

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 POLITICIAN.

The politician is a hybrid knave,
The people's tyrant, but the boss's slave.
Without a trade and with a love for pelf,
With nothing else to sell he sells himself;
Yet, strange to say, the man is spotless quite,
The keenest eye can't find a spot that's white.

See him in power! He proudly takes his seat,
A legislature, and his joy's complete.
He talks of virtue, and makes laws 'gainst vice;
Prates of his honor, and makes known his price;

Then sells his vote, the vote of thousands more,

But scorns a woman if an honest whore.
From many ills mankind finds some resource;
Pain has its ether, marriage has divorce;
But ills there are men strive to cultivate:
So politicians swarm, and loot the State.
The country suffers and behold the cause!
The laws make rascals, and the rascals laws.

J. J. D.—in Liberty

LAWABIDING CITIZENS.

I wish I could take every reader of THE FIREBRAND by the hand, look into their face, and tell them just what I have seen and heard since my name appeared under any article in this paper. We have been to California, stirred the conditions of labor from center to circumference, spent a half day amid the inhabitants of the dumps, at the risk of contracting some disease from the foul atmosphere which hangs over.

Hundreds of men live there and feed upon the garbage dumped there by scavenger carts. Victims that no one would feed to a dog. These men live here because here alone are they safe from the policemen's club. They have no work and if they beg they are arrested and so come to this place, their only refuge from starvation or jail. We talked with many of them, most of them being Americans, they

The truth spoken by Mrs. Gordon caused us said: "We are not criminals; if a criminal comes among us we run him out; we are law-abiding citizens. Even though we are forced to live this way we respect ourselves and the law to much to steal."

Just think of it, law more sacred than life! And to cap it all, from their miserable hovels, in which no one could stand erect, made of bits of carpet and straw matting gathered from the dumps, I saw several little flags flying and I asked what that was for. The answer was, "I am a true American, and this is my country's flag." I said: "Tear out the star that represents California, leave nothing but the wren behind, fit emblem of your degradation." He said: "Madam, I'm afraid you are an Anarchist." "But what if I am, then what?" "Oh! you would destroy—" here I stopped him and said: "What, the Earth, the Sun, the Moon and stars, cause the rivers to flow back and the roaring sea to burn, throw nature into chaos generally?" He said: "No, you are not powerful enough with all your dynamite to do that, but you would destroy the law." And then I smiled and said: "And what would you and millions like you loose, except the chains that bind you."

But I am not an Anarchist, I am a strong evolutionist. If there is any snake in me it is the rattle snake, for I will always give warning by the wrattle, while the Anarchist number two copies from the Anarchist number one, like the deadly tarantula, you never know what they are doing until it is done, and then the people have to take their medicine or face the gattling gun. For every one will agree that it was the powers that be that unlawfully demonitized our money, and that in the courts money alone talks. But back to our men on the dumps.

Suppose San Francisco had built a crematory some months ago, where would these men have chewed, or more properly speaking have gotten their food. Well if the law said cremate them too, many would have said that is all right, for I heard a christian woman say, we have too many men, we must have war to kill them off. Oh my no! sixty-five millions does not crowd America, don't you think it would be better for them to co-operate and go onto land, I said to her thinking I might touch her human heart, suppose you had two or three hundred thousand acres, would you not rather have a few thousand otherwise idle men on, say one hundred thousand acres, for ten years, than to have it idle? She said no, it would wear her land out. Land more sacred than

life! When I came to learn I found she had no land, but it was the "respect" she had for her neighbors land, and she would do by his as she would wish hers done by; but how about the other fellow, who is homeless? Oh he was not of her strata, he belongs to the "herd." And this is one of the women who wants to vote and make things better, a teacher, one who "knows it all," but the mothers heart had never been stirred at all, but like Susan B. Anthony, was an old maid.

Back to my men again. They were reported to Rev. Brown, who entertained the Woman's Congress in his church. He visited them, and afterward, leaning back in his luxury and ease, said he did not think that it is so bad a place for them, it might be worse, there is considerable food goes out there, (Chinatown of course thrown in). Now think of it, a man who gets five thousand dollars a year salary, and of course collects money for the soul saving business on foreign shores, ignoring the suffering at his own door. But say, did it ever occur to you how much of this money is kept by the shepherds, which they shear from their flocks, little lambs included, to fill their own coffers.

This is a man who attacks that brave Doctor Herron, who stands up in the presence of thousands and says, your legislative halls are markets where men are bought and sold for that shining stuff called gold.

But this gold don't influence the legislative halls of men alone. Even in the Woman's Congress, just think of it, like in the United States Congress, labor had no hearing at all.

Miss Shaw stood up and told that large audience that California was so full and running over with plenty, and everybody had such an abundance, that when she went east they would really believe she was a real estate boomer; she should tell them all to come to California, for there is plenty for all who wish to come, when she knew of the condition of the men on the dumps. For their condition had been written up and published in the morning papers, and sworn to in his office, by Mr. Fitzgerald, a man appointed by Governor Budd as State Labor Commissioner. And she knew that they had refused to let it be discussed from their platform. But we had the pleasure of hearing Laura DeForce Gordon, in a private conversation of less than twenty minutes, give it to the crowd on the platform, as to the condition of the men on the dumps. She was not allowed to speak of it publicly, but a lie could be represented in glowing terms.

To search her out. Herself, Mrs. Simmons and others, have taken up the work of further push-

ing the cause of the unemployed, and the law-abiding citizens on the dumps. They will endeavor to secure work for them. So much for the credit of these noble women. Then when voting time comes around, the politicians will drive up their voting cattle, as they call them, up to the stall and vote them, one and all. Oh ye "voting cattle" why not turn and gore your drivers that lead you like dumb beasts to the slaughter. What good has come to you from being driven into voting pen. I for one woman don't wish to be driven in. I some times wonder how long this farce is going to last.

And I feel like saying knock over the game and I lend you my tongue. It's bitterer than wormwood and sharper than a two edged sword.

I wish it was sharp enough to rip up this whole social fabric, that makes slaves of the many and masters of the few.

Now the question arises, when you women vote, for the powers that be are going to grant you that privilege, to prolong their damnable reign, then when we slaves have to be freed forcibly, as was the colored slaves, how about the gun; can we carry it or will we run. This is a question I put to a number of women, and one of them said to me, you oldfashioned revolutionist, can you never get the idea of a gun out of your head, what is the matter with dynamite. Then I replied, a child is putty to receive and marble to retain, and that is the way I saw the darkies freed, when a child.

MARY E. SQUIRE.

The Letter-Box.

J. J. G., LIVERMORE, CAL.—We sent the back numbers once before, and send them now for the second time. Our best greetings. Keep a hammerin' and we'll get there.

R. H. CITY.—No, you are mistaken! THE FIREBRAND is not "extinguished" but is "catching more fire" to burn away the cobwebs of ignorance and superstition; and the schemes of politicians like you.

A. P. ALEXANDER, MANTOBA.—Thanks for your kind offer. Copies will be sent as requested. Your letter was mislaid and temporarily lost in the shuffle of moving.

T. S. CITY.—The Sun may boom the 4th. of July celebration, but we are not "in it." We have nothing to celebrate and are well aware that there are some persons working on the Sun who have nothing to celebrate, except their own ignorance.

R. M. GUELPH, Ont.—We agree that a paper like THE FIREBRAND is needed in more cities than Portland. A bundle of copies will be sent you.

C. W. M. Boston, Mass.—We were glad to receive your letter and the article from the comrade. Write us news of the movement and get some of the comrades in other cities to send in reports of the movement in their localities. We want to make THE FIREBRAND a newsy paper, so far as the progress of the cause is concerned.

A few dimes, just at the present juncture, would help us much, tell the comrades.

LABOR MOVEMENT.

FRANCE.—Two great strikes have lately terminated: that of the matchmakers who gained a complete victory, and that of the Paris omnibus men, who have been thoroughly defeated.

The matchmakers, who are mostly women, were let alone by the politicians and leaders, while the omnibus men were led by deputies. A socialist humbug advised the men to give in, and when he was answered by "hurrah for the strike!" the secretary came forward and announced that the Union funds were exhausted. So the men had to give in. They returned to work on the old terms, the most active strikers having been let out.

The matchmakers were let alone by the deputies and did not ask for their help. As the factories were guarded by soldiers, the strikers did nothing, except occasionally "settle" with a scab. They finally grew restless, as the funds run low, and determined to destroy the factories, and as large quantities of phosphorus were stored in them, the manufacturers soon gave in, advanced the wages 10 per cent, and agreed to discontinue the use of white phosphorus, which produces that fearful disease known as "fossy jaw." The anarchist propaganda is growing rapidly.

ITALY. The crisis in Italy seems close and bids fair to be violent and bloody. Crispi, the infidel which our Secularist papers have bragged on so much, has proven himself the most cruel, vindictive ruler of the present time. He has ordered all workers associations to be dissolved. He needs a new parliament and so he has scratched off the register 700,000 electors as illiterates, yet amongst them are schoolteachers, doctors, journalists, barristers and professors.

In view of the May day demonstrations, the number of persons arrested all over Ital, was nearly 10,000 who were arbitrarily kept in jail from April 28 and 29.

AUSTRIA. At Iozerdorf, the police made an assault on some striking brick-makers, wounding two women and killing one, and, it is said, wounding fifteen men. The strike is continually strengthened by the Italian workers, who at first refused to go out. Nearly 4,000 of the strikers maddened by the brutality of the police go about the country destroying the brick yards and ill-treating the scabs. The soldiers are fully as brutal as the police. At Oedenburg they entered a beer hall, where some customers were singing a song and tried to silence them. The singers refused and a fight ensued during which a corporal killed one man and wounded two others.

In the United States the march of events keeps steadily on. Debs and his associates have been locked up to serve six months for their action in the A. R. U. strike. In Brooklyn the Trolley Car Co., having won the strike by the aid of the state militia, now forces all its conductors to put up one hundred and fifty dollars, to be forfeited if they strike, before they can go to work. This company has started a black list to be exchanged with all other street car companies in the U. S.

M. Harmon, the editor of Lucifer, is now serving a year in the Kansas penitentiary for a bit of free press which he exercised eight or ten years ago.—In Grant County Oklahoma, the

settlers are perishing from want of necessities. In San Francisco two or three hundred men are subsisting on the garbage of the city.—In Fairhaven, Washington, a majority of the people are living on clams and fish of their own catching, while in Virginia the governor of the State is standing in with a mineowner, who attempt to make slaves of a lot of Italians, who were induced to come to Pocohontas on false pretenses, at the point of the militia men's bayonets. And the plutocratic papers tell us we are prosperous, times are improving, and no one suffering except as a consequence of their "shiftlessness."

Under all this outward appearance there are preparations being quietly made, by both plutocracy, with the church and state as its tools, and downtrodden labor, with no powerful allies, but with nerve, brains and muscles, to meet in deadly conflict in a struggle for supremacy.

But in spite of such conditions of starvation and suffering, people still call themselves "free american citizens," when they are nothing else but slaves of the worst kind.

THE 4.th OF JULY.

Yes, they say we are going to have a big blowout on the Fourth of July. In San Francisco and Oakland the Trades Union have refused to go out on parade or take part in the Fourth of July celebration in those cities. We don't know what the Unions of Portland intend to do. One thing is sure, there are enough disinherited, homeless, landless, moneyless people in Portland to make a considerable showing as a trailer to the plutocratic parade.

Nothing would cause people to think more; to recognize the true facts concerning actual conditions. Of course politicians, bankers, "respectable people," and plutocrats generally, will all join hands in a protest against such a demonstration of the disinherited.

Many who claim to be friends to labor will oppose a counter-demonstration on the Fourth of July. They are either cowards or knaves. They either fear to displease the "best people," or they wish to work a political scheme.

The unemployed, the homeless, rent payers, and those who toil from day to day with no hope but that of toiling on through life, are in the majority, in Portland, and if a majority of them will join the disinherited demonstration on the Fourth of July they can make a big showing.

A long banner, carried by a number of men, through the Streets on the Fourth of July, having, WE ARE THE DISINHERITED, NO LANDS, NO HOME, NO MONEY. WE ARE NOT IN THE RING. Printed on it, a procession of the disinherited, men, women and children, following, would create a profound impression. How many want such a parade? How many will take part in it.

If the spirit of '76 is in you, you will come out, on independence day, and show it. We need to show our desire for better conditions, and a determination to have them. We can get them by a revolution only; and a revolution we must have: peaceably if we may, forcibly if we must.

CLIPPINGS AND COMMENTS.

EDWARD EDWARD, a former employe of the Union Pacific railroad, lost his position on account of a strike and returned to England. He writes that when he applied for a position there he was informed that he could not get work on the railroads of England because he had been placed on the blacklist for participating in the strike in this country! What do you think of that? Of course the railroad managers of the world have no conspiracy! O, no! The English own our roads, blacklist our men and from their cover of vested rights starve Americans as they did at Valley Forge under Gen. Washington. And Americans vote to have railroads private property instead of public property so the English can do these things. Down with tyranny.—The Coming Nation.

FUNDS are being raised to put 10,000 copies of The Coming Nation into one county in Texas.—The Coming Nation.

The Coming Nation editor is a hard hitter, but fights the air half the time. He criticizes our conditions very well, but shows no conception of the character of the individual, or society and the operation of political institutions.

THE FIREBRAND contributors hit just as hard and never fight the wind. Such enthusiasm, as there is among the readers of the Coming Nation, by our comrades, would do much for the cause.

THE people whom the world calls anarchists define the term thus: Opposition to all existing man-made laws and to all government over men by men, inasmuch as these laws are founded on physical force. They maintain that all men and women are born with equal and inalienable rights—with the right to the use of the life-sustaining elements of this earth—and that liberty is the fruit of this birthright. That this right is the foundation of natural law which requires us to do as we would be done by. The ten commandments are also natural laws. When men are made free by this truth, then they certainly will do as they please, as long as in so doing they do not infringe upon the equal rights of others. Free men should guard their liberty, and in its defense use force against force.—J. Shenkel, San Diego, Cal.

—The foregoing was sent us as a reply to our late remarks on 'anarchy'. It confirms us in the correctness of our statement, that an anarchist cares for nobody but himself. He would be his own judge as to whether his actions interfered with the rights of others, and when to use force against others for what he might claim to be an infringement on his rights, which would inevitably and frequently result in a free fight, as we see it now among anarchistic people. The anarchists are so self-conceited that they cannot understand that society is of just as much importance as they are, and that it has just as much right to make them behave as they have to defend themselves. Unity of action and social harmony require subjection and obedience to the demands of society, and it is generally better for the little I to give up to the larger we.—The Altruist.

THE editor shows in the first sentence his lack of knowledge of Anarchism and Anarchists. The whole burden of the anarchist propaganda is a plea and contention for the EQUAL LIBERTY OF ALL. The "free fights among the anarchistic people," are purely in the editors' head! No such fights occurring among the Anarchists, but often among the authoritarians, as authority necessitates aggression, and aggression is apt to occasion defense, thus causing free fights. The Anarchists see that society is simply an aggregation of individuals, and depends upon the individuals for its existence, consequently voluntary and mutual association of the individual members, is the only desirable type of society. This requires no subjection or obedience, on the contrary, subjection and obedience destroys harmony and are always detrimental to society. Freedom is the creator of peace and harmony!

COUNT von Donnersmark "owns" a coal mine in Upper Silesia, Prussia. He does not work, and incurs no personal risk, but rakes in all the profits. The mine has taken fire, and out of 400 men at work therein but 40 are known to have escaped. This is one illustration of the workings of landlordism. The general press, with "consciences seared as with a hot iron," regards such holocausts as a matter of course.—The Star, San Francisco.

HUMAN DEVELOPMENT.

Continued from No. 19.

GRAVITATION ceases its functions in this privileged sphere, bodiless bodies travel in straight lines. Desire at last overcomes material phenomena. The gross, positive senses, are displaced by the deceptive imagination. Idealists seem ever to forget that where their impotent conception of cause breaks off into the causeless, may yet become empiric ground; that the facts adduced which upset their metaphysical ideals are ever the means of saving posterity from a deadly superstitious holocaust. Space worshipping philosophers have always been a menace to direct progress. Their disciples have eventually incorporated their insane ideas into the natural order of development, using blind followers, official authority and arbitrary force as developing mediums. The consequence of such procedure is an artificial environment which always leads towards human disaster, and out of this blind pit is continually heard the groan of the victims and the roar of reform fallacy. One class seeking its salvation in extreme individualism, the other in the opposite extreme, while the fallaciousness of both is easily perceived. The first class refuses to recognize the economic environment that must necessarily exist in order to properly satisfy individual wants. The other class refuses to recognize the voluntary selective environment, that is required in order to secure individual liberty. The resultant effect of the first is therefore a retrogressive hermitage. The result of the other is arbitrary officious paternalism and a final and excruciating despotism. Both are extravagant experiments, yet will find equilibrium, and blend sooner or later into the natural society of altruistic egotism. At present the chatter of

either has no rational meaning whatever.

Malthusian evolution, with its economic fetich, is equally as nonsensical and dangerous as the antiquated and often resurrected theosophical doctrine, with its far fetched fatalistic effusion, that its disciples term "Karma" or the "Law of Cause and Effect," which metaphysical doctrine contains the very germ of superiority and necessitates a continual repetition of the prevailing religious dogmas.

It seems that ever since the harsh primitive environment existed, a certain class of people have continually delighted to terrify and enslave, with their supernatural, arbitrary fallacies, the object of which is to gain power and privilege to themselves, by mapping out ethereal regions, and thereby creating a pessimistic contempt for the natural order of the universe. At present there is no foundation for the survival of the fittest doctrine, from the economic standpoint, except in abnormal greed based in artificial privileges and upheld by ferocious, fortified government. When we consider that the individual is the specialized product of its material environment, there is no foundation left for the prevailing metaphysics. Both are relative evils, commencing with primitive life, and necessitated by the arbitrary condition then prevailing. Evolutionary struggle has however virtually subdued the primitive environment. The compilation of scientific data concerning organic life, coupled with the laborious creation of the present prolific social environment, reaps both evils in twain, and humanity will yet hurl them back as fetich shadows, into the lumber room of past ages, their proper abode. Equitable human association requires no arbitrary, unnatural premises, or bloodthirsty force, for its architecture or development.

Primitive life was necessarily savage while it was entirely dependent upon the earth's complimentary product; to overcome this precarious condition necessitated an economic struggle.

The feature of association is thus required in progressive evolution. Rational individuals and rational environment ceases without some mutual form of association. Therefore humanity is only rational by reason of the organic unity it has attained in its social-economy relations. Human destiny evidently lies in a broad field; it can apparently choose between complete disintegration, partial unity or humanity, united solidarity.

Humanity has but commenced to discover that an injury to a part of the interdependent collectivity of the social organism is the concern of all; that voluntary action gives birth to rational selection, and being the mother of order, of mutual adjustment, it is therefore the natural course to pursue.

The primitive period of human evolution, where the earth failed to satisfy human wants, where it failed to entertain the idea of a gratuitous support, is the childhood of the human race. Helplessly dependent upon complimentary products, life condition was necessarily pitiable in localities, where insufficient nutriment was provided. This condition plainly necessitated a struggle for the existing products. When this was out of reach, the deep inhering desire for organic life, termed self-preservation, must have contended fiercely for

existence. While this sad drama was in progress, it is right to assume that those types of life better developed in mind and body would combat this condition best. It is logical that those types with gregarious inclinations would present the deadliest competition in the struggle with their more isolated compatriots. That such types would be preserved and develop social instincts, that species with investigating progressive propensities would also survive best, and be competitively forced along in the direction of knowledge that their social inquisitive instincts would experiment with, and becoming tool-using animals, would develop such knowledge in order to satisfy their inner cravings for higher happiness. At that time little thinking they were laying a social foundation, although a poor one, for the final submission of the harsh environments, that was to be more fully accomplished by succeeding generations. This state of life is evidently the developing process of simian and of savage society into a more human society accomplished through their gregarious labors and an impelling selfish desire for higher happiness.

Observe that sad pleading desire for social communication that inquisitive, inventive habit that the simian manifests so deeply. It is seemingly the tireless process of body and brain development that humanity had to undergo before it arrived at sufficient knowledge and skill, until sufficient association was obtained that enabled them to subdue the primitive environment. During this process other types of animals were evidently caught, tamed and forced to perform labor, and provide the larder of these privileged, progressive mortals, with their life-giving nutriment.

After the lapse of ages the human organism, through the cumulative principle of associate environment, seems at last to have developed from their primitive sound language, primitive sign language: This necessary and most vital addition enabling them to perpetuate and transact their affairs much easier, always seeking happiness in a larger life, and following as nearly as possible the line of least resistance. After this event progress is enabled to become more rapid. Development and improvement follow up invention in rapid succession; one age of economic growth merges into another through the stone age, and other phases of development, continually mastering new problems in production, thrown back time and again by their fetich beliefs, by insne authoritarians with their arbitrary powers and forced privileges; yet these primitives still keep persisting in their enterprises, until at last the primitive ages are almost lost sight of, and the human organism has entered into the iron and electrical age.

At last labor has leveled earth's defects and broadened life's possibilities, has sufficiently developed the vegetable, fruit and other sources, making it no longer necessary to wantonly butcher the lower forms of life. Those sources are now amply able if utilized and further developed, to supply an indefinite population, with life giving nutriment and with clothing of the finest texture. This part coupled with the control of the natural forces, which once terrified primitive humanity, but which are seemingly the phenomenal expression of the Sun's forces, coming in contact with

the earth, which produces the constant trembling vibrations manifested in change of weather, wear and tear, shrinkage, reproduction and other phenomena. These peculiar forces in their different aspects are now demonstrated to correlated and continuous in their nature. They have become indispensable utilities and embrace in their entirety the whole range of physics and chemistry. With these powerful forces under control, with sufficient machinery invented and constructed into the required mechanical principles out of the more stable forms of substance. These dual agencies now perform nearly every kind of essential labor, when united intelligently. Should not these gigantic mechanical producing powers at last enable humanity to see that enslavement, that property in each other is not only unnecessary, but also detrimental to the welfare of all? Remember the past primitive ages have been outgrown through the aforesaid and a multiplicity of other wonderful accomplishments. Therefore let the present slavish institutions be investigated; let old fashioned primitive customs disappear.

(To be continued.)

JOHN PAWSON.

JUSTICE.

Of course we have much to rejoice about, but that which is most noticable in public affairs for which we should rejoice, is the conspicuous justice of our courts. For instance, Judge Wynn, of Whatcom, Washington, became angry at a remark made to himself on the street, by one Crowley, a young man living in that town. He became complainant, witness, attorney and jury and judge; and sentenced the young man to pay a fine that cost him six months in the county jail. Rejoice and be exceedingly glad that so great have become our petty judges.

A conspicuous case of justice is the imprisonment of E. V. Debs and his associates for the A. R. U. strike, as officers of that organization. Thousands of workmen who have based their hope of success upon their faith in American justice have here a sample of the most prized of our holy institutions.

Another example of justice worthy of our earnest attention is the late imprisonment of Moses Harmon, editor of Lucifer, of Topeka, for mailing a paper, some eight or ten years ago, which had a good english word in it, that appears in all dictionaries, from the smallest sized pocket dictionary up to Webster's Unabridged.

The charge of "obcenity" was proved against him for mailing a paper with a word in it, the first syllable of which is pe, and the last nis.

Great is American justice! Hurrah for ye ol' flag! Good Lord deliver us from dem horrible Anarchists!

H. A.

THE ALTRUIST

Is a monthly paper, partly in phonetic spelling and devoted to common property, united labor, mutual assistance and support, and equal rights for all. It is issued by the Altruist Community, whose members hold all their property in common, and live and work together in a permanent home for their mutual enjoyment, assistance and support, and both men and women have equal rights and decide on all its business affairs by their majority vote. 25 cents a year; specimen copy free. Address A. LONGLEY, Editor, 2 N. Forth st., St. Louis, Mo.

NOTICE!

BELOW we publish an account of the business of THE FIREBRAND while it was printed in comrade Morris's office, i. e. till the 15th of June.

We now have our own plant and will give a regular account of all receipts. We are in debt for our new plant, and as the comrades see we mean to be permanent, they can afford to help us get out of debt, for when we are out of debt our income will go toward making a larger and better paper.

Received for subscriptions \$ 58. 75.

" as donations . . . 30. 70.

Total \$ 89. 45.

Expenses:

Paper \$ 19. 00.

Notar etc. . . . 1. 35.

Postage 4. 75.

Stationary . . . 1. 75.

P. O. Box . . . 1. 00.

Incidental . . . 2. 20.

For work . . . 59. 40. \$ 89. 45.

ANARCHIST PAPERS.

LUCIFER THE LIGHTBEARER, stands for light against darkness; for freedom against slavery; for freethought, free speech, free press, free mails, free land, free currency, free trade, free manhood, and—above all—free womanhood and motherhood.

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THE FIREBRAND CLUB meets every Wednesday and Saturday evening, at 8 o'clock in the Park, between G and F streets. Everybody is invited to attend and participate.