

# THE FIREBRAND

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

VOL. I.

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## THE FIREBRAND

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### THE BOYS' BRIGADES OF AMERICA.

COME—rally the boys from study and game,  
Call them all up, in Piety's name!  
Gather them in from the home and the street—  
Rally the boys with a martial drum-beat.

Stand them together in rows upon rows:  
"Hold up your heads and turn out your toes!"  
Drill them, and march them, and teach them  
this way  
That the virtue of manhood is but to obey.

Rally them! drill them! O Church of our day!  
Their spirits are high, their hearts you can sway;  
There's much to be taught—love, peace and  
good will,  
Fraternity—come, be on with the drill!

But wait! How's this? What work's to be done?  
Each soldierly boy is bearing a gun;  
He is swiftly acquiring a dangerous skill—  
Instead of a virtue, he's learning to kill!

These sons of Columbia—pride of the land—  
Live, move and have being by word of command.  
Young soldiers! Not brothers, but ripe for the  
fray—  
The science of war is their lesson today.

What danger awaits?—where, where is the foe?  
Workers, creators of wealth, would you know?  
Look out for the future! 'Tis ominous when  
Our children are made—not into true men,

But turned to an army of fighting machines—  
The signs of the times promise terrible scenes.  
They do more than they know. Men trained  
to fight

Will fight—perchance on the side of the right.  
LIZZIE M. HOLMES.

### NOTICE.

COMRADE C. W. MOWBRAY will be in Chicago from Sept. 21st to Oct. 4th. All groups wishing his services on his return trip should correspond with Alu Edlestat, 149 Jane St., Chicago. Write immediately if you wish him to visit your town.

### THE SOCIAL MOVEMENT.

In this country the united garment workers, composed almost entirely of Hebrews, have won their strike.

The miners are striking against a reduction of the pittance allowed them by their masters.

The reported increase in wages at the Pullman car shops turns out to be a fake. The same is very likely true of all other like reports.

In San Francisco a shoe factory has locked out forty employees.

There is a continual struggle going on between the opposing forces. Many consider this turmoil as an important sign of the coming change, but there is a silent force—education, mental enlightenment—at work which I consider of greater importance. It is true we have at present but one exponent of our ideas, but the expression of Anarchist ideas is not confined to this paper alone. We find some of the Populist papers willing to accept articles on Anarchism. The people's party has been ridiculed and considered of little importance, but I can say from my own experience that many of its members are earnestly seeking the truth, and they differ from the average Socialist in that they do not claim to be in possession of the only means to effect a change for the better. To show the revolutionary tendency of the party, take the following from the People's Party Post, of this city:

Not until a majority has spoken for a reform platform through the ballot box and been refused possession of the government by plutocracy should there be any violence. But when the will of the majority shall be set at naught, as we believe it will be, then we are in favor of using butcher knives, cold lead, dynamite, or any destructive agency, to give the people their rights.

The Socialist papers are milk-and-water compared with this. In the following, from the same paper it is admitted that a large element has lost confidence in politics:

Not only must the Populists be thoroughly organized, but they must be in shape soon to wake up the large disgusted element who will not go to the polls and vote because of their disgust with the old parties and their lack of confidence in anything political.

And the following vividly portrays the actual condition of the country and how

near we are to a revolution:

FARGO, N. D., Aug. 18.—The great influx of laborers here is causing the people no end of trouble. Of late, the men, tired of looking for work and angry at being repulsed on every hand when asking for food, have been arming themselves, and there are now, it is estimated, over 1000 men in this immediate vicinity who are carrying revolvers or guns. It is claimed by some of the men who have been sent to jail as vagrants that the army of the unemployed are awaiting a favorable opportunity to hold up the city. For the past month men have been coming in by hundreds, and of late the police have ordered them away as fast as they came. They claim to have been informed that there was plenty of work here, and demand that the people of the city support them until they can find something to do. Many of the people here are badly frightened at the outlook, and are asking the authorities for protection.

Let the unemployed, especially the American born, once come to the conclusion that it is either fight or die, and they will fight without much reluctance. All that we lack of a revolution tomorrow is the opportunity, the excuse, I might say.

Last year during the Coxey army excitement, the leaders of the army from this place was arrested for taking possession of a railroad train. The news had hardly time to spread though the city when, according to conservative estimates, 10,000 men were in line demanding the release of the prisoners. They were released. The wealthy, the militia and police were in fear and trembling for three days, fearing the mob would sack the city.

The conditions here are the reverse of those in Europe. While there the farmer has gradually been freed from serfdom and is enjoying some rights, here the farmer is gradually being enslaved by the money power, and to the people's party belongs the honor of arousing them to this fact. I think propaganda among the western farmers will be more successful than among the wage slaves of the city.

There is another point in our favor, often overlooked, and that is an inborn sense of equality among the people. An American girl, for instance, will hardly ever take a position as house servant, preferring to work for less wages in a factory, because after working hours she can dress as she likes and command the same respect on the street as her more favored sister. I could cite numerous instances to the same effect.

EZEKIEL SLABS.



## SYMPOSIUM ON ANARCHIST-COMMUNISM.

1 Do Anarchist-Communists believe in the common ownership of land and capital?

2 If the answer is yes, how are they to become common property?

3 Can a worker who owns a number of machines, the product of his own labor, keep them under Anarchist-Communism?

4 If he can, and if he uses them for productive purposes, can he keep the product?

5 Suppose a man has a piece of land which he is occupying and using, will he be permitted to continue to do so?

When THE FIREBRAND Committee invited the comrades to send in their ideas of what Anarchist-Communism is, for publication, I accepted the invitation at one, not knowing the above questions were "before the house." After having read them several times with the answers affixed by several comrades, the spirit moves me to accept the invitation twice (!) if allowable.

(1) I, an Anarchist-Communist, am convinced that ownership is wrong, whether individual ownership or common ownership of land or of anything upon it. To own a thing is to hold it as property; to have an exclusive and legal title to it; to possess a vested or fixed right in it; to "corner" it; to monopolize it. Use of land or goods stops short of ownership in various ways. The user must be present and active; not merely a boss, if on the ground; not in a foreign country, whence he condescends, if an owner, to issue orders for such an improvement or scheme to be affected by So-and-so; neither can he be dead and by formal will demand that this quarter section pass into possession of this person, and that dwelling be the legacy of another. Ownership includes the privilege of preventing the use of the property—a dog-in-the-manger privilege. With man's reasoning power appended to ownership advantages, the progressive(?) principle underlying "You may use it on payment of a price," is aptly added to the dog's negative principle of "Let it alone."

Despotism is irrevocably united with ownership.

Capital, what is it? It is fiction; pure cheek, or its representative; private corporation paper and public corporation money. In society's modern style of hitching along, capital is exchangeable for commodities amassed by systematically cheating labor. Do Anarchists want to own it? I think not.

(2, 3, 4) Ownership and capital comprise the groundwork of these questions, and they are pointless so far as anything pertaining to my idea of Anarchist-Communism is concerned; but they indicate that the questioner sees some of the formidable bugaboos that persistently arise to confront the enchained populace. These monsters of the brain are the shadows of the total-depravity doctrine. They make the simple proposition of the Anarchist-Communists for a social order hard to ken. Our instruction has been that the question of human affairs is a "deep question." So it is, as it is usually put before us—deep with rubbish.

Not an individual can be quite free while a single slave is held by a cord, slender and silken though it be.

Every mortal is a help or a hindrance to every one in the social organism, whether or not they are aware of the effects of their thoughts and deeds.

Man's interdependence is absolute; it cannot be shirked, shunned or set aside.

These three conditions are patent to Anarchist-Communists, and the erroneous conception of the natural relations of man to man is the one obstacle to be surmounted before the installment of the ideal order. It is the prevailing opinion that man, notwithstanding his brain is supplemented with reason, must deal with his fellows in the matter of domination as the lower animals do with one another. "Why, you never see strange cattle put together in a field but they fight to see which one is master," and "Even a flock of wild geese has a boss," are samples of the incontrovertible proofs of man's fatality in regard to authority and subjection that are hurled at the head of the anti-governmentalist by his suffering fellow bondmen. That it will ever be possible for men to voluntarily and kindly unite all their faculties for the betterment of humanity in general and each one in particular is incomprehensible to them. They can see no way to shove aside the profit and property system, and believe that without authority there will be continuous free fights! They forget that the causes that breed contention in our present order(?) will be removed.

The misinterpretations by the multitude of human relationships take their most prominent forms in Church, State and Commerce—and the greatest of these is Commerce. Demolish the existing growths of the three institutions, retain the foundation, ownership, upon which all are built, let ownership take on its most inoffensive guise, namely, an indisputable claim to what a person is presumed to produce, then gain popular consent for owners to exchange property, the terms of exchange being what the owners themselves shall agree upon, and monopoly (mastery) will soon force shortsighted humanity to its knees. The incentive to deception and trickery inheres in traffic of acknowledged property, and accumulation follows close upon the heels of shrewd dealing. Accumulation, dress it whatsoever garb you please, Church, State, Commerce, or in vesture not yet known, accumulation is power, and power is not a toy that can safely be placed in the hands of any one. Proof of this is deplorably abundant. No one is competent to pose as Fate for others, but Power never hesitates about doing it.

Suppose we are practicing Communism. Here is a section of farming country; there the facilities for manufacturing. Those who prefer it till the soil. They select a location suitable for the crop to be raised. A party that agrees upon a procedure goes to work on a portion of the land. The next group wishing to follow a different course takes another body of land for its purposes and proceeds according to its notions or knowledge. There is no bossing. Numbers work together if in harmony; if not, they separate. While some sow grain—others care for stock, plant gardens, cook, sew, engage in manufacturing, transport needed articles from place to place, etc., etc. If a farm or factory is short of helpers, the telegraph and divers instruments for communication are at hand to publish the deficiency and call for volunteers. When the goods are ready for consumption, the Commune where they are produced is first supplied. Each person therein is

at liberty to take "according to need," the consumer to be judge of his own requirements; then to the distant public word is given, "A superfluity here," and the question is asked, "Where is it wanted?" What could be easier than conducting production and distribution after this fashion? The germ of economic authority, mine and thine, is lacking. The main inducement to strife among the "common people", the getting propensity, is gone. There is assurance that all will be provided with the comforts of life. No one cares to take by stealth or violence what another has worn the gloss from—no need of it; new trinkets of like pattern may be had for the asking.

If a man have "a number of machines" on his hands, of his own making (an improbable circumstance), and if he wants to run them by himself and is able to do it, nobody would forbid. Similar machines could be constructed if there were call for them. The manufacture of machinery would be unrestricted. If the man and the machines produced no redundancy, he could undoubtedly keep it. Should he turn out an extra batch he might wish to rid himself of the care of it. Possibly he would chance upon something he would rather have and that he could get—and no questions asked. If his conscience permitted him to take without giving, so much the worse for his own development and society's. He could be exclusive and individualistic if his heart craved seclusion. The outside world could go on with its exchange and there would be no haggling over price, for price there would be none. No fear of sharpers nor of thieves. No temptation to make shams or shoddy. If disaster visited a district, no additional load of misery would be heaped upon it by scheming and unscrupulous profit mongers who espied in its necessities an opportunity to increase their own "prosperity", to more definitely insure their "success in life." There would be no merciless exposure to the elements, since no "markets" are endangered. No sacrifice of life in pitiless indifference for proper safeguards in mines, on buildings, bridges, etc. Occupations that unavoidably cripple or kill by inches would be discontinued. Who could admire a work of art that put out the eyes or injured the health of the artist? Civilized culture has demanded such fearful forfeiture of life to satisfy its whimsicalities that the savage who offers human sacrifice to his deities—or his devils—might well stand aghast at sight of the terrific slaughter. Self-development would supplant the ideal of commercial society—self-sacrifice.

In place of the second question, let us ask: How may today's commercial hell be superseded by Communistic happiness?

It is easier to see how we fare now, and what social intercourse should be, than to mark out a course to pursue in a social revolution that is at all likely to serve the purpose when the crisis arrives; but there is no reason that I know of why revolutionists should not tender plans for consideration that are in accord with their inclinations, or that appear to them to be appropriate to the times.

The great railroad strike of a year ago was suggestive. Why should not laborers of every description throughout the nation, or the world, join a grand revolt patterned after this strike? In lieu of the goal of higher wages and



fewer hours, strike to dispossess the exploiters, confiscate and utilize the "overproduction" now loudly lamented(?) by the usurping class, ignore vested rights, refuse to be taxed, and assume the management of industries. Could the masses decide on concerted action there would be no material force worth mentioning to oppose them, for the makers of weapons for butchering and those who operate them are wage slaves too. These employes may learn of and long for freedom as well as those in other pursuits.

It has been customary in revolutionary movements for the "fools to kill one another off." Shall we do it again? Shall we change tactics and with dynamite make "good Injuns" of the capitalists, blow to atoms their palatial dens? Can we by such means inaugurate or aid in the establishment of an order void of brute force? Did the razing of the Bastille and the beheading of Louis XVI squelch despotism in France?

(5) I wish to call special attention to the fact that Occupancy and Use is one of the conspicuous measures constantly dwelt upon by Anarchist-Communists. But how much land can a man occupy and use, minus the assistance of a partner, accommodating neighbors, or wage slaves?

VIROQUA DANIELS.

September 20 to 22 inclusive the Oregon State Secular Union meets for their seventh annual convention in Portland, to laugh over their defeat of last year where, as in their simplicity they thought, or at all events hoped, that Hon. stood before names that reason, honesty and fair dealing between man and man might predominate, therefore they, at their convention adopted a motion to send a delegation to Salem to meet a legislative committee, and there ask them to report favorably a bill for equal and just taxation of all individual, organized or corporate property in Oregon, and the committee were on hand promptly and attended to business strictly, making the only speeches worth publishing for forty days of legislative acme in Salem, our capital city, and they got their answer in the neck, in the shape of making the poorest people pay tax on what they owe, then, to prevent anyone from thinking about taxes, they passed an act worthless morally, physically, financially, socially or any other way, with a penalty attached to the wrong parties; this law refers to the marriage of cousins and to those innocent creatures, it is worse than being shot down on the highway when they see the heinousness of their offence to the Hons. Now, if we can elect another legislature of Hons, with a little less brains and a little more conceit, they will at next term pass an act compelling every man, woman and child to attend mass once a month under penalties of fines and imprisonment.—B.F. Hyland

Just so, brother Hyland; that is what I have been trying to point out in THE FIREBRAND, for several issues. The time, money, brain and lung power expended in trying to get any sort of justice from the State is as much wasted as the time, money, brain and lung power expended in trying to get some kind of justice from God.

Secularists pleading before a legislative committee hold a position closely analogous to Christians pleading at a throne of grace. The State is not, nor ever was, for the purpose of securing justice, and a belief that it is, or ever can be, is as much superstition as a belief in the "overshadowing justice of the Almighty."

H. A.

## NOTES AND CRITICISMS.

A FRIEND of mine pointed out an article in the "Light of Truth", a few days ago, showing that the negroes that had been imported into Spring Valley, Ill., were Protestants, while the Italian miners they displaced were Catholics, and concluding that all our industrial troubles are the outgrowth of Catholicism. The writer was either a fool or a knave, and the editor, presumably a Spiritualist, an ass for letting such a silly thing get into his paper without comment. The truth is that over three hundred native born American miners of Spring Valley offered to go into voluntary slavery if the mine owners would guarantee them the necessities of life, and such an article in a leading Spiritualist paper is enough to turn one's stomach. Are the Spiritualist, like the Christian, papers going to become the tools of capitalism by stirring up religious strife?

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AUTHORITY and freedom can no more exist together than drouth and incessant rain. Any one who obeys authority cannot be free.

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LAWRENCE GRONLUND says the worst government on earth is better than no government at all. That is the logic of belief in government. Quite a contrast between this statement and Jefferson's: "That is the best government which governs least." Take your choice.

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It is impossible to show one solitary instance wherein government, monarchical or republican, has ever resulted in anything but protection to the few at the expense of the many.

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A PROMINENT Socialist of San Francisco, writing in The Socialist, says that the Anarchists contend that "society is so rotten that the only remedy is to kill it out and out. . . . Everything must be reduced to chaos—no laws, no government, no individual rights in property, no improved machinery, no rules governing society—all humanity must return to its primitive state." I defy the writer to point out a solitary champion of Anarchism who advocates anything of the sort. On the other hand, all Anarchists demand the removal of all legal obstructions, in order that humanity may progress and develop along the lines of natural evolution instead of being cramped by artificial restrictions and warped to fit the ideas of certain men. The above quotation shows the "prominent Socialist" to be either ignorant of Anarchism and unqualified to write on the subject, or unwilling to represent things fairly.

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THE same writer, speaking of Communism, shows his lack of knowledge of the questions he assumes to discuss—Anarchism, Communism and Socialism—by dealing only with the old-time small community, and wholly ignoring the theories of the vast number of Anarchist-Communists, or International Socialists. It is a pity that such displays of ignorance are so common and so widely read.

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THE lack of current news in THE FIREBRAND the last issue or two was due to the fact that we printed two numbers ahead of time, using such copy as we had on hand and making up the deficiency with our own effusions, and all went to the hop yards to try and earn a few

dollars. We will endeavor to make the paper more newsy as it grows older and stronger, and are glad some of the comrades have responded to the invitation to send in news of the propaganda and the industrial movement. If others will do the same our readers will be kept constantly posted.

H. A.

## STATE SOCIALIST FAIRNESS.

On Saturday, August 17, I received an invitation to go to Patton and take part in a discussion on State Socialism and Anarchism. I went over and found that a certain Wilson Beeker, organizer for the S. L. P., was to lecture on Socialism and class struggle.

I did not get the chance to enter into conversation with the gentleman(?) before the meeting, though he was aware that there was an Anarchist amongst his auditors, and nearly forgot to lecture on socialism, mostly abusing everybody in general and Anarchists in particular. He appealed to the prejudice of the crowd by stating over and over that Anarchists believed in community of women and were all dynamiters and bomb throwers.

When his speech was over I felt it my duty to ask him a few questions. The first was about the manner in which they intended to take possession of all the means of production, and all the wealth now in the hands of the capitalists. After getting around the question and being told that he had not answered it, he said that it was an unfair question and would not try to answer. Then I tried to demonstrate to the crowd that a Socialist government would be more tyrannical than the present one, and that while we might have a little more to eat we certainly would have less liberty. I said, further, that candidates for office generally became less radical as their chances of success increased. The question of principle was laid aside for the sake of securing votes. This had the same effect on the lecturer as a red rag on a bull, and he wound up by being more abusive than ever. After the meeting I went to him and tried to have a little chat, but he said he would not have anything to do with an anarchist, that he hated and despised them (he made this assertion about fifteen times during his speech).

The next day he came to Hastings, full of bile, and entirely forgot to speak about Socialism so busy was he blackguarding Anarchists in general and myself in particular. He carried on so far and made such a fool of himself that I did not think it worth while having anything to say, as about all those present knew that he had lied from beginning to end.

In Patton he repeatedly said that he was a scientific Socialist and not a state Socialist. Further on he said that he was a social Democrat and a collectivist. In Hastings he denied that any of the French Socialists now in the Chamber of Deputies ever favored forcible revolution. He refused to let me have the platform, and all the way through showed himself an ignorant blackguard, afraid to enter into a fair discussion.

He also stated that the Socialists were going to capture the next General Assembly of the Knights of Labor, he being one of the 17 delegates from District 49, and then look out for all those who would dare disagree with them. The first ones to be dumped out would be Sovereign, Hayes and all their crazy populist followers.

If this man Beeker is a typical State Socialist then I have certainly been mistaken in my previous good opinion of all Socialists in general, as all liberty loving people certainly deserve pity if men of his kind would ever hold the reins of government.

I would advise comrades everywhere to be on the lookout for this man, and not to expect anything but vile abuse from him if they enter into discussion with him.

LOUIS GOAZIOU.  
Hastings, Pa.

## Correspondence.

### THE PROPAGANDA IN ENGLAND.

You ask for information from all comrades as to propaganda; well I might inform you that here the propaganda is being carried on in a very enthusiastic manner. In the provincial towns Anarchism is spreading like wildfire. New groups are being formed in several towns in the north of England, and the demand for Anarchist lecturers is so great that we must decline many invitations. In London on July 29th, Elisee Reclus, the eminent French scientist, delivered a lecture on Anarchy to a crowded audience in South Place Institute; our literature sold well, especially Reclus' pamphlets.

The General Election for Parliament is just over, the Labor Party and Social-Democrats having received a thrashing at the polls. Kier Hardie, the only State Socialist in the last Parliament, has been defeated, together with a lot of other humbugging labor (mis)leaders; the results have been great blows at political Socialist (so-called) parties, who are now trying to keep together their pessimistic followers. Our comrades issued two or three anti-electoral manifestos and in some districts made themselves a nuisance to the various politicians seeking place and power.

We have an agitation on foot for the release of the Walsall Anarchists. Several prominent men in the various advanced movements have taken the case up.

We receive very encouraging reports occasionally from our comrades in Scotland regarding the progress of our ideas in the "true and tender north." In nearly all the principle towns in Scotland we have flourishing Anarchist-Communist groups.

Comrade H. M. Kelly, of Boston, has been over here for several months and has just returned. He helped us considerably in our propaganda during his stay here and addressed several meetings. We have now four Anarchist-Communist journals in the English language printed in this country, all of which appear monthly. This plainly shows that our ideas have taken a firm root in the minds of the people.

It is a great pity that our New York and Chicago comrades can't run a paper in English.

No more now, but fraternal greetings to all comrades, especially those hard and enthusiastic ones who run *THE FIREBRAND*: Long may it burn.

WILLIAM BANHAM.

London, England.

### NONE TOO HOT.

The papers got along all right and I have been reading them with great interest. Much obliged. I enclose half a dollar in return for favors received and to boom the cause along.

I think anarchistic papers have good reason, and sufficient provocation, to be severe in their utterances; oftentimes they cannot be too severe in their roasting or condemnation of certain high officials. But as discretion is sometimes the better part of valor, we have to chew the rag awhile and then speak gently to the erring one. I should like to see *THE FIREBRAND*

twice as fiery, for there is plenty of material to set on fire.

The old idols must be kicked over, and even if no improvement can be made on the old order of things, the attempt is well worth insisting upon.

People who wonder greatly at the existence of such a creature as the Anarchist must either be exceedingly wealthy or extremely lacking in the "put yourself in his place" mode of seeing into things.

W. S. ALLEN.

Palmer, Mass.

### MOWBRAY IN CHICAGO.

Comrade Mowbray will arrive here on the 22d of September, and will speak in the following places as follows:

Sunday, September 22, at the Picnic and Mass meeting, arranged by the Socialist's Federation, Belmont Grove, corner Belmont and Western Ave's. Take Clybore Ave. car to N. station.

Monday evening, September 23, grand mass-meeting at Vorwaerts Turner Hall, 253-55 W. 12th. St., 8 o'clock P. M.

Tuesday the 24th., mass-meeting at Nash Hall, corner Grand Ave. and Lincoln Sts., at 8 o'clock P. M.

All those Unions desiring to arrange mass-meetings and invite Comrade Mowbray as a speaker, should apply for all particulars at the Debatir Club, 428 W. Chicago Ave.

THE COMMITTEE.

Chicago, Ill.

### A FEW QUESTIONS.

I WANT to ask my comrades—and especially those who feel a tendency toward plumbliness—a few questions.

Was you ever a state-socialist, nationalist or single-tax advocate? Didn't you then believe that without a doubt you had the whole truth? Wasn't you so sure of it that for a long time you resolutely shut your eyes to further light? Didn't you fight against the greater heresy—anarchism—until you felt yourself finally beaten? When fully convinced of the truths of anarchism did you hesitate to embrace that doctrine and acknowledge your former error? If, after careful study and analysis of anarchism you had rejected it and had continued to believe in state-socialism, nationalism or the single-tax, would it have been due to deliberate hypocrisy and dishonesty on your part, or your temperament? When advocating the theories of Marx, Bellamy or George weren't you perfectly honest and sincere? Don't you believe that exponents of these doctrines are equally honest and sincere? If, while you were a state-socialist, nationalist or single-taxer, some anarchist had said or written that you were dishonest and deceitful would you not have justly resented the insult? If you say or write that some other state-socialist, nationalist or single-tax advocate is insincere and dishonest can you blame him for resenting the insult? Do you believe that other people have the same right to hold, express and teach opinions that you have yourself? If those views are different from your own do you still believe they have the right? If investigators, hearing the views of yourself and of the others,

prefer to embrace the latter, can you or should you condemn them? If so, why? Should you condemn the teachers? If so, why? Do you now, or did you when a believer in Marx, Bellamy or George, find that the investigator whom you wished to convert always fell into your way of thinking? If, after laboring hard to make of him a state-socialist, nationalist or single-taxer, he became instead a convert to anarchism, did you consider him dishonest? If you did were you just in so considering him?

These questions may be answered mentally, by all comrades in whom the least trace of intolerance remains.

WM. HOLMES.

### NOTICE!

THE receipt of copies of *THE FIREBRAND* when you have not ordered it, is an invitation to subscribe. If you want the paper and can send us 5 or 10 cents, or more, we will be glad. If you can not send us any money, but want the paper, let us know and you shall have it just the same. All we ask is that you try to get us a subscriber or two. If you do not want it, and will not hand it to some one who does, please inform us; we cannot afford to send it where it is not wanted.

### ANARCHIST JOURNALS.

THE TORCH, 127, Ossulton St., London, N. W.

FREEDOM, 7, Lamb's Conduit Street, London. W.C.

LIBERTY, 7, Beadon Road, Hammersmith London, W.

THE ANARCHIST, D. J. Nicoll, Broomhall Sheffield.

All of England at 50 cts. a year.

LES TEMPS NOUVEAUX, J. Grave, 140 Rue Mouffetard, Paris.

LA SOCIALE.—E. Pouget, 23, Rue des trois Freres, Paris, France.

LA VERDAD, T. Carlo, Correo num. 228, Rosario de Santa Fe, Argentina, S. A.; subscription voluntary.

EL PERSEGUIDO, B. Salbans, Casilla de cerros num. 1120, Buenos Aires, Argentina. S. A. Subscription voluntary.

L'AMI DES OUVRIERS, Hastings, Pa.

EL ESCLAVO, TAMPA, FLORIDA, weekly, subscription voluntary.

EL DESPERTAR, 51 POPLAR PL.—BROOKLYN, N. Y. \$1.50 a year.

LA QUESTION SOCIALE, 325 Straight St. Patterson, N. J.; \$1.00 per year.

FREIHEIT, John Mueller, P. O. Box No. 346 New York City.

DER ANARCHIST, Nic. Mauer, 174 E. Third St., New York City.

FREIE WACHT, 522 Berk St., Philadelphia, Pa.

DER ARME TEUFEL, No. 6 Champlain Street, Detroit, Mich.

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Comrades, agitate for *THE FIREBRAND*!