

# THE FIREBRAND

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

VOL. I.

PORTLAND, OREGON, SUNDAY, FEBRUARY 2, 1896.

NO. 52.

## 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.]

### NUDITY.

AN AUTUMNAL IDYL.

The naked hills lie wanton to the breeze;  
The fields are nude, the groves unfrocked;  
Bare are the shivering limbs of shameless trees;  
No wonder that the corn is shocked.

HENRY ADDIS.

### HEREDITY.

Lord we are vile, conceived in sin,  
And born unholy and unclean;  
Sprung from the man whose guilty fall  
Corrupts his race and taints us all.

This old hymn sums up the old Calvinistic conception of heredity, and many who imagine themselves emancipated from old superstitions hold very much the same view of heredity. The old conception was based on the "fall of Adam," and, strange as it may seem, the hereditary taint of Adam's sin has been transmitted through countless millions of persons that have lived since his time. Those who repudiate the original sin theory, and deny the fall, many of them have adopted the theory of heredity, in order to account for much that they see in the human race, or in individuals, which seems to them otherwise inexplicable. In so doing they often fail to discriminate between what is inherited, and the effect of environment, and often unwittingly fall into the same error as the one expressed in the aforementioned hymn. Some who have written voluminously and quite sagely on social topics have had much to say about hereditary crime, and have tried to trace most of the crimes that have startled the world, to an hereditary taint; to a desire inherited from criminal parents, or perhaps from a long line of criminal ancestors. The advocates of this theory make such plausi-

ble arguments, and bring such an array of facts, which at first sight seem to sustain the theory, and compare them with the really scientific facts of heredity, that the non-critical students are drawn into an acceptance and advocacy of these theories.

In order to distinguish between the truly hereditary characteristics of any given individual, and acquired characteristics, it is necessary to understand the effect of environment upon the individual, as well as to know what we inherit and what we acquire. I make bold to claim that morals are not inherited. They depend upon the economic conditions of a people, and upon their beliefs and knowledge. We inherit our physical structure, but even that is powerfully modified by environment. Traits and characteristics which are special to any individual on account of peculiarities, of the organism, which have been inherited, must display themselves in accordance with the conditions under which said individual lives. For instance: Owing to a peculiarity in the structure of the organs of taste, which has been inherited, a child may have an unusual love of sweets. It is evident that the child will try to satisfy this desire for sweets by eating sugar, honey, candy or other sweet things that it can get possession of. So far the action of the child is strictly in accord with the hereditary tendency. It is neither moral or immoral. But if the child is prohibited the eating of sweets, and the child, driven on by this hereditary tendency takes such sweets as it can get, in spite of the prohibitory command of the parents, immediately it is called a bad child, and the orthodox Christian attributes it to original sin, while the infidel believer in heredity begins to search for some criminal amongst its ancestors in order that the propensity to steal may be traced according to "scientific rules" of heredity. But allow the child free access to the sugar bowl and he is no longer a thief, but a good boy, fat and jolly, his mothers joy. So you see the hereditary taint in the child is not a moral quality at all, and only his acts are moral or immoral, in so far as they are in accord with, or in violation of, the moral standard recognized by his associates.

It matters not how many generations of

ill-fed or degraded individuals may make up the ancestry of any person, if he may satisfy his craving for food whenever he is hungry, freely and fully, and has such association and surroundings as to draw out and develop the nobler faculties, all the hereditary taint of a long line of degraded and hungry ancestors can not prevent him from becoming, at least, an average man.

Traits and characteristics of even the physical structure are so easily influenced by environment that we never see two children of the same parents that are exactly alike, either in features or disposition. They all may have the family resemblance, some may have the features of the father, some of the mother, and others of the grand parents, but, owing to prenatal and antenatal conditions, and possibly other causes too subtle for us to trace, they all differ in a greater or less degree. It will be seen from the observation of these facts that the effect of heredity upon persons is modified by numerous other influences, known and unknown, some within our power to control and some beyond our power to control. This being the case it is evident that those who object to putting our theories into practice, or to trying to gain freedom, because people are so degraded as a result of generations of enslavement, do not understand the effect of environment upon the individual. The illustration of the child that loves sweets is applicable to nearly every action that is counted moral or immoral, and is the result of hereditary tendency. No matter what desires a person may have, if he or she be free to satisfy this desire, its satisfaction would not be immoral. The desire to kill others which some upholders of law claim is so common, is not inherited to any such extent as they seem to imagine, and under free conditions, wherein there is nothing to fight over, and everything tends to stimulate and increase the social instincts, that desire would make itself manifest in deeds of violence only on rare and unusual occasions. The desire to get something for nothing; to hoard wealth; to take advantage of ones fellows; all these desires that are said to be inherited, and to make freedom impracticable, are not hereditary tendencies at all. If every one had

the opportunity to produce for themselves, or co-operatively, they would not care to get "something for nothing" from another. If they felt sure of plenty all their life, they would have no desire to hoard. If all stood on an equal footing, and prize was not bestowed upon those who are "above" others, no one would care to take advantage of his fellows. It follows, then, that when environment is taken into consideration, we have nothing to fear from hereditary taint in contemplating unbounded freedom.

HENRY ADDIS.

## ORDER—TRUE AND FALSE.

Without government, we are told, order would be impossible; and those who believe this statement assert, at any rate by implication, that under Anarchy disorder would necessarily be (if we may apply the expression) the status quo. Both these statements are equally absurd. Let us glance round for a moment and see how far actual facts and present conditions tend to verify them.

Formidable social problems are demanding solution—everybody knows that, from Prime Minister to the boy in the street, though probably the boy in the street knows how urgent is the necessity for their solution far better than the Prime Minister, who has been born and bred in the principles "How not to do it."

But these problems in their various forms are constantly before the world—to-day bewildering a semi-barbarous Sultan, to-morrow disturbing the land of "Triumphant Democracy"; and we all know that the "order" which reigns in Chicago will be maintained with as much ruthlessness by the millionaires and their hirelings as is the "order" which reigns in Turkey.

Now in what does this "order" consist of which kings and governments boast so much, and without which we are assured that social life would be impossible? One would imagine it to be a matter very vital to the welfare of humanity, since it costs this nation alone tens of millions sterling annually to maintain it. And in the end what does it result in? Simply in the state of things we see around us.

Now-a-days there are very few people who do not know what that means. But, unfortunately, there are still many persons who are ignorant of the real causes of the evils they see around them and, consequently, fall easy victims to the lies and slanders of that interested class in the community who wish things to remain as they are, and denounce as criminals those who seek to bring about a radical change in the basis of society.

The impeachment of the present system with its brazen boasts of "law and order" can be heard on every hand: it is no longer necessary for the Anarchists to devote all their energies to its denunciation. That is being done by others who certainly find no difficulty in laying bare some of the evils which are dead-sea fruit of our present social order. The WEEKLY TIMES & ECHO in a leading article of November 24th, referring to the suicides which are now so numerous, says:

"Everybody knows there is no insanity about it, but everybody shrinks from the real truth, which is, that so devilish is the struggle for

existence in this nineteenth century of Christianity that ninety-nine out of every hundred of us believe solely in the gospel of 'the weakest to the wall,' whatever other profession we make with our lips. That we are ground daily into things harder than the nether millstone, devoid of pity or compassion. We spare neither ourselves nor others. We exact the pound of flesh from those who serve us with the rigidity of a Shylock, and we pass the stricken victims of competition with the indifference of Attila or Napoleon on the battlefield. . . . And we all know in our hearts that there is no remedy for it all but a return to the simpler life that is denied to most of us by the present system. We are parts of a machine that creaks heavily in every wheel, units of a total that grows in complex vastness daily. If we are ignoble we strive for the ease and wealth which seem to render the fortunate few secure; if we are not quite case-hardened we endeavour to palliate the misery around us: in the one case we find disappointment and in the other failure. And beneath all our superficially advancing civilization the graves multiply of the nameless ones who gave it all up in the despair that is the shame and reproach of us who call ourselves men, and yet we let the Devil run the world still for the benefit of his children."

All which might be added to tenfold and still be within the truth; for surely no one, knowing our social life in all its details, has yet succeeded in adequately describing half the misery which can be found in any one of the principal cities of this kingdom. And this pandemonium with its starving workers, its strikes, its daily list of killed and maimed, its prisons, its work-houses—this ocean of misery with iniquitous financiers floating on the top they call "order"? Order, indeed! It is Chaos legalized.

Since no honest person can gainsay all this, and since we now understand in what the "order" of the governing and exploiting classes consists, let us consider what might truly be regarded as order by just and reasonable persons. To attain true order we must have Freedom; and that freedom must be an actual, an experienced fact, so to speak, in our daily life. For this to be so it is necessary for our freedom to be economic as well as political: indeed, we will never really have one without the other. We all know that the exploiters rob the workers of their wealth with one hand and their freedom with the other; and this leads to the most frightful disorder, as we saw in the lock-out of the miners, and as we can see to-day in the struggle between the engineers and their employers. But, for these things to cease, the injustice which breeds them must cease; and, therefore, if we are in earnest we are compelled to seek for true order in a new form of society, a society which has justice for its basis. We shall then see that we cannot help attacking the present "order" and that, in so doing, far from being impelled by any anti-social motives, we are really actuated by the highest desire to procure for humanity the best possible conditions of existence.

We maintain that the best possible conditions are to be found in Anarchist-Communism. Anarchism, the equal liberty of all; Communism, the best means of supplying our manifold necessities and of aiding the weak and incapable.

From such conditions order, true order, must

necessarily follow; not by virtue of any sudden and miraculous change in that complex abstraction which we call "human nature". The Anarchist, if anyone, knows something of the springs of human action, knows how deeply woven in the human ego are those latent attributes which result in such multifarious manifestations. He takes man as he finds him, as indeed we all must; but he knows how profoundly man's actions are modified by his surroundings. Free and well-conditioned, he needs no government, no police no legal fiction to control his relations with his fellow-man. But starved and kicked and coerced he naturally turns to the brutal pleasures, which the present "order" delights to offer him; or, if not, to despair and revenge. The logical outcome is clear: Humanity cannot live by the false order of a rotten society. It needs a complete change, a revolution, to establish an order worthy of the name.—[FREEDOM, London, England.]

## Literature.

### OUR NEW HUMANITY.

No. 2 of Our New Humanity is at hand. It is decidedly an improvement on No. 1, and is truly a splendid magazine. The photogravure of Rachel Campbell, and her "Prodigal Daughter," an essay delivered before the New England Free Love League in Science Hall, Boston, February, 1881, is well worth the price of the magazine. It also contains a number of other valuable contributions, from Lucy N. Colman, Moses Harman, May Florence Johnson, and others. Price 25 cents. Topeka, Kansas.

### LIBERTY LIBRARY.

THE comrades will remember that in last week's issue of THE FIREBRAND comrade Kate Austin offered \$5.00 toward a fund for the purpose of publishing a large quantity of the "Speeches before the Court," of our murdered comrades, and their free distribution. We invited expressions of opinion from all the comrades, and suggestions on the question, so I will lead out with a proposition.

My proposition is this: Let comrade Austin be the custodian of the donations, all of which shall be reported in THE FIREBRAND. Comrade Fulton has been requested to print the Speeches as a number of LIBERTY LIBRARY, all the contributors to the fund to receive copies of that issue of the LIBRARY to the amount of their contribution, at 1¼ cents each, which is one half of the regular wholesale rate of the LIBRARY. I simply make this proposition in order to start the ball rolling, and hope the comrades will express their several opinions freely.

LIBERTY LIBRARY is our opportunity to propagate our ideas by means of cheap but neat and attractive pamphlets. Comrade Fulton is a first-class printer and takes great pleasure in getting out a really beautiful and attractive work.

H. A.

### NOTICE.

ALL COMRADES who have any copies of Nos. 11, 14, 15, 22, 27, 31, 32, or 48 of THE FIREBRAND, that you can spare, will you kindly send them to this office as we are short of them, and have occasional calls for them from new readers.



## A VALUABLE PAPER.

Your valuable little paper has been coming to my address regularly for some weeks past. I get more information from it than I would from a 16 page weekly paper published by hired tools of monopoly, where nothing is allowed publication unless in the interest of partisan politics, or fashionable religion. I like the independence of its contributors, but it is a little amusing to see how they differ on points of association. Well, as none of the theories have been tried, I suppose that is a natural consequence. We will have to try them before we know whether they are feasible or not.

In my humble opinion we are not sufficiently educated for co-operation in all things.

The greed inculcated in us by so many generations who believed in god and government can't be knocked out by a single blow. Not 150 years ago our ancestors almost unanimously believed in the divine right, of kings and priests, to rule. And we almost as unanimously conceded that right to politicians and preachers. Now the problem for us to solve is how best to get rid of the present set of vampires, without transferring the same privileges to another set under new titles, as our fathers did when they organized this republic. In my opinion the first thing to do, is to get rid of the laws and customs that make it possible for parasites to exist, and then it will be time enough to think about the best way to proceed for the interests of all. We must nationalize the railroads and other public utilities—which is co operation as far as it goes. And the people are nearly ready for that.

After that I think individual Anarchy would be the best mode of association in our time. The land must be free for individual use, and where there are enough people far enough advanced for co-operation, in producing the necessities of life, they could then organize on the communistic plan. And after they had others taught, by their examples the better way, they might be induced to try universal co-operation. But, in my opinion, we are a long way off from that happy time. The number of utter failures, I have made in the last twenty years, in trying to instill new ideas into the heads of superstitious people, convinces me of that fact.

I see names that have long been associated with all reform movements of our time, as correspondents to your spicy little sheet, and I am convinced that if any movement could be inaugurated for the benefit of suffering humanity they would have done it long ago.

I am never better pleased than when I take up a paper and see the names of Holmes, Parsons, Markland, Winn and a score of others, new hands at the work. Also I am proud to see that they are determined that the spirits of our murdered heroes of 1887 shall never die while they live. There is nothing half so annoying to tyrants as the constant recalling to mind of their acts of tyranny.

With best wishes for the success of the brave little FIREBRAND, I am yours for the Truth, Justice and Humanity vs. Religion, Law and Oppression,

Hytop, Ala.

JAMES BUSON.

## COMMENT.

THE comrade believes strongly in heredity, and education as factors in the transition from monopoly to co-operation. People learn by experiment, but it is impossible that we should ever become "sufficiently educated" to co-operate, universally, until we have freedom to try the experiment. Greed is born of insecurity on one hand, and the power that money brings on the other hand. It is not inherited. Children born under free conditions would know nothing of greed. People now living, freed from the fear of want, and knowing that they could not gain power to rob their fellows, would lose most of the greed that marks their action now. The way to prevent transferring privileges to others than those who now have them, is to abolish all authority, for privilege can only be maintained by authority. In a condition of freedom parasites could not exist.

To nationalize the railroads would be to extend privilege and increase the parasites. The difference in the number of officers (parasites) on government railroads and other railroads is shown by the statistics of the officers and operatives in countries where the railroads are owned by the government, and the railroads in this country. Where the governments own the railroads, there are almost half as many officers as men engaged in the actual work of operating the railroads. Then again the nationalization of the railroads would put a tremendous power in the hands of the politicians. The only reason the people are "nearly ready" for railroads nationalization is because they don't realize what the real effect would be. After that every kind of Anarchy would be harder to realize than now.

Freedom once gained, the various propositions for reconstruction would, of course, be tried and, just to the extent that Communism proved to be the most desirable, the best suited to human needs, would it gain ground and supplant other forms of association. How far, or how near the happy time is no one can tell, and for my part I never think much about that. I want this "happy time" to come, and for its realization I work. What difference does it make? If it is hard to "instill new ideas into the heads of superstitious people," then there is the more cause to work on unceasingly. Seed sown to-day is not reaped to-morrow, and if the work of the writer you mention does not seem to have borne fruit, it is because there has not been time enough for the seed they have sown to grow and mature a crop. These persons, working separately as they have, could not inaugurate a movement in the sense used above, but they HAVE helped inaugurate a movement that in time will benefit suffering humanity.

My observation points to the conclusion that never before did our propaganda effect the public opinion as it does now. People are now willing to read about subject they used to avoid as they would the small-pox. It's coming our way, comrade, don't be discouraged—we will get there!

H. A.

## AGENTS FOR THE FIREBRAND:

Chas. L. Bodendieck, 1140 Milwaukee Ave., Chicago, Ill.

C. C. Schmidt, 412 S. 13. Str., Omaha, Neb.

## AN HONEST CONGRESSMAN.

SIR, In taking my resolution not to represent myself at the next elections, in 1898, you suppose that I give way to some unreflected, dark humor, or to the sudden impulse of a cruel and perfid machination of which I may have been a victim. It is an error: I simply give way to a profound disheartening, whose causes are the underlyings of politics, so distasteful and so far away from the conceived and hoped for ideal.

Certainly I have received a large number of mutilations in my life; I was cruelly tried in my affections, in my illusions, in my hopes, even in my honor; but I am a struggler, and I do not fear the struggle, if I can only perceive something at the end.

But, I see an easy society incontinent and frivolous, deplorable in public and private customs, politicians without scruples, which shamefully bargain everything that is respectable and sacred, to revel in their dirty (immonde) appetites.

What can I do in that galere?

I am vanquished in life.

I despair to ever see established the social equilibrium on this earth, of which I was dreaming times ago, in any other way but violence; I retire. I have all my life fought for righteousness and justice. I perceive it now that my efforts are useless in this great struggle, which is as old as the world, where I fulfill modestly my duty, at the price of my tranquility and repose, I was vanquished: It is very natural that I leave the place to the vanquishers.

You see now, that I do not give way to an unreflected emotion, but to reason of a superior order, which is commanded by my conscience and dignity.

Will you accept, sir, the assurance of my best sentiments?

Paris, Dec. 5., 1895

RAYMOND GENDRE,  
Deputy of Dordogne.

The above letter was published in the daily press of Paris, and reprinted in many other papers. I have it from LA SOCIAL.

It is a striking picture of the sentiments of an honest legislator, a very unusual presence, however, in that "honorable" body of deplorable and corrupt politicians called the national fathers. I wish this letter could be read by everyone who is constantly clamoring for honest men, honest representation, and so on.

There are but two alternatives: If the national representation can establish justice and righteousness why don't they do it? If they can do nothing why don't they say so? It is a decided honor to Mr. Gendre that he was frank enough to say so. He sees that nothing but the social revolution can establish justice and righteousness, and root out the stimulant of "dirty appetites." An honest man in Congress has to become corrupt as the rest of the gang, or abdicate. What, then, is the use of talking about reforms and elections anyway? Just to fool and deceive yourself. A. Klemencic.

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.

## A CRITICISM.

D. PRIESTLY writes:

"I enclose a copy, or rather the original, of a communication to the COMMING NATION which, of course, they did not print." We give it below in full.

To the COMMING NATION.

The reason why radicals take so little interest in "reform" papers is because you can't find out by them what is going on in the world and because if a person is an earnest and logical thinker, he cannot get an inch of space in one of them. They all toady to a silly, sophistical, sloppy, slobbering hogwash known as "Liberal Christianity" and the COMMING NATION as much as any. I know you will not print this and so will not be disappointed, knowing that a reform paper is more remarkable for what it leaves out than for what it puts in.

In November 16th in the COMMING NATION you have "A Veteran Minister on Reform."

It should be "A Veteran Snail on Progress."

The Veteran starts in with "All Evil is perverted good." and the Government is a good thing, an absolute necessity."

If an "absolute necessity" is necessarily good then it is necessary, humanity being what it is, that governments should be what they are. Gladstone says that God has given the Sultan of Turkey to be a curse to the world and by inference he has given Czar Nicolas Kaiser William, Queen Victoria, and Grover Cleveland for blessings. If God is King of Kings and rules this world by appointing deputies, who is Rev. Oglesby that he should complain? He is the very man who should go to head quarters, to the great White Throne and see what is the matter. If, as he says, every where in the world governments are perverted, the fault is with God and not with his Vickers.

If as Rev. Oglesby says, the object of God, in ordaining governments is to protect the weak from the oppression of the strong, and if he has been working this government racket, "for about six thousand years," and all that time the "civil governments of the world have been used by the strong to oppress the weak" then evidently God should go out of the government business and set up a peanut-stand. For says Rev. Oglesby, "there is no let up to oppressions until violent revolution is produced."

If God establishes all the Governments then revolution is rebellion against God unless you represent God as a kingdom divided against itself. Rev. Oglesby says, "Truly speaking no one ever saw a dollar. Everybody has seen material on which the word dollar is engraved, as stamped, or printed. . . . We have all seen law-books but none of us ever saw the law." So we have all seen the parchment or paper on which the word God is printed- we have all of us seen bibles but "No man hath seen God at any time."

Rev. Oglesby says: "The buyer, the seller, the merchant and manufacturer, the railroad and every avenue of commerce take no more account of their labor than if there was no God who said, 'in they sweat of thy face shalt thou eat bread.'" Did it ever occur to Rev. Oglesby that he who enunciated that curse, or prophecy knew who he wanted to do the sweating? Who is running this world anyway, God or the bankers? When I find out who is at the bottom and the top, behind and

before, the First Cause and the Final Cause all this cussedness, I am prepared to express my opinion of he, she, or it, but I have my opinion also of the man who says we are under the government of an allwise providence and every thing is for the best.

Says Rev. Oglesby profoundly "God MADE the oak tree. It produces acorns. The acorn possess vitality, and when planted grows and makes another oak tree." He did not have to make the oak tree. The "vitality" in the acorn produced it. It just grew.

We are also informed that "man made money." That is not strictly original. I recollect reading it in an old copy book. Man also made God. Both Dollars and Gods belong to the class of invisibles. They have no objective existence; they belong to the realm of superstition. But the State and the Church which are based on them are blessed relatives; they are the upper and nether millstones between which men have been ground for ages; they have not only taken the sweat but also the blood. One millstone will not grind by itself. Remove the Church which crushes men's brains and makes men reason as if their skull were filled with sawdust, and the people who quit looking beyond the clouds will soon fix the State as they want it. \*)

Rev. Oglesby concludes: "The human race is one family. God is the great father." If God is the great father he has taken very poor care of his children up to the present writing according to brother Oglesby's own statement. He lets millions of them starve; he lets them be afflicted with all manner of diseases and finally lets them all die. After extracting from each of them all the pain they are capable of enduring, lets them, after the last gasp of agony, go out into the darkness alone. He is the King of Kings and the appointer of kings, the high priest and the appointer of popes and priests. He gives us what we get in this world, and promises an aristocratic future world where the few shall be on a gold basis, and wear golden crowns and the many shall go where there are no water works, and there shall be wailing and gnashing of teeth.

Let us for once write the truth and see how it will look: We are all brothers and sisters, but we are orphans.

Newberg, Oregon.

P. S. I seem to be, as it were, between the devil and the deep sea. Too radical for a "reformer"—to mild for an Anarchist. Like the man said of the big bluestem grass of Kansas: "A great deal too coarse for hay and a little too small for cordwood."

D. P.

THE revival of anarchist propaganda in the United States, a revival that is more than a revival, having outgrown all previous efforts in that direction, is not a mere spasmodic agitation, such as characterize political campaigns, but is the natural and logical outgrowth of the periods of financial and industrial trouble and political corruption we have been passing through.

\*) When the upper millstone (the Church) is removed, and the lower millstone (the State) is then powerless to grind, why try to "fix" it all, for if it will not grind it is useless. If "fixing" will make it grind it is the same thing as before. Why not remove both millstones and make all grinding impossible.

H. A.

## The Letter-Box.

E. T. H., Trestle, Pa.—You will receive 'the paper as long as you want it. We always rejoice when women are asking for THE FIREBRAND.

C. B., City.—You heard "THE FIREBRAND was dead". Instead of that it has doubled its circulation in the past six months.

J. A. Elizabeth, N. J.—We are exchanging with the paper you sent us. We had it in the anarchist journals that we used to print.

O. H., Chicago, Ill.—Owing to our not getting to the P. O. in the day time, we were late in getting your registered letter. The paper has been sent regularly to you and the comrade you mention. The fault must be at the P. O. We are glad to hear that you like the contents of THE FIREBRAND. Our best greetings.

J. Y., Milwaukee, Or.—Martin Quinn's paper is called The Christian Crisis, although Mr. Q. has been an opponent of christianity for some years past—how long we don't know. What reason there is for the appearance of the paper is hard to understand, for it is made up principally of clippings from other papers.

W. S. A., Palmer, Mass.—The anarchist journals were all being published when we mentioned them, and are being yet, except, perhaps, THE REBEL, the December number of which we have not received. A bunch of London periodicals has been sent you, but we are short of No. 48 of THE FIREBRAND which contains "Anarchy in Marriage", so we cannot send any to you. Had we known that such a run would be on that number, we would have gotten out an extra 1000 of them. We have none of Jean Grave's book yet. If you consider us conservative, we wish you would point out in what respect we are conservative.

### 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

### 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.

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

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