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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.]

## WITH APOLOGIES TO WM. SHAKESPEARE.

To vote, or not to vote,—that is the question:  
Whether 'tis best to have four years more of Grover,  
with his  
Interest-bearing bonds, or by McKinley's tariff to raise  
the price  
Of wool and stop the damned flood of pauper labor  
products from European shores.  
Or whether yet 'tis best to put the Populists in power:  
And thus end the heart-aches and thousand natural  
ills that flesh  
Is heir to,—to own the railroad; to get free silver; to  
pick  
Money off the bushes;—'tis a consumation devoutly to  
be wished!  
To vote, to shout, to run for office;—to sell one's man-  
hood for  
A glass of beer!—and then to work, to slave, to freeze:  
To tramp the streets, despised and persecuted; and  
then,  
For want of food and clothes to die.  
And all for what? Ay, there's the rub!  
That the damned parasites who fatten on our miseries  
may roll in  
Luxury, and the politicians who have power by our  
votes keep  
Champaign wassail and grow rich on salaries that will  
not buy their  
Shirts. They sell our streets and give our land to  
gamblers.  
They pawn our country's credit, and steal away the  
liberties of men  
Who toil and strive from early morn till dewy eve to  
earn an  
Honest living. They force our wives to labor past  
their strength,  
And crook the young bones of our dear children by  
useless and  
Degrading toil. And then they light a torch for us to  
carry, whilst  
They tell us of our country's greatness, and count for  
us the stars  
Upon our country's flag: and we—poor fools—we  
cheer, we shout,  
We vote: and then again we toil and strive to get a  
crumb to save  
Us from starvation! Wherefore prolong the farce?  
What men would bear the whips and scorns of time,  
The oppressor's  
Wrong, the proud man's contumely, the pangs of hun-  
ger, and the law's  
Delay: the insolence of office, and the spurns that  
patient merit of  
The unworthy takes, when he, by one bold stroke, may  
free himself  
From all? To grunt and sweat under a weary life of  
nonsense.  
Let's pitch the politicians to the dogs. As long's we've  
strength  
And will to work we need not starve, if we'll but pull  
together and  
Exercise a little common sense. What law can stop  
our trade amongst  
Ourselves, our voluntary commerce; and what law  
need we to enable  
Us to trade? Let's work, let's sow, Let's reap for  
selves and families;  
Let's trade between ourselves the products of our toil,  
And use no law created money to breed damned in-  
terest to fatten  
Parasites and burden us with debt.

W. P. BORLAND.

## HOW SHALL WE BE FREE?

I THINK Mr. Byington rather overreaches the mark in his "Propaganda Methods" in a recent issue. He would have liberty at all hazards—so would I, but I do not forget that liberty is not possible under conditions adverse thereto. Hence, conditions are not only a proper but a necessary theme for thought and discussion today.

Mr. Byington would promise all things to all men under Anarchism. Now I have read him quite extensively, but have never found him promising the State Socialist ideal under even his conception of liberty. No, he must acknowledge that there are ideas and ideals which can find no lodgment in a conception of liberty. In fact, freedom must result from conditions, and to present and urge upon the public mind the conditions necessary thereto is the way, and the only way, to make propaganda.

We do not need to urge upon the intelligent mind the need of liberty. That is recognized. Only among those directly and peculiarly interested do we find its opposite. But the point is here: having no conception of social and industrial conditions different from those of today, people are unable to reconcile the idea of liberty with the perpetuation of those conditions and institutions. To their minds freedom is desirable up to the point where present methods of supplying material wants would, according to their conception, be interfered with.

My experience in the propaganda has been that, invariably, at the introduction of the idea of Anarchism its utter inharmony with present social and economic ideals is presented, and I can make no progress whatever until those ideals have been destroyed. And Mr. Byington may not be flattered when I say that I consider such objections far more logical than his proposition to patch up an "Anarchism" to fit present conditions. Such a system may suit the comparatively easy-going element in which he moves—an element to my mind of no importance to the radical movement, and one that can have no existence under Anarchism,—but to the toilers his words would be as thin air.

I think Mr. Byington's efforts show him to be steadfast and earnest of purpose, but I do not consider him competent to discuss the advisability of the advocacy of Communism, since he shows no comprehension of the meaning of the term. His is the common "Individualist" misconception. It is bad enough and demonstrative enough of ignorance to call the most inoffensive of present institutions communistic, but it is capping the climax to associate the idea of charity with Communism. He also prefers "free" libraries to those supported by subscription. It is a noticeable feature of Commercialism that each one desires to get as much as possible without rendering an equivalent. And government is not the cause of this feature; rather is it the cause of government.

Mr. Byington would tell us the principles of Anarchy are applicable alike to Commercialism or its opposite, Communism; or, in fact, to most if not all isms. But to the Communist exploitation and

Commercialism are synonymous terms. How, then, is he to say, without lying—for neither does he believe anything is to be gained by lying—that Anarchism is not only compatible with, but quite favorable to the development of Commercialism?

The Communist is not "All things to all men." If permitted to free himself from it, he certainly would not interfere with those who wished to practice Commercialism; but I do not think he could admit that those choosing such a system were Anarchists in principle, but hoped each to gain some advantage over his fellows through the trickery of trade. And he would argue that this same insane desire to obtain everything for nothing would result in the formation of cliques, the fooling of issues and, finally, the crystallization into an established government.

I hope it now begins to dawn upon my friend that the bridging of the gulf fixed between Communism and Commercialism is as hopeless as of that between Anarchism and Monarchy.

I have failed to meet any person who had any desire to exchange the present society for one "very like" it. Those who want a society like the present have got it, and those who are dissatisfied with the present want something radically different. It is simply impossible for the Communist to preach "Anarchy similar to government," and he would be called a fool if he did.

In my opinion, the way to liberty lies in knowing what constitutes Anarchism and sturdily opposing all ideas antagonistic to its principles, regardless of the name under which they sail.

J. H. MORRIS.

Bay Center, Wash.

### WHAT CONSTITUTES FREEDOM.

In order to disprove the assertion of the Individualists that the human race can attain freedom by destroying Government and retaining competitiveness, it is necessary to enquire into the final source from which human action springs.

It is an acknowledged fact that the only source from which a human being gets the incentive to act is the desire for self-satisfaction. You do not act in a certain way unless the so-doing satisfies yourself. Even if you inflict moral or physical pain on yourself for any cause, you do so because an agreeable sensation of self-satisfaction accompanies this pain and outweighs it.

Selfishness therefore is a factor that ought not be restrained or destroyed, as some erring reformers pretend, but the task is to foster it and promote it to the utmost possibility of unfolding.

In other words, men are to attain a condition where their individual selfishness will not conflict.

The only way to obtain this result is to allow this selfish incentive full play. It is therefore necessary to change the at present prevailing artificial conditions for natural ones. The former has been fostered for ages through the erroneous conception of the universe as an aggregation of dependent bodies directed by a supreme power, called God. This conception pervading the minds, it necessarily colored the action of mankind, and gave corresponding shape

to the expression of selfishness in each individual.

In other words, when the world was considered a dependent body, dependency was supposed to be the proper state for men to live in. In direct consequence of this error arose the terrestrial executors of divine will, the church and state, and through their, of necessity, arbitrary attitude forced the expression of selfishness into artificial channels, which fact has had an utterly blighting effect on mankind.

God as ruler installed two vice-masters, Church and State, which in turn again instituted a countless number of petty bosses; and thus the dominating principles of human life became mastership and serfdom.

With the incarnation of this error a weighing and measuring began, a distributing of life's rations in meted quantity that was not guided by the various needs and inclinations of individuals, but by the master-individual's conception thereof. It is this fact that forced selfishness into artificial channels, for men being hindered from satisfying their desires resorted to all manner of ways to fulfill them notwithstanding. Here is the origin of crime. In many instances action may be really criminal through the depravity forced upon human nature by this not substantiated artificiality, but it must not be forgotten that this forcing of artificial conditions itself is the fundamental crime, which incites all secondary crimes.

In other words with absence of dictation as to the desires of the individual, the incentive and ground for criminal action must disappear, as all wants could be gratified without interference from an ablegate of God or his underlings.

And as this ancient god-theory has long sunk beneath the dignity of intelligence, as, on the contrary, it has been demonstrated that the universe is a unit made up of units, the dependence with which humanity is stricken, has become a remediable ill. It is now acknowledged by science that there is absolutely no ground for governing individuals, that each as a unit must be given full play with regard to adjusting itself in its natural position of interdependence to other units, or must otherwise succumb to the unnatural interference. The condition of Anarchy therefore is the one in which human beings can attain to the highest phases of individual development.

Commercialism, or measuring and weighing, is, as has been demonstrated, a feature of the fallen God-theory, and as the original scarecrow has disappeared there is not only no reason for retaining its blighting effect, but furthermore this retention must become utterly destructive. For considering that all accomplishments are the common heritage of the race, that no individual ever performed anything without the help of individuals living with him, or having lived before his time, the utter impossibility of making a correct measurement of performances is apparent. Through this it is also apparent that all individuals are equally entitled to the results of the exertions of past as well as present generations, and this demonstrates the impossibility of measuring and the utter injustice of doing the same.

Should the race, however, through misled conceptions, persist in pursuing this course, the ultimate goal must of necessity be the starting point, as the measuring of rights to the elements of living must lead to incongruities in the social body, which means the granting or taking of privileges, which in turn again means government.

It is apparent then that to make natural competition possible, competitiveness must be done away with, the elements of living which nature grants to men must be freed of their artificial incumbrances in order to establish the equitable condition for the human race. Natural competition, that is the development of latent qualifications in each individual, can thus, and thus only, be given the scope which it lacks for the unfolding of the human genius.

H. EICH.

#### 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.

#### ARTIFICIAL SELECTION.

In last week's issue, while writing on natural selection, I was brought to artificial selection as a proposition for the improvement of the race. I dismissed it saying it would be dealt with separately, which I will do now.

There are two distinct schools of thought advocating artificial selection. Both are animated—so they claim—by a desire to improve the race, and to increase happiness by preventing mistakes in the selection of mates by young persons, or those contemplating the raising of children; in other words breeding. Both are equally in error in supposing that artificial selection can improve the race.

One of these schools of thought, prompted mainly by the teachings of phrenological and other lecturers, want it made harder for people to marry; and that they have their heads examined by a committee, or examining board, so that their compatibility of temperament may be determined. If the head examining is not a definite proposition with them some other scheme equally foolish is proposed. At any rate they propose to prevent natural selection, as nearly as possible, and substitute artificial selection thereof.

The other school of thought referred to is composed of those who advocate depriving certain individuals of the power to procreate. Some advocate the castration of criminals while others go so far as to advocate a wholesale alteration of both men and women whom the experts pronounce unfit to become parents. Such vicious sentiments, however, are not common enough to make them at all dangerous.

The fatal error of both propositions is that there is no scientific or rational grounds on which to base any such propositions.

We are pointed to the improvement in stock and asked that if artificial selection can bring about such desirable results in horses and cattle why can't it do as much for humanity? For many reasons. In the first place we find some very scrawny children born of fine looking, and apparently well mated couples, while often large, healthy and vigorous people have been born of small and apparently ill mated parents. This shows that no examining board could determine the "fitness" of any two persons for each other.

Has there been any real improvement in stock as a result of artificial selection? There is no question but that horses and cattle have been bred to a shape, disposition &c., that suits man, and in this sense they have been improved. But do the horses so consider it? Can you convince a Mustang that "civilized" life is preferable to the free life he lives on the plains? Since we are to be the subjects of this method of improvement the logical point of view for us to take is that of the Mustang. And right here is the vital point: the artificial selection amongst animals has been imposed upon them by an intelligence not from amongst themselves, but by intelligences different from themselves, contained in bodies unlike their own, and having the object of making them different from what they were not for their own happiness sake, but to please the dominating and directing intelligence.

Now before our advocates of artificial selection can make good their analogy they must trot out their being of different and superior intelligence, having a different organic structure and turn the selection over to it. Even in that case we have no assurance that the happiness of the race would be increased, but only that the "superior" and different being would be pleased. In that event the very aim of the artificial selection advocates—improvement—is defeated by the very method they have adopted to gain it.

Rebellion against artificial selection is sure to occur, the vigor and persistency of the rebellion being determined by the force used in imposing this requirement. This rebellion is just, and in proportion as it is successful real improvement in the race will proceed.

The demand for artificial selection is based on the progress arresting lie that there is a superior intelligence, exterior to us, and different from us, that is better qualified to direct our affairs through specially appointed agencies, of course, than we are. Its only grounds for enforcement is that might makes right.

Its advocates may be honest, but that only makes them the more dangerous. False premises and false reasoning alone can lead to such conclusions.

Artificial selection can bring only suffering and strife: Natural selection—happiness and peace.

HENRY ADDIS.

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

#### CHRISTIANITY AND THE CHURCH.

##### VII

The readers of THE FIREBRAND are, probably quite well aware that I have no unusual, so to say, no unreasonable love for the "petticoated" gentry, nor too enthusiastic regard for their "cloth." I prefer to interpret the Bible for myself, just as I would "Robinson Crusoe" or the "Arabian Nights' Entertainment." The claim of the Church to expound the Bible (to me) I consider impertinent, and I cannot readily understand how intelligent believers can allow Church, or priest, or clergyman to do their thinking for them. The evidence is open to all—save the very poor and the very ignorant, if they care to read it. Learned churchmen and scholars have written books containing more heresy than it seems easily possible to write, and given abundant reason for the heretical conclusions arrived at. Rev. John W. Chadwick in his "Bible of Today," can only reach the conclusion as regards Christ, that he thinks it "safe" to believe that Jesus lived. Mr. Chadwick is a radical Unitarian, and preaches (or rather lectures) in a small church to the most advanced "congregation" in Brooklyn.

The immortality of the soul is, of course, undeniable. If we admit—as probably, we do all admit—that there is "Something, somewhere," we have reached the border-line of the Unknowable, and can go no further. No "frothed" churchman, from Pope or bishop down to the ignorant hedge-priest, can possibly be wiser regarding the "Hence and Beyond," than the most ignorant of men or women.

I will here give a few names of those who have rejected, and do reject teachings of the Church:—

Herbert Spencer, Tyndall, Huxley, Haeckel, Vanini, Galileo, Spinoza, Bruno, Volney, Priestly, Thomas Paine, Buckle, Campanella, Voltaire, Renan, Draper, and, hundreds of others of the dead or living. Can all the "petticoated" churchmen of the past or present represent equal intellectual integrity, equal love of truth for truth's sweet sake? No!—a thousand times—No!

"From the third to the thirteenth century," writes Draper, "Christianity gave to the world no scientific man; and 'for eight centuries,' writes Buckle, 'there were not in all Christian Europe four men who dared to express an independent opinion'. Professor Tyndall said at Belfast, the 'victorious advance of science was arrested, and the scientific intellect was compelled, like the exhausted sail, to lie fallow for two millenniums before it could regather the elements necessary to its fertility and strength'.

Would it not be well for every thoughtful man or woman to pause and ask, self-questioning: "Is it the part of wisdom to allow a superstitious or cunning priest or clergyman to do my thinking for me—in place of doing it for myself?"

Men and women do not need any god or gods—to worship. Men and women, if they must worship, should only worship one another. Redemption can only mean self redemption. The crying need of today is not a Christ, not a "Messiah", but living, breathing gods and goddesses, to harmonize with this wondrously beautiful earth, to be in tune with the very, very much alive universe.

All that which I have said would be absolutely meaningless—did I not say this: Self-redemption means absolute fearlessness. I cannot sufficiently emphasize the two words.

Man or woman wishing to take a seat (the same should so wish) among the gods and goddesses must be absolutely fearless: gods and goddesses smile pleasantly at the word fear; the only worship they give, is to truth.

We are almost crossing the border line of the twentieth century—we cannot wait forever and forever for the laggards.

I have so frequently been asked, (it gives me a tired feeling,) what business it is of mine whatsoever any man or woman believes or chooses to believe. I never made so silly a claim; never hinted—even indirectly, that it was my business. It is the organized "Institution" I am up in arms against—the Church benefitted and strengthened by special and class legislation—the Church being given monopoly by State and money power—monopolises. The Church is enriched, and humanity is enslaved, chilled by the black shadow thrown over the toilers of the world—deadening their mental apprehension.

I will—right here—insert a chipping recently sent me, as it explains in clearer language than I might use, that which I protest against.



"Again theology has one of her strongest allies in our system of education. Priests, in all countries and in all ages, have been shrewd enough to see that the surest method for the preservation of their power is to obtain control over the education of the young. The child is trusting, confiding, uncritical. His mind is plastic and receptive. He will believe anything that he is told by his parents or teachers. The marvelous and the supernatural present no difficulties to him, and he is entirely amenable to the twofold influences of love and fear which are brought to bear upon him by those who guide his tottering footsteps into the narrow path of faith. It is then with "the wisdom of serpents" that the Church has acted in laying claim to the infant in his cradle, that he may be received into the fold by means of solemn and mysterious 'sacrament,' at a time when the innocent subject, 'mewling and puking in the nurse's arms,' is all unconscious of what is being done to him.

"It is with a like wisdom that the clergy have further provided for the exercise of their influence over young boys and girls at an age before the critical faculty has awakened, and when emotional tendencies are at their strongest, by means of that strange rite which they term confirmation, (the preparation whereunto so often leads to a deplorable state of nervous excitement mis-called 'mental exaltation') and upon which they insist as a condition precedent for admission to that other and greater mystery invented by the perverse ingenuity of man wherein they teach that, while eating bread and drinking wine, men may 'verily and indeed,' whether by actual and constantly recurring miracle, or in some other way equally, if not yet more inexplicable, take and receive the body and blood of the Second Person of their Trinity—the crucified Man-God, Christ."

If I have ever written one line denying the desirability of every man and woman doing their own thinking for themselves—I cannot recall it.

Many of the dearest friends I have ever had have been orthodox believers, and of the few of those living today, "believers" are of the number.

So entirely do I love Liberty, that I believe in man, woman, and child, living their own life in their own way. I am "several removes" from an angel—and I am glad of it!

The thought has oftentimes been given utterance: "The living should not be ruled by the dead". To me the thought has ever been a "revelation"! Old traditions, old arch-type lies and wretched superstitions have befooled the world too long. The toilers of the world are dumb, paralyzed, in a state of inanition. If it were true that they only damned themselves, it would be (in my opinion) of small moment. But it is not so—they ring the little childrens knell.

If there were any truth in Christianity, if I could so believe, it might give me pause. I do not so believe! I do not believe that there is any ethical maxim known today which was not known 2 000—yes 20 000 years ago.

"I sent my soul through the Invisible,  
Some letter of that after-life in spell,  
And by and by my soul returned to me,  
And answered: 'I myself am heaven and hell!'"

Now, I do not care the price of a two-cent postage stamp for all the ethical maxims or moral ideas, or the 'great moral idea': they are all so old—were old centuries gone by. What do moral maxims do for the world to-day? Nothing!—nor have they helped man or woman for thousands of centuries. Why, the 'Book of the Dead' of the ancient Egyptians is, so scholars say, full of charming maxims!—and it is certainly as old as 2782 B. C.—Stuart Glennie, "In the Morning Land," pp 366,367,371.

No!—Liberty is needed—not moral maxims. While hundreds of thousands of priests are standing with their feet on the necks of unnumbered fools, claiming to expound "God's will", there is little hope for "glad tidings" or "better things." While these hundreds of priests can live in "clover" by reason of pretending to know the "Will of God" and befooling fools more foolish than sheep or goats, by pretending to know that which no mortal can possibly know, there is little hope for the betterment of man or woman.

Liberty has never yet had a trial—why not try liberty?—

I will end this series of articles by quoting John Henry Mackay, that prince of Anarchists:\*)

"He only understands liberty who loves it. But whoso—and this is the whole future—loves it as the necessity of his life must learn also to understand it through all mistakes.

\*) "Prince of Anarchists" is a contradiction in terms. Princes are specially privileged individuals, while Anarchists are opposed to all manner of privileges, &c. A.

"Amid] the confusion [and contradictions of opinion there stands out clearly, intelligibly, triumphantly, at the end of our century, only the doctrine of the sovereignty of the individual.

"Who ventures to dispute that it is the aim of all human development.

"The barbarism and slavery of the past have brought us at last to the knowledge that culture and civilization can celebrate their highest triumph only in that condition of society in which with the last privilege has disappeared the power which protected it,—the State: the condition of equal liberty, where a finer and more elevated egoism has taught the lowest that his liberty increases and decreases with the liberty of others, and that he will be independent in the degree that he permits his neighbor to be independent of him.

"In vain shall we try to escape the last consequences to which the logic of thought is driving us with inflexible certainty and irresistible power.

"For we thirst after happiness,—happiness on earth and, defying alike the disturbing fanatics of Communism\*) and the wavering possessors of power, we will not rest until we have won for ourselves this happiness, which is liberty."

CLINTON LOVERIDGE.

## NOTES.

A CHICAGO comrade has sent us a copy of the PROLETARIEN, a new Anarchist organ "for Skandinavian", published at Copenhagen, Denmark. It is a neat four paged paper, and so far as we know, the only Anarchist paper printed in the Skandinavian language. May it be the forerunner of many papers of its kind. Address: J. Moller, Saxogade 61, 5, Kobenhvn, V., Denmark.

A NEW French Anarchist paper L'ACTION, issued by Bernard Lazare in Paris. While it is Anarchist, strongly opposing parliamentary foolishness, it advocates an immense organization of all workmen. Experience will probably convince the editor that such an organization must go as all other attempts of this kind have gone—disrupt or become reactionary.

WHEN the whipping post was abolished several years ago in Delaware, the humanitarians heaved a long sigh and said: "Thank God that is the last relic of barbaric brutality in this country." But they were mistaken.

In Ocala, Florida, men are arrested for simply being out of work and sentenced to the State turpentine farm. And here let me remark that all Socialist who want "State productive work for the unemployed" can find it by going to Florida. Each day they are given a task that is beyond their strength, and when night comes are flogged for not having accomplished it. They are fed on cold cornbread and bacon, and sleep on the floor with only one blanket to cover two, and some times three men. Such cruelty would make a task-master of the slavery-days weep for pity. If the people of Florida were not lost to all humanity about, they would not permit such atrocities to be committed by their "servants", and it is only because the unfortunate "hobos" are lost to all manhood and selfreliance that they submit to such cruelty.

We are in receipt of a Manifesto issued by the Associated Anarchists of London, England. It is a neat, clean eight paged pamphlet containing an appeal to all comrades, friends and sympathizers to unite in order that the propaganda work may be carried on more vigorously and systematically. It is proposed to form associations in which all members will be at liberty to be guided by the determination of the majority or not, according to his own wish in the matter. He agrees, however, not to vote when he is not willing to work collectively; not willing to work according to the decision of the Association when the vote is taken.

A short history of the events that have led up to the formation of this Association is also given.

\*) Rather strange language for an Anarchist. The "disturbing fanatics of Communism", as he calls them, are the live, energetic, effective Anarchist propagandists all over the world. And mankind never will enjoy liberty until they live in a condition of Anarchist-Communism.

The London comrades have had a good many years of experience and should know the best plans for carrying on the propaganda. Such associations can do no harm as long as the right of individual choice is fully recognized, and if inherent prejudices and early training have made it impossible for some to work together unless "organized", it seems necessary. We await with interest the testing of this form of association, as experience alone can determine its practicability.

## GORI'S PROPAGANDA

Comrade Gori is carrying on a vigorous campaign in San Francisco. He invaded that city so quietly that his presence in that city was unknown to the "great public"—the newspaper reporters—until he addressed a large meeting of his countrymen, and by his eloquence carried his audience with him with such unanimity as to so astonish the reporters that they immediately gave quite a lengthy and reasonably fair account of his lecture, and his work generally. Since then all his doings have been chronicled in the daily press of San Francisco, much as they chronicle the doings of so-called great men.

He has prepared an amateur company to play a comedy of which he is author. He met the champions of State Socialism in debate, he talking by means of an interpreter. So convincing, even under these circumstances, were his arguments that Dr Nathan, his opponent, gave way and called on Ross Martin to help him. G. D. Olmo, an Italian Socialist, interrupted him; he asked Olmo to take the stand, but the audience refused to allow Olmo to speak, although comrade Gori appealed to them to allow him to do so.

These things show that comrade Gori's work in San Francisco has been very successful.

## JUSTICE, AS ADMINISTERED TO THE RICH.

The following article appeared in the newspapers lately:

"Washington, Feb. 25, Miss Elizabeth Flagler, daughter of General Flagler, chief of ordinance, U. S. A., who about a year ago shot and killed a colored boy who was stealing pears from her father's garden was found guilty of manslaughter in the criminal court today. Miss Flagler was sentenced to three hours in the district jail and a fine of \$500."

Now let us analyze this:

The law of the U. S. says; any one found guilty of murder in the first degree should die. Miss Flagler being found guilty of manslaughter, and is therefore a murderess, is allowed to go free after three hours imprisonment! How is it that the government broke its strictest and most observed law,—that of taking a life for a life? Are they not afraid that Miss Flagler would commit other such crimes, as is their argument in most cases? Ah! but she has a right to kill. She is of that privileged class who not only kill single individuals but hundreds of people, so that one more or less would make little difference. Aye, and the little black devil had no business to climb into "her fathers" garden and "steal" pears. Probably if he were not black his sentence might have been five hours in jail instead of three.

And the five hundred of dollars, what did they do with them? Did they go to this poor child's parents and give it to them? Or no! it went out of her father's pocket one way and into it another way.

Look around you, ye masses, see how you are betrayed, robbed and murdered. See how your brethren are falling thick and fast around you, and all because they ask the products of their labor, and demand their natural right.

Unite masses and strive for the emancipation from this slavery!

FLORA SMIRNOW.

## Correction.

In "Christianity and the Church," in THE FIREBRAND of the date of March 1, on the second page, center column, the fifth paragraph from top of column should read:

To return to Mr. Chadwick's quoted words: "I do not see how either the Romish or Protestant Church can find much comfort with the 'allusion' 'afterwards tampered with'—James, the brother of Jesus." How could a man, anyhow, be the brother of a son of a Ghost?"

A. I.

## REJOINDER.

In reply to A. I.'s comments on my letter in the "FIREBRAND" of February the 17, I will say:

1.—You are wrong. Man will follow the line of the least resistance, hence that which is the most pleasant and easy to obtain will have the most followers. The scarcity of the things of easy access will lead to avarice, jealousy and eventually to a fight.

2.—The reason inventors have to tramp, is from the fact that they, not having the money to perfect their invention, either are forced to give it away for a mere pittance, or their inventions are stolen from them.

3.—I don't know what "Progressive Thought" says about being law abiding, but I content that I am law abiding if I refuse to pay interest on a mortgage; for the law says "an impossible contract cannot be enforced," and interest is an impossible contract. The members of the L. E. are law abiding so far as not counterfeiting is concerned, and they don't interfere with "institutions".

The L. E. is a breathing spell, but if the people were intelligent enough to all adopt the L. E. they would be wise enough to see what a useless thing a congress of punch-bellied whisky bloats is. The people as a whole are between the devil and the deep sea, not intelligent enough to shake off their asperities, and not ignorant enough to be happy in being ignorant.

A half way education is a dangerous thing, and yet the custom now is to jam a little smattering of everything into a child's head, and not enough of anything to be useful.

H. F. H.

## REPLY.

1.—You might as well say there must be government to make people work, or else mankind will lay down on their back and starve to death. No siree! The government don't make people work, it's the necessity of obtaining a living, through land plus labor, that prompts people to work. See the point? The government only protects the shirkers, it enables them to shift their just part of the toil on your shoulders and live off your fat. Now suppose here were three boys and three apples, and one boy takes all the apples, how many will the other get? Just so with the laborers: The beneficiaries of the government get the cream, and the working-men have to toil for it. But suppose each one had all he needed then they all would be content, and two hours of work per day for everybody would be enough to supply all wants, as proved by statistics. To be jealous and fight would be harder than to work.

2.—All right! Then fix it so that this can't be done. As for fear of the "empty belly" it can only make a man stupid and callous and stifle his better qualities. A hungry man, or a man in fear of hunger, is not fit to do anything even if he be a genius. If the fear of want were prompting people to make inventions, it would be appropriate to pass a law that so many inventions have to come forth in a given space of time, penalty to be a still shorter allowance of rations. Do you think that would work? We don't. But give the people freedom, take away the necessity of toiling incessantly, and you will see the inventive genius unfold. We will tell you what causes people to make inventions. It is the speculative quality of the human mind that prompts it to investigate the mysteries of nature, thus facilitating the touch of the mind with its environment. When the physical man is at ease, we mean when a good food supply is on hand, then this speculative quality is aroused and exerts itself in different directions more or less in every man.

3.—Well, if the law says that "an impossible contract cannot be enforced", and still such contracts are enforced by law, you must see that a law sometimes cannot prevent itself from being a dead-letter. And do you wish to know when? Why, when it goes against the interests of the privileged class, it remains a dead letter.

The Labor Exchange is a "breathing spell" alright, but if the people would wake up and get it into their bloated head that they are being robbed by means of rent, taxes, interest, etc., then they would do away with these legal outgrowths, and could after-

wards participate in the L. E., or any other mode of distributing products without interference from the legal bugaboo.

In your other letter you told us that if the L. E. were generally adopted that the banks would go out of business, etc. Now if that would not be a serious interference with those institutions language don't mean anything. A remedy that don't interfere with present institutions is a failure from beginning.

Just because "a half way education is a dangerous thing" we are opposing the Labor Exchange when advocated as a means to an end.

H. E.

## The Letter-Box.

I RUDASH, N. Y. City.—Your card got here the 13th so there was not time to send the 50 copies.

I. L. S., Philadelphia, Pa.—We are glad to know that you have decided to work for humanity instead of the Church. You shall have the paper. Get us a subscriber or two if you can.

M. D., Paterson, N. J.—We are sorry your associates are not better acquainted with the English language, but appreciate their efforts. Five copies of THE FIREBRAND will be sent each week hereafter.

F. P. B., Chicago, Ill.—You undoubtedly did right in urging the men in your shop to resist the "regulars" in 1905. Your intention was good. Although your companions did not see things as you did then your advice undoubtedly caused them to think a good deal.

WORK. EDUC. ASS., Allegheny, Pa.—You say the \$5.00 sent THE FIREBRAND in January was not from the Pittsburgh Group but from you. The letter accompanying the money said to credit it to the Pittsburgh Group, and not knowing any better we did so. Your last donation came just when we were "broke". Thanks.

M. LIDEN, City.—I don't see how anyone can get into their head that you charged anything for the design for the new head, for I said: "We were anxious to enlarge the paper and get a new head, like comrade Liden's design. "we got money enough together to pay for the head, \$14.50." Now if there is any thing to indicate that you got a cent of that \$14.50. I fail to perceive it. You gave us the design and the engraver and stereotyper got the \$14.50 for the head. I don't think anyone will ever dream that you got pay for the design.

D. S. MADRON, Wash.—If you think we took you at a disadvantage, just write your arguments up in concise, direct form and we will print them in full. It is impossible to "breed the brute out of men" and not desirable. Our brute friends are, some of them quite useful and necessary to us. Given good conditions the "brute in man" will harm no one. Phrenology is an uncertain theory at best and not a good foundation for governmental theories. "Anarchistical government" sounds strange, and shows your utter lack of comprehension of Anarchism. Your fear of society falling into utter chaos without the restraining influence of law is on a par with the old christian assertion that pandemonium would reign were people without "the restraining influence of the gospel." If as you say the curse of poverty is the father of crime, then a condition of Anarchy would be a crimeless condition for poverty would not exist in Anarchy. Read "God and the State" (pries 5c) and then see if you still think there is any justification for government. To speak of "good government" is like speaking of kind cruelty.

## Correspondence.

Dear FIREBRAND,—Out of a little, several objects must relieve each but a mite. Herein you have 30 cts. postage stamps; so much for your general fund,—may it grow and be kept full and strong!

Most exactly do I concur in view expressed in your address, "The Anarchist-Communist to the Proletariat," viz. "A churchlike organization, such as other workingmen's parties have, we Anarchists do not possess. We regard all centralization, with its executive, its officials, its taxes and other state-like institutions, as a thing to be repudiated, since it cripples the individual, destroys his independence of thought and introduces everywhere corruption. We regard the free grouping of individuals and the free federation of groups as sufficient ties for uniting our strength in the struggle for the ends we have in common." These words express to me the very center of truth. Enterprise after enterprise has been essayed to give free life to its adherents, but laded with "Constitutions," "By-laws," "Regulations," etc., they have all come to suffocation thereby, or else authoritarianism soon manifested to cramp or road, and as a result factiousness shivered the com-

\* What the comrade quotes from appeared in THE FIREBRAND about a year ago.

munity into fragments. Each a law unto herself and himself might be your legend.

ROBERT M. McKEE

Greeneville, Tenn.

## SAMPLE COPIES.

We sent out large numbers of sample copies, and if you are receiving 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.

Labor Exchange Certificates, "Labor Tender" or other paper that will procure the necessities of life, will be received in payment for subscription. We also accept all kinds of farm products.

## RECEIPTS.

Workingmen's Educ. Ass., Allegheny, Pa. \$5. Forward Club, New Haven, \$1. Dumas, \$1. Beck, Pratt, Cairns, Smirnow, McIuvrin, Howard, Bryington, each 50 cents. McKee, 30 cents. Liden, Couper, each 25c.

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