

THE FIREBRAND

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

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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.]

MINE AND THINE.

Two words about the world we see,
 And nought but Mine and Thine they be.
 Ah! might we drive them forth and wide,
 With us should rest and peace abide;
 All free, nought owned of goods and gear,
 By men and women though it were.
 Common to all all wheat and wine
 Over the seas and up the Rhine.
 No manslayer then the wide world o'er
 When Mine and thine are known no more.
 Yea, God, well counselled for our health,
 Gave all this fleeting worldly wealth
 A common heritage to all,
 That men might feed them therewithal
 And clothe their limbs and shoe their feet
 And live a simple life and sweet.
 But now so rageth greediness
 That each desireth nothing less
 Than all the world, and all his own,
 And all for him and him alone.
 —[From the Flemish by William Morris.]

AMERICA.

America! Once land of liberty
 And of the brave;
 Dark tyranny now shackles thee,
 No longer now art thou the free,
 Thy liberty is dead, and thee—
 Thou art its grave!

America! Thou gem of all the seas
 And light of earth;
 Though ruled by tyrants, yet the lees
 Of the proud people—the working bees
 Of human hive—bend not their knees
 Nor forget their birth.

America! Thou shalt be free!
 Proclaim it from sea to sea!
 The tyrant's heel
 Shall never feel
 Thy soil again, nor know thy clime,
 But once again will freedom thine
 With live oak, olive and the vine,
 And none shall kneel.

Dallas, Tex. Ross WINN.

PROMISCUOUSNESS.

The term, Communism, sets the imagination of those who oppose the theory, though not conversant with it, comical tasks to per-

form. Jumbles of fantastic and repulsive personal situations bob up, Jack-in-the-box fashion, before the mind's eye wherever that variety of human association is proposed. Limitations to private use of productions multiply—in perspective! Indiscriminate and chance employment of utensils and of wearing apparel is a misfortune which every body shares instead of being an annoyance confined, principally, as in property systems of association, to poor families (insignificant people!), and to gangs of free but “common” workmen, who necessarily become accustomed to a degree of promiscuity and do not suffer greatly from a shortage!

Altogether, the monopolistic presentation of the communistic idea, or what is palmed off as that idea, is extremely repugnant to civilized tastes (we have no caste distinctions!), to tastes averse to “common ownership,” to the making of one bed, one room, one comb, etc., do service for now this one, now that one of the crowd, promiscuously!

It is expected by its advocates that Communism will enable the multitude to procure from “common” storehouses enough of all sorts of wares for private use; and that it will discourage, not perpetuate, the “vulgar” practice of individuals taking turns at the wash basins, towel, etc.!

Enough is known of electricity and other forces to guarantee supplies in profusion with only a minimum amount of labor, but the monopolization of knowledge, of opportunity, and of materialized effort must be prevented or the agony of the many will be increased as the few discover and appropriate advantages; that is, Communism must supersede commercialism, if scientific discoveries are to benefit the race.

Promiscuous dwelling in houses, promiscuous sex relations, promiscuous wearing of clothing, indeed! Until choice in these matters is unrestricted—and while monopoly abides with us, entire freedom to select is out of the question—people will go on straining at gnats and swallowing camels as of yore, and they will trot out as an objectionable feature of Communism the common or promiscuous employment of productions! Communists iterate and reiterate that a “common right” to live upon and till land, if admitted and practiced, will not impel nor

compel the whole population of the earth to immigrate and settle in one locality—the most fertile one! They contend for the non-prevention, by any force or trick whatsoever, of the occupancy and use of vacant land. They insist, that the collecting of tribute, whether of tithe, tax, price, rent, transfer fee, interest, or profit on wage, is prevention, and, furthermore, that it is torture. The torture inflicted by the rack, the wheel, the thumbscrew and like contrivances was triflingly insignificant when compared with the unrecorded torture of eons of repression by tribute. Just so to-day. The suffering of our martyrs is slight when placed beside the anguish of the millions, who are racked and “imprisoned by poverty”.

Give the people unbounded opportunity to produce, and the fraction of them calling themselves Communists have no fear but that there will be adequate production to satisfy every individual need, fancy and failing.

VIROQUA DANIELS.

LOVE THINE ENEMY.

THE thirst of the British government for blood, blood, and still more blood, has not yet been satisfied. Already more than 50 Chinese have been killed, but the British consul on the spot declares that there still remain a number at large, who were mixed up in the killing of the missionaries, and threatens dire things if they are not brought to justice. According to the latest news, at an interview he had with the viceroy of Fu-Kien, it was arranged that 18 more prisoners should be executed, and an infinite number tried before a commission, which should have the power to inflict the death penalty. This is really too much. According to the book which the dead agents for the firm Jehovah, Jesus & Co., went out to advertise and sell, an eye is a fair recompense for an eye, and a life for a life. The government, however, seems to think that missionary stock is scarce in the market, and that it must be run up to a heavy premium. We can assure it that, on the contrary, the stock stands at a heavy discount, and finds no takers, and that to kill one Chinese for each dead missionary is about as much as the latter is worth.—[The Torch, London.]

ANARCHISM AND AGRICULTURE.

"What do you propose to do with the farmers?" is sometimes asked when the question of reconstruction is under discussion.

The Collectivist always has a proposition to make about the land being worked under supervision of a committee, and the farmer working according to the instructions of that committee. The Anarchist on the other hand does not propose to do anything with the farmer, but stands ready to assist him in every possible manner in such reconstructive changes as experience and the surrounding circumstances point out as most desirable. As Anarchists we concede the farmer's right to do as he pleases. But the question arises how can the farmers readjust their affairs so as to make possible the greatest amount of enjoyment and assure the most advantages to the children and young people.

In considering this question we must project our thought beyond the revolutionary period and consider that we are dealing with people who have canceled their debts and are free from interest, taxes and official interference.

Finding themselves free, the question which would be of first importance would be the arrangement of domestic and neighborhood affairs so as to make life a little easier and pleasanter than it is now. Instead of one man spreading his energies over 160 acres of ground five or ten men could raise a larger amount of stuff on 10 or 20 acres, and by working together could save a great deal of labor that would otherwise be necessary in the repair of tools, making of new tools etc. So the thoughtful farmers would come together and turn their poorer lands, overflow lands, swails, into meadows and pastures, and their hill sides into orchards and vineyards and concentrate their efforts on small tracts of land, using the richest lands for garden truck, the land best adapted to it for wheat and corn and cotton. This would make it possible for a much larger number of persons to employ themselves on the more fertile spots, and the isolated farms, away back in the woods or out on the bleak prairies would be abandoned or turned into pasture, and the farmer and his family would cast in their lot with those in the more thickly settled regions. Social instincts could then find opportunity to express themselves.

To further facilitate the co-operative method of production, in a location rolling enough to drain well, and yet adjacent to the farm lands, a village could be built, with a common dairy, grainery and so on. Those who liked to raise wheat would do so, while those who liked to care for the orchard or vineyard would do that. A large village even could be built, and those who liked to bake bread could keep the village supplied, while those who liked such work would tend to the milk, separate the cream, churn and work the butter and make cheese, all with the most improved machinery driven by electric or other power, thus making what is now a drudgery and hardship a pleasure.

A community building, containing an amusement hall, library and baths can be erected in the village and secure all these advantages to both the young and old.

As this proceeds the insanity of commercialism will be dying out and the great cities will become less and less populous. Industry will

be reorganized and many pleasant, well ventilated, light and airy workshops will be established. Their location will depend on the products of any given locality, and for this reason agriculture will become an integral part of the new social order. In the locality where fruits grow most abundant and of the best quality, there the fruit preserving works would be established, and the workers in them would become a part of the agricultural community, and the preserving work would become a part of the occupation of the villagers, the same as the making of butter and cheese.

Cloth making would be carried on in the foot of the mountains, where water power was abundant and yet near to the sheep ranges.

In the south the production of cotton cloth would be at the place where natural power was accessible nearest the cotton fields.

Thus the farmer would become the center rather than the fringe of society. Agriculture would be carried on scientifically and every scientific discovery would add to the general well being. By using all lands for what they are best adapted to raising and cultivating it to its highest limit a small acreage and a few days work — comparatively — would produce an abundance for all. Instead of land being "worn out" it would be tilled so as to ever increase its fertility.

Agriculture would then become a true art and the foundation industry of all others. Tilling the soil would then be an occupation, inspiring, health-giving and joyous. HENRY ADDIS.

Correspondence.

ANARCHISM IN THE SOUTH.

Greeting! I have waited long, hoping to be able to send you a mite for the publishing fund, but will have to wait till my next letter. I am out of employment, and money is a scarce article with me. However, I hope to get some shortly, and will then forward all I can spare, for I want to aid THE FIREBRAND as much as I can. You are very kind to continue the three copies to my address, and they help me greatly in my missionary work here. Comrades of Dallas group are discussing the question of taking a few more copies for the group; they hesitate on account of lack of funds — times are very hard, and we are all poor.

We are active too, are pushing an active propaganda mostly among Populists and Single Taxers. I have debated Anarchism with various local leaders, and find that the debate is the very best means of propaganda. We are arranging a series of street meetings for this winter. We propose to make Anarchism a burning issue here in Texas before long. Populists are very strong here, and many of their prominent leaders are avowed Anarchists. So the world do move. Will send you a few copies of Dyer D. Lum's "Economics of Anarchy", if you will accept them, and will advertise them. Will be glad to contribute them to THE FIREBRAND. With the best wishes I am,

ROSE WINN.

THERE is a decided tendency on the part of the women to assert their freedom from, and equality with men. This is truly encouraging, for women must assert their equality with men before the men will, or can, recognize it. When they do assert their freedom and equality the men will not kick. H. A.

REVOLUTION.

I do not see how anyone can think that a revolution by force and arms can establish Anarchy. I understand that Anarchy means a state of society where all coercive force is absent. Revolution means the overthrow of force by a stronger force; which stronger force remains, else the weaker force returns. All governments are based on force — on the sword; and kept in existence by the levy of tribute, and by war when opposed. No revolution ever abolished government; it only brings in a new and stronger one. War can only defer Anarchy. Only when men outgrow a desire to use force on their fellows can Anarchy be possible. U. F. SARGENT.

No one thinks that Anarchy can be established by force, for as you say, it is the absence of force. No revolution ever destroyed government for the simple reason that no revolution ever had that as its aim. A period of violence and chaos is undoubtedly before us, and we hope it will destroy the barriers between us and the right to produce — for we can not be free until these barriers are destroyed — and then we will begin the real revolution — the reorganization of industrial and social relations on the basis of mutual agreement, carefully avoiding all delegation of authority, or its recognition anywhere. Revolution cannot establish Anarchy, but it is necessary to break down the tyranny that prevents us from establishing Anarchy. H. A.

ANARCHIST AGITATION IN BUFFALO.

From reports sent in we learn that comrade Mowbray spoke in Buffalo, N. Y., on the 14th, 17th and 21st of November. On the 14th comrade Most spoke in German at the same meeting. Comrade P. Gorris also spoke in Italian, French and Spanish, in the early part of this month, but our correspondent failed to give dates.

Comrade Mowbray's success can be imagined when it is known that the halls where he spoke were crowded and that the daily papers of Buffalo gave columns of space to reports of his lectures. The reports, too, were fair, and while the reporters said the people who attended these meetings did not look like Anarchist breed of people — they gave substantially what he said, and stated the facts of the meeting generally, quite correctly, with only a limited amount of plutocratic coloring.

It seems that these meetings were largely attended by the American workingmen, who evidently were deeply interested and in sympathy with the sentiments expressed.

The Social-Democrats were his chief opponents, but according to newspaper reports they were "men of straw" so far as their arguments were concerned. Mowbray's fund of information was a source of surprise to the reporters and of discomfiture to his opponents.

All together his lectures were a success, and added much to the enthusiasm of the movement in Buffalo.

Comrade Gorris did much to quicken and enthuse the movement among the Latin comrades, and is now working his way westward.

All in all the movement in Buffalo has had a good rousing up, and no doubt the propaganda will go on with renewed vigor and continued activity. H. A.

CLIPPINGS AND COMMENTS.

KIER HARDIE, writing to a Chicago newspaper lately, emphatically states that the socialist labor party does not altogether represent what it means by Socialism. He further states that he has found the charges preferred by the Socialists against the Trades Unionists to be generally untrue, and altogether he leaves the impression that the trades union idea is not to be despised as a reform factor. He is right, too; the trades union is the best factor we have—at once an educator, a friend, a father. It checks reductions, it raises wages, improves conditions, and when all come within its sheltering embrace it will prevent strikes.—[Machinists Journal.

True, the socialist labor party does not represent Socialism; very few of its members have any conception of Socialism. But they stick to their platform as a fanatical Catholic to his church, and slander and soil unions, reformers and all who do not accept their Bible without criticism. But, holy Moses! the trades union "an educator, a friend, a father"! If it checks reductions and raises wages, why the fall of wages all over the country?

A contributor in the same journal, speaking of the "scab", says:

There seems to be a natural antipathy at all times ranking in the heart of the average workingman when he gets thinking of that pariah of the labor world, the scab. To his ear the very name itself has a most objectionable and offensive sound. It seems to have the same effect upon him as the flaunting of a red cloth is supposed to have upon an angry bull—he immediately becomes rampant, bristling with hoofs and horns. The average union workingman, no matter how mild mannered and inoffensive he is when in a normal condition, as soon as he is forced into the company of one of these "dissentious rogues", either in the workshop or the social gathering, becomes at once as pugnacious as a game rooster and most anarchistic in his language. 'Tis useless then to approach him with suggestions of a pacific nature. He will listen to neither rhyme nor reason. He has met his enemy—that enemy who is, in his estimation, the worst of all, the most dangerous, the most dreadful, the most hideous, the very satanic majesty of all the numerous hostile forces that are arrayed against him. Argument is thrown away when a case of this kind occurs. It is useless to plead extenuating circumstances. To him the fact only remains that he is face to face with the man who would rob him and his children of bread should opportunity occur.

This is a very fitting illustration of the "friend" and "father". When trades unions first came into existence they recognized the employer as their enemy; now a union man bows before his boss and hates his fellow worker who does not happen to belong to his union. Where is the progress and education? "It improves conditions." Oh, sacred simplicity! But I can pass this remark without comment, as the editor contradicts himself when he says:

The brutal treatment that union men are receiving now is converting many a Phillips. The workingmen advocates of liberty are in jail today; they are not there for safety, but because they advocate the abolition of wage slavery. The day of emancipation is nigh. Liberty invariably comes when the logic of oppression is the club, the gun and the bastille. Stick to your union!

Conditions are improving, eh? But stick to your union, pay a good salary to your leaders, and never you mind the real cause of your misery.

The shallow pated, narrow minded, chuckle headed jingoists who have become editors of the numerous so-called Socialist papers that have come into existence of late, would make the dumbest jackass proud of his brilliancy were he aware of their existence. These men have heard the word Socialism and probably read "Looking Backward", and, imagining themselves Socialists, rush pell-mell into the first opening they see to become editor of a Socialist paper.

Such editors as De Leon and Saniel, men who are acquainted with the history of Socialism and are conversant with the writings of Owen, Blanc, La Salle and Marx, but who have contracted ballot-on-the-brain, are bad enough and unfair enough in their treatment of the problems that press for solution; but when such men as the editors of the Twentieth Century, Co-operative Age and Coming Nation, and a score or so of editors of like calibre, but of too little importance to mention, undertake to write on social, economic and political questions, the occasion for ridicule becomes very apparent. Their comprehension of Socialism is about as profound and clear as a North American Indian's comprehension of the universe.

It is amusing to see the dramatic efforts of socialist editors to prove that the theories of Darwin, Spencer, Emerson and other of the most extreme Individualists lead to their collectivist conclusions.

The Twentieth Century says:

We make the Twentieth Century for intelligent men, for those who believe in the future of our country, and who think that all things are possible under the constitution.

There you have at last a classification of intelligent men. But I agree with the writer that all (or nearly all) things are possible under the constitution. For instance, to make their dupes believe they are going to establish "a great stock company" called the Twentieth Century Company, which will never come into existence, but shares in which they are selling right along.

Referring to an Anarchist who had his subscription discontinued, the editor says:

We try to make a weekly which, while it may not or could not satisfy all reformers, will at least command their confidence and respect. In doing so we have to disregard the visionary schemes of some, to discard the impracticable ideas of others and take advantage always of the opportunities afforded in the present.

The editor is at least open hearted. To regard the truth and facts, as he calls radical ideas, would hardly pay, so he prefers to take advantage of the opportunities afforded at present. As the money for the visionary stock company is not coming in as fast as desired, they get up a new visionary scheme—an insurance department. Certainly the poor dupes will send in their hard earnings again. That is what the editor calls practical. I challenge the editor to show one instance in history where a new idea has not been called visionary—ideas that are realized today. Yet such ignoramus claim to be Socialists.

"Every little helps," and if you can send in the name of one subscriber, or "lead one soul to the light,"—it helps.

THE WALDHEIM AGITATION.

COMRADES OF THE FIREBRAND!—

You will see that the position of your paper, regarding the removal of our Comrades from Waldheim cemetery, meets with my approval, by the enclosed letter, which I sent to the ARBEITER ZEITUNG of this city, and which they refused to print. Possibly it got to near somebody's corns. If you think it of sufficient interest, you will please print it in THE FIREBRAND. I may state that Mrs. Engel (the only one of the families who I have consulted) feels just as I do about the matter.

LUCY E. PARSONS.

Chicago, Ill., Dec. 7. 95.

Editor of the Arbeiter Zeitung:—

Permit me space to discuss a subject very near and dear to me.

It has come to my knowledge (I have not been consulted), that those having control propose to take the body of my husband and his comrades from Waldheim cemetery and burn them.

Possibly I need not ask space to discuss, why it was that those who had the matter in hand did not have a clause inserted in the contract with the cemetery association, that one day in November each year should be devoted to memorial services; or why it was that they should expend over six thousand dollars upon the erection of a monument, before they knew whether or not the gates would be shut in our faces, just as soon as the cemetery association had got all the free advertising they wanted out of the fact of our comrades being there. It is useless to discuss these questions now. The blunder has been made.

The living usually endeavor to carry out the wishes of the dead. Then let us ask ourselves: What would be the wishes of these our comrades, if they could be consulted in the matter? Would they be willing to see another sum of money spent upon their removal? Would they not say: "Let the future do what it will with us, we belong to the future. Let our monument be erected in the hearts of every child, freed from wage slavery." They would ask: What are you doing for those we left in your care? Are our children provided for? What would Engel say if he could see his wife in the 80th year of her age in actual need; or Fisher about his helpless children;*) or Spies of his old mother?†)

I speak not for myself, I am a woman still in vigor and health. But I ask, what would be the wishes of our dead comrades?

Speaking personally, I say, spare me the opening afresh of the wound. I shrink from standing by that mound and seeing my dear one brought forth, hearing the sensational capitalistic press gloat over the whole scene, lay bare the horror. If my husband must be disturbed in his last rest, there need be no hurry. Let it be when I, too, am gone.

LUCY E. PARSONS.

*) To my knowledge Mrs. Fisher married after her first husband's death, and therefore her children ought not to be helpless.

†) Spies' mother has three more sons in Chicago, among whom two have their own business, consequently they should be able to provide for their mother.

In regard to my notice in the last number about the moving of the bodies and monument of our Chicago comrades and a probable expense of \$4,000, I will say that if I was to issue a call to contribute such a sum towards an English anarchist press fund I would not get that many cents. On the other hand the moving would stir up the people again and give us a chance to agitate.*)

Mrs. Parsons and Mrs. Engel are opposed, to my certain knowledge, but as they will not listen to argument in the interest of the propaganda, I consider them a hindrance, and too narrow minded to be of any consideration.

BODENDIECK.

A QUOTATION: IT'S LESSON.

Laborer: "What brings you here? What do you want? You don't belong to us. Go away!"

The white-handed Man: "I belong to you, brothers."

Laborer: "What an idea! You one of us. A likely story. Look at my hands. Don't you see how dirty they are? They smell of the earth, of the barnyard. But look how white yours are. What do they smell of?"

The white-handed Man, "Here, smell!"

Laborer: "What the devil is that? They seem to smell of iron!"

The white-handed Man: "True. I wore chains on them for six years."

Laborer: "Why?"

The white-handed Man: "Because I wrote in your cause, because I wished to set you poor, ignorant men free; because I strove and rebelled against your oppressors. That was why they put me in prison."

Laborer: "How? You have been in prison? Who told you to rebel?"

* * *

Two years later:

Another Laborer to the first: "I say, Peter, don't you know that fellow with the white hands that came here summer before last? He talked with you."

First Laborer: "Yes; well, what about him?"

Second Laborer: "Only think—he's going to be hung to-day. He has been condemned."

First Laborer: "Has he gone on rebelling?"

Second Laborer: "Yes, just as before."

First Laborer: "Well, I'll tell you what, brother Dimitry, don't you suppose we could get a bit of the rope he's hanged with? They say that such a bit of rope brings good luck to a house."

Second Laborer: "That is true, brother Peter; we must try."

HYAN TURGENEFF.

How nearly does the above excerpt epitomize a million toilers in the States to-day? And the "bit of rope"—does not this million look for it in the miracle-working junk shops of the church, both Romish and Protestant? The Institution—the Church is wholly on the side of privilege, of the millionaires, of the money power of the

*) It is quite unreasonable to suppose that the amount of propaganda accomplished by the cremating of our Chicago comrades would be anything like as great as the work that could be done with one tenth that amount of money invested in pamphlets. Mrs. Parsons gives her reasons for objecting, and the tendency toward hero-worship which that would excite, all point to the conclusion that it is not wise to undertake the removal at present.

A. I.

world; in reality opposed to the free press, free mails and free speech. The greater number of immigrants from the old world bring all their musty traditions with them—traditions of which have enslaved them from time immemorial—and cannot rest until they have their own special godly representative established in a miracle-working gospel shop. Pottering about their souls!—they haven't any—or if they have no god or devil would look after anything so small: no heaven—if existing—would admit souls so mean, to enjoy,—no hell to use as kindling wood.

But why scoff at these? Do not tens of thousands of well-to-do people go daft over a "Holy Coat of Treves", cast off garments and bones of saints, a Virgin Mary's shift and all the Church's "damaged stock of miracles and charms?" The idiocy is the same in kind, the difference only in degree.

Think—only think of the millions of fools wearing their chains, fondly stroking their chains, and, self-riveted chains at that! A great writer asks: "If man is created little lower than the angels, how high are the angels?"

Should the Social Revolution (of course, we are in the beginning of a revolution now) break out to-morrow, what might be the consequences? The "white-handed man" hanged or imprisoned? Yes, and the Anarchists and Socialists shot down by a million slaves crying: "Who told you to rebel?" It is well to remember the Commune of Paris—"the slaughter of thousands of brave and honest revolutionists at the hands of the respectable classes, the loss in fact of an army for the popular cause."

No mortal living can either hasten or retard the impending revolution. While there is time to educate—to spread liberty-loving propaganda, this precious time should be fully taken advantage of by all earnest men and women: Revolution when it does come will be upon us like a rush of many waters—no time then for education, pleading or wise council. To-day—the Now is alone our now. Then as Now the priest, the politician, the demagogue and time-server will have the ear of the thousands of willing slaves and their armed hands as well.

The Church is not dead nor sleeping, neither is the money power of the world. It behoves us all, likewise to be quite wide-awake—to be alert. Now, if ever, is the time for educational, liberty-loving propaganda.

CLINTON LOVERIDGE.

AN ANARCHIST PLATFORM.

Below we give what is put forward by the Anarchists of Dallas, Texas, as their Declaration of Principles:

Believing that the time has come, when the principles of Anarchy should be clearly defined, and believing that the Anarchists themselves are best qualified to so define their views, we subscribe to the following declaration of principles as embodying the aims of Anarchism:

We demand the immediate and total abolition of all compulsory control of man by man, so far as we are concerned; for others we do not presume to speak.

We entirely repudiate any and all forms of government or coercion whatsoever, as despotic, unjust, and contrary to the principle of equal rights.

We propose voluntary association for mutual protection and defense against invasion from whatever source.

All wealth, the product of labor, should belong to its creators. To secure this, labor must own and control all means of production. This can only be done through general co-operation. We therefore propose co-operative control of all machinery used in production; of all warehouses and sample rooms, and of all means of transportation, communication, etc.

We demand the abolition of all so-called titles to land, other than the natural title of occupancy and use.

Money, the medium of exchange, should be free. All systems of currency should be organized upon a mutual and voluntary basis.

We demand the extinction of national boundaries, and the formation of an international confederation of wealth producers, thus realizing that dream of all ages—the Universal Brotherhood of Man.

In making the above demands we speak only for ourselves. Others may maintain the present system, or experiment with others. We demand the right to arrange our own affairs in our own way, and accord to others the equal right.

The term Anarchy means individual self-government, and the absence of coercion.

The Letter-Box.

MAX SCHM., Chicago. — We received 20 cents for two copies of Jean Grave's book, and it will be sent as soon as it arrives from London.

J. S., Philadelphia, Pa. — We sent a few pamphlets. "God and the State" will be sent as soon as comrade Fulton has them printed. We are sorry that the demand for pamphlets cannot be satisfied.

CL. PR., Chicago, Ill. — Thanks for subscriber and cash. We are sending five copies regularly, and if you wish to have more just tell us so.

S. W. B., Philadelphia. — We never received your order. We sent "Youth and Ideal", but "Appeal to the Young" is exhausted.

G. L., Buffalo. — Thanks for subscribers. See receipts.

R. W., Dallas, Tex. — You may send as many copies of D. Lum's "Economics of Anarchy" as you wish. If you need any more copies of THE FIREBRAND, just let us know and you shall have them.

R. L., Tacoma, Wash. — Papers have been sent as per request, and we hope you may awake an interest in true freedom among the miners. We are always glad to furnish such enthusiastic workers as you with all the copies they can use.

CH. L. B., Chicago, Ill. — A review of "Unbounded Liberty" will appear in next issue. If our German contemporaries do not wish to advertise THE FIREBRAND we must concede their right to suit themselves, as we are opposed to all forms of compulsion.

H. A.

NOTICE.

We are in need of more type, and if the comrades everywhere can send in a few cents each, we can secure it.

Many are reading the paper, who have not contributed anything to its support. If you can spare a little, do so, and thus help on the propaganda.

Chicago comrades can hand their contribution to Chas. L. Bodendieck, 1140 Milwaukee Ave.