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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.]

### IN MEMORIAM,

Mad, as the world calls mad,  
 See Anarchy's few;  
 Fighting the False and the Bad  
 In all that they do;  
 Forcing a way for the Glad,  
 The Pure, and the True.

Bolder and clearer it grows—  
 The Anarchist task;  
 Liberty's plausible foes  
 To assail and unmask;  
 Handing the torch as it glows  
 To all who may ask.

Great! oh, exceedingly great,  
 The Anarchists' claim!  
 Fusing the falsehood of State  
 In unquenchable flame;  
 Breaking the fetters of fate  
 In Humanity's name.

Breathing with fiery breath  
 On the mammonite crew;  
 Fearless, in splendor of faith,  
 Of the worst they can do;  
 Blessed, in life and in death,  
 O beneficent few!

—[From LIBERTY LYRICS,  
 by L. S. BREVINGTON.]

### TORTURE AND THE TORTURED.

Undeniable stand the proofs of torture and torment of the most ancient laboring people; ineffaceable are the huge pyramids, the monstrous sphinx, the great excavated temples of Egypt, at which millions of working-people have worked and perished. The ruins of the Roman arenas, temples, and colosseus, that are being unearthed at this day, prove decidedly the enslavement of the masses,—the torture and slow-death they underwent. And thus wearily have these unfortunate ones endured the heavy yoke of the tyrant; in one land building majestic tombs for their rulers, in another erecting magnificent temples to their idols, here building castles, there erecting prisons and ramparts. Ever working, ever toiling, each in his own land, to increase the beauty and splendor of their municipalities, only to be destroyed by one enemy or another. And in the ancient scramble for commercial supremacy, so well illustrated by the contests between Carthage and Rome, which has swayed over the surface of the then known world, great cities have been destroyed—thus wasting so much manual labor—and millions of lives annihilated. Men like Attila, who has been named in his time (450 A. D.) the "sword of Mars,"—infamous murderers enwrapped in the imperial garb,—have abounded, and each in his turn has caused the fabulous hell to be realized on earth. Each by his word of command has caused millions of men to slay one another on the battlefield, and their armies have left many cities burned and de-

stroyed in their reckless path.

Many woeful centuries have thus come to pass, each bearing away multitudes of victims, some killed on the battlefield others starved to death, some having fallen in the plague others perishing from overwork. Alike in the ancient society of chattel slavery as in the more modern one of serfdom, the working-people have toiled in the fields as in the factories; alike have they produced everything and possessed nothing. At all times, and in all countries have they been subject to degrading oppression and exploitation; always governed by the whims and caprices of a few cunning creatures.

But with the natural evolution of society great changes have been brought about; inventions of machinery and of many utensils for use in different branches of industry have received a great impulse, every year brought hundreds of new implements into use, through which many commodities were produced. Invention after invention and improvement after improvement followed, each multiplying in geometrical proportion the number and kind of commodities. Eventually the markets have become glutted, and wars commenced to be carried from one country to another, which, with the aid of another discovery, the compass, has been carried to far off lands and to foreign peoples. With this great turn in commerce, with that upstart in industry, consequent changes had to be brought about in society itself, in the mode of life and activity of the individuals that compose it. And great were these changes indeed. Competition in the markets gave origin to that direful economy, which, in the last two centuries, has proven to be such a tremendous obstacle to the welfare of the human race. Chattel slavery was no longer consistent with economy, neither was the system of serfdom. The manufacturers needed a state of affairs wherein people could be hired to do most work at the lowest possible price, and wherein the working-people would not have to be taken care of in case of sickness, debility or old age. Hence evolved the Wage System.

And now in this our "highly civilized" community, now that Christianity has taught (but not practiced) for nearly twenty centuries, everlasting brotherhood and boundless fraternity, now that all circumstances favorable to a happy life are so greatly developed as to insure the same to all, are there people who suffer?

Are there? Who is so blunt as to deny, and who is there so base as to endeavor to conceal the fact. Go among the people; go to the workshops and see them toil, see them at the loom, at the wheel and pivot, see them at the anvil, the furnace, and forge. Go to the mines and see them there—there two or three thousand feet down, suffering most intense heat—at times reaching as high as 180 degrees Fahrenheit (Murry's Physical Geography, page 18), see them dying a slow death. Visit the laborers in the fields, pining away at their labor in producing nourishment for society. See them toiling at laying out streets, improving roads, and erecting buildings and palaces—making the small cities great and the great ones greater. Then visit them at their homes; see the wretched and miserable life they lead; notice the frequent scarcity of food, and the decided defect in the quality of food they do use; see their children half naked and themselves improperly

clothed; behold their melancholy features—so expressive of long endurance; notice that wearisome and mournful aspect of even their apartments—the miserable hovels in which they dwell, and from which so many of them are constantly threatened to be evicted.

After having thus seen the working-people in all stages of their life, after having collected some material, let your brain feed upon it for some time, and then tell us whether you still doubt that there are people who suffer.

And is this really due to a "mysterious, intangible, unknowable" cause, as is claimed by the author of "Torture" (THE FIREBRAND, No. 50)? No, the cause (religion) is so vivid, so tangible, so gross that it has become an infamous monster in the very eyes of some of its perpetrators. And the people "suppose themselves born to suffer," just because they were brought up with such belief—which is precisely religious—they have been taught so from earliest childhood, first by their mothers and later by their religious teachers, priests, ministers, etc. It is religion that is the true cause of the people's ignorance, it is that which prevents the working-people from reflecting on their economic conditions; that prevents them from questioning the doings of society—for "whatever occurth on the earth is the will of God." Yes it is religion alone that makes exploitation and deprivation of the masses possible! It is it that stifles the very spirit of liberty in the people! }

But halt! a little emotion led me off the subject, as the term "torture and the tortured" implies special and definite tortures, and special and definite reasons and purposes for said torture. And while the sufferings of the people have been almost unendurable, yet, from the fact that that was the rule rather than the exception—that it always constituted part of, and was alike the cause and consequence of different phases of social evolution—from this very fact the term "torture" can not be applied to them. It is the innovators, the reformers, the lovers of truth and justice that are, and always have been, especially tormented.

I need not at present enumerate the names of the victims, nor need I call to mind the innumerable tormenting apparatuses and infernal methods that were used in the Spanish, Italian, and Portuguese inquisitions. At all times have there been truth-loving people, and at all times have they been persecuted by the predominating class. One reform achieved, another springs up, and the advocates of the former—those that survived—having become predominant, persecute the advocates of the latter. Hardly have the instruments been cleansed of the blood of the many martyrs, hardly have they been readjusted and put into proper order when out again

\* Comrade Smirnow is mistaken. Comrade Daniels did not say that our ills are due to a mysterious, intangible, unknowable cause, but that "we may easily credit our miseries to a mysterious, intangible, unknowable cause instead of these men invented destroyers." This charging of our ills to the wrong account is the reason the populace endures, and grows callous in endurance."

† I think the comrade would have been more correct to have used the word superstition instead of religion. I know anti-religious societies, and religion-fighting atheists, who are as superstitious of law, property, morality and respectability, as any religious, and are as intolerant in their support.

they come, to be used on some new friends of a better state of mankind. The propinquity\* of the Reformation is so great; and lo! the fagots beneath the heretics and witches are scarcely extinguished, the smoke has not yet disappeared, see the boiling blood coursing sluggishly through the dilated veins of the martyr's limbs, see his flesh roast, hear his heart,—rendering pleadings for mercy,—behold the mutilation!

But a new call has been sounded, and this time it is the innovators of social affairs—Social reformers, Come you reformers, you friends of equality and fraternity, you dreamers of equity and liberty, come ye all who wish to renovate, who wish to change any part of the present society; come you Socialists, and come especially you Revolutionists and Anarchists, come you all, there is the rack, the wheel, the thumbscrew, the block, guillotine and gallows, all these are prepared in the best of order, death is easy now—a day's—shot is cheap!!

Such has been the torture of the past, and such is it expected to be in the future. But just as it has been defied in the past, even more so will it be in the future. No obstacle has ever been great enough to stay the progress of the world, and none ever will be. SMIRNOW.

#### THE DESIRE TO KNOW.

One of the most stirring and stimulating faculties in man, is the desire to know.

As soon as a child is able to comprehend its desires, it commences to think, observe and investigate in order to know, and to satisfy its moral and material necessities.

Every little thought and question tells a story of the varied impressions to which a child is subjected.

There are special attractions for a child which later on develop special faculties in the diverse phases of life.

One of the most passionate desires of children is to know where they came from, the object of their existence and where they will go to.

The parents, the originators of their life, commence to tell them a lot of conventional lies, as a rule, and present to them a lot of myths of the "holy smoke" variety as historical truth.

It is a mistake in my opinion to try to preserve decency with a lie, which is sooner or later discovered by the children, and I am inclined to think that only true "self knowledge" gives the true self respect to the young individual.

A lie never develops frankness which is a desirable quality of the individual, but on the contrary it becomes conducive to hypocrisy.

A forcible impression on children is the difference between rich and poor in the present society and a child's self respect can never willingly submit to the social inequities, as soon as it can observe that his neighbour's material advantages give him more opportunity in social relations.

It is natural for man to love justice and hate injustice, which is a prime condition of self-respect and independence; and is a direct protest against any kind of imposition.

It is of a very important matter to young boys or girls to encourage them to learn any kind of trade that they may like, and it is a mistake to tell them that some kind of trades are better than others—every kind of useful work is an honor to the performer.

In every way if you give the bare truth to the boys and girls about the condition of affairs and social relations, about idleness and work, they logically come to consider obnoxious all institutions which keep apart the producer and the opportunities to work.

As soon as an individual comes to the conclusion that he has to spend the most important part of his activity while he is young and vigorous, and has nothing to expect after he passes away, then he commences to strive against our present disorder headed by "lawful government" the universal authority of the few and cunning reigning supreme

\* Nearness in place, time, or relationship; proximity.

over the many indifferent, submissive and cowardly inclined; beside a small number of fire branders with the stamp of rebellion, firing the idols of ignorance and sluggishness—which breed superstition. Analyze God and the State, and you lift the veil from the foggy minds, for generations steeped in doubtfulness and fear.

Man is thirsty for knowledge, he is endowed with good will and perseverance, and we know from our daily experience how thankful we are to anybody who is willing to teach us anything that is new to us, and so others will be thankful to us if we help them out with suggestions on revolutionizing and reorganizing the supplies to our comfort and happiness. Man wants to know, he will know, and only through rebellion can he conquer freedom and knowledge.

A. KLEMENCIC.

#### ABOUT THE INTERVIEW WITH IBSEN.

The "triumphs" of those opposed to Anarchism are sometimes ingenious and always amusing. A case in point is a recently published interview with Ibsen, the play-writer. The correspondent, who is an admirer of Ibsen, starts out to sweep away the accusation that his hero is an Anarchist. So he puts the question as to the object or purpose of the plays, to which Ibsen replies that his aim is to set the public thinking, and that he believes he has succeeded to a flattering degree. "But," says the interviewer, "it is currently reported that you aim at the destruction of government—that you are an Anarchist!" And the reply was that the press might accuse him as it chose; that he preferred its opposition rather than its commendation; that names were nothing to him; that his aim was independent individual thought and action against which no form of government could stand. And because there was no direct declaration for Anarchism by name, no display of bombs or infernal machines, the correspondent proceeds to assure his readers that Ibsen is not a bloody-minded Anarchist, and grows so enthusiastic in his defense that he declares the philosopher's work and aim to be simply sublime.

Few writers have been more abjectly worshipped and superlatively cursed in literary circles than Ibsen.

One class, so prejudiced against his teachings as to be blinded to his literary ability, are bitter against him, while another, either ignorant of (as in the above case) or agreeing with that tendency, are loud in his praises.

Notwithstanding the interested opposition and denunciation, Ibsen is gaining ground. Some of his plays have been produced, but so original and unconventional are his characters, to say nothing of the unpopularity of the principles they represent, that no actor of standing will risk his reputation on the roles.

But it is a significant fact that whenever a member of the unknown has had the ability and the courage to assume one of Ibsen's parts, the effect has been his speedy rescue from obscurity. Whenever presented, Ibsenism certainly does arouse thought and discussion of the social question; and whether its author openly declares himself an Anarchist or not is of little moment to us or to the work of propaganda. He occupies a field which such publications as *THE FIREBRAND* can scarcely reach, and one to which his methods are better suited than are ours.

J. H. MORRIS.

#### CLIPPINGS AND COMMENTS.

Robt. Blatchford, author of "Merrie England," in the *CLARION* of Dec. 7 says: "As to political action, I am inclined to think it a waste of time."

How does this strike the believers in political action as the ONLY method who have been pushing "Merrie England" so vigorously.

Utah started right as a state. One of the first bills introduced provided for an eight hour work day on government contracts and placed restrictions on the employment of women and children.—*FREEMAN'S LABOR JOURNAL*.

And this is the Journal's idea of right—placing restrictions. Restriction then—not freedom is right. Let's go back to the time that people were restrained from having lights and fires after 9 o'clock P. M. H. A.

The trial of four men in North Carolina on the charge of lynching will be watched with interest by the whole country. They are accused of lynching a white man. All similar trials in the South where the victim was a

negro have been mere opera bouffe.—*ADVERTISER*.

How about our courts in the North where an innocent man called "Frenchy number 1" was sentenced for life, simply because Superintendent Byrns promised to find Jack the Ripper within 24 hours? Our courts here end their trials in tragedies. More than mere opera bouffe.

H. A. K.

A few more wholesale arrests of the Social-Democrats in Germany might do them some good after all. They seem to find out that a "revolution" is not "a legal, constitutional transformation of Society" as Liebknecht puts it in his *Forum* article.

Russia has decided to spend five millions in crowning the new Czar, and then she will have to spend five times that amount in protecting him from his faithful subjects.—*Journal*.

This is another way of saying: Russia could save all this money and a heap of trouble at that, by doing away with Czars altogether. How about commencing the good work at home? By kicking our politicians out of office we could save no less than \$1,000,000 a day, according to the estimate of the *Boston Journal*.

We are of the opinion that if there is such a thing as justice, the court is no place in which to find it; and here is something to confirm our view:

The confession of Barbara Aub puts Recorder Goff in a rather awkward position. It is generally agreed in New York that the conviction of the young man whom this young woman accused of assaulting her was due not so much to the evidence brought out against him as to Recorder Goff's charge to the jury, in which he told them that the defendant was guilty, and that his defence was not entitled to any weight. Now comes the young woman in the case and confesses that she lied, and that the young man is innocent. It is an extraordinary case all through, and if some playwright had put together such a plot and called it a drama, he would have been laughed at by the average critic as dealing with improbabilities and absurdities too attenuated even for the stage.—*BOSTON HERALD*.

It might be well to remember that only a year ago Goff acted as the most bitter enemy of "Tammany Crooks" in consequence of which he was elected on an "independent ticket" bearing the indorsement of Dr. Parkhurst. About two years ago his predecessor Smyth sentenced Mr. Gardner, Goff's client, to five years imprisonment on what is called "a put up job." When Mr. Goff, as an attorney, objected to the proceedings, he was fined \$200 for contempt of court.

In a word this is not the worst of our court's judges, "there are others".

We prate about stopping foreign immigration in order that anarchists may be kept out of the country, but there is no land under the sun that has so many anarchists as our own. Every man who participates in a lynching is an anarchist; every man who by fraudulent practices at the ballot box falsifies election returns is an anarchist; every man who is cognizant of such practices but winks at the same because he or his party secure some political advantage thereby is an anarchist; every man holding office who fails to enforce the laws as they exist on the statutes, or who does not vigilantly and sacredly guard the interests entrusted to him is an anarchist; every judge who on a flimsy technicality sets aside a law which plainly expresses the will and wish of the people is anarchist; and coming right down to our own community, every man who does not demand a registration law, and every man who sees the second party in the state begging for representation in the election officers, without rising in his manhood and indignantly demanding the same justice be accorded his political opponents that he expects himself, is an anarchist.—*CHRISTIAN CRISIS*.

In reply to the above I must of necessity call Mr. Quinn a deliberate liar. He has read the definition of Anarchism as given by the *Century Dictionary*, has read *THE FIREBRAND*, and has been in public meetings where the subject of Anarchy was discussed and the word properly defined. Under these circumstances he knows that the classes of people he calls Anarchists are as far from being Anarchists as can be imagined. The truth is, this bit of nauseous garbage is simply a weak parody on Robt. Ingersoll's charge against the Democrats in his famous Chicago speech. It contains borrowed rhetoric, but not one sentence of truth. Mr. Quinn undoubtedly expects by it to gain the sympathy of those who are disgusted with these despicable but legitimate products of Archy-authority—but who have been deceived into believing that all that is vile and mean is Anarchy. Perhaps he will, but their numbers are becoming so small that were they all to support him for Congress he would still fall far short of a job in Washington. The day for gaining supremacy through sophistic misrepresentation and appeals to prejudice has gone by.

H. A.



## AN ECONOMY WAIL. \*)

I have lost my star, my ray of hope  
My political pull, my share of "soap."  
For now a "beat" I must become,  
Dodge cops who have their beat and rum.

Alas, my star,  
Alas, my hope,  
Alas, my station—  
But most, alas, my "soap"!  
THREE M. SPACE.

\*) One police captain, one desk clerk and nine patrolmen slipped upon the greasy political platform of ring preference, and an ostensible desire for municipal economy in Portland two weeks ago. Hence this Wail.

## CHRISTIANITY AND THE CHURCH.

### II

Only a few months gone by, services were held in Roman Catholic churches and prayers offered up for the restoration of his infallibility—His Holiness of Rome—to temporal power. To-day it does not seem probable that the prayers of pious fools and frauds have made any favorable impression on the Unchangeable. Readers of history—not the castrated history of our public schools—will fully understand what the restoration to temporal power of his infallible Holiness would mean. As late as 1888 a Spanish periodical, *La Bandera Catolica*, was urging the reestablishment of the Holy Tribunal—the Inquisition, and glorifying Torquemada and Diego Deza! As will be shown later on, the desire to rekindle the flames of the Inquisition was not given up in 1890, if, indeed, it be given up to-day.

The Church to-day, if she had temporal power as in the past, would prove again the same obstruction to progress that she always was in the past. As an "Institution" the Church indorsed slavery up to the very hour of the "Emancipation Proclamation," and she believes in mental slavery to-day. There is naught of good to be found in, or hoped from, the Church; charities so much vaunted are but a minimum return of maximum of stolen goods; her creeds, both Protestant and Romish, are lies; and she is the right hand of the plutocracy in all its aggressions and robberies. The Church brings deception to darken men's minds; to deaden their mental apprehension so that it is impossible to use their—"think it out" for themselves.

The Protestant Church has for years endeavored to gain admittance for their god in the Constitution of the United States, and only the vigilance, at different times, of some members of Congress who were not wholly fools, has so far kept God outside the Constitution. The Protestant Church is not to-day nor has she been for many decades a protesting Church, but worships the Calf alone—whatever she may name the centuries old, cloven-hoofed beast.

The reason the Church wishes God in the Constitution is not far to seek. The Church, the State and money power could then claim to govern by "divine sanction," as the infallible Pope does. After centuries of "full swing," backed by all manner of special and class legislation, the Church is unable longer to fool the comparatively small number of mortals—the normally sane, and needs her God (fetich) in the Government, so as to force her edicts down their throats. Happily, the number of the sane is surely becoming greater, slow as the increase of sanity may seem to be. Infidelity is most certainly gaining ground and bat-winged superstition giving way, however slowly.

Scholarship has really left the Bibel, as inspired by any god or ghost, that is to say, of revealed religion, no ground to rest upon. Not only is there the conspiracy of silence, but it so happens that the greater number of these heretical writings of learned churchmen and scholars are, by reason of their price, out of the reach of the masses even if they had the desire to read or the wit to understand them; but they should be able to understand the conclusions the world's great thinkers have arrived at, when given in plain, simple language.

I think it may safely be asserted that any man or woman capable of doing their own thinking for themselves would, after reading the Bible and its history, be thorough infidels in so far as the Book and its God are concerned. Faith can only hold its own where ignorance is rampant; where prejudice, bigot-

ry obstinacy have full possession: superstition is powerless against the reasoning of a sane mind, honestly endeavoring to "reach all things."

It is the sincere believers in the Scriptures on whom the terrible scourge of insanity mostly falls, leading to detestable crimes—ending in a madhouse, or, frequently to suicide.

The princes, prelates and scholarly priests of the Church are safe-guarded,—they know exactly how much truth "God's book" contains and fully know all about theological fictions, viz., immaculate conception; resurrection of a material body, bones of St. Ann, etc., etc. St. Ann, or Anne, anyhow, she was Christ's grandmother, a most delightful fiction, as to a certainty there is no record or proof of her existence. From the number of "relics," pieces of bone from her arms, she must have turned out a remarkably well preserved fossil; indeed, she must have been as well supplied with bones as St. Veronica was with portrait-hankerchiefs. However this may be, Ingersoll has well said that if Cardinal Gibbons or Archbishop Corrigan were sick, they would quickly send for the best medical science obtainable, and not for a casket holding the ancient relic, which is only able to benefit the poor and densely ignorant. The mother of St. Ann was once canonized, being Christ's great-grandmother, but Pope Clement XI abolished her. CLINTON LOVERIDGE.

## A REJOINDER.

In my last it appears that I did not make myself clear as to what a "free beggar" means. There can be no state of society conceived but what there will be a class of people who, if they only had to exert themselves one hour in 24 for a livelihood, would not find that hour as irksome as the 10 or 14 hours are now to the average toiler, and that class would never fail to loose an opportunity to put that hours work on some one else's shoulders. But there is no issue between us in the term "free beggar," for if you will read the sentence again you will see I stated, that "if you can not earn a living by your own exertions you have the privilege of being a 'free beggar'." Now let us suppose that I was a cripple or too lazy to work. If a cripple I would have the right to refuse an asylum for the cripples and beg from door to door, and were I lazy I still would have the privilege to work 8 hours by begging for that which I could get by one hours steady work at some usefull occupation. One thing is certain I would not be arrested nor prevented from gaining my livelihood as I choose, and should I adopt begging would I not be "free" in so doing? (1) As to what Bellamy says, it is a matter of conjecture only. We can only judge by what has passed, and how we find things now, and I have had both occasion and opportunity to observe those people who have more than the most ardent Anarchist could desire, of all that is considered to make life pleasant, and with all these possessions what are they? A burden to themselves and curse to humanity. (2) And yet, nine tenths of the misery of mankind is caused by an empty belly, or the fear of one.

Another peculiarity of mankind is, take away that fear of an empty belly and you take away the motive power of productive and labor saving machinery. Whether that would be an injury to society is a debatable question, as I maintain that all the great labor saving devices and general mechanical progress has not been conducive to promote a general happiness in mankind. And yet I would not like to see them dispensed with. (3) Second. The banks will go out of business just as soon as the people do their own, business and make their own money. (4)

Saloons would not occupy our best corner lots if no one patronized them. As for the mortgages let me say, in the manner of a Vanderbilt; the mortgages and holder be damned. They were sired by the Devil and nursed, and dam'd by misery. The mortgage holders took occasion to meet together and make laws to make it impossible for the people to pay their mortgages. How long do you suppose the men would hold the mortgages if the fools would quit trying to pay them off. (5) But I am not particularly inclined to discuss theories. What is upper most in my mind is: Do the Anarchists ever expect to do anything but talk, talk, and what is the best method of realizing what they preach? I confess that I am selfish. I never insured my life, for I don't like having to die to win something, nor do I believe in a slow process of education on one economic question. Theories are

good in a way, but practical measures suit me better. I would like to see heaven on earth while I am here to enjoy it. A hereafter heaven may do for some people, but I am of the opinion that if we have no heaven while we live here on earth, we will have nothing but a hell-of-a-time.

The above is not to be construed as a slang. I would like some of the able writers who contribute to THE FIREBRAND to give their views as to the best method of realizing Anarchy. (6) H. F. HESSE.

## REPLY.

1.—Certainly you would be free to be a beggar, but your choice would be a ridiculous one. If you should attempt to steal in a society wherein you have free access to all necessaries of life, would it not be laughable? Just so if you were a cripple or "too lazy" to work. Why should you beg when you have the privilege to enjoy life with all others alike? The quintessence of Anarchist-Communism is: From, and to each according to desire.

Bellamy's assertion is not a mere conjecture, but is constantly demonstrated by man. Let men be free to choose their occupations—following their inclinations, and they will be more apt to exert themselves, than that they will be too lazy. Children will build houses, windmills, wagons, etc., almost without any tools when left alone, but as soon as you tell them to make any of these things, they will make evasions.

2.—There is not a person in all "civilized" countries that has as much as the most modest Anarchist desires, that is—freedom. The "anointed of the Lord," and the money king—both are slaves of their environments, prejudices, superstition, etc. Besides that the former is aware that the "Lord" is leaving him, and that his throne is shaking, and the latter is restless because he knows that while he is "burdened" with an abundance of wealth there are millions deprived of the necessities of life, and that they are looking with eagerness at his surplus.

3.—If the fear of an empty belly is the motive power of inventions of labor saving machinery, why is it then that the inventors generally have to tramp around the country while the useless class—the parasites reap the benefit? In a free society labor saving machinery would be doubled in a considerable short time. Now days the improvements or inventions are only put in practice when the manufacturer is compelled to it in order to compete, or when he sees the benefit beforehand. Free people would not take the cost but the benefit into consideration.

4.—As long as we have commercialism, i. e. measure and weigh our products and set a money standard for compensation thereof, freedom or "justice" is unthinkable.

5.—Good! if people would quit paying off mortgages and taxes—the banks would soon be empty. But I was not aware that the Labor Exchange implies the refusal to pay mortgages. The editor of PROGRESSIVE THOUGHT, greatest advocate of the L. E., claims that the members are law abiding!

6.—We foresee an inevitable revolution, and see that there are enough people who want to have the land free for use. This will give opportunity for experiments in reconstruction, and we are convinced that Anarchist-Communism will prove the fittest—and survive.

We always rejoice to hear when people try to have their heaven on earth, defying laws, customs and prejudices by so doing; but this can only be done to a certain extent as long as powers that be last. All attempts to better our conditions in general, is nothing but patching up worn out pants. The solution of mankind's misery can only be found by repudiating governments and customs. A. I.

## NOTICE.

EVERYBODY'S CLUB meets every Snnday, 3 P. M. at G. A. R. Hall, Cor. 1st & Taylor Sts. All subjects of interest to the working people will be discussed. A free and unrestricted discussion of all questions will be had.

## RECEIPTS.

Loveland, Colo.—A. L. W. \$5.00 (Women's Co-op. E. labor tender). Pittsburg, Pa.—Workmen's Educ. Club, \$5.00; P. W., 50c. Chicago, Ill.—H. B., 50c. Flushing, N. Y.—S. T. B., \$1.00. New York City—W. McG. 75c. Philadelphia, Pa.—A. K., 25c.; H. V., 25c.; M. L., 25c.; J. K., 25c. Omaha, Neb.—Society Freedom, 70c. Bay City, Mich.—W. F. B., 25c. Macon, Mo.—L. H., 25c.

## Correspondence.

### ENTHUSIASTIC.

Comrades, I am very enthusiastic over THE FIREBRAND. It is just the paper that can reach the American workmen as well as the more educated class, and I hope that I, and the rest of the comrades of Providence, will help to enlarge the paper. I am glad to tell you that we are making a raffle for THE FIREBRAND that will bring in a few dollars.\*

Comrades, of Newhaven and Waterbury particularly, as I know you, more or less and you know me, I take the liberty to remind you of the importance of the propaganda in the English language. The German and Jewish elements have good workers for their propaganda, so spare as much as you can for the propaganda in English. I am almost sure that in time we will reach the American workmen. They are getting tired of being humbugged by politicians and reformers, and begin to see things as they are.

JAS. G. BROWN.

Providence, R. I.

### REPORT FROM ENGLAND.

A survey of present day social movements in this country shows that we Anarchists have good cause for our increasing hope. From amidst the whirl and turmoil of Social-Democracy, independent and opportunist labor, and the various socialisms, parochial, municipal, state and christian, a devoted few have raised the flag of definite and distinct Anarchist propaganda.

The seed was first sown by the comrades who started "FREEDOM," and who by their persistent permeation brought about a cleavage in the old Socialist League which resulted in the "Commonweal," the organ of the league becoming a vigorous Anarchist advocate and in several of the branches becoming anarchist propagandist groups.

Both the paper and the groups had thence forward for some few years very chequered careers. Deserted by the "respectable" element they were supported by a few workmen and went on dealing heavy blows at political and economic domination, and proclaiming the possibility of a free world. "Commonweal" was ultimately compelled to cease publication owing to the imprisonment of its compositor. The type and other printing effects were handed over to the "Torch" (now called THE TORCH OF ANARCHY) there to continue in the good work.

The groups, after many ups and downs, commenced to increase and now in London, Manchester, Sheffield, Liverpool, Norwich, Brighton, Edinboro', Glasgow, Aberdeen, Dundee, and other smaller places the gospel of Anarchism is being preached with gladdening effect.

The lonely banner bearer of earlier years, "FREEDOM," has been reinforced by "LIBERTY," and the Sheffield "ANARCHIST," whilst the "TORCH" has more than replaced the "COMMONWEAL." A movement has commenced in London for the establishment of a weekly anarchist sheet all our present periodicals being monthlies. An additional means in the dissemination of our ideas has been the frequent issue of manifestos some of which have had the "honor" of being reproduced in the columns of the Punch and Judy capitalist press.

Many striking effects of our propaganda of the past few years are now becoming apparent. The advocates of Anarchist-Communism, once either ignored or reviled can now often get a fair show in the ordinary newspapers and some of us are working this privilege for all it is worth.

Amongst Social-Democrats a big change has occurred. They now talk of the reduction of the functions of government to a minimum and tell us that what they want is not the government of men but the administration of things. Of course to a certain extent these remarks are very superficial and often the parrot-like repetition after some professional labor leader, but still they bode good. A little more clarifying of ideas, a little more mental sorting out, and a large number of those who are now called social-democrats are bound to take their place with Anarchy's few.

The International Socialist Workers and Trades Union Congress which is to be held here about August is exciting much attention. The cunning manipulation of the invitation by the Marxist clique in the organising Committee has excluded, seemingly, all delegates of Anarchist or Anti-parliamentary organisations from the Congress. But we intend to make our mark all the

same. A Conference of London Anarchists was held at the York Minster Music Hall in the East-end of London, on 26th December, 1895, for the purpose of discussing the question. It was decided to communicate with all possible comrades with a view to ensuring concerted action against the attempt to stifle fair and independent opposition and criticism. A committee has been formed for this end with James Tochatti (Editor of "Liberty") as secretary; W. Wass (Jewish Trade Unions.) as treasurer; and T. Reece (Associated Anarchists.) as assistant secretary. A manifesto on the lines of that issued prior to the Zurich Congress is the first thing on the board.

We are looking forward this March to holding the biggest "Commune of Paris" commemoration ever held. We are going to hire a big town-hall and have an Anarchist elocutionary eruption.

Greetings to comrades of the Cause in America.

T. REECE.

## The Letter-Box.

J. P., Drill, Ohio.—You will see the 50c accounted for in "Receipts" in the issue of Feb. 10.

W. A. Mc G., N. Y. City.—Pamphlets have been sent. You will receive LIBERTY LIBRARY as per order.

H. A. Koch, Boston, Mass.—I was glad to hear that you are from the very city I come from. We received Nos. 2 and 4 of THE REBEL. A. I.

G. A., Morrisonville, Ill.—A friend of THE FIREBRAND sent us a list of names to send sample copies to, and your name was among them. That's how you was put on our list.

C. C. S., Omaha, Neb.—Don't get excited, comrade. It is coming "slow but sure." All we have to do is to circulate our literature—and our efforts will be compensated. Did you write to comrade Fulton?

S. T. B. Flushing, N. Y.—We will try LIBERTY again with three big blue x x x, but since Mr. Tucker has said he cannot see how any sensible man can read THE FIREBRAND it is doubtful if he will exchange.

R. H. B., Summer Lake, Ore.—THE FIREBRAND will visit your home as long as we are able to pay the expenses. Couldn't you send us some names from your neighborhood of those who might read the paper? We are anxious to spread our gospel.

Wm. D., Glasgow, Scotland.—We are glad the propaganda is growing in "bonne Scotland," our wish is that your hope for the future may be realized. Let every one of you be a "modern Rob Roy" in his own way. The 25 copies will be sent you regularly.

M. B., Philadelphia.—Addresses have been changed according to your advice. The circulation of THE FIREBRAND has increased considerably since I wrote you, and the increase is from all over this country and a little from Europe. See answer to L. S. concerning typographical errors.

C. \*, Chicago, Ill.—It pleased us to hear that you are enjoying "free love," in spite of our marriage laws and "Mrs. Grundy." You increase your happiness, and at the same time defy our rotten institutions by deed, which is just as effective for the propaganda work as talking and writing for freedom.

J. F., Mystic, Ia.—If the miners are anxious to read THE FIREBRAND, we will send it willingly, even if they can not pay for it. Money be cursed, it shall not rob us of our friends. Some comrades, who have employment, are paying for those who are not able to pay. Give us the names of those that are willing to read.

L. S., Bridgeport, Conn.—We do avoid, as far as possible, mistakes in spelling and other typographical errors, but when novices do all the work on a paper, and have to read proof of what they have set, it cannot be expected that they have as clean a paper as papers which have a professional proof reader. We are painfully aware of those errors but have been unable, so far, to avoid them.

H. A., Springfield, Mass.—We do not think there is a State Socialist paper in the U. S. that is as tolerant or liberal as THE FIREBRAND. Articles from the pen of any one, advocating any theory will be accepted at this office. If the Social-Democrats, or S. L. P. members, wish to discuss their methods with us we will give fair play. Will the PEOPLE or other S. L. P. organ do as much with regard to the Anarchists? That will be a test.

## Literature.

### LIBERTY LIBRARY.

Owing to comrade Fulton putting in a stereotyping outfit, No. 2 of LIBERTY LIBRARY will be about 15 days late this month. "God and the state" will comprise forty-four pages, of LIBERTY LIBRARY instead of thirty-two as previously announced. The delay does not amount to much as the addition to the comrades plant will enable him to reproduce any number of copies, whenever needed, without the expense of setting the type.

Comrade Fulton writes: "My motto is, LIBERTY LIBRARY is never out of print! I expect, before five years, unless my plans are upset by authority in some form, to print and dispose of not less than 100,000 copies of "God and the State."

### SLAVERY.

THE SLAVERY TO WHICH THE PRESENT SOCIAL SYSTEM REDUCES ALL CLASSES, is the name of a new pamphlet, by Morris I. Swift, published by the Society of American Socialists of San Francisco, California; price 5 cents.

It is neatly printed on book paper and contains 26 pages. The arguments of the author are good, but couched in uncommon language, and would therefore be only half understood by many workmen. The author accepts the orthodox view of the ballot, and points to it as the only way out of present slavery. He shows how the ownership of property is one of most potent means of causing people to believe they are free, but fails to see that the ballot is above all else the greatest instrument of enslavement, it being the one thing that we are told makes us free. It might start indifferents thinking, but for the average man—the man who knows we are slaves—it contains no new thought. The ballot superstition, which is so pronounced all through the pamphlet, spoils the good effect of the points he makes.

### FIREBRAND LIBRARY.

Bases of Anarchism; Historical, Philosophical and Economical, by Wm. Holmes	5c
God and the State, by Bakounine	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

## LIBERTY LIBRARY MONTHLY

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In this Library Mr. Fulton brings out one or more volumes of anarchist literature every month. It is printed on fine book paper, in new clear type, and is a model of neatness and artistic skill. No. 1 contains Wm. Holmes' "BASES OF ANARCHY: Historical, Philosophical and Economical." No. 2 contains "God and the State," by Michael Bakounine. No. 1 contains 32 pages of solid reading matter and is one of the best pamphlets for missionary work extant. No. 2 contains 44 pages and is the cheapest edition of "God and the State" ever issued. They are uniform in style, neatly bound, artistic title page, and sold at the remarkably low figure of 5 cents per copy, or 2½ cents each in lots of ten or more; 100 copies or more at 2 cents each. No better means of propaganda is to be found. Orders received at this office.

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I. Rudash, 192 Norfolk street, New York City.

\*) The paper has been enlarged, but the money will be very welcome as our weekly expenses are about doubled, and are \$15.00 in debt to a poor woman. L.