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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.

PSYCHE.

[Translated from the German by Stephen T. Byington for LIBRARY.]

With her little lamp in hand
 And the great fire in her breast,
 Psyche creeps up to the bed
 Where the sleeper dear doth rest.

And she blushes and she quakes
 As his beauty she spies;
 Then the unveiled God of Love
 Is awakened—and he flies.

Nineteen hundred years of pain!
 Almost dead, poor thing, is she;
 Fast as smites herself, because
 Naked Love she dared to see.

—HEINRICH HEINE.

NATURAL SELECTION.

Like is attracted by like, we are told, and then some superficial smarty, or some paid advocate begins to expand on this and show how the vicious mix with the vicious and continue a race of vicious people. Strange as it may seem, however, they straightway repudiate their belief in the correctness of the theory by demanding social restrictions and laws to prevent the intermingling of persons of different classes of society, or of different races.

Let us examine the foundation on which this theory rests. Charles Darwin, in his researches, found such overwhelming evidence of the development of a number of different species from a parent, or common ancestry, that he was led to publish his famous book, which has wrought such a wonderful change in the entire scientific conception of nature, the ORIGIN OF SPECIES. In this book Charles Darwin shows how in the struggle for existence the fittest survive, and by means of natural selection perpetuate their species, or originate other species better fitted to survive in the struggle for existence, in their surroundings. Before the publication of this book, and the change it wrought in public opinion generally, all things were looked upon as special creations, fixed in their scope and unalterable. All phenomena of nature were looked upon as a general providence, and the affairs of men were declared to be special providences. This was all very handy, indeed, for the advocates of social distinctions and economic advantages for some, and perpetual drudgery for others. But as the new conception of life's relations gained more and more ground in the minds of the people the old theory of God's will being back of all the social injustices lost its hold in proportion.

Now that the old theory of special providences

and divine special favors has lost its power to hold a large number of the useful class in unquestioning obedience to their exploiters, and the modern conception of life's relations is fast taking the place of all previous conceptions, the wily sophist and oily tongued sycophant are trying to present this new conception in such form as to justify all the old vicious institutions that grew up under the old special providences theory. So they tell us that those who are on top, sucking the very life blood from the "common herd", are there because they are the fittest; that natural selection has built up a class that perforce of this working of "natural law" are justified in the undisturbed possession of their privileges; that "natural law" is just and inevitable and that we should content ourselves with what we have, and console ourselves with the thought that in the struggle for existence we have not been crushed out entirely, but are still able to continue our life in some fashion.

Charles Darwin shows that in the lower forms of life natural selection is uninterrupted and that as a result the finest specimens, or individuals of any given species, are attracted to each other, and so in the struggle for existence the species is improved. In domesticated animals natural selection is almost wholly superseded by artificial selection. The interference of man has changed the operation of natural selection in all our domestic animals, and determines the course of their improvement or degeneration. It may be argued from this that the human race can be improved by paying attention to the breeding of superior human beings just as we now breed superior hogs, cattle or horses. Indeed such argument is advanced by many who, unacquainted with all the facts and seeing the "improvement" in domestic animals, become advocates of artificial selection as the solution of all the vexed questions that are up for solution. But this must be dealt with separately.

Let us see if those who undertake the justification of present institutions on grounds of natural selection can do so logically. Is the present selection natural? Has there, in reality, been any such thing as natural selection in sex relations among civilized people for ages? Well, hardly. Whenever any one has dared to break over the bounds fixed by custom and followed his natural promptings, he has been punished by death, imprisonment or fines by the state, and by ostracism from society and the contempt and hatred of his former associates. Even to-day, in many states of the union, the law fixes heavy penalties to all who marry persons of another race, or color of skin, and where there is no law on the subject, the social boycott is used as a means of deterring persons from following their desires, and of substituting, as far as possible, artificial selection for natural selection. This interference does not stop at the color line, but is carried on into class-distinctions that have their root in the unequal distribution of wealth. The young woman, or young man, that does choose a mate from amongst a different social circle, is in danger, and many times certain of being disinherited by her or

his parents, and ruled out of the society in which she or he may have grown up. Such ostracism is often more unendurable to the offenders than any legal penalty for the offence would be. Such illustrations might be given in infinite variety and number, but these will suffice to show that natural selection does not, and has not for ages, existed among civilized peoples.

The promptings which are as inseparable from the human beings as appetites are from the body, have ever struggled against the repression of law and customs, and as a result we find that the history of Christendom is filled with romance and tragedy; that lovers in all ages have dared to face the fury of their parents, the displeasure of society, and the penalties of the law, in order that natural selection might take its course uninterruptedly. In these "degenerate days," when the cheap novel and distorted drama have warped the mind and contaminated the imagination of a large number of young people, the romantic is well nigh a thing of the past. But still the struggle between natural selection and the artificial selection which society has established goes on. Every now and then some society woman sends a thrill of horror through her social circle by marrying out of her class; a Sunday School teacher shocks the church goers by marrying a Chinese who has been her pupil, or the less noticed "common" girl meets her lover clandestinely, and often becomes a mother. And it is a remarkable fact that a majority of these "love children," called "bastards" these days, are finer specimens, brighter and handsomer, than most of the "legal" children. But the most effective protest, and the one more in line with the natural selection seen in the undomesticated animals is the open defiance of law and custom, by an increasing number of persons.

What would unrestricted natural selection do for the human race? It would put an end to all those scandalous actions which now occupy so much of the attention of reformers, and space in current literature. It would put the man of vigor and intelligence on an equal footing with the weakling and numbskull and tend to eliminate the latter class by perpetuating the former. For any woman prefers a strong, vigorous and intelligent man to one that is physically and mentally weak, when financial and social considerations do not determine the preference. With the strong and intelligent beings attracted to each other, the weaklings having to breed amongst themselves, or not at all, it necessarily follows that, in the course of time, the human race would be stronger, more beautiful and more intelligent than it is to-day.

Such weaklings as myself would not be born, and there would be no danger of the race deteriorating as some of our social reformers seem to fear. As before hinted, the children born as a result of natural selection are, and must ever continue to be, the healthy, robust and vigorous, as well as the symmetrical, handsome and beautiful. Such persons, are usually generous, hospitable and kindly disposed.

Unrestricted natural selection can result only beneficially to the race.

HENRY ADDIS.

CHRISTIANITY AND THE CHURCH.

VI

Nothing is more absolutely certain than that any Jesus of Nazareth and disciples, such as are described in the New Testament, never lived.

The name of Jesus Christ was used by those who concocted the first gospels, because the crucifixion of a "Messiah" had made an impression on the minds of the people of that time—of the vulgar, stupid and ignorant. So, gradually grew the belief in the idea of the vicarious atonement, and how baleful such an idea has proved to be, the history of Christianity plainly shows—all the persecutions, cruelties and religious wars of the last eighteen hundred years demonstrates.

The doctrine of the vicarious atonement appeals to the weak and—vicious—not to the healthy and strong. The cross of Jesus has thrown a dark shadow over the earth for centuries, and the meaning attached to it by the Church is, simply a gigantic falsehood. How many men and women secretly not only believe it to be, but know it to be a terrible, a hideous lie?

This is the day of the strong (at least I am sure I hope so) the weak have had their day. The intellectual integrity of a man or woman is the measure of his or her mental status. Sincerity, of itself, counts for nothing to sane minds, for one may be sincere in devotion to all that which is mean, cruel and wicked. Integrity is devotion to—love of truth: Intellectual integrity is wisdom.

Every man and woman should do their own chosen work in their own way, regardless (as far as may be) of all hard names, all abuse.

The Rev. Dr. Irons, formerly a prebendary of St. Paul's Cathedral, England—in his work "The Bible and its Interpreters," says:

"The very language in which our blessed Lord uttered his divine discourses no criticism has found out. If he spoke them in Greek, are we not to suppose that the Galilean multitude who heard him understood Greek? If he spoke them in Hebrew, are 'the original words' entirely lost? Or, was that which he spoke to them in Hebrew 'brought to remembrance' thirty years afterwards in Greek, and written down in Greek by the Evangelists? The examination grows harder. There are many 'Apostolic' Epistles, Acts, and Visions: who shall select and authenticate them? It has been said, indeed, that it is 'no harder,' after all, than the task of tracing to earliest antiquity any other works of former days: which may be very true; but, then, the case is different. Other books (such as Aristotle and Homer) ask no examination from us as conveying a divine message to us."

Saladin comments on the above: "And the Rev. Prebendary might have added: neither Aristotle nor Homer, nor any other book, threatens us with everlasting perdition for failure to believe, on its sole and unsupported authority, that about 2000 years ago a Jewish mechanic, who had been executed for sedition and blasphemy, got out of his grave and flew to heaven."

Whether or no Jesus was a "Messiah," or, even lived, or was only a myth it is certain other so-called "Messiahs" lived before him. Perhaps the best known one was Judas the Galilean who raised a revolt when Jesus was about twelve years old. Judas preached similar sentiments and ethics to those taught by Jesus, according to the gospels.

"There was indeed, no sane and practical moral maxims taught by Jesus that had not been enjoined before by such teachers as Thales, Solon, Pythagoras, Confucius, Socrates, Plato, the Indian Bramins or Gymnosopists, the Peripatetics, the Essenes and Stoics." The Golden Rule was given by Confucius, 500 B. C.; was given by Pittacus, 650; by Aristotle, 385 B. C., and by many others centuries before Jesus was born. To those to whom "The Lord's Prayer" has any meaning, it may not be amiss to say that it has been found in the Talmud, and no reader of history will think it thinkable that the Jews copied the "Prayer" from the Gospels—from the writings of the hated Christians.

No one, of course, knows anything as to what Jesus really said. It is, however, absolutely certain that the Jesus of the gospels who gave utterance to the beatitudes never said: "He that believeth not shall be damned;" "I come not to send peace, but a sword;" or scourged the money-changers, cursed the fig tree, or thrust Chorazin "down to hell."

However, the sword came.
Said J. K. Ingalls, (speaking of the Church) in an address delivered at Glenora, N. Y. January 1891:

"Her entire history for more than fourteen centuries can be traced step by step in the blood of slaughtered victims, in religious wars and in persecutions of every effort of men to obtain freedom in act or thought, and in a record of brutal cruelties, which have never been equalled for ingenious atrocity by any barbarians or savages.

"It was her delight to plunder and spoil unbelievers and heretics. Torture of body by every imaginable device, intensified and prolonged to the uttermost, was a usual means to the gratification of a voracious rapacity or of a more than diabolical revenge. Burnings, drownings, persecutions simply for opinion's sake, destruction of works of science, infliction of the death penalty for witchcraft and other wholly imaginary crimes, are some of the counts in that indictment against the hierarchal spirit which claims to be God-appointed and God-empowered. She imprisoned, tortured and openly murdered the apostles of science in all those ages who sought to make known to men those facts in being, those demonstrable truths of the universe and of life, not revealed in the fables and allegories adapted to the childhood of the race.

"To maintain her supremacy and retain her tutelary power, she has set up authority as paramount to truth, fable to fact, discarded human experience and crucified human nature upon the altar of a gloomy superstition and a canting hypocrisy.

"The priesthood of the Church in Spain is asking now the re-establishment of the Holy Inquisition, that Infidels and heretics may be adequately punished." And in this country they demand the enactment of laws enforcing the observance of the pagan Sunday as a Jewish Sabbath, without any justification from the Bible or any sanction of the early Church. They seek to disqualify citizens who will not take a religious oath, though Jesus prohibited oaths. The recognition of God in the Constitution is demanded so that rulers, appealing to his authority, may no longer heed the voice of the people. My friends, I am speaking here to-night, not from any voluntary sufferance of the Church, but simply because she no longer has power to prevent me or to send me to the stake if I persist."

CLINTON LOVERIDGE.

PEACEFUL REVOLUTION.

Allow me the space to say how I believe we can have a peaceful revolution which will bring about the desired end—"Anarchy." Let me first point out the roads that "won't" lead to Anarchy. 1. It can not be had by a physical revolution, for if the Anarchists fight, they are as liable to be killed as the Archists, and the records of past history show that more knaves survived after a war than honest men; again intelligent men don't usually go to war. Consequently the ignorant who do the fighting as a rule are the victors who, being led by knaves, prevent the possibility of having Anarchy from that source. 2. Education is out of question, for the government dictates the text-book, and rest assured that they will not educate the rising generation to overthrow all 'sacred institutions'. 3. Cooperation won't do the work, for as soon as the office-seeker sees the people trying to live without supporting or playing at a "sure thing game" they will speedily make a law to force the people to pay in some indirect way enough to keep the parasites in plenty. 4. Educating old people against early teachings is too slow, for while you make one Anarchist, the institutions are making a hundred Archists. Now in my mind the only feasible way to bring about a state of intelligent Anarchy (and I would not want to see any other) is to use the same tools that are now being used to support and maintain government, namely taxes. One act of legislation will destroy all government.

At present all governments are upheld by a system of indirect taxes. Reverse this method and apply the direct system, force every man or woman to pay a tax on their opportunities. Now note the result: people, as you are aware, will, when assembling together in an organization of any kind for a fixed or definite purpose, as a rule attend regularly, and pay their taxes (or dues) as long as there is enough in the organization to interest them. Once having become acquainted with one another they will soon weary and say: "What is the use to pay dues to meet here and discuss that which we already know?" Each individual having to pay his dues direct out of his own pockets keeps his eye on the treasurer, and I want to say that they won't pay any salaries to any one for doing nothing. This is natural in mankind. Now let us apply that to the government. Were the people to pay a direct tax they would have the

campaign issue: "Low salaries, and pledges to do more work themselves and abolish offices." The moment you get the people started to the abolition of offices merely to save expenses, you then have them started in the right direction. Head the people in the way you want them to go, and if results are beneficial you will in a very brief time see indirect taxation disappear. Once let the people see the great tree of indirect taxation, they will immediately commence to lop off the limbs, and eventually the natural avarice in mankind will prompt them on to finally tear the old trunk of taxes (government) out by the roots.

After closely studying the different economical questions before the people, I firmly believe the system of the direct land taxes as advocated by single taxers will do more to open the eyes of a blind people than any other system I have so far discovered. Space prevents me from going into this idea minutely or in detail. Those desiring to criticise this view, I would ask that they look at all sides of the question of the direct land tax. If this idea proves to be untenable, then I would suggest that all the Anarchists in the U. S. make application to the "good" government to give us cheap transportation rates to some tropical island, or any fertile land, there to be left alone to experiment on what we believe to be right. How would it do to go and take Cuba? I'll bet dollars to doughnuts that the U. S. would help Spain in 48 hours to drive all those who object to being governed into the sea.
H. E. HESSE.

REPLY.

As to a physical, i. e. violent revolution not leading to Anarchy, that is an open question. It might or it might not. The wars, comrade Hesse refers to, were always "patriotic"; originated and guided by schemers, while the fighters were deluded with the idea that they were doing their "duty". Such popular uprisings as those of 1848 in Paris and Berlin, and as in Paris in 1871, were successful, and their success was made nil only by the peaceful method of voting. Had they never agreed to submit to further political domination, or to settle anything by the ballot, the knaves would not have been in it.

Education is not confined to the schools, nor to text books. In this city THE FIREBRAND is having an influence on the mind of more than one school-child, and counteracting much of the influence of the text-books.

Of course, co-operative efforts are foredoomed to succumb to governmental interference, unless all co-operations stand together and resist such interference. All such interference tends to set people thinking, and thus tends to make Anarchists of them. If, too, they will not allow co-operation to shear their incomes, what reason have we to think that the parasites will voluntarily submit to having themselves shorn of their privileges by means of taxation?

I cannot conceive of any other kind of Anarchy than intelligent Anarchy.

Legislative acts are for the support of government, and it is not probable, in fact not thinkable, that government will destroy itself. Politicians are not trying to turn themselves out of a job.

If direct taxation of land values would cause people to object, why don't they object in Russia where for a long time the only taxes on the peasants were a land tax and a poll tax. Yet the offices have kept on increasing. Ever since I can remember people have been demanding the reduction of offices, and the politicians have been promising to reduce offices and salaries, but the offices have gone on increasing. People who really want to clear land do not chop limbs of trees, but cut them down to the ground without waiting to chop off branches.

Even if the direct land tax would have the educational effect that comrade Hesse contends it would, it still remains for him to show that it would be easier to get the single tax than to get other things which would be equally potent in abolishing government. In a discussion in this city three weeks ago the ablest single tax champion in the city said, that the "worst government on earth was better than no government at all," and grew quite vehement in his opposition to all propositions looking towards Anarchy.

Now I will admit that the U. S. government would help Spain rather than see Cuba become an Anarchy. With that fact in view I cannot believe that the single tax will be allowed to go into operation in a form that will be at all revolutionary.
H. A.

LIFE'S GIFTS.

I saw a woman sleeping. In her sleep she dreamt Life stood before her, and held in each hand a gift—in the one Love, in the other Freedom. And she said to the woman, "Choose!"

And the woman waited long: and she said, "Freedom!"

And Life said, "Thou hast well chosen. If thou hadst said, 'Love,' I would have given thee that thou didst ask for; and I would have gone from thee, and returned to thee no more. Now, the day will come when I shall return. In that day I shall bear both gifts in one hand."

I heard the women laugh in her sleep.

FROM DREAMS, by Olive Schreiner.

PARIS COMMUNE ANNIVERSARY.

Again the anniversary of the Paris Commune has come, and in many of the large cities of Europe and America celebrations will be held. The object of these celebrations is to correct the false impressions which the lying bourgeois historians have created in the minds of those who have not been in position to learn the truth concerning this great popular uprising, and at the same time to spread the ideas which, if generally accepted, would make the world as free as Paris in the first days of the Commune.

It is well that the Anarchist journals should bring the Commune to the minds of their readers, in order to keep the fact of the success, for a time, of this popular uprising before their minds and to point out the causes of its final downfall.

It is quite important to call to mind that the populace of Paris rose in such unanimity, so spontaneously and without organization or leadership, as to cause the government troops to evacuate the city, and that after the withdrawal of the government troops, and the collapse of all authority, peace and security prevailed in Paris as it never did before, nor ever has since. It is well to remember that during these days, the days that are painted in the blackest colors by the writers for bourgeois supremacy, persons of all ages, and both sexes were safe from attack at all hours of the day or night on the streets in all parts of the city; that public concerts were given in the open air. So happy were the people in their new condition, a condition of freedom. All these things it is well to remember, and to point out to the misinformed. But there are other features in the history of the Commune which it is important to consider.

Let us turn our attention now to some of the causes which led to the overthrow of the Commune. In the first place there were a large number of Social-Democrats in the city, and they worked for the election of officers for a legislature. At first a Committee of Safety, whose only work was to guard the walls of the city was chosen. As long as this committee was responsible to the people directly, not to their representatives but to the people en masse, their work was effective, and the walls of the city were not only guarded, but communication with Lyons, Marseilles and other cities was established. But through the activities of the politicians amongst them the people were induced to elect an Assembly of city dads, amongst whom were many Social-Democrats. This Assembly became the "central directing authority" which our Social-Democratic friends tell us is absolutely necessary to any kind of public undertaking. The Committee of Safety then had to get their orders from this central authority, and as a result lost much of their efficiency. The Assembly tried to legalize the existence and action of the Commune. As a result of the lost energy which was wasted in the discussions of the Assembly and the dependence of the Committee of Safety and the people upon the action of the Assembly, the offensive power of the city gained, and the government troops began making breaches in the wall.

The national Treasury containing gold, valuable papers, documents, &c., was guarded, and the treasures of the Rothschilds kept inviolate. This was another grave blunder. How many papers in the U. S. how about the influence of Rothschilds wealth, and how many of them know that it was in the power of the Paris Commune to utterly dissipate this wealth and its power—fatal misake, not doing it.

Once the government troops had effected and entrance into the city all security to life was gone.

These, then, are the great mistakes of the Commune: the delegation of authority and attempt to legalize their action; the failure to open the national treasury and make use of its gold in defending the city, and the failure to totally destroy all the papers, securities and governmental documents of all kinds that were in the city. These are facts in the history of the Paris Commune which should not be forgotten. And should another uprising like the Paris Commune ever occur, let those interested see to it that these mistakes do not occur again.

H. A.

COMMERCIALISM OR COMMUNISM.

In THE FIREBRAND for Febr. 17th A. I. says: "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." Will A. I. please give us a definition of the word "freedom" as used in that sentence?

STEPHEN. T. BYINGTON.

Answer:

Yankee fashion, I am constrained to answer Mr. Byington's question with another: How many varieties of freedom are there? As used in the above sentence, FREEDOM means the same as in every other sentence in which I use it—there is but one definition, to my mind; i. e., without let or hindrance; the absence of interference.

The Communist position is that nothing is without a cause. Military powers are not the result of a mere whim in man, but are the result of a deep-rooted cause, the outgrowth or fruition of certain tendencies that manifested themselves in the early infancy, and consequently the least enlightened and ethical period in the history of the race. I refer to the commercial spirit. That spirit is: get as much as you can and render as small a return as you may. In its essence it is to take advantage of any and all comers. It fruits to-day in organized government, and the perfection of the fruit is found in the so-called "popular government." The pride of the system is its show of "justice." Why, don't we weigh and measure every article, even to the hundredth part of the unit? What could be more fair and impartial? But it is all show and cant, and is only a cloak for the spirit of exaction, the spirit of a Shylock demanding his pound of flesh; and human life and liberty weigh nothing against the pound in favor of the commercialist. This is the spirit of enslavement, and no matter in what form it manifests itself, the Communist is its untiring enemy.

A. I.

A LITTLE HISTORY.

Our friends, the Social-Democrats are getting too smart; in their wisdom they take pity on us poor fools and menace us to show what they will do. As we have already had a test of their action, that's enough, and no more is wanted.

Allow me a little space in your paper to answer them and give them the benefit of the teachings of history.

The object of the Social-Democrats is the conquest of power. If all the offices of the government are filled with Social-Democrats everything will be lovely and the goose will hang high. This is the case with this party to day as it was in France under Louis Philippe, when all at once the throne of the bourgeois king tottered, and to the great surprise of their friends, the Socialists, the people raised them into the coveted offices. At the head of the government we had Albert, a mason, while Louis Blanc had full swing in the kingly palace of Luxembourg. The people did not expect to be relieved immediately and volunteered to give them 3 months time, 3 months of privation and misery. From the month of February to June they waited patiently, they hoped against hope. Nothing was done. The people arose and found out that the only thing our social-democratic government could do, was to maintain itself in power, and for 3 days it showed the world how a socialistic government can slaughter the people. The June battles 1848 in Paris are forever a stain upon the social-democratic flag, and when later on they asked the people to help them to save the Republic, the answer came: We don't care to fight to keep you in power and help you to get your boodle. Or all sides could be heard the popular refrain: "Napoleon Nous! aurons. (we will have Napoleon)

Prince Louis was a Social-Democrat. His book, also, "the extinction of pauperism," together with the Napoleonic legend kept up by the poets Beranger, Victor Hugo, and others got him 7 million and a half voters approving the downfall of the former socialistic power, stained by the blood of the proletariat.

But it did not take much time for the people to see that they were once more humbugged. The excess and frivolity of the second Empire made it unpopular. While in the higher circles feasts and banquets had no end, misery and squalor kept constant company with the disinherited, and this empire which seemed so strong fell the 4. of September 1870 rotten to the core. Once more another batch of Social-Democrats came into power. The 26. of March 1871 the entire socialistic ticket was elected in Paris. The Commune had an overwhelming majority of socialists. What did they do with their power? Nothing! What could they do? Nothing! What could they do to-day if we would be foolish enough to hoist them into power, in France or anywhere else? Nothing! And why? The reason is plain: Their object being, the conquest of power, there is nothing else to do when this aim is attained, nothing, except to maintain themselves in power at all cost, against all, and by all means—their program is a blind "to get there"—and if the people are dissatisfied again history will repeat itself. As in June 1848, instead of bread, the hungry will get lead from the Social-Democrats of the day, as they did from their former comrades in power. Consequently, history teaches that socialists entering into the political field cease to be socialists: politicians are but tricksters, no matter what party they belong to.

C. LEVY

NOTES.

I WOULD like to ask the advocates of woman-suffrage if they really believe that "equality before the law" with men, would be of any particular benefit to anyone, except a few women who would be elected to office. If they do they are deluded. What the women, as well as the men, need, is equal liberty, not equal suffrage.

ACCORDING to the latest advices from Rome the Italian army in Abyssinia has been partly annihilated, a fact which speaks well for the independence of the Abyssinians. Simultaneously with this report comes the news of serious rioting all over Italy. It is announced in the press dispatches that these disturbances were caused by the Italian reverses in Abyssinia, but the truth is that the Italian people have been more or less educated in the principles of true economic liberty, and are beginning to realize the situation.

THE "equal administration of justice" was illustrated by the punishment of Jas. Fitzgerald, in St. Louis, and Elizabeth Flagler, in Washington, D. C. on the 21 of last month.

Fitzgerald was poor, and consequently uninfuential. Flagler is the daughter of a general by that name who is now in active service—in training men to be professional murderers—and is, of course, influential. But in the glorious free republic all persons are "equal before the law," we are told. Let's see.

Fitzgerald killed his sweetheart in 1893. When on the twenty first, the hangman pretended to "vindicate" the supremacy of the law, he provided a weak rope—for economy we presume—and when the trap door was let drop the rope broke and the victim, half strangled, groaned: "For God's sake untie the rope—I suffocate." In this condition he was carried to the morgue, where he lay in the most horrible agony for about an hour, when he was taken back to the scaffold and "hanged by the neck until he was dead."

Flagler, who shot and killed a negro boy last summer was sentenced to THREE HOURS in the penitentiary and \$700 fine. She served her sentence in the waiting-room of the penitentiary in company with her relatives and friends.

The next time any one tells you all persons are "free and equal before the law"—well, that person needs a new set of brains.

NOTICE.

EVERYBODY'S CLUB meets every Sunday, 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.

THE "office" of THE FIREBRAND: North Mt. Tabor Car Line, Center Addition North Mount Tabor.

YE SONGS UV SAMYWEL.

ther wuz wunse a foren nashen
whut kud wallup all kreaschun
in the makin uv a multitedw uv laws
they wuz dux 2 ho pertaters
& wuz all grate legislators
when thay wuzent bizzy fylin kross kut saws
just 2 hed off that tired feelin
thay okkurs frum peple steelin
thay enaked meeny very pleezin laws
the expense wuz sumwhut hevvy
but the votere stud the levvy
& kuintuned hoin taters without paww
arter sentyeries uv thinkin
how thayd sware off whiskey drinkin
thay enaked a prohibitory law
gosh it kawed a heep uv fylin
& kept all ther wize men rypin
but thay past an akt 2 dry up evry kraw
& betimes thay legislated
on most evrythin kreated
now & then repeelin sum uv nachers laws
but ther airs & assines rew it
er at least i so kunstrew it
frum the mournful way thay wipe ther dusty maws
& no dowt you offen wunder
how the kronikers ken blunder
when thay riddikewl them ainshents & ther laws
fer we no that tribulashun
& most all this bibulashun
must arize uv korse frum legislative flaws
ah deer frens if weod remember
that the lords no sham defender
had we wit 2 werk reforms threw nachrel law
then we see our legislation
wuz but pure hallusinashan
& weod surely let up thrashin so much straw.
sam fonagraf.

A CRITICISM.

Brother Quinn is standing up for Jesus in his CHRISTIAN CRISIS. He says it is nineteen hundred years since Jesus drove the robbers from the temple and denounced them for making it a den of thieves. One would think that brother Quinn, after his experience as a theosophist, might take an esoteric view of the teachings of Jesus and not give us any more of those old chestnuts about his being a reformer. Its a matter of fact Jesus never said any thing against slaves or drunkenness, or imprisonment for debt, or non-resident landlords, or in favor of paying more than fifteen cents for a days work. The church to day is a thousand times better than it was in the time of Jesus and the apostles. It is true that many good men have been hanged, and that it is claimed Jesus was hanged, but that does not prove that Jesus was exceptionally good, for some bad men have been hung.

Jesus commended the woman who contributed two mites (all she had) to the treasury of the temple, and said she would always be remembered. I should think she ought to be. Gave all she had to a den of thieves! Jesus selected one Judas who, the inspired apostle John says, was a thief and "had the bag and bore what was put therein." John also says that Jesus knew all that was in the heart of man. Hence Jesus selected Judas to carry the purse, because he was a thief and could keep it full. For ordinary expenses Jesus depended upon a thief and made a pocket-book of a fish in an emergency.

Jesus went into the temple and overturned the money-changers tables, and the stands of those who sold doves for offerings, and spilled all their money and drove them out so they could not see what was going on, and Judas, a thief, was following around after him with the moneybag! Was not that a nice way to take up a collection? That bag, my beloved brethern, was the original grab-bag.

Now let us have the apostolical socialistic scheme as given in the fifth chapter of Acts.

"And Josus, who, by the apostles was called Barnabas, a Levite, having land, sold it and brought the money and laid it at the apostles feet. But a certain mzn, Ananias with Sapphira his wife sold a possession and kept part of the price, his wife also being privy to it, and brought a certain part and laid it at the apostles feet. But Peter said: Ananias, why hath Satan filled thine heart to lie to the Holy Ghost and to keep back part of the price of the land. . . .

Thou hast not lied unto man but unto God. And Ananias hearing these words fell down straightway and gave up the ghost; and great fear came upon all them that heard these things." And the young men

arose and wound him up (was he stemwinder?) and carried him out and buried him.

And it was about the space of three hours after, when his wife came in. And Peter answered unto her: Tell me whether ye sold the land for so much? And she said: Yea, for so much. Then Peter said unto her: How is it that ye have agreed together to tempt the Spirit of the Lord? Behold the feet of them which have buried thy husband are at the door and shall carry thee out. Then fell she down straightway at his feet and yielded up the ghost."

Is this the kind of socialism that snits brother Quinn? And does he expect to be one of the apostles and have the members lay all the money at his feet. Does he think it was exactly fair, after taking part of Ananias fortune not to invite Sapphira to the funeral?

Has there been any system of political bossism in modern times that would match that?

Think of it. Two persons of the holy trinity, the Holy Ghost and God, for collecting agents! Satan saw that it was a scheme of wholesale robbery and tried to have them save a little to fall back on after the collapse, but got them both killed. The only industry in that Jerusalem group was burying the victims without inquest or autopsy.

Brother Quinn says "One Christian people levy a tariff on another Christian people for the purpose of gaining something, some advantage that they may profit thereby, to the other countries loss. If they believe the other Christian across the water is a brother and if they believe in a judgement, I merely want to enquire what explanation they will have ready when they look the living Jesus in the face"? It seems Mr. Quinn has not heard that Jesus is dead, but he is. If I should see the "living Jesus" I would ask him why he did not tell his followers about tariffs and the money question and a whole lot of other things; why he forgot to write any thing himself or to teach anything useful; why he set people to fighting about gods and ghosts and devils, and had nothing better to say about imprisonment or debt than to "Agree with thine adversary quickly while thou art with him in the way, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer and thou be cast into prison. Verily I say unto thee thou shalt by no means come out thence till thou hast paid the uttermost farthing."

There is no living Jesus. Perhaps there never was. If there was he is dead. Let us "wind him up" and bury him.

D. PRIESTLEY

Correspondence.

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