

# THE FIREBRAND

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

VOL. I.

PORTLAND, OREGON, SUNDAY, AUGUST, 25 1895.

NO. 29.

## THE FIREBRAND

Published Weekly by FIREBRAND PUBLISHING COMMITTEE.

**50 CENTS A YEAR.**

Communications received in any of the European languages.

Admitted as second-class matter at the Portland, Or. Post Office, Feb. 23., 1895.

Address: THE FIREBRAND, P. O. Box 477  
Portland, Oregon.

### DANIEL HOAN.

DANIEL HOAN is dead! The sad intelligence reaches me in my lonely mountain home, and the comrade from whom I receive it justly observes that his death should be noticed by the radical press throughout the world.

Daniel Hoan, in whose home at Waukesha, Wisconsin, our martyred comrade, Albert R. Parsons, found a safe and kindly refuge from the day he left my house at Geneva, Ills., until that fateful morning, six weeks later, when he voluntarily returned to Chicago and surrendered himself to his enemies. In the home of our old friend, his whereabouts a secret even from his devoted wife, our comrade enjoyed a brief season of complete repose.

Mr. Hoan was, in a small way, a manufacturer of and dealer in well pumps, was in comfortable circumstances and was highly esteemed in the community for his honest simplicity and strength of character. Although not professing adherence to any school of social philosophy, he was radical in all his views; was at heart a Communist, and often expressed to me and others his longing for universal human brotherhood. It was to this good man, and to the beautiful town where he had his home, that Comrade Parsons, with a price upon his head and the bloodhounds of the law hot upon his trail, retreated in safety that memorable May morning when I grasped his hand on the dusty road that leads from the little village of which I was then a resident. It was from that safe harbor that he delivered himself to certain death on the morning of the opening of the great trial in Chicago.

Let us honor the memory of Daniel Hoan. Gladly he welcomed the outcast refugee; loyally he kept the secret of his identity. Let us remember that in a time which tried men's souls his sterling worth and loyal friendship were proof against the temptation of certain reward for the betrayal of our martyred comrade.

WILLIAM HOLMES.

Comrades, agitate for THE FIREBRAND!

### DEFYING AND IGNORING AUTHORITY.

MOST of the militant Anarchists are constantly defying authority, and usually make plenty of noise about it. I am one of that sort myself. We never weary of calling attention to the injustice of certain laws and avowing our disrespect for them, declaring that we would not obey them if it were more convenient for us to disobey them. All this is well enough, and unquestionably has an educational effect. Anything we may say or do that throws discredit on the laws and tends to reduce the reverence for law which nearly every one feels, tends to prepare public opinion for a condition of anarchy.

There is a large and growing class that excites my admiration. It is made up of persons who would ordinarily be counted "law-abiding" and "orderly". They say nothing about despising the law, never attract attention to themselves by open hostility to the established institutions, but go along in their own quiet way, simply ignoring such laws and customs as may come in conflict with their will and desires, unobtrusively but none the less completely setting at naught the laws, customs and opinions that if obeyed would prevent them from acting in such manner as would please them most. While we militant Anarchists are hammering away at the structure of society and the state, it seems to me this class is undermining their foundations so quietly as not to be observed—perhaps unconsciously—but nevertheless more effectively than one would think on first sight.

Take for instance the people who avoid rent by moving onto unoccupied land. In many cities there is, or has been, land, the title to which is in dispute. These tracts are usually settled by people who see in the dispute an opportunity to avoid paying tribute to the landlord. Occasionally they are ejected, as in Denver three years ago, and more argument is put into the mouths of us howlers to stir the people to a realization of the fact that the government, local and general alike, is but the tool of plutocracy to rob, plunder and murder the wealth producing classes. In other instances years go by and many dollars are saved the "squatters". In the mountains of Arkansas the settlers

have for forty years simply "squatted" on such unused land as they took a fancy to, clearing, fencing, setting out orchards, building houses and barns and making comfortable homes. They did not take the trouble to "homestead", and all their neighbors recognized their rights. A few fools with more respect for law than for liberty undertook to profit by these people's efforts by trying to "homestead them out". They were soon "singing with the angels" and the squatters continued to hold their homes in peace. The "moonshiners" of the South are an example of unobtrusive resistance to governmental interference, and have awakened sympathy and admiration among the lovers of liberty all over the country. These people, however, are hardly to be classed with those first referred to.

A large number of persons, and the number is constantly on the increase, are every day practicing that freedom in sex relations that we advocate. They simply, having met and concluded they could live more happily together than apart, unite their lives and prospects without asking the county clerk or minister anything about it. The number of people living together on this plan, if known, would be truly appalling to the clergy and the self-appointed censors of public morals. They form a considerable portion of the population of all the large cities. I have found this custom more or less prevalent in all the large cities I have lived in, it being a recognized condition in New Orleans and San Francisco if a contract be signed. In Portland the contract system is not recognized. Should they make any fuss about it, openly defy the law, they would probably get in jail and have their contemplated happiness spoiled.

There are numerous other ways in which people are constantly ignoring the law and tending to reduce popular respect for it. In this state there might as well be no Sunday law, for every one does as he sees fit on Sunday as on other days. The anti-amusement law is a dead letter, the theatres paying no attention to it, while in other lines of recreation the people are offered special inducements to "break the Sabbath", which they do in vast numbers.

Open defiance of the law, constant calling attention to its injustice, is a good and useful thing, a necessary mode of propaganda; but the undermining popular respect for law and custom by quietly ignoring them, is not to be underestimated in the work of revolutionizing public opinion. We should foster and encourage it whenever opportunity presents itself.

HENRY ADDIS.



## HUDDLE AND MUDDLE.

THE history of humanity has been one long and gradual discovery of the fact that the individual is the gainer by society exactly in proportion as society is free, and of the law that the condition of a permanent and harmonious society is the greatest amount of individual liberty compatible with equality of liberty. The average man of each new generation has said to himself more clearly and consciously than his predecessor: "My neighbor is not my enemy, but my friend, and I am his, if we could but mutually recognize the fact. We help each other to a better, fuller, happier living; and this service could be greatly increased if we would cease to restrict, hamper and oppress each other. Why can we not agree to let each live his own life, neither of us transgressing the limit that separates our individualities?" — [Benj. R. Tucker.

Is this a correct statement of the case? Ninety-nine out of every hundred reformers will say, emphatically, Yes; just as, when they wish to praise any one, they will speak of him or her as "liberal"; just as they will tell you that they are devoting themselves to the emancipation of the race. And then they will applaud vigorously such proceedings as those recently indulged in by the National Conference of Reform, at which, after a session of only four hours, an alliance was formed between Prohibitionists, who propose to help along freedom by forbidding us to drink; Single Taxers, who propose to help along freedom of production by making every user of land pay tribute to the State; Populists, who propose to free distribution by giving the State a monopoly of banking; and State Socialists, who propose to give the State a monopoly of everything, from the prohibition of dramatic entertainments (as in the case of the Empire Theatre, London) to enforced stirpiculture, as advocated by well known Fabians. "Huddle and Fight" is the heading which a labor contemporary places over its report of the amalgamation platform. The first letter should be changed from H to M.

Still more significant is the immense circulation that is being obtained by Mr. Robert Blatchford's "Merrie England." This book is being swallowed wholesale, the bitter pill that it actually contains being sugar-coated by an admirably easy style, an obvious honesty of purpose, and a long series of charming quotations from ultra-individualists, ultra-Anarchists and haters of authority, such as Emerson, Thoreau, Richard Jeffries, et al. All these are pressed into service by an author who, hating the present system and earnestly longing for the abolition of poverty and want, proposes:

(1) "The land and other instruments of production should become the property of the State."

(2) "That the State shall manage the railways and the mines, and the mills, just as it now manages the postoffices and the telegraphs."

(3) That as our government now makes food and clothing and accoutrements for the army and navy and police, so it could make them for the people."

All the above quotations are from page 83, Commonwealth Library edition, but that single page shows fully where Mr. Blatchford stands.

What does "freedom" mean? Has it any meaning whatever—can it have any possible meaning save as "individual" freedom? Why are John Smith, and Hans Mueller, and Jacques

Bonhomme, and all the millions of their class, so bitter against the rich? Why do they run their legs off and shout themselves hoarse attending meetings, save that each one feels that his own individual life is slavish and insecure, petty and poor; and that he yearns for the happy day when it shall become secure—because his own; large and rich—because endowed with every opportunity?

Will State Socialism give this security—this most important of all important guarantees? One has only to understand what State Socialism actually is to answer that. State Socialism proposes, in theory, that everything—all the means of life, and therefore life itself—shall be owned by the majority: it therefore proposes in fact that all life—life in its every phase—shall be "run" by the LEADERS of the mob. In other words, the rule of the private monopolist will be succeeded by that of the politician—that scattered monopolies will be succeeded by the concentrated, all pervasive Monopoly, administered by Statesmen. Cross-examine Mr. Laurence Gronlund (if he is now in Portland), or any other State Socialist, and not a single definite guaranty of individual freedom will you be able to extract.

This is why Mr. Herbert Spencer looks upon State Socialism as the greatest misfortune that could possibly befall the human race, and in this Herbert Spencer is unquestionably right. What the growing development of the race requires is not dependence upon majorities, or majority leaders, but individual independence: not promises (invariably broken) of protection for the weak, but equality of opportunities so that all may be enabled to be strong.

Meanwhile we have, at least, an opportunity for propaganda in the discussion of so vulnerable a work as "Merrie England."

W. C. OWEN.

SAM WAH, a San Francisco overalls maker, has applied to the State Labor Bureau for forty white girls to fill the places of Chinese workmen who are on strike. Sam offers the same wages as other factories are paying, i. e., 75 cents a dozen for engineers' jeans and 65 cents a dozen for jumpers and ordinary jeans. Investigations have been made and several girls have signified their willingness to go to work. —[The Coast Seamen's Journal.

Who—ew! "Chinese cheap labor" being displaced by American "free" labor! Nice, is it not? What kind of future generations can be expected of mothers who underbid the Celestial, supposed to live on rice and rats? But the sacredness of the law must be upheld and the commercial pirates have the profits, if all the girls in the universe are reduced to the slavery of making overalls at 65 cents a dozen. A sweet morsel, this, for the disciples of the sand lot agitator to swallow after the constitutional amendments and exclusion acts.

THE "one step at a time" theory is a false philosophy in the politics of the oppressed. It is the best ally of the oppressor.—[The Coming Age.

The above is from a Socialist Labor Party paper, and, if I remember rightly, one of the favorite arguments against Anarchism advanced by State Socialists is that it is too far ahead—we must approach it gradually. I am glad the brothers of The Coming Age have more sense, and am convinced that if they will investigate the question fully they will cease to advocate political action and declare for the Social Revolution.

## 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?

(1) The exclusive occupancy or ownership of a particular portion of land and capital by any portion of humanity is wrong in principle. The individual, not having the inherent power, is unable to produce wealth without the aid of society at large, therefore the right to that exclusive power pertaining to private property is without foundation in equity. A community of individuals, not having produced the ingredients of the earth that enter into wealth, has only an equal right with others to the use of such materials. Property as it now exists is a product of past generations as well as the present. The dead past has left its imprint upon land and capital, and the individual, or a number of individuals, cannot show a sufficient reason for selecting a prolific center and excluding their fellows from participating in the benefits accruing therefrom. Private property being invasive in principle, community ownership of land and capital to the exclusion of others is equally invasive. A complete expropriation is required, the freeing of the sources of wealth, and the substitution of free production and free consumption for the present system in which the producers are shackled or debarred through individual and corporate control of the sources and means of production. I believe the realization liberty necessitates a grouping of humanity, the groups to be anarchial, i. e., voluntary, producers, their privilege to associate, produce and consume limited solely by their inherent powers and desires.

(2) An individual's or a corporation's claim to land and capital, where such land and capital is in excess of use or requirement, or not actually operated by the claimant, must be surrendered and placed at the disposition of those using it along with others who desire to participate in its utilization. Expropriation may be either voluntary or otherwise: the invaded part of humanity may say to monopolizing invaders, Peaceably if you will, forcibly if we must. They may, if not, they shall, cease their exploitation.

(3) How under Anarchist-Communism, any more than at present, the isolated individual will be able to produce machines is perplexing. If the individual can do so, the answer is Yes. If the process of production is so complex, so far reaching as to necessitate associated effort, the individual will be at liberty to adopt either Communism or one of the various methods of profit-sharing that will doubtless take form under Anarchy. All that the Anarchist, the Individualist-Communist, can ask is that such enterprises operate by free contract, without an invading power of authority. Yet profit-sharing is competitive and necessitates division and exclusive claim to land and capital. The exchange of the surplus product would operate through price—a product of authority for equiv-



alents—and be governed only by such power of authority contained amongst opposing competitors.

(4) Yes, if the individual can produce the requisite materials and machines, and operate such of himself, he can consistently claim private property in the machines and their product. All the Anarchist-Communist can ask is the equal opportunity to do likewise.

(5) Yes; I would not institute mob rule, jury rule, jails, nor any part of the paraphernalia of authority when once disposed of. That minorities differ from majorities only proves that the latter differ from the former. Quantity does not necessarily imply quality, and might cannot make right. I deplore all attempts to systematize society through the authority of that invader, the absolute majority. I would destroy the oft renovated State, instead of engrafting upon it a new form to satisfy those who wish to regulate the distribution of producers and their products by making the individual subject to authority. What matters it if the duties of majority representatives are administrative? I do not wish to see a lot of meddling fellows trying to determine—an impossible task—the individual's value to and place in society. I am opposed to the idea of the minority being made to support the machinery of government in order that the strong arm of the majority may extend wherever its wishes indicate, regardless of whether or not the act is invasive. Between two evils I would choose the lesser—the minority.

JOHN PAWSON.

Is it "obcession" when spiritualist lecturers and mediums, those who claim to be able to mediate between us and "those who have gone before," quit their work as spiritualists and go to organizing A. P. A. camps at seventy-five cents per member?

SOME of our Spiritualist friends tell us that in the "days to come" all Catholics are to be butchered and all non-members of the A. P. A. are to be banished or executed. "The gutters will run with blood," they say.

Is it a "spiritual attainment" to work oneself up to a fury when contemplating the fact that some one differs from you in religious opinion? Some of our spiritualist friends seem to think so.

H. A.

#### MOWBRAY'S PROPAGANDA TOUR.

C. W. Mowbray is now making a propaganda tour of the various cities of the country. He wishes to visit all the more important cities. All groups and comrades everywhere who wish him to visit their city should address,

H. A. Koch, Secretary,  
16 Hanover St., Boston, Mass.

#### 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.

#### THE YEAR OF JUBILEE.

V.

THE city presented a holiday appearance. The woods had been robbed of their choicest gems to beautify the haunts of men. A great change had been made in a short time. New parks and plazas in place of crowded houses were in course of construction. The white painted boards with the ominous and, since the Coxey crusade, historic words, "Keep off the grass," had disappeared. These headboards upon the grave of Liberty were no more. The grass in the parks had actually improved since it was being trod upon by a free people. Fountains threw up their jets of pure and sparkling waters in many places. The love of beauty, which formerly was suppressed by the love of gain and for want of means and opportunity, had full sway now. The approaches to the city had been cleared of the hideous advertising signs, which used to deface every charming spot. The few remaining trees and wooded glens which had escaped the fire and axe of the property improver, formed the nucleus for new parks and pleasure resorts. Able landscape gardeners had drawn around themselves an enthusiastic association for the care of parks and gardens.

Everybody was well dressed, each individual according to his or her own taste. Among the women the adherents of the bifurcated garment or bloomer, were on the increase. Some of the younger lasses appeared in page costume, to the delight of every man and the secret envy of some women, who knew that their figures prevented them from donning the silken tights, brocade cape and plumed cap. Happiness and contentment showed themselves in the faces of all. Many a whilom plutocrat could be seen on the benches in the parks contentedly chatting with their old time antagonists, the Anarchist agitators.

The only temporarily disappointed people were the State Socialist leaders. Their grand coup d'etat did not materialize, although they made a strong effort. After the struggle was over a meeting of their adherents was called and a proclamation issued to the unsuspecting public, wherein they resolved to establish a government of the people, for the people and by the people. A certain Quinn was chosen by majority vote as president, and another notorious leader, one Fitch, was made vice-president. The whole thing was treated as a huge joke by the people until these idiots tried to regulate the conduct of others according to their own notions by their police. Then it was no joke any more, and Quinn and his police were treated to a ducking in the river, after which they concluded not to interfere with other folks any more, and confine their operations to their own adherents, who, of course, melted away pretty soon. They could not fail to see the advantages of perfect freedom.

The farmers were, of course, treated as the guests of honor. Nothing was too good for them. They inspected with much interest the warehouses, workshops, factories, and had every detail of their working explained to them—how in a voluntary association of workers the ablest one was found out by their fellow workers and asked for advice and guidance; how beauty and durability were the only

consideration at present and not cheapness.

After seeing with their own eyes that voluntary association and co-operation was a success, they concluded to try it themselves. Instead of their isolated farms, they proposed to work the land in common, and with the best machinery procurable, and build themselves, with the help of their city brethren, a village in some convenient, picturesque spot. Skilled workmen in the building trades, architects and landscape gardeners formed for that purpose a temporary association to go out in the country and assist their brethren.

Harmony and goodfellowship prevailed everywhere. Saloons and the so-called dens of vice were no more. These evils, against which so many crusades had been led in vain, disappeared as soon as the cause was removed—Property, Profit and Pauperism.

But why picture out this heaven on earth? We Anarchists see it before us every day; it is the promised land we are trying to reach. But we are held in this society against our will; we are imprisoned, and the prison bars are the ignorance, the cowardice, the apathy of the masses. Our cause is devoted to the welfare of humanity, plutocrat and pauper, bourgeoisie and proletaire alike. True, we are few in number and the obstacles many and almost insurmountable, but untiring energy and indomitable will shall yet prove the mustard seed that, planted in his garden of humanity, shall grow and wax great and the fowls of the air shall rest in its branches; and then all will be happy, including yours,

EZEKIEL SLABS.

In a recent speech at Prohibition Park, Staten Island, New York, Senator Peffer said, "It would be unjust to take away any property from people who own it." He undoubtedly had confiscation in mind, and wished to register his adherence to the present property idea. People who hold to this theory generally do not care to discuss the taking away of property by mortgage and other legal means, the wholesale taking away of millions of acres of land by gift to railroad and other corporations, and the slow but sure methods provided by law—rent, interest and taxes.

To recover that which one has been robbed of is always legitimate and just. The State Socialists wish to confiscate much of the present property and make the state sole custodian thereof. But it must be plain to thinkers that the simplest method of recovery of that wealth which has been taken away from us is by expropriation of the present holders, the wealth to be possessed by those who use it. To say it is unjust to take back that of which we have been robbed legally, is to give up the struggle for equity and submit to spoliation and slavery simply because it is legal.

THE court has issued a "permanent injunction" against any one riding the drawspan of the bridge while it is turning. The women and children who like to "see the boats go by" will have to "view from afar" hereafter; the bridge has been "socialized"—put into the hands of the court.

H. A.



## Correspondence.

### AN AUTHORITARIAN "COMMUNIST".

SOME one has been sending me the FIREBRAND without my consent for some weeks. Please discontinue it, as I am taking more papers than I can afford or have time to read. I am a Communist, and don't believe Anarchism safe or practical. I have many good friends among Anarchists, and have no ill will against any of the fraternity, but believing it to be utterly visionary, impractical and unsafe, I cannot conscientiously encourage it. Come over and join the ranks of Communism.

WATSON HESTON.

Morristown, Tenn.

The invitation of Brother Heston to "come over and join the ranks of Communism" is amusing, and at the same time shows that he either has not read THE FIREBRAND, or is incapable of comprehending plain English when he reads it.

That he is "beyond redemption" I doubt not, for his questions to Anarchists in Lucifer some time ago were answered by a number of persons, and he was made the "target" of the "Anarchist letter-writing corps" of Liberty (New York). His opinion, it would seem from the above, is merely a belief, like the Christian's opinion of the Devil. He has no reason to offer for his opposition to Anarchism, but believes it to be visionary and dangerous. He might believe electricity to be the breath of the Devil on the same grounds.

For a picture of pure Communism, showing its necessarily Anarchic character, I recommend Brother Heston to read "News from Nowhere," by William Morris.

HENRY ADDIS.

### THE REVOLUTION IN CALIFORNIA.

HAVING, during the past five months, talked to hundreds of people in different parts of California, I find a strong revolutionary sentiment. The A. R. U. strike of last summer came as a rallying point to the proletariat. On every hand, from tramp, workingman and rancher, one hears an almost unanimous regret that no decisive blow was struck. Some think the revolution was strangled in last summer's strike, but they forget that in America revolution must occur through experiment and casting about for vulnerable points of attack. When these points are once determined the time will have come for the American Marseillaise, for an army armed in a scientific manner, of men who know how to die.

The California ranch hand is a type of slave such as only plutocracy could wish to see. He is supposed to have no existence except for a short time three or four times a year. He is systematically given to understand that his only home is his blankets and his only recreation the saloon and the "loose woman."

The workers of California are deeply stirred up over the decision of J. A. Fillmore, who bossed the Southern Pacific during the strike, that no A. R. U. man should be allowed to work in California, even going to the trouble to buy up an orchard which was giving work to some strikers. This man seems to court re-

moval.

We hear much in the papers of the governor trying to reorganize his militia so as to get men who will shoot strikers.

My opinion on the controversy as to whether we are authoritarians is that the first thing to be done on the day of the revolution is to make good and sure that no unsightly relics of the present system are left around in people's way, and then we can freely do as we like about reorganizing ourselves or others.

JNO. J. GURNETT.

Fresno, California.

### A DRAMA FOR PROPAGANDA.

MANY seem to be interested in THE FIREBRAND, but times are so dull that some cannot raise a cent. But do not despair; I will see that the paper gets a good foothold before I leave here. I have sent some copies to Wier City, Kansas, to try and get the comrades to agitate for it there.

Our group has grown considerably. We will throw in fifteen cents a month above our subscriptions to support the papers a little. We are preparing to play a drama for the benefit of the propaganda. I would encourage the American comrades to form dramatic circles in their groups. I think it a good plan to raise funds to assist in publishing THE FIREBRAND. Here we have our own band and no expenses except the opera house. Will let you know when we play so you can announce it through your columns.

JULES HANNON.

Coalgate, Indian Territory.

### MORE GOOD WORK.

It was resolved on our last meeting to get 25 copies of THE FIREBRAND, for distribution, every week. Enclosed find one dollar. We will send you one dollar every month.

J. A.

Waterbury, Conn., Aug., 8, 95.

## The Letter-Box.

M. P., Ottumwa, Iowa.—Not only every woman, but every man in the world should try to do something for "Lucifer" and its Editor, to abolish the system in which such an outrage is possible. We are trying to show the remedy of our social and economical evils, and that's all we can do at present. But Liberty is not to be gained without victims. Our best greetings.

H. A. K., Boston, Mass.—The requested copies were sent last week. Excuse the delay.

J. C., Midway, Kans.—We sent you several back numbers. When our readers have use for additional copies for distribution, we are glad to furnish them.

KATE AUSTIN, Caplingers Mill, Mo.—Such letters as yours are very encouraging. When the mothers of the land begin to take so deep an interest in the solution of the social-economic question, we have occasion to feel that future generations will act more wisely than ours.

W. CROOK, Roche Harbor, Wash.—We are glad you find so much truth in THE FIRE-

BRAND. Relatively but a few like to hear and read the truth—it is distasteful to them.

J. J., Cleveland, O.—The back numbers you mention have been sent you. Mrs. Parsons is a native of Texas. We don't know in what state Wm. Holmes was born, but a letter to him at La Veta, Colo., will receive a prompt and courteous reply.

H. M. K., BOSTON, MASS.—The 50 cents and \$1.00 you refer to came O K, and was shown in the receipts, but the \$2.00 has not yet arrived. We are glad the comrades in England are interested in THE FIREBRAND. We hope your Co-operative Printing Co. will succeed. THE FIREBRAND passed through a hard struggle while you were in London, but the persistent efforts of a few of the comrades brought it safely through.

### RECEIPTS.

Chicago, Ill., R. S. 50c., J. M. 50c., M. B. 50. G. M. 50c., J. F. 25c., R. B. 25c., H. N. C. 25c. F. B. 25c., Ch. B. 10c.; New Bedford, Mass., B. D. \$1.00; San Francisco, Cal., J. H. \$1.00; Seattle, Wash., A. W. \$2.50; Paterson, N. J., La Question Sociale Group \$10.00; Meriden, Conn., A. A. \$1.00; Cleveland, O., J. J. 52c.; Watertown, Wis., Ph. M. 50c.; White Sulphur Springs, Va., E. S. 50c.; Waterbury Group \$1.00; Coalgate, I. T., J. H. \$1.00.; Kaplinger Mills, Mo., K. A., 25c.

### 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 St. 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 correos 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. Paterson, 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.

DIE FACKEL OF VOEBOTE, both No. 28-30 S. Market St., Chicago, Ill.

DIE ZUKUNFT. Semi-monthly, 75cts. per year. Send subscriptions to Wenzel Kubesh, IV, Schoenburgerstrasse 5, 3. Stock, Vienna, Austria. Exchanges and publications to Alfred Sanftleben, Zurich, Oberstrasse, Stupferstr. 1. Switzerland.