own again,
There'll be naught to cast this shadow which darkens homes of men.

La Veta, Colo.

LIZZIE M. HOLMES.

REFORMERS.

If not encroaching on the space in your bright and burning paper, allow me to 'spress myself, as it were, what I see among that class of men called reformers. I will mention no names, but should I hit any one, I will know it by his squealing.

The first and oldest class of reformers are the men and women who shout for "Jesus", but practice a system that suits the devil. They damn the Anarchists, or any one else who would attempt to make a heaven on this earth, if, by so doing, they would neglect to prate about a better heaven hereafter. Let me conclude with this class of reformers by saying that if you cannot make a heaven on earth, you are not fit (according to the bible) to enjoy anything but hell in the unknown hereafter.

To the socialist reformers. You want the art of production and distribution reduced to a science, under a system of social (or government) bosses, and the question of consumption you propose to leave open for the "root-hog-or-die" plan. Did it even strike you that the job of being a boss would simmer down to the same thing as being a legislator now? The bosses would enjoy sirloin steak, while the toiler would have to eat liver. Anarchy says freedom,—absolute! And it goes further, it says if you are not able to get a living by your own exertions, it gives you the privilege of being a "free" beggar.* At present you have the legal beggars—Salvation Army and churches—and illegal beggars, known as tramps, vagrants and so on. Anarchy feeds its parasites voluntarily. Government does so by compulsory law, and my observation is that the parasites fare more sumptuously than the producer.

But all the anti-anarchist reformers combined will yell with one accord what is

*) Comrade Hesse don't make himself clear. There would be neither a "free beggar" nor a parasite in a free society. If a man is not able to make himself useful by choice, he must be either utterly crippled or sick, and it is not his fault, and he is therefore entitled to all the comforts he possibly can enjoy. As to the parasites I deny that there will be such. Even Bellamy, who proposes punishment for the "lasy" tells us, that even the insane try to make themselves useful whenever a ray of light reaches their mind, because they can choose their work.

known and said to be the commandment of Christ, "Do ye into others as ye would have others do into you." You all say that that is a good doctrin. Well, if it is, why in the name of common decency don't you practice it? Can you follow that rule in full if you make laws? Do you want to make a law to prevent your fellow man from doing as he pleases? Let me answer you, and say yes you do. But how quick you are ready to resent the other fellow, if he should make a law to restrain you from doing as you thought was best for yourself and family. Again, does law prevent you from committing murder, theft, arson or rape? If it does it speaks a very low standard of morality in yourself, and your fellow man as well.

In conclusion let me say to the Populists who are so loud in denouncing the national banks, and who want to elect men to congress to repeal all the banking laws. Just practice some of the reforms you advocate, among them the Labor Exchange system, and let me assure you that you will never have to elect a man to repeal the banking laws. They will go out of business on their own account.* But I am of the opinion that that kind of medicine would be very disagreeable for some to take, especially those who imagine that they have been endowed by the great creator to be a savior of the people, if they were only given an opportunity to make some more laws to bamboozle the people.

H. F. HESSE.

EVERY one seeks happiness. When it is learned that we are all interdependent, no one independent of others, then it will be seen that true happiness can be permanently attained only by the establishment of such conditions as will secure the greatest happiness to each and every one. No true and permanent happiness can be secured to any one under any other conditions. Happiness has been sought in all other directions, but the search has been futile. Let us try freedom.

*) I do not agree. The Labor Exchange may benefit the members thereof more or less, but the banks will not go out of their business on their own account as long as our system of private—or rather legalized property of the means of production and distribution remains. How will men get rid of their mortgages by the L. E. system?

A. I.

A. I.

SUICIDES AND MURDERS.

The total number of persons who have committed suicide in the United States, as reported by mail and telegraph to the Chicago TRIBUNE, since 1890 is as follows:

1890.....	2,040	1893.....	4,436
1891.....	3,331	1894.....	4,912
1892.....	3,860	1895.....	5,759

The TRIBUNE calls attention to this appalling increase, so far out of ratio with increase in population. But it is not without a remedy! What does that paper suggest? Why this: "as poison is on the increase as a method of committing suicide, this fact should lead to more rigid restrictions upon its sale!"

The total murders yearly are reported thus:

1890.....	4,290	1893.....	6,615
1891.....	5,906	1894.....	9,800
1892.....	6,794	1895.....	10,500

Commenting on this increase the TRIBUNE says: "It is evident at the first glance that the increase is out of all proportion to the increase of population, thus indicating that there is something wrong in the administration of justice."

Yes, Tribune! This "explains the cause" of the increase of murders; but how about the suicides?

Bradstreets shows that failures in business during 1895 were 2 per cent more than during 1894, and that the commercial death rate also increased 2 per cent.

Of the 19,259 murders and suicides committed last year, 14,000 are directly traceable to disputes (about property), robbery (for property) and want (of property). Government exists to protect individuals in the possession of property, not what they create but what they exploit from the labor of others.

This obvious cause of so much killing would alone lead me to be an Anarchist-Communist.
E. H. FULTON.

CLOSING CRITICISM.

EXTRACT FROM LETTER OF H. COHEN TO WM. HOLMES ON THE RECENT SYMPOSIUM.

"Received THE FIREBRAND, and must say your answer was disappointing. The differences between the various writers is not the only thing. There is also the inconsistency of the same writers. Addis assures us, the Commune will be a voluntary association, but that the capital will be obtained by confiscation. These are more than minor differences of opinion. When you take capital by force, is that voluntary? I have heard of members joining societies where the payment of the initiation fee was optional, but here it seems the initiation will be compulsory but the joining optional."

REPLY.

The above simply shows Mr. Cohen to be a quibbler. Either he is too obtuse to perceive, or unwilling to acknowledge, when a clear and defined statement of our opinions is made. Since he has simmered down to the one apparent discrepancy in my contribution to the symposium, I will make one, the last, effort to so arrange my words that they may make such impression upon his intellect that he may perceive something, at least, of my meaning.

We all agree that, all association should be voluntary, and no authority should be exercised at all. That has nothing whatever to do with

transitional or revolutionary methods.

The confiscation, which Mr. Cohen seems to dread so much, would simply be the claiming of what is theirs, by those who have produced it, as against the legal ownership of an exploiter. In other words, the men who have built up any given industry, and who are operating it, would agree—voluntarily—to no longer turn their products over to their master, but simply keep it for themselves.

On the other hand, a very large number of persons find themselves absolutely without any occupation, property, or other visible means of support, and furthermore, find all natural opportunities monopolized, as well as all means of production. This dilemma confronts us, and we may choose one of the two horns. Passively submit, which means poverty, suffering and a paupers grave, or else rebel and take possession of whatever we may need, that is not in use, to make the production of what we want and need possible. Nothing but legal monopoly places us under the necessity of choosing between these two plans of action, and to charge that the latter plan is inconsistent with the proposition to associate voluntarily, is to either uphold legal monopoly, or to juggle with words in order to create a false conception of my meaning.

I am opposed to basing association of any kind, on the idea that might makes right, but if those who hold all the means of subsistence in their possession will not recognize the right of contract, and insist that might makes right, then I must meet them on their own grounds, and, as soon as I have gained enough associates to give us sufficient might, we will make it possible for us to live in comfort, and only the opposition of those who are opposed to equal liberty will make "confiscation" necessary.
H. ADDIS.

CLIPPINGS AND COMMENTS.

I AM for the Initiative and Referendum, because it does away with partyism and gives us "peopleism" in its place. It puts the people "in the saddle," and relegates the "party boss" into "inocuous desuetude." It kills off the lawyer, by killing off strife, the pabulum he feeds on. It ruins his business as a "criminal clearer," by ruining the criminal factory. It stops the liar making laws, and takes the lies out of the laws the liar makes. It stops capitalism using law as a burglar tool of "idleness" to pick the pocket of industry. It disestablishes capitalism by disintegrating capital, for then wealth would remain in possession of its producer. Idleness would then have nothing but a criminal's badge, and industry would have all, including the badge of respectability now denied it. Then each would be for each, each be for all and all be for each. This is the "co-operative common wealth," instead of class wealth. Then of each would be required according to ability, and each have according to his needs. Instead of injustice sustained by force, we would have justice sustained by love.—[W. F. Wallace, in COMMING NATION.

In order to show how nearly the Initiative and Referendum comes to bringing about the results claimed for it in the above, we quote the following from THE TORCH, London:

THE TAILORS at Davos, Switzerland, have been out on strike since the beginning of November. A meeting which had been called for the purpose of discussing their grievances was invaded by a number of small masters, who behaved in such an idiotic and insulting manner that the strikers, finding it impossible to discuss in peace, adjourning the meeting to a neighbouring restaurant. They were followed to this place by the intruders, who had come armed

with bludgeons and knives, and who attacked the unarmed strikers and injured several of them severely. In the melee one of the assailants must have been mistaken by his friends for one of the strikers, because, when the electric light, which had been shut off, was turned on again he was found bleeding from several wounds. The masters not satisfied with the heroism they had displayed, put themselves at the head of a number of paid blackguards and loafers and attacked any of the strikers they met in the streets. It is needless to say that the police and the authorities backed up the masters and did all in their power to interfere with the workers. A journeyman tailor was attacked by several policemen in the street, and so brutally beaten that his skull was fractured. None of the ruffianly leaders of the gang were interfered with, but several of their maltreated and bleeding victims were thrown into prison. In spite of all this the tailors are firmly resolved to persist in their demands. Notices have been issued warning any workmen not to deal at the shops of Vetsch, Wespi and Jost, who were the ringleaders, and it is intended to keep up the boycott until satisfaction has been given to the strikers.

The glaziers, who are one of the best organized unions in all Switzerland, have come out on strike at Zurich because the masters have attempted to interfere with the labour bureau, which has up to now been managed by the workers themselves. At a conference of the masters it was resolved to lock-out all the glaziers who do not recognise an opposition labor bureau, created and supported by the masters. Promises of support have been received from a number of other unions, and the prospects of the strikers are encouraging.

The Anarchists and Independent Socialists, who are very numerous in Zurich, do a good deal of active propaganda. On the 11th of November we had a very successful meeting in memory of the Chicago Martyrs.

If the Initiative and Referendum would bring to us "justice sustained by love", instead of "injustice sustained by force", why has it not brought it to Switzerland?
H. A.

A test near Washington proves more worthless armor of Carnegie's on naval vessels, but Cleveland & Co. will pull him through all right, as they did before. When a poor man steals a few dollars he is "sent up" for years; when a rich man robs from a million up, the affair is "compromised" by the thief returning a small percentage of the stolen goods. That was Carnegie's experience before, and will be again.
—[STAR, San Francisco.

THE STAR's universal remedy for all evils is the Single Tax, but it fails to tell how such evils, as the above, could be remedied thereby.

THE first message of the Governor of the State of Utah recommends \$100,000 bonds to pay debts. If officials represented the people, one might infer that the people had gone insane on bonds. At the rate we are going on every thing that labor can produce, beyond enough to keep life in the workers, will have to be expended for interest, not a cent of which is needed to be so expended.—[THE STAR.

But officials do not, nor ever did, represent the people, hence the fallacy of "representative government."
H. A.

WHEN THE AMERICAN EAGLE takes a casual glance at the General Assembly of Common Scoundrels at Washington and its financial schemes to put an immense bonded debt on the country for the benefit of Wall Street money sharks, it must drop its tall feathers, stick its head under its wing, and wish it had been hatched a pollywog.—[UNION RECORD.

Don't know about that, the American Eagle is a professional robber. Lives by exploiting smaller birds of the product of their labor, and every official in the land, from President to city dog catcher is trying to immitate his example.

A TRAMP'S THOUGHTS.

AS HE SITS ON THE CHURCH STEPS AND HEARS THE
CHOIR SINGING THE HYMN: "I HAVE
HEARD OF A BEAUTIFUL CITY."

I have read of beautiful cities,
Far off in the land of the blest;
But in the only city I know of
The weary get no rest.

I have heard of beautiful mansions,
Far up in the azure sky;
But the only mansions I know of
Are not for you and I.

I have listened to beautiful stories
Of times that are "going to be";
But the only times I know of
Are bad for you and me.

I have heard of beautiful countries
Way off in the Land of the Dead;
But in the only countries I know of
The poor and hungry lack bread.

I have heard of beautiful garments
To be worn by Fighters of Sin;
But the only garments I know of
In winter are terribly thin.

I have heard of beautiful visions
Far off in the Land to Be;
But the only visions I ever knew
Could never be real for me.

I have heard of beautiful banquets,
In the Land of the Bye-and-bye;
But the only banquet I ever had
Was a piece of damaged pie.

I am tired of hearing of beautiful things
In the Land Beyond the Grave.
One thing I know for a certainty
That I am here a slave.

—[MRS. J. KEEP, IN THE PEOPLE.

ATTENTION.

Comrades!

How many of you are under the surveillance
of the solicitous mail censors of the United
States?

Now don't all speak at once!

If we be few, perhaps THE FIREBRAND COM-
MITTEE will "put our names in the paper" and
gratify our ambition for notoriety, since that is
presumably what we are all after. Should re-
sponses be very numerous the COMMITTEE might
be willing to "lump" us off in "figures" and
grant space for the total amount. Then if it be
true that "misery loves company" there would
be an opportunity to grow quite hilarious, and
while we made merry over our ill-luck, we
could, by way of variety bandy about serious
questions similar to the ones annexed:

At what age are we supposed to discard our
swaddling clothes, in America?

How long a time must elapse after the in-
fant's milestone has been passed before we are
counted capable of selecting mental food that
will not prove injurious to our morals?

Must the printer's shop, and the entire pos-
tal line be guarded to prevent the feeble and
indiscriminate among us from imbibing incen-
diarism?

Does the dignity of office (post office) have a
quickening effect on the brain?

Does it insure precocious and unerring per-
spicacity*) and judgement, and imbue the
official with unwanted love of truth and fair
play?

Are we worth saving from ourselves?

Would it not be better, and infinitely easier,
to permit each one of us to "go to the devil in
his own way?"

If allowed our choice in the matter, would
we not all gladly relieve our postal protectors
of the burden of care that now, on account of
our indiscretion, devolves upon them?

Are the interests of humanity subverted and
progress accelerated by adherence to paternal
(spying) systems in society?

I subscribe myself, one of the weaklings ten-
derly watched. VIROQUA DANIELS.

*)State of being quick-sighted; sharp of sight;
of acute discernment; keen.—[Webster.

NUDITY.

Not long since I listened to a sermon by
a distinguished Methodist preacher in
which he praised Christianity for the good
things it does for the world. Among other
things he said: "Christianity goes to the
savage and teaches him modesty; it clothes
his nakedness." Now, it appears to me
that the Christian church deserves very little
praise for supplying the savage with Bibles,
rum and dirty garments, it strikes me that
Christianity teaches the savage a lesson not
of modesty, but of immodesty. The savage
is unconscious of any immodesty; it does
not occur to him that there is anything
indecent about his body, but our dear
Christian missionaries want to civilize him
by teaching him to despise his body and re-
gard it as indecent.

Why should nudity be considered im-
modest? Why should men be ashamed of
their bodies? Is the human body so vile
that it must be constantly covered with
rags to make it appear decent? Why
should the nude figure of a cow or a horse
be considered so chaste that even Mr.
Comstock may view it with out being
shocked, while that of the highest animal—
man—is impure? If the human body is
impure, if we must depend upon rags for
decency and purity, we might as well stop
propagating our kind. Why should we
bring into existence beings who must
apologize for having bodies?

It is high time to throw shams away and
live in the world of realities. There was
once a fiction that women had no legs.
Today we are beginning to learn that legs
are not the exclusive property of the male
man. It may possibly be that "refined in-
nocence" is under the impression that hu-
man beings have no sex organs, but why
should the reproductive organ of man be
more indecent than that of other animals?
Is it because some men often make a bad
use of these organs? I may be wrong, but
I am of the opinion that if men and women
would often see each other in a nude con-
dition, there would be less "impurity" in
the world than there is now. As Heine
says, it is the fig-leaf that causes all the
mischiefs.

The human body is delicate and needs
clothing to protect it from the sun, rain
and cold; but there is no reason why we
should blush at the sight of a nude human
figure. After all, we are all naked under
our clothing and the sooner we recognize
this fact, the better for all.—[CYRUS W.
COOLRIDGE, IN LUCIFER.

"IMPRACTICABLE IDEAS."

"This is what H. A. calls the ideas in my
letter."—J. H. Wood.

I plead guilty, but now see that I was mis-
taken. I should have headed it "an incompre-
hensible proposition."

After reading the last letter of Mr. Wood
carefully, I am forced to this conclusion. The
letter contains the same proposition as his pre-
vious one, a great deal of the wording being
verbatim, and as the following, a copy of the
slips he has been sending out, contains the
whole proposition, I will simply give it, as we
have not space for the entire letter. It says:

This is the ONLY gospel of liberty worth work-
ing for or advocating:

We, the people of the United States of Ame-
rica, demand of our Senators and Representa-
tives in Congress that all taxation shall cease,
and that in place of all taxes Congress shall
issue and "pay to the people," for all debts,
dues and expenses a full legal tender, Treasury
or greenback money, that shall be receivable
for all debts and dues, both public and private,
within the United States.

And we demand that Congress shall present
to the people for their approval an amendment
to the constitution prohibiting the laying of
taxes for any purpose whatever. And also pro-
hibiting the licensing, authorizing or permitting
the circulation of Bank Notes, Bills of Credit to
anything else as a substitute for money, and
making it the first and imperative duty of Con-
gress to provide and keep in circulation at all
times, a sufficient quantity of lawful money, to
prevent all need of credit or debt, and or allow
every person to be able at all times, and in all
parts of the United States, to pay all balances
in business transactions without pecuniary loss
or unnecessary trouble.

And we warn our Senators and Representa-
tives that we will hold them strictly and im-
mediately responsible for the complete fulfillment
of these demands.

We are tired of a Congress that has always
been the tool of the money lender and the en-
slaver of the laborer.

The first paragraph is an unthinkable propo-
sition. First, all taxation is to cease. Then,
all "public dues" are to be paid in legal tender.
Public dues is another name for taxes. With-
out taxation there can not possibly be any
public dues. Then, I ask, what right Congress
has to issue slips of paper and say that anyone
must take them? When taxation is abolished
money is no longer needed, for all debts are
finally paid in products, not in money.

In the second paragraph he demands an act
of tyranny on the part of Congress. What
right has Congress to prevent persons from
making their exchanges, or "business trans-
actions" in such manner as they see fit?

On what is legal tender based? On force,
and nothing else. It is impossible for Congress
to know how much money to issue in order to
"prevent all need of credit or debt," unless it
be composed of omnipotents.

It is useless to put power into men's hands
and then expect them not to use it in their own
interests. We have no right to do so. It is

foolish to do so. If he is tired of a Congress that has always been the "tool of the money lender and enslaver of the laborer", to be consistent, he can demand but one thing of Congress—abdicate, forever.

We are suffering from many things which make up the sum of government, and our sufferings can be cured, not by removing one of these things; but by abolishing the entire machine.

The force that would be necessary to induce people to take a government issue of paper, when that government produced nothing, and had no power to tax, would be more despotic than any that now exists.

The whole scheme is not only impracticable, but unthinkable. Government, from its very nature, cannot subserve the well-being of the people.

H. A.

Correspondence.

A GOOD PROPOSITION.

Lucy Parsons asks that "a monument be erected in every heart, to the memory of our martyrs". Good! let us begin to build at once, by raising a fund to print 200,000 copies of their last words of warning to the people, their famous "Speeches before the Court". These to be distributed free, where they will do the most good. We will give \$5.00. Comrades let it be a thank offering of the poor. Give whatever you can from 10 cents up, and you are helping to free the people, and erecting an everlasting monument to our noble dead. What if you are denied the poor privilege of standing by that sacred mound, does that prevent memorial services in the halls or parks? Their graves are in our hearts and if we are isolated or forbidden by law to hold public memorial meetings, no power on earth can prevent us holding memorial services in our hearts, a service I have never failed to keep on each anniversary.

Soon after the dreadful tragedy of 1887—a tragedy that aroused us to a sense of our situation—we procured a copy of the Speeches before the Court, and loaned the copy till worn out. It never failed, in a single instance, to convince the readers of at least one fact, i. e., that it was possible for our government to commit a cowardly, damnable murder. One man, an Irish catholic, strongly against the men, exclaimed, when he had finished: "To hell with justice, I wish Chicago was burned to the ground!" Another man, an ex-soldier, refused to have the book in the house. We left it anyway. Curiosity overcame him, and he read, he saw and was conquered; his verdict was: "Those men were innocent; money will do anything." The main reason that those speeches are best for propaganda, is that their last words are a plain, concise statement of the condition of the American serf, and a masterly arraignment of the "powers that be". It was a lost appeal, in plain English, to the lower class.

Let us prove our love by deeds, the deed of spreading the light of their words to a discouraged people. They have left us the alphabet of freedom. Teach it to others! We worship the memory of "our martyrs" because they symbolize truth, liberty and dauntless courage. Such worship can hurt no one. In the days of storm their transfigured faces will steel every arm and their words cheer men on to liberty or death.

It is only when this worship takes the form of building costly, perishable tributes, that it is harmful, and we can all excuse Mrs. Parsons and Engel for being so "narrowminded" as to object to that, especially as it is uncertain. If Adolph Fischer's little children are not in want, a stepfather is no safeguard against want any more than a natural father.

I will close by pleading guilty of heroine worship also. My trinity is Louise Michel, Lucy Parsons, and one other, dead this 15 years, Sophie Perovsky, hanged in St. Petersburg, for the virtue of helping to rid the world of a brute. Her tender heart, her steadfast courage will never be forgotten.

KATE AUSTIN.

WANTS FREEDOM.

I am with you in what you say of the attitude of the TWENTIETH CENTURY, COMING NATION, etc., or any other co-operative effort attempted under a government. Just as soon as the government finds them worth picking, they must soon turn up their toes, or get turned into a machine. The only true remedy is freedom. That will put an end to need of Trades Unions, insurance protection, secret and benevolent, or charitable, associations of all kinds.

I would never subscribe for the TWENTIETH CENTURY, LUCIFER NOR LIBERTY (Tucker's), because while they all made great professions, and used the words liberty and freedom, they had no significance, and meant anything but what they should mean.

J. H. W.

Literature.

LIBERTY LIBRARY.

A letter from comrade Fulton informs us that, as a result of the notice of LIBERTY LIBRARY in THE FIREBRAND, and the sending out of circulars, quite an encouraging lot of orders are coming in.

It is to be hoped that an ever increasing stream of orders will pour in upon him, thus insuring an abundant support of Liberty Library. The pamphlets which will appear successively each month, as numbers of this library will all be good for propaganda amongst all classes, as they will be gotten up in strictly first class style, as well as containing the very best propagandistic literature.

One thing that is of especial importance in connection with No. 1, comrade Wm. Holmes' Basis of Anarchy, is that it is written by an American, and the authors quoted, half of them are famous American literary men. This fact totally disarms all those who howl "foreign" and will tend to reduce the prejudice, which many people have to Anarchism, on account of the oft repeated lie that Anarchism is a foreign plant.

NOTICE.

In another column comrade Kate Austin, a poor farmer woman, in Missouri, proposes to give \$5.00 toward a fund for the publication and free distribution of the "Speeches before the Court," of our murdered comrades.

There is no question but that these speeches are most excellent for propaganda, and comrade Fulton could bring them all out in one issue of LIBERTY LIBRARY. Let the comrades express their opinion.

The Letter-Box.

I. Rudash, New York City.—Your M. O. to hand in due time, and accounted for in receipts. 100 copies of Revolution received. Thanks.

J. P., Drill, O.—T. L. L. is on the list. We sent one of each of the pamphlets we had on hand. Thanks for your efforts.

H. A. K., Boston, Mass.—If you will look at Nos. 46 and 47 of THE FIREBRAND, you will find "Spencer on spontaneous Co-operation" in full.

C. S., Kingsley, Neb.—You may call yourself a "Socialist", but when you repudiate the State, or any other authority, you are an Anarchist just the same.

J. J., Lorain, O.—The five pamphlets have been sent, also one copy Revolution. We do not remember ever getting your order, so cannot tell if the pamphlets sent are those you ordered.

C. L., Brooklyn, N. Y.—The extracts from Howards book received. All this has appeared, time and again, in the populist papers before his book was written; but we may make use of a part of it.

Wm. McGr., New York City.—The file is sent. You will see announcement of Liberty Library in No. 49. Comrade Fulton is receiving encouraging orders, and we are now assured of first class pamphlets in every respect, and in large quantities at unheard of low prices.

J. D., New York City.—Please yourself, comrade. We would not advise Anarchists to join the communistic community in Higbee, Mo. The editor of THE ALTRUIST, which paper is published in that community, is an authoritarian from top to bottom, and has not the slightest conception of individual liberty. Anarchists should see what they have to expect there by reading one copy of the mentioned paper. The Ruskin colony in Tennessee is, according to APPEAL TO REASON, near a lamentable dissolution.

SAMPLE COPIES.

PEOPLE who get sample copies of THE FIREBRAND are invited to read and investigate our principles. Those who are not willing to read and think, will kindly refuse the paper; and those who are anxious to read, investigate, or criticize our ideas, will either subscribe, or inform us that they are not able to pay, in which case we will gladly send them the paper free. But we cannot afford to send THE FIREBRAND where it is not wanted, as it is not published as a money making scheme, but issued by a few poor individuals for the sake of freedom—or rather for our own sake, as it gives us the greatest satisfaction to battle for liberty.

FIREBRAND 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

AGENTS FOR THE FIREBRAND:

Chas. L. Bodendieck, 1140 Milwaukee Ave., Chicago, Ill.
C. C. Schmidt, 412 S. 13. Str., Omaha, Neb.

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.

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