

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.

THE VOICE OF TOIL

I HEARD men saying, leave hope and praying,
All days shall be as all have been;
To-day and to-morrow bring fear and sorrow,
The never-ending toil between.

When Earth was younger mid toil and hunger,
In hope we strove, and our hands were strong;
Then great men led us, with words they fed us,
And bade us right the earthly wrong.

Go read in story their deeds and glory,
Their names amidst the nameless dead;
Turn then from lying to us slow-dying
In that good world to which they led;

Where fast and faster our iron master,
The thing we made, for ever drives,
Bids us grind treasure and fashion pleasure
For other hopes and other lives.

Where home is hovel and dull we grovel,
Forgetting that the world is fair;
Where no babe we cherish, lest its very soul
perish;
Where mirth is crime, and love a snare.

Who now shall lead us, what god shall heed us
As we lie in the hell our hands have won?
For us are no rulers but fools and befoolers,
The great are fallen, the wise men gone.

* * *

I heard men saying, leave tears and praying,
The sharp knife heedeth not the sheep;
Are we not stronger than the rich and the
wronger,
When day breaks over dreams and sleep?

Come, shoulder to shoulder ere the world grows
older!

Help lies in nought but thee and me;
Hope is before us, the long years that bore us
Bore leaders more than men may be.

Let dead hearts tarry and trade and marry,
And trembling nurse their dreams of mirth,
While we the living our lives are giving
To bring the bright new world to birth.

Come, shoulder to shoulder ere the world grows
older!

The Cause spreads over land and sea;
Now the world shaketh, and fear awaketh,
And joy at last for thee and me.

—WILLIAM MORRIS.

BOTH BIGOT AND COWARD.

ANYONE conversant with the writings of the founders and early advocates of Socialism would hardly recognize the editor of the Twentieth Century as a Socialist, and yet that is what he professes to be. He has either failed to grasp the meaning of the writings of Owen, Fourier, St. Simon and others, or else he has never read them. In reference to the Utah elections and its statehood, he says among other things:

"Utah being now a State can decide for herself matters which were formerly settled by the National government. . . . There is every prospect of serious trouble in the country in the near future on the question of plurality of wives.

I have heard no one else say anything about "serious trouble" on this, on any other Utah question, and I am inclined to believe that the danger of trouble on this question is simply a figment of the editors imagination, born of his desire to interfere with everything that is not just according to his ideas of propriety. This shows him to be a bigot, desiring to coerce others, — very different indeed from the stand taken by all the men who have made their names illustrious as advocates of Socialism.

His cowardice is shown in the same issue by his criticism of Edith Lancaster, of England, who saw fit to join her life with a man she loved, without going before the altar of a church and feeling the minister for performing a ceremony, that could not increase their happiness, make them love each other any better, or cause their love to continue steadfast. He says:

The best reason is that the fruit of such marriage becomes innocent victims and must suffer for what is generally admitted to be sins of the parents.

This argument would prevent anyone from becoming a Socialist a few years ago, for it used to be a sin to be a Socialist, and the child of a Socialist was an innocent victim. All new ideas are unpopular, and the advocates of them are looked down on and their children are innocent victims. Cowardice alone would prompt such argument.

Again he says:

A prominent feature of the Oneida Community was that children should be born according to what they considered scientific principles, but this one feature was sufficient to break up the society as a community.

Oh, my! ignorance or misrepresentation again. All who are acquainted with the history of this Community know that only bigots and fanatics opposed them and called for legislation to suppress them. In fact they were too successful as a Community and attracted too much attention. The adverse legislation that destroyed this Community was as much on account

of their ECONOMIC as their SOCIAL arrangements.

In all these utterances the editor displays the same spirit; the spirit of cowardly fear of supposed public sentiment, and bigoted intolerance toward everyone not holding the same ideas as his own.

Freedom in sex relations is as important as any other kind of freedom. How can children be born free that are born of mothers who are in legal bondage to their "lord and master". Only bigots desire to compel lovers to go through prescribed ceremonies, to fee the preacher and be fined by the county clerk, before they are allowed to associate in sex companionship.

Fortunately public sentiment is becoming sufficiently enlightened to prevent such bigots from carrying their intolerance out in the form of persecution. Such cowardice would prevent all change for the better in every department of life, and cause the race to sink into a condition of patient endurance of every evil besetting us. If two persons have a right to love each other, to co-habitate with each other, to beget children, then any restriction, any feeling of county clerks, justices of the peace or parsons, is an imposition.

How nice it is to be bound by a legal form, bound so tight that no matter if love has flown; no matter if mutual hatred is the prevailing sentiment; if the children grow up in an atmosphere such as prevades the homes of many who, having conformed to the established ceremonies, consider it their duty to continue a life of misery and unhappiness; how much nicer than for congenial persons to unite their lives as long as they are happy and dissolve the union when they no longer love each other and gain constant happiness by such association.

Nice as it may seem to shallow pated editors, scheming politicians and bigoted ecclesiasts, the sensible men and women of this country are fast learning that sex freedom is as important and necessary as religious freedom, and that children born of love are the ONLY desirable children; that happiness is far more desirable than conformity to ceremonies.

The good sense of rising generations will set at naught such folly, and a race of fair children, healthy and happy will be the offspring of noble and loving men and women.

At present the brave, the thoughtful and honest will ignore such silly and ignoble arguments as those advanced by the Twentieth Century, and their constantly growing numbers will put to shame the supercilious and weak-kneed devotees of the enslaving customs now so prevalent.

It is no wonder that Socialist organizations are so reactionary, when we consider how readily they follow the lead of cowardly bigots, who become editors of their papers. H. ADDIS.

THE PROPAGANDA IN GREAT BRITAIN.

THE movement here is still progressing in spite of all drawbacks. We are managing, slowly but surely, to instill into the minds of the ignorant and apathetic wage-slaves, the fact that Anarchy and dynamite are not synonymous. At last things are on the move; bitter experience is teaching the workers every day that if they wish for a solution of the great problems that are now confronting them, they must seek for it themselves, without the help of compromising, respectable and exploiting labor leaders. Among the many good signs of the times may be noted the growing indifference manifested by the people towards the political machine at the late general election; also the deep interest shown by the provincial workers towards Anarchism and Socialism by their readiness to purchase our literature and listen attentively to our speakers. Our comrades can always obtain good audiences at their meeting places in any town or village where the inhabitants earn their livelihood by hard work; we have some of the finest opportunities and material possible for carrying on a successful propaganda, but the only thing lacking is willing workers for the cause, half a dozen active speakers "stumping" the provinces in England and Scotland could, in a very short period, make one of the richest countries in the world a hot-bed of Anarchy.

That Anarchist-Communism has taken a firm root in Great Britain can no longer be denied. This is proved by the fact that in all the important industrial centres adherents to our principles can be found who are more or less active, their activity for the cause varying, of course, with their economic position. We have here, as elsewhere, a huge mass of convinced Anarchists who, for various reasons, prefer to remain in the background for the present, but when the time for action comes — at the critical moment — at a revolutionary period, these men will show, as hundreds of others in the past have done, their sincere devotion to the cause by undertaking that kind of work for which they are fitted best — that work, which the prominent and well-known propagandists will be prevented from doing.

Although in our movement, as in many others, most of the hard work falls upon the shoulders of an active few, nevertheless the outlook is very encouraging. One important fact that must not be overlooked is the surprising number of young people that have come into our ranks of late, and who are supporting or taking part in the propaganda in one way or another. At nearly every Anarchist meeting (and especially those in London) can be found intelligent young men delivering addresses exposing the inequalities inherent in every society based upon private property and government. Neither is it uncommon at these gatherings to see enthusiastic young women offering for sale Anarchistic and revolutionary literature up to date. This, in my opinion, speaks well for the future of the movement; it is the young people that we must convert; once we have them we are on the high road to success, for they, as a rule, have all those qualities that are essential for the development of good revolutionists. In the majority of cases when middle aged persons are converted they have a strong tendency to

pessimism, caused principally by the hard struggle for life in which they are engaged; this of necessity, in a very short time, depresses them with the result that they look on with folded arms at the fierce fight against domination which is being waged by their optimistic young brethren in the most audacious and determined manner possible.

During the summer months our comrades were very active in carrying on the open-air propaganda; in London alone on the average twelve meetings were held every Sunday, at which crowds of working people have assembled to listen to sound Anarchistic straight-talk. For several months at the beginning of the year, W. K. Hall (once a State Socialist candidate for Parliament but now a revolutionary Anarchist-Communist) did good work by "stumping" the north-east corner of England and some parts of Scotland, preaching, everywhere he went, the gospel of discontent and proclaiming the truth of Anarchy.

In Scotland the movement is in every respects better than in England; in Aberdeen, Edinburgh, Glasgow, Dundee and Maybole we have strong groups of active propagandists, but the greatest difficulty that the comrades have is in keeping their situations. As a result of the towns being so small, everybody knows everybody's business, and as soon as a comrade openly proclaims himself an Anarchist he is boycotted by the capitalists of that particular town, but there are exceptional cases where comrades have managed to retain their employment. In Dundee, for instance, there is a good opportunity for propaganda; whenever meetings have been held here, they have been attended with great success, but the comrades who live and work in the town, are forced to keep their mouth shut as they are entirely dependent on the local monopolists for their living.

Notwithstanding this and other difficulties, in the course of a few years, thanks to the perseverance of a few energetic comrades, a large and flourishing movement has sprung up. The Scottish Anarchists will hold their fourth annual conference at Glasgow on January 1st 1896. These conferences are composed of delegates from each group, who meet together to discuss the best means of carrying on the propaganda and to exchange ideas upon those questions which are of interest to those engaged in the revolutionary movement. Anarchy in Scotland has undoubtedly come to stay!

The cause has received a considerable amount of support during the past few months from the visits of comrades from France and America; Elisee Reclus gave very successful lectures in London, Glasgow and Edinburgh. Emma Goldmann, of New York, did a good three weeks propaganda during her stay here; she addressed several open-air meetings in London and lectured at Glasgow, Edinburgh and Maybole, in Scotland, where she attracted large and enthusiastic audiences. These meetings were a success, both financially and numerically. She was also successful in starting a fund for Alexander Berkman's release. Altogether her stay here caused quite a sensation, and I am certain that her stirring and eloquent speeches will not be easily forgotten by the comrades in "bonnie Scotland". She is a brave little woman as well as a hard propagandist, and I can now understand why the hirelings of American plutocracy

sent her to Blackwells Island for twelve months.

State Socialism has reached the zenith of its power in this country; the rank and file show strong sympathies to Anarchism; some of the leaders have recognised this and seeing that this feeling is somewhat deeply rooted they have had to change their tactics, instead of abusing us they now declare their sympathy. Kier Hardie in his paper a short time ago said that "the Anarchists were some of the finest fellows that he had ever met". Tom Mann said in reply to a question put by a comrade at one of his recent lectures that "he is a philosophical Anarchist" but prefers to try peaceful means before the use of force. (Humbly of the worst description!) Robert Blatchford, author of "MERRIE ENGLAND", commonly known as "Numquam", has also publicly stated that he is a Anarchist-Communist. Such admissions, coming from men, who have an army of dupes worshipping them like christians to Christ, are not worth much except to prove that Anarchism has an influence even upon the political Socialist movement.

In winding up these rough notes I might inform the comrades of THE FIREBRAND that a very important new pamphlet will shortly be issued by the comrades of the London "Freedom Group"; it will consist of George Etievant's speech before the Assize Court at Versailles in 1892, Caserio Santo's declaration, and Jean Grave's defense, when tried for his new famous book "The dying Society and Anarchy", it will be 36 pages and the price one shilling and four pence (32 cents) per quire of 26!!

Will the question of importing into Oregon a few hundred necessitate much consideration among the energetic "Firebranders"?

Revolutionary greetings to all in the cause,

WILLIAM BANHAM.

Glasgow, Scotland, Nov. 1st 1895.

HOW THE BOSTONIANS COMMEMORATED THE 11TH OF NOVEMBER 1887.

DESPITE the unceasing rain which contributed a rather gloomy aspect to the Sunday on which we commemorated the murder of our comrades at Chicago, about 2000 men and women filled Caledonian Hall to protest against the judicial crime, perpetrated by the governing class on the 11th of November 1887. The hall was packed when the chairman opened the meeting reading a neatly worded address. So earnest were all those present that, though the chairman spoke low, every word could be heard, even in the other end of the hall. Then comrade Kelly spoke and his words were well received. After this we had a musical number adding so much to the occasion. Then came the principle speaker, comrade Voltarine De Cleyre. She made a very impressive speech and every one of the audience was so deeply impressed with the occasion that many of those present mounted the platform and gave vent to their feelings in such sentiments of sympathy and indignation as would fill the heart of every liberty loving man and woman with emotions of happiness and joy. On the whole, this memorial meeting was such as fancy will always cherish and memory cannot lose.

H. A. KOCH.

^{*} We would be pleased to receive at least 50 copies for a start, but the trouble is, we cannot send the money in advance. A. I.

AT CHICAGO.

At the last demonstration at Waldheim a year ago, the cemetery corporation gave official notice to some parties, connected with that demonstration, to the effect that that would be the last demonstration to Waldheim of its kind. This being the case, some of the comrades as members of the International Working People's Association foresaw a dilemma, which the followers of our dead comrades at Waldheim might fall into, and arranged a Memorial Meeting at Vorwärts Turnerhall. This all turned out to be correct, as the Pioneer Aid and Support Association found out at the 11th hour. The Waldheim Cemetery Association did prohibit a demonstration to be carried out at the graves, allowing only a delegation of 30 to 60 persons to offer their tribute of flowers etc.

The proposition before the comrades now is to wether we are able to persuade the association to let us alone in the future or to remove the bodies and monument, and after cremating the bodies put the ashes in an urn under the monument, set upon ground owned by the comrades. A probable expense of from 2000—4000 dollars.*)

While attending the night meeting of the new Century Club in Commemoration of the 11th, I was provoked to step on the toes of one T. Morgan, who had been invited to lecture, which he did to the satisfaction of, perhaps, all. After his lecture memorial exercises were gone through, in which music, recitations and some appropriate speeches filled the program. Then in closing, Mr. Morgan got the floor and by his remarks aroused the anger of your Correspondent as follows: Morgan, Parsons, Spies and others were co-workers in the Socialist movement up to 1880, when a split occured, when Parsons and Spies made "the mistake of advocating all means instead of lawful means, advising force etc." Here I protested, as it was a cowardly attack upon the men, who lie at Waldheim, unable to defend themselves against a mountebank, who has by aid of the patent office solved the social question for himself, and consequently has no use for any one who advocates the overthrow of the present damnable system by force. He also provoked Mrs. Ames by asserting that he was not an Anarchist (nobody said so); but a Socialist and that Anarchists were

*) No one, perhaps, has greater respect for our dead comrades' memory, or admiration for their valor, and indignation against their murderers, than I, yet I must protest against the evident tendency toward hero worship, which is displayed in the proposition to expend four thousand dollars in putting our comrades' ashes under the monument, simply in order that the living comrades may gather annually in commemoration of their death. Two thousand or four thousand dollars would circulate hundreds of thousands of their speeches, and I am convinced that could any of them be questioned they would say: Use the money for propaganda! Our comrades live in their writings, their speeches and their deeds, not at Waldheim, nor in their ashes, nor yet in the monument erected to their memory. While we admire their vigor, their courage, and their consistency in trying to encourage their fellow men in the struggle for better conditions, yet we can not afford to cultivate that frame of mind that makes saints or demi-gods of them. Rather let us prove ourselves as earnest in the warfare for freedom, as they were, by as boldly attacking present institutions, and pointing out better possible conditions.

H. A.

sailing under false colors by terming themselves Socialists.†) Everybody in the hall regretted the occurrence, censuring Morgan for his want of tact.

BODENDIECK.

A HEROIC REVIVAL.

It seems that the Reverend Wallace is trying to revive the moral wave that swept over Portlans last Spring. But it is useless. The women who earn their "daily bread" by catering to men's sex-passions are well located, at present, just where the highest priced among them turn a portion of their earnings into the coffers of some of our "best people", consequently they must not be moved until the present "ring" has been ousted by another one.

With this fact in view I would like to point out a revival which would be beneficial to humanity, and which the reverend and his co-workers for Go(l)d could turn their attention to with firm hope of winning laurels for themselves far more lasting than the transient and thorny crowns they won for themselves last spring.

I refer to a revival of heroism; of courage; of fearless investigation of the great social problem, and an enthusiastic championing of the principles of justice and fraternity.

The heroic spirit is now looked upon as a past and vanished glory of ages less cultured than ours; a quality that has been refined away; something to be admired in those who have lived before and left their impress upon literature, but which is not now in existence, nor to be desired.

Subordination, submission and conformity are drilled into the young, while all indications of the heroic in a child is looked upon with fear and displeasure. As a consequence we hear constant complaints of the apathy of the people on all momentous questions. No one seems to have any energy or to care a copper how things go. If their stomachs are full and their bodies warm they give no heed to what may be going on around them. Is it any wonder that Nordau calls the present generation a race of degenerates?

Look at the vast amount of work to do, all around us, which calls for enthusiasm, energy, heroism. Why not turn the energy now wasted by the young and strong into accomplishing these undertakings. Why not expend your strength, reverend sirs, in directing this energy toward removing the CAUSE of vice instead of vainly trying to SUPPRESS it by annoying those who are merely victims.

Let all the Young People's Leagues, Associations, Societies and Guilds call a united convention and determine how best to start a modern crusade. Let them go to the victims of our present society and ask the Courtisan why she is leading that kind of a life. Let them enquire of the denizens of the slums why they live in such quarters.

Let them invade the jails, prisons and penitentiaries and find how it comes that men and women commit crime, and they will come back realizing that there is as heroic efforts to be made in order to right the wrongs, to set these captives free, as was ever required in the most heroic ages of history.

Yes, we need a revival of heroism, a heroism that leads, not to the shedding of blood, and the exaltation of great butchers to places of power eminence, but a heroism that leads out of the shams and corruption of present society into the new society, wherein he or she will be the most honored who does most to preserve life and make it more enjoyable.

HENRY ADDIS.□

BE SLAVE OR FREE?

It is a curiosity to me how so many workers remain true and interested in the political movement, and especially in America, they seem to me slower than anywhere else to find out how we are fooled by all the politicians. Have they not enough experience in voting for representatives? How much longer will they give their consent to be duped, robbed and starved? Didn't they learn yet, that the ballot box is in other words a gambling box, where all the tricks and frauds are employed to succeed, that there is a winner and a looser and the winner dictates his will to the looser? We have to submit whatever his will is. The only difference between this gambling method and the others is, that we have all the chance to lose and cannot ever win but a master, while the other gambling is stupid, but it may be a few chances yet if it is only 1 to 10. I would not blame the voters, I would pity them, if they were not driving us to our miserable situation and enslave us, the women and children and all who don't take part in the game, and by justice we ought not to be responsible of their fatal consequence. For years workers have tried the ballot, for years we have chosen one after another, some of our best friends, and for years they have coming back, not as friends, but as enemies, who were bought by the God of the plutocracy, the mighty dollar. Can they not understand once for all that if they want to be emancipated (and they all want to be) they will have to do like their forefathers did, get their gun. There is more power in only one than in all the ballots, as well here as in any part in the world. It is the only way the plutocracy has given up any of its privileges. From the lesson of the past we have learned that much, and we conclude this: If we wanted to better our condition, we must not charge anybody with doing it for us. If we are right in what we claim, we will not get it until we take from the ones, who, for so many years, have stolen legally from the producers, and only that day we will be on the road to emancipation.

PH. GOURCEAUX.

Chas. L. Bodendieck, 1140 Milwaukee Ave., Chicago, Ill., is agent for THE FIREBRAND, and authorized to collect and receipt for the same.

THANKSGIVING SONG.

By HERBERT N. CASON.

I'm thankful that the sun and moon
Are both hung up so high
That no rich robber's hand can stretch
And pull them from the sky
If they hung low, I have no doubt,
Some corporation ass
Would legislate to take them down
And light the world with gas.

I'm thankful that the shining stars
Are far beyond our reach
And that the roling planets too
Are deaf to human speech.
If they were near, I'm very sure
Rich men would own the skies,
And manage this whole universe
By private enterprise.

I'm thankful that the God of all,
Whose laws we must obey,
Has changed his plan for making man
By shaping him from clay.
If he had not, it's very clear,
'Twould be a doleful case,
Some man would form a big clay trust
And stop the human race.

—[Appeal to Reason.

NOTES AND COMMENTS.

One of our correspondents, among other things, says:

I recieve THE FIREBRAND regularly and feel highly gratified with its contents. Your management, uncommon to the management of other, mere crying publications, fills me with joy. Your answer to those who attempted to boss you is that glaring light which I like in all Anarchists. You do propaganda as you think best and those who don't like it can do their share otherwise. This is a good way and I like your publication for its boldness. There are many down here who claim that THE FIREBRAND is not scientific, but that is only a voice of the fellow graduates who don't amount to very much anyhow. To use the words of our comrade who spoke them when referring to the Individualists, I should say: They sit superior, smile posterior, put their hands in their pockets and do nothing.

It is a scientific fact that articles written so as to be understood by the readers, are best and accomplish the most good.

Articles written in the plainest, every-day, street-corner English, can be understood by everybody. If written in high sounding, uncommon wovds, and long, derivative terms, they become incomprehensible to many, and are, in reality, no more scientific because of it. We wish all our contributors would write clear, logical, to the point, and in the simplest English. H. A.

No traveller to Europe recieves half the attention that is bestowed upon a two-million-dollar bag of gold—Boston Globe.

How about the "attention that is bestowed on a two-million-dollar bag of gold in this country? Eh?"

Speaking of the results of the recent elections in New York, one of the reformers said:

"Well, you cant reform hell in a year."
He lived over five years in Chicago, and ought to know how hard it is to reform hell.

General Campos, who was shortly to have the rebels of Cuba all locked up in one cor-

ner of the island, seems in danger of being cornered himself. Titles do not count in war. It is metal and not bluff that counts, so that Mr. Campos with all his wind will finally be bound to let the rebels alone and never fight another battle till he is dead.

Speaking of the horrors in Turkey, a physically strong and intellectually weak stump speaker says:

It is a disgrace to civilization that misrule and anarchy have been permitted to bring about so much misery on the shores of the Black Sea.

The young man is mistaken when he says "misrule and anarchy," for Anarchy means no rule, and where there is rule or misrule there can be no Anarchy. He should have said misrule and Monarchy have been permitted to bring about so much misery in Europe. This would have included Russia, Italy, Germany and the rest.

Says the Governor of Massachusetts:
Ours is indeed a commonwealth of self-made men.

But Mrs. Lillie Devans Blake, one of the contributors to the Woman's Bible, among other things, when speaking of Abraham, says:

Like many a modern millionaire who is not a self-made, but wife-made, man, he obtained his riches in cattle, in silver and in gold at the price of his wife's dishonor.

This applies with great force to Massachusetts, and with still greater force to Boston. H. A. K.

Literature.

We are in receipt of a letter from comrade E. H. Fulton, in which he states that he is going to bring out a new semi-monthly paper, to be called THE ANARCHIST; the first number to appear Dec. 15th; price 25 cents per year. He is also bringing out an edition of "God and the State", which he hopes to be able to sell at 5c. per copy, but is not certain yet if it can be got out so cheaply. He is also printing comrade William Holmes' thesis entitled: "The Historical, Philosophical and Economic Basis of Anarchy". It will make 20 pages; size of page 5½x8½; and will be placed on sale (prepaid) at 5c. per copy, 50 p. c. off in lots of ten or more than ten to one address. It will be ready for delivery on or before Jan. 1st 1896.

Orders may be sent to THE FIREBRAND or to E. H. Fulton, Columbia Junction, Iowa.

We are very glad to know that comrade Fulton is well and at work again, and especially that he will have comrade Holmes' pamphlet ready so soon, but do not consider it wise for him to publish a periodical, as THE FIREBRAND and THE REBEL find it quite a difficult task to exist, and another paper in the field will only tend to divide the support and weaken each paper. We would be glad to know that not only those now in existence but one hundred more Anarchist papers could live and have a circulation of 5000 or more each, but we must look the truth squarely in the face, and admit that supporters of Anarchist papers are not so plentiful, and that as a rule they are poor.

But if comrade Fulton thinks it advantageous

to the propaganda to publish a periodical, we cannot object, and only hope it may reach many that are not reached by THE FIREBRAND or THE REBEL. H. A.

NOTICE.

Our readers and exchanges are notified that our new address is: Box 329 Charleroi, Washington Co., Pa., and therefore are not to send us anything to Hastings, Pa.

L'AMI DES OUVRIERS.

P. S. — In Charleroi L'AMI DES OUVRIERS will be published semi-monthly instead of monthly and the subscription price will remain the same.

The Letter-Box.

H. A. K., Boston. — We can not reprint the Gary's article and Trumbull's answer at present. We intend to enlarge THE FIREBRAND soon, and can then give space to such long articles. H. A.

R. D., City. — You want us "to leave out free love", another correspondent want us "to leave the bible and religion alone", and some others don't want us to attack the populists etc. Now if we should try to please everybody, THE FIREBRAND would be extinguished immediately.

X., Tacoma, Wash. — Your advices are alright, but you forgot to mention where to get the means to carry them out. We do all we can under the existing circumstances to improve THE FIREBRAND and support the propaganda. Could some of our comrades inform us where we could to buy a cheap cylinder press on installments?

S. P., Muscatine, Ia. — While you cannot disprove the radical arguments against marriage, you attack the Anarchists for their bombthrowing in Enrope, and the assassination of the President of France. There never would have been any bomb thrown, my friend, if the Anarchists had not been prohibited to speak and distribute their literature. And not only is it prohibited, but they are imprisoned for it. Now, when the strong monarchies, and the "great" and "free" republics fear mere speeches and writings of Anarchists, where all the teachings in the schools, colleges etc. are fitted to suit their infernal system of robbery, which is still more supported by the mass of different churches. That only shows that the Anarchists strike the root of our evils. Cesarino had been imprisoned and hunted for mere propaganda, and so during Carnot's regime about 3000 Anarchists were locked up for the mere crime of being Anarchists. Didn't he deserve his fate? It is a pity, that Socialists, like you, worry so much when a parasite gets killed once in a while, but don't mind it when they hear of the fact, that men, women and little children are tortured slowly to death by the thousands every day for want of food, clothing, shelter and pure air.

But the principles of Anarchism have nothing to do with violence, mind that.

I. R., New York. — We will be glad to have all the back numbers returned. The twenty copies will be sent regularly.

A. L., St. Louis, Mo. — Anarchists are "true to their sayings". If land values only should be taxed, then land users would be compelled to pay tribute to the State just the same. Wherever there are taxes, there must be government to collect them, and so the single tax system would compel us to pay tribute to the "sacred" State.

Ph. G., Mystic, Ia. — Your name was misspelled, but is corrected now, and we hope you will get THE FIREBRAND regularly.

G. E., Cleveland, O. — Please yourself about it, comrade.

J. F., Mystic, Ia. — Never mind the past. You just send us the names of those who paid for SOLIDARITY and we will fulfill their subscription with pleasure. We don't want to loose any friends or readers on account of their inability to pay for THE FIREBRAND.

A. NOVAK, New York. — The money you send was accounted among the receipts in No. 46. Thanks.