



A Living Firebrand to consume rubbish is of more worth than the smouldering ashes of starchy sleep. Liden.

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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.

THE KILLING BUSINESS.

He killed a man;—
Away he ran:
The Sate ran quickly after,
And brought him back,
His neck to crack,
And send him to—Herafter.
So it was done
Times more than one,
One theory fallacious:—
That fear of Law
Would fill with awe,
As could not plan more gracious.
But every time
Cold-blooded crime
Kept steadily increasing;
And larger grew
State's Killing Crew—
Revenge's law appeasing.
State, by and by,
Began to sigh
And say: "What is the reason?
I kill and kill,
Against my will,
Both in and out of season."
At last 't was solved,
And State resolved
To quit the crime of murder.
"For," said the State,
"Both fear and hate
Can but increase my burden."

* * *
Whene'er one man
Does not—nor can—
Live by the toil of others,
There will be peace,
And crime will cease,
And all mankind be brothers.
—J. H. MORRIS.

IS ANARCHISM PRACTICABLE NOW?

It has been stated so often by those who will not oppose Anarchism on principle, but still go on advocating all manner of governmental reforms, that Anarchism is not practicable now; that we must be angels to make it so, and so on, that it is expedient to answer this argument. This argument presumes that men must be perfect in order to live together in peace. It also presumes that government acts as an equalizer and causes men to live together peaceably. Both of these propositions are fundamentally erroneous.

Can people live together in peace without government? Most assuredly they can, and do not need to be perfect in order to do so. It never has been done, some say, but that only shows their lack of knowledge of history. Some good Christians use this argument, basing their belief on the fall of man theory, I suppose. But the Bible tells us that, "In

those days there was no king (or ruler) in Israel, but every man did which was right in his own eyes."—Judges, xvii; 6. "Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt carelessly, after the manner of the Zidonians, quiet and secure; and there was no magistrate in the land, that might put them to shame in anything.—Judges, xviii; 7. Here is evidence from their professed guide that peoples have and can live in peace without rulers, laws or government.

R. T. Walsh, in the YOUTHS COMPANION, some four years ago, telling of his travels in the Caucasus, speaks of the Cossacks thus:

All Cossacks inhabit towns and villages, some of which are prosperous as well as populous communities. They retain the principle of co-operation in trades, and inherit the custom of the ownership of land in common and have equal access, as far as practicable to all the productive wealth of the community. * * * Among these people crime is almost unknown. They are too far from civilization to be tainted by the vices that marks its progress among the large cities of the world.

It must be remembered in connection with this, that these people had, after hundreds of years of defensive warfare, been compelled to lose a part of their liberties at the point of the Russian's cannons and were to some extent demoralized by contact with the governmental methods of the Russians. Prior to the treaty which put them under the Russian protectorate, they had lived in this simple manner, without law or government, even in the midst of aggressive enemies. The South Russians, too, lived a similar free communistic life, defending themselves from the government of Poland on the West, Tartary on the East and North Russia on the North, without any arbitrary authority amongst themselves, all their association for the purpose of repelling foes, wolves or men, being spontaneous and voluntary, until the modern instruments of war caused them to allow the "Great Bear of the North" to "protect" them. Herbert Spencer, in his "Great Political Superstition" points out numerous peoples in various parts of the world, that lived peaceful lives without laws. So much for the truth of the assertion that people never lived together without laws and government.

On what grounds do people assert that none but angels can live together without coercive force, called government? On a narrow and erroneous conception of what "human nature" is. They point to every little trick, every rascally action—the result of our unequal opportunities—and assert that these are "human nature" and that government is necessary to adjust the quarrels that result from these tendencies. That people need to be restrained or they would prey upon each other, their tendency to do so being limited only by the extermination of the race. The first proposition is illogical as well as without foundation. In the first place the petty tricks and shrewd, unscrupulous practices pointed out are no more "human nature" than are the most benevolent and magnanimous actions. In the second place, if such is "human nature" then the more power, or authority, we place in the hands of human beings, the more sure are we to suffer

from these very tendencies. The more authority, power over his fellows, a man has, the more favorable the opportunity for this "human nature" to manifest itself. Thus we see that if this definition of human nature be correct, it is illogical to uphold government. The before given bits of history show that, left without government, men do not prey upon each other.

Human beings are gregarious; they associate as naturally, spontaneously and persistently as do so many sheep or cattle. In their association they have developed industry, and the division of labor, to such an extent that they are now interdependent. The security of each, not only in life and the pursuit of happiness, but also in the daily consumption of food, depends upon the security of all, and in turn the security of all depends upon the security of each. When this fact is understood, selfishness becomes the greatest cohesive force in society, and prompts to all arrangements that tend to make life, liberty and subsistence secure. The necessity of according fair treatment in order to get fair treatment in return, has ever been so well recognized, at all times, that a certain amount of fairness has always characterized trade and social relations, the advantage taken by any given person or persons being in proportion to the protection accorded by organized force—government. It stands to reason then, that the absence of law, and the necessary equality of opportunities which absence would mean, would tend to cause men to act toward their fellows in such manner as to gain their good will.

With these facts in view, and the fact of our ever increasing interdependence, owing to the ever increasing subdivision of labor, it must be evident to all who stop to give that question a careful consideration, that it does not require the intermeddling of officials in order for them to live together in peace.

Without government, monopoly in the resources of the earth and tools of production would be impossible, and all would stand on an equal footing. Association would be voluntary, and mutual interest would be the guide in all affairs, in which two or more persons are concerned. Why then is freedom, i. e. anarchy impracticable now? If any one thinks it is, let them give their reasons. We would like to hear from them.

HENRY ADDIS.

HISTORIC EVIDENCE.

Some time ago I had occasion to refer to an old volume of Littell's LIVING AGE, and in No. 1089 of date April 8, 1865 I found an intensely interesting sketch of the social and political history of Virginia and the characteristics of her people (VIRGINIA, FIRST AND LAST). A statement concerning that territory which is now known as West Virginia particularly attracted my attention, and contained so important an illustration of a political and social principle that I took the trouble to copy it verbatim. As this statement contains an exceedingly pertinent answer to the point in comrade McDonald's letter in THE FIREBRAND of Feb. 10, concerning the necessity for

government, I trust you will permit me to quote it: "For a long time immediately preceding the War of Independence there was an unsettled question concerning the jurisdiction to which the more settled regions of West Virginia belonged, no lines having been satisfactorily fixed between that portion of the territory and Pennsylvania and Ohio. The condition of society during this period of thirty or forty years—in which the administration of law ceased—is worthy the attention of political philosophers. There was actually no code but public opinion, no administration but the mob. No courts were held; and judges were crimined and juries empaneled by the community only as occasion demanded. Old Kercheval, who was born in that region and grew from that state of things, declares that, 'although they had no civil, military, or ecclesiastical,' they were 'a law to themselves in all relations which the stood to each other. The turpitude of vice and the majesty of virtue were then as apparent as they are now, and received the same awards of aversion or esteem. The punishment for lying, dishonesty, and ill-fame generally was that of 'hating the offender out,' as they expressed it. He who did not help at house-raising or harvest parties was branded with the epithet, Laurence, and knew that in no emergency would he ever be helped by his neighbors. If one would not serve in the militia no law could compel him, but he was hated out as a coward unless he was a Quaker.'"

Here was a community of people—emigrants from the old world—who had been bred under the aegis of authority, whose hereditary instincts must have been all in favor of government from outside themselves, and to whom Democracy even could have been no more than a mere tradition, falling naturally and easily into an orderly society, and maintaining a rigid social code from which all vestige of law and government was absent, as soon as circumstances arose which protected them from the interference of their pseudo-rulers and threw them on their own resources. Those people were not cultured; they were poorly educated, rough and uncouth; yet they instantly developed respect for each other's rights,—as their limited knowledge enabled them to understand those rights—as soon as they were relieved from the incubus of authority. Even the religious idiosyncracies of the Quakers were respected! And this, in an age when religious intolerance was the rule rather than the exception. The writer of the sketch from which I have quoted is correct when he says that this period of West Virginia's history "is worthy the attention of political philosophers."

W. P. BORLAND.

Bay City, Mich.

CHRISTIANITY AND THE CHURCH.

Wishing to make my "propaganda" interesting to new readers of THE EREBRAND, as well as to serve my main object (which is, to give them information, kept from them by the shameless conspiracy of silence of church and press), I will make up this article with quotations from the writings of a splendid scholar—the editor of the AGNOSTIC JOURNAL, London, England,—and from one of his books few new readers have, probably, ever seen.

"The earth, we are told in the elder legend,* was covered with flowers, the trees were bent under their fruit, thousands of animals sported over the plains and in the air, white elephants roved unmolested under the shade of gigantic forests, and Brahma perceived that the time had come for the creation of man, to inhabit this dwelling-place. He drew from the Great Soul, from the pure essence, a germ of life, with which he animated the two persons whom he made, male and female—that is, proper for reproduction, like plants and animals; and he gave them the ahancars—that is, conscience—and speech, which rendered them superior to all he had yet created, but inferior to the angels and to God. He distinguished the man by strength, shape, and majesty, and named him Adima (in sanscrit "the first man"). The woman received grace, gentleness, and beauty, and he named her Heva (in sanscrit "what completes life"). Therefore, in giving Adima a companion the Lord perfected the life bestowed on him; and in thus establishing the condition under which

humanity was about to be born he proclaimed in earth and in heaven the equality of the man and woman.

"The Lord then gave to Adima and to his wife, Heva, the island of Ceylon for a residence, well fitted, from its climate, its products, and its splendid vegetation, to be the terrestrial Paradise, cradle of the human race. "Go," said he, "unite and produce beings who shall be your living image upon earth for ages and ages after you have returned to me. Your mission is confined to peopling this island, where I have gathered together everything for your pleasure and convenience; and to implant my worship in the hearts of those to be born. The rest of the world is as yet uninhabitable. If, hereafter, the number of your children so increase as to render this habitation insufficient to contain them, let them inquire of me in the midst of sacrifice, and I will make them know my will." This said, he disappeared.

"Adima then turned towards his young wife, who stood before him, erect and smiling, in her youthful candor. Clasp her in his arms, he give her the first kiss of love, softly murmuring the name of Heva. Thus had Brahma willed it, to teach his creatures that the union of the man and the woman without love would be but an immorality contrary to nature and to his law. Adima and Heva lived for some time in perfect happiness—no suffering came to disturb their quietness; they had but to stretch forth the hand and pluck from surrounding trees the most delicious fruits—bri to stoop and gather rice of the finest quality. But one day a vague disquietude began to creep upon them; jealous of their felicity and of the work of Brahma, the Prince of the Rakshasas, the Spirit of Evil, inspired them with disturbing desires. 'Let us wander through the island,' said Adima to his companion, 'and see if we may not find some place even more beautiful than this.' Heva followed her husband; they wandered for days and for months, resting beside clear fountains, under gigantic banyans that protected them from the sun's rays. But, as they advanced, the woman was seized with strange fears, inexplicable terrors. 'Adima,' said she, 'let us go no farther; it seems to me that we are disobeying the Lord. Have we not already quitted the place which he assigned us as a dwelling?' 'Fear not,' said Adima; 'this is not that fearful, uninhabitable country of which he spoke to us.' And they journeyed on. Arriving at last at the extremity of the island, they beheld a smooth and narrow arm of the sea, and beyond it a vast and apparently boundless country, connected with their island by a narrow and rocky pathway arising from the bosom of the waters. The two wanderers stood amazed: the country before them was covered with stately trees, birds of a thousand colours flitting amidst their foliage. 'Behold what beautiful things!' cried Adima. 'and what good fruit such trees must produce; let us go and taste them: and, if that country is better than this, we will dwell there.' Heva, trembling, besought Adima to do nothing that might irritate the Lord against them. 'Are we not well here? Have we not pure water and delicious fruits? Wherefore seek other things?' 'True,' replied Adima; 'but we will come back. What harm can it be to have visited this unknown country that presents itself to our view? And, approaching the rocks, Heva, trembling, followed. Then, placing his wife upon his shoulders, he proceeded to cross the space that separated him from the object of his desires. But no sooner did they touch the shore than trees, flowers, fruit, birds—all that they had seen from the opposite side—vanished in an instant, amid terrific clamour; the rocks by which they had crossed sank beneath the waters, a few sharp peaks alone remaining above the surface to indicate the place of the bridge, which had been destroyed by divine displeasure. The vegetation which they had seen from afar was but a delusive mirage, raised by the Prince of the Rakshasas to tempt them to disobedience.

Adima threw himself, weeping, upon the barren sands; but Heva came to him, and flung herself into his arms, saying: 'Do not despair; let us rather pray to the Author of all things to pardon us.' And as she thus spoke their came a voice from the clouds, saying: 'Woman, thou hast only sinned from love to thy husband, whom I commanded thee to love, and thou hast hoped in me. I pardon thee, and him also for thy sake! But you may no more return to the abode of delight which I had created for your happiness. Through your disobedience to my commands, the spirit of evil has obtained possession of the earth. Your children, reduced to labour and to suffer by your fault, will become corrupt and forget me. But I will send Vishnu, who shall incarnate himself in the womb of a woman, and bring to all the hope and the means of recompense in another life, in praying to me to soften their ills.'

"From this legend of 'heathen' India arose mediately the Hebrew fable of the Fall of Man. On this stolen myth, spoilt in the stealing, have been based for long, dismal ages the thought and action of the foremost nations on the globe! Over the subsequent elaborations of this stolen fable, spoilt in stealing, through stormy centuries burning cities have glared like hell while the earth reeked red, an Aeeldama, a veritable Field of Blood! Out of this stolen fable, spoilt in the stealing, have arisen hosts of Christs and Mohammuds and Luthers and Loyolas to set mankind by the ears, and to place between cradle and the coffin the milestones of murder and misery.

"In what ante-kosmic and Pandemonian Parliament of Devils was it decreed and ratified that Man should be forever and forever a fool? By that wheel within a wheel in the arcana of ontology was it settled that Man should be the most suffering and wretched of all animals from the fact that he alone of all the animals should be, normally, born insane? Great God, if I could find out where you are, I should not insult you by praying to you for garments and for bread; I should fall down on my knees before you and, in the eager agony of my soul, ask you, Whence am I? Where am I? What am I? Where am I going?"

"Childish beneath contempt though the Eve and the apple story be, it is a fable which Christianity must regard as a divine truth or perish. The moment it discards the talking serpent it breaks its own neck. If there was not a literal 'Fall' then there was no use for a literal 'Redemption.' If there was really no such a person as the falling Adam, there was no use for such a person as the redeeming Jesus. That the whole Adam story is one of the most silly and absurd of fables goes without saying. He the 'first man'! Why, Kent's cavern in our own England gives evidence of the existence of man in Devonshire some 70,000 years before according to the Bible, the world had been 'created.' Honest men read God's book in stone and fossil; dishonest men read it in ink and paper. Science reads the writing on stone; Theology prefers the writing on paper—it pays best, and is better suited to gulling the unthinking multitude.

"The Adam story, which alone makes the Christian story necessary, is not even original, as far as the writer of Genesis is concerned. That writer, whoever he was, stole it from the Chaldeans, who possessed a far older and far grander civilisation than ever distinguished the Jews. The Jews stole the fable, and set it down as a direct inspiration from their God; and the Christians derived it from the Jews and linked a Christ on to it in whom the Jews do not believe! Now truly curious are the 'lively oracles'! On a few barefaced tricks in fable-mongering depends our 'plan of salvation'! The name Adam, given to the first man in Genesis, is found in the Chaldean account of the creation as meaning all mankind—Adami or Admi. On a very early Babylonian seal in the British Museum, one of the most ancient legends seems to be illustrated by the drawing of two figures seated, one on each side of a sacred tree, and reaching forth a hand to its fruit, while, behind one of the persons, is stretched a serpent'. Abraham left 'Ur of the Chaldees,' and took the Chaldean traditions with him. He founded the Jewish nation which worked the Chaldean fables into its cosmogony and theology. The Christians adopted and perniciously expanded this cosmogony and theology, and thereby turned back the shadow on the dial that marked the progress of the human race."

"So much for the feeble fable of Adam and Eve and the snake. That fable was grey with the rime of centuries before it was stolen by the Israelites and incorporated in their mythology. Stolen goods are seldom improved by the stealing. The golden vase, with its graceful proportions, artistic traceries, and free sweeping outline is broken in pieces and battered into an amorphous mass in order that it may be crushed into the sack of the thief. The golden vase of Indian thought and speculation and learning had to be broken and mutilated before it would go into the sack of the truculent, and all but unlettered, Jews who stole it.

From what mine was the gold dug; what hands fashioned the original vase? Ask India's awful Temples, hewn into the rock, as if by Titans, and which are shrouded in the dim mists of the world's morning, where history gives no echo, and where even legend is dumb. Ask the names and the ashes of the people of Bharata-Varsha (ancient name of India), whose star-eyed Philosophy tried to peer through the bars of the portcullis of Being, and whose Poetry waited the soul of the Aryan to the sublimity which is God, some 2,000 years before Jesus Christ was invented. where the

* Vide Ramatassair's "Texts and Commentaries on the Vedas."

sunlight fell slantingly on Moeris lake; where the pyramids of Cheops and Dijon flung a shadow of weird mystery on the banks of the Nile, the Israelites found the Adam fable, and stole it. But, even then, it was second hand—nay, possibly tenth-hand, having found its way to Egypt through many ages of time and through many realms of space. It had been borne to Egypt from Babylon, with her walls eighty feet high and sixty miles in circumference. Grey with eld was the civilisation by the Nile; but the light that shone upon the Nile was a reflection of that which had lit up the Euphrates long before; and the light which played upon the Euphrates had flashed upon the Ganges centuries ere 'the God of Jacob' had been heard of, or the miserable tribe of nomads, in whose brain he had his origin—centuries before the sublime Adima and Heva of the Vedas had been travestied into the Adam and Eve of the Bible.

CLINTON LOVERIDGE.

FREE LOVE.

It is the most antiquated institution and one that has undergone, very little change in its external form, that is the hardest to attack. Such is the status of the marital relations of the present age. The monogamic idea has swayed the destinies of humanity for countless generations; and when at last it is put into the crucibles of free thought it is found to be of such fine texture that it almost defies reason.

Monogamy to the average mind is the bulwark of our Happiness. Its conception seems to him to be innate.

It is, therefore, with delight that I read a few bold statements in *THE FIREBRAND* in espousing the "cause of free love," in upholding the cause of liberty, even in the sex relation. For "Free love" is not only a denial of the right and power of church and state to unite two individuals of the opposite sexes into one, but it is also a "refutation" of the naturalness of such a union even if entered into voluntarily.

The idea of a "life partner" must be erased from the mind of man and woman before the magnetic force of sexual attraction can become wholesome instead of morbid. In the February edition of the *FREE REVIEW* of London is to be found an elaborate argument by a Mr. Rockwell in favor of free love. It is realistic and purely scientific. He proves incontrovertibly that to the institution of monogamy are largely due many of the evils afflicting society.

It is a piece of literary production well deserving perusal by every free thinker. Instead of leading you into the realms of a dream he ushers you into the august presence of facts; the are cold, not a bit fascinating but none the less invigorating. B.A. Chicago, Ill.

THE HISTORY OF THE FIREBRAND.

In order that the readers of *THE FIREBRAND* may have a better idea of the circumstances under which the paper was started and is now published, I have concluded to give a review of the history of our efforts during that time. My reasons for so doing are the fact that our correspondents, many of them, write in such a way as to convince us that they are very much mistaken in their ideas of what conditions the paper is published under.

A little over a year ago comrade Morris was running a small job printing office in this city. Comrades Mary Squire, A. Isaak, E. Slabs, John Pawson and myself visited the meetings in the city where a free discussion was had, and occasionally took part in the discussions. We also tried to get our ideas into the local "reform" press. We finally found all the columns of the press closed against us, except on the condition that we "trim" our contributions. We talked the matter over and concluded to start a paper. The matter was laid before comrade Morris, and he figured out how much it would cost us to get the paper out in his office. He was the only printer among us. I could set a little type, but had never made up a form. I was out of work, and so was comrade Isaak. Comrade Slabs was working part of the time. Comrade Squire being a corset maker, got a number of subscribers from among her customers, and we sent sample copies to all comrades whose addresses we knew, and soon had contributions from comrades Viroqua Daniels, William Holmes and Owen. By all of us working one way or another, myself and comrade Isaak over the case, the others in getting subscribers, copy, etc., we managed to get the

paper on what seemed a reasonably sure footing. I then went on an agitation trip to Tacoma and Seattle, where I did something to start the ball rolling.

During this time comrade Morris' wife became so dangerously ill that she was removed to her parents' home at Bay Center, Wash. Comrades Isaak and Slabs both helped on the paper, but they lived 2½ miles from the office. Finally comrade Morris was called to the death-bed of his wife, and I had to return to Portland in order that the paper might live. On my return I found the office in "pye", and that a fellow, who was doing some job printing, had stolen the last money order I had sent in and left the office, and myself broke. I went to work, however, and we got the paper out for two weeks, although I was twice made sick by miserable cheap restaurant grub, which I got in exchange for job printing. But then we ran up against another circumstance. W. E. Jones had some kind of partnership arrangement with comrade Morris, and one day he sold the entire plant. On this account we missed a weeks issue, but soon found a comrade who had enough money to get us a small outfit of type, barely enough to set up the paper. Another comrade made us a pair of case racks, and we had a table that would do for the imposing stone. Thus we continued our efforts. The outfit was moved into the residence of comrade Isaak, but our press-work had to be done down town, 2½ mile away. During the time that the paper came out irregularly and missed an issue, the comrades in the East seem to have lost confidence in its ability to live. The local social-democratic and populist politicians, who had opposed us to their utmost from the start, now busily circulated the report that the paper was dead. As a result no money came in. Comrade Isaak got a job making hay, his two small boys were busy picking cherries, and the entire work devolved on me. I usually got up 4 o'clock in the morning and worked all day over the type cases until the forms were up. Comrade Slabs, who was at work, helped read proof, and comrade Mary Dyck—or Mrs. Isaak, as she is usually called according to custom—and her children folded the paper in the evening. Twice or three times a week I would walk down town in the evening, get comrade Squire to go with me, and we would hold a street meeting and sell as many papers as we could. In this way we got money enough to pay for paper and press work. We printed 1000 copies at that time.

Finally comrade Isaak got through making hay and the work in the shop became lighter. We carried on the street agitation with greater vigor than ever, and got ourselves spotted by some "influentials" who told the police captains to break it up. Comrade Squire had by this time started for San Francisco. Some of the patrolmen on the police force would always stay on the other side of the street and mistake us for Mission howlers or not see us. Comrade Morris had returned by this time, and we were arranging to go hop-picking. One Saturday evening we had an unusually large and enthusiastic meeting on a corner often occupied by the Salvation Army. Complaints were made to police headquarters, and the patrolmen for that vicinity were instructed to break it up if they could get any excuse. The next evening—Sunday—we held a rousing meeting in the same place. We held pretty late and the police told us to stop and were trying to enforce their orders, when some one broke a window glass half a block away and the crowd followed the police to the scene. The man who broke the glass could not be found, which infuriated the policemen. Comrade Pawson made some sarcastic remarks about the policemen being more disorderly than anyone else when he was ordered to "move on." Comrade Isaak protested that Pawson had as good a right to stay there as anybody, and then the police told him to move on. He started away but turned back to look for me and another comrade when the police pulled him and committed him to jail on the charge of refusing to move on. He was fined \$10.00 and laid it out in the city jail at \$2.00 per day. This gave the Anarchists a small advertisement in the morning paper, which, up to now had ignored us. We hurried up and got out two issues of *THE FIREBRAND* in advance and left them for comrade Slabs to mail. He mailed one issue, and then turned the subscription books over to comrade Eich, our junk gather

poet, and came to the hop-yards. After three weeks comrade Morris and myself returned in order to get the paper out in time. Comrade Morris caught a severe and tenacious cold which developed into dangerous proportions, but under the care of comrade Isaak's wife—an unseen but very necessary promoter of *THE FIREBRAND* from the start, one who fed and housed us while we worked on the paper—he grew better, and I went again to Tacoma. The circulation of the paper was now on the increase, the work of getting it out in proportion and enough money was coming in to pay the expenses. I was doing considerable agitation work in Washington, when I was again informed that I was needed at *The Firebrand* office. Comrade Morris was again at Bay Center, and there was no one to answer correspondence in English, read copy and proof. Comrade Blechschmidt, formerly of Chicago, was helping with the mechanical work.

Just after my return, comrade Isaak and a friend commenced building an addition to the little house in which our outfit was located, we having moved as soon as we were back from hopping. Owing to the stormy weather—the worst of the winter—this required altogether about five weeks and caused the paper to come out a little late for three or four issues. At last we were all located in our new property of the one who helped us to get the type—and from then on we have the paper out on time.

Complaints have come in that there are too many typographical errors in the paper, and some well known anarchist writers have written comrade Wm. Holmes that they did not want to contribute anything to *The Firebrand* for fear of looking ridiculous. The largest sum of money ever donated at one time was \$15.00 and the next largest amount \$11.85, while those who were afraid of seeming ridiculous have not come forward to offer any assistance. All this time we have had to rustle for food, clothes, and other incidentals, for the income has only been large enough to pay for paper, presswork, mailing and printing material.

We were anxious to enlarge the paper and get a new head, like comrade Liden's design. A comrade in a small city some 1900 miles east of here gave us a font of type and we got enough money together to pay for the head, \$14.50. Now we have enlarged the paper, we find that we have lots more work to do and our expenses for paper, press-work and mailing are \$7.50 per week. It is a big job to fold, wrap, write and mail 2000 papers, set the type, make up the forms, take the forms to the press, and answer correspondence, and as the comrades have dropped out one by one, until comrade Isaak's family and myself are all that are left of the active workers on the paper, it ought to be evident to our readers, that under these circumstances we are kept busy. We now live four miles from the print shop where the press work is done and four and one half from the post office. Under these circumstances how can it be expected that we will have as neat and typographically correct a paper as where the work is done by professionals and the proofs read by one who does not work over the case. We are only novices, all of us, no professional printer now helping us. There never was any "group" or other organization. There is not even a committee, unless comrades Isaak, Isaak and myself are the committee for our readers.

This bit of history will show the comrades that we are few, very poor, novices, and have kept the paper alive by dint of hard work and determination. The paper is the very best we can make it under the circumstances, and while we would be ever so glad to make it better we can only do so by the assistance of the comrades. If you want a better paper you must help make it so. And should we, for any reason have to suspend, we will have the satisfaction of knowing our efforts have not been in vain; that we have made many comrades among the American working men. If we could have an income of \$10.00 per week, 7.50 for expenses, and 2.50 for grub, we would get out a better paper and not complain.

HENRY ADDIS.

RECEIPTS.

Aronberg, \$1.50. Loveridge, 1.20. Morwitz, \$1.00. Lajer, 65c. Lelievre, 60c. Bauer, Danilovitz, Stevens, Cummings, Groschell, each 50c. Green, 25c.

YE SONGS UV SAMYWEL.

Under a miskunsephun see
The sovren voter stand,
His nibs a mitey man iz he
Er thinks so understand;
And the muskels uv his serebrum
Are stiff az iron bands.

Yeer in yeer out elekshun times
You ken heer hiz bellows blo,
In hand a flaim torch he bares—
Lord heer that rooster kro;
And fer taffy from the kandypates
Heel wade threw mud and sno.

He chews terbakker rownd the poles
And argews with the bois,
Till puppets are set up fer them
2 exercise ther chois;
And dredful are the odds at stake
If wun ken juge by nois.

2 him my gratitewd extends,
Fer lessuns he haz tawt;
He shows me that the laws are just
Unmitigated rot.
Experiense teaches, it is sed,
Suntimes its deerly bot.

Ah, thare bright spirit longfellow
Sweet metrikul enchanter,
Youve hipnotized me twice before
And broke my thots 2 kanter;
And now youd fire off rimes agen,
But ile let up instanter.

SAM FONAGRAF.

CLIPPINGS AND COMMENTS.

A Nebraska man, who had a car or two of horses to sell, wrote a friend in Washington asking whether it would be advisable to try to sell them there. The friend replied: "The people of Washington ride bicycles; the street cars are run by electricity and the government is run by jackasses. [—Raleigh, N. C. Caucasian.

* * *

The editor of THE UTOPIAN seems a little muddled. He says:

It ought to be against the law to make a contract to pay in any particular product. If such a law were in force, gold would be depreciated 75 per cent at once.

But in the same issue he says:

The working people denounce and abuse the rich. Well, now, my poor deluded friends, can you just cease working for them and employ yourselves? Suppose all toilers should refuse to be employed by capitalists; that they henceforth employ themselves? In 30 days the bears of Wall St. would have all the water squeezed out of stocks and real estate. Farms would grow up in weeds. The Labor Exchange could buy all land it required by paying taxes on same, and providing poor-houses for rich beggars. It would be a pity to allow them to starve. But for the poor there is no sympathy.

If this be true, why fool away any time making it "against the law" to make such contracts as you please. Be consistent, bro. Thomas, be consistent

NOTES.

MARXISTS call for "individual liberty," and propose to get it by destroying all liberty. They call that "scientific Socialism."

* * *

A MAN who bought a copy of "A Secret and Confidential Address" by Gavroche from us, a while back, remarked the other day, that he would not take one hundred dollars for what he had learned from it.

This man is no theorist or enthusiast, but a highly practical man; a business man who sees why it is so difficult for honest people to live and so easy for rogues to thrive. Owing to their having been discolored a little by smoke, we are selling them now at 15 cents each. Be sure and get one.

* * *

SOME of our "reformers" propose the castration of criminals, in order to prevent their multiplication. Once this was undertaken, every man would have to submit to the knife, for the act of castrating another person is a crime, and the castrator then becomes a criminal. Then, too, every man who deprives another of his life or liberty is a criminal, and so all the sheriffs, hangmen, jailors, judges and jurors, would come under this rule. Such "reformers" are unmitigated fools. Blind grasping after they know not what.

* * *

CONTROLLER Fitch of New York City suggests that all traps be shipped to some cannibal island in exchange for such products as they would give for such food. It strikes me that if we are desirous of swapping man-meats to cannibals, and wish to thus be rid of useless or

burdensome persons, that a ship-load of controllers, aldermen, police magistrates and other parasites of that sort, would bring a much better price, for while the cannibal is not as fastidious in his taste as we, he much prefers good fat man-meats to lean and tough meat.

J. C. DUAN of New York City thinks it would be well to have every one in that city "explain," once a year, his means of livelihood, and kill all who don't "explain" satisfactorily. Good suggestion, if you will make the explanation include how our "lords" and "barons" and "kings" came in possession of their lands, coal mines and railroads, and make them show that they have EARNED them in order that their explanation be satisfactory. Should that plan be adopted, the upper ten thousand would all have to be executed. But Duan did not contemplate extending his inquisition beyond the poor wretches who compose the "lost" portion of New York's population. He should bear in mind, however, that a majority of New York's inhabitants would prefer to see the snobocracy butchered than to see the unfortunate victims of this snobocracy killed.

This killing business can be carried on quite easily these days, and the man who suggests killing the poor, is putting the idea of killing himself into the heads of his proposed victims.

Literature.

GOD AND THE STATE.

We are in receipt of No. 2 of LIBERTY LIBRARY. It contains "God and the State." In this book Bakunin boldly attacks not only the institution of Church and State, but the ideas themselves, and shows how the god idea has ever been used to bolster up temporal governments, which in return have ever oppressed and robbed the toilers. He clearly points out that the recognition of authority, which is to be unquestioningly obeyed, must lead to debasement of the obeyers, and that rebellion against authority has and always must be a prime factor in all advancement.

This is one of the most powerful works ever written on the questions of authority, rebellion and freedom. In it he plainly shows that all idealists, starting with abstractions, always come to the vicious practice of tyrannizing; while the realists, starting with facts, are always found pursuing a high ideal.

About the price see advertisement on fourth page.

AN APPEAL.

FRIENDS, KNOWN AND UNKNOWN! With this issue THE REBEL appears before you the fifth time, and deeming you to have had ample opportunity to make up your mind as to its efficacy as a propaganda medium, we have a few words to address to you. Founded by a few hard working wage earners who recognized the necessity of such an organ, we consoled ourselves with hope that friends outside of Boston will not, to use a parable, be merely looking on from the shore how the young swimmer will be moving against the tide which practically, the greater portion of them have been doing till now,—but fall in line and extend to them all the support within their reach. THE REBEL has come to stay. What we ask of you is that all those who have the spread of our ideas at heart, and not only on their tongues, should arouse themselves from their apathy. There are a number of subscribers on our list from whom we have not heard; to these we give two weeks time to make good their promises, or their names will be erased. Sickness or being out of work will be accepted as temporary excuse. Circulate THE REBEL wherever possible. Sample copies will be sent to any address suggested. Let us hear from you!

THE REBEL GROUP.

The Letter-Box.

G. A. Morrisonville, Ill.—We can't tell, and don't think you would hear anything new.

E. T. R., Tacoma, Wash.—Voting now is only giving consent to the government. Whether people will vote on questions of interest in a condition of anarchy is an open question. If three or more come together and vote on any proposition no one will object, but if others see fit to refrain from voting, it is their right to do so. For our part we have found a better plan of coming to an agreement. So we neither care to vote or advocate voting.

D. S. Madrofe, Wash.—"One world at a time" is just what we are after, dear Sir, and if you think that you can "improve" our government, and in the same time "breed the brute out of man," well—God bless your

efforts. Your arguments against freedom are just as old and valuable as those of a simple minded christian who says that everybody would be a murderer, robber etc., if it was not for fear of "God's punishment." Can you point out a single reform movement—which aimed towards the improvement of men's conditions—in all history that the opposition did not use the same arguments against it? And did it prove to be true? No, you cannot. When the serfs tried to free themselves, they were not "fit" to use their own piece of land; when people tried to shake off the yoke of a king or emperor, they were "not ripe for a republic"; when nations tried to attain universal suffrage, they were not "educated enough"; and when our fathers tried to free themselves from England, the colony was too young to manage its affairs and too weak to protect itself from the outside enemy etc. Did you ever investigate the cause that makes men brutes as you believe them to be? To me it is rather a wonder that men are not worse in such conditions as we are in; in a system that is based on robbery and force. But then you may have all the "good government" you please, provided that those who want none of it are left alone.

SAMPLE COPIES.

We sent out large numbers of sample copies, and if you are relieving the paper without ordering it, it is an invitation to investigate our principles. If you want the paper, let us know and you shall have it, and you may send in such amount on your subscription as you can afford. If you can't pay for it and want to read it, you shall have it anyhow. If you get the paper and don't want it, please be kind enough to have it stopped. If you have been getting the paper without paying for it, and can afford to send us some money, please do so, as we are sadly in need of it.

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God and the State, by Bakounin	5c
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